

LET'S TALK



The Order of the Ordinances
Rom. 6, 1 Cor. 11 (pg. 1001, 1018)



Questions???
Text: 651-252-4486



We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the Head. The true church is manifest in local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

EFCA Statement of Faith



The marks by which the true Church is known are these: if the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself.

Belgic Confession of Faith (1561)



Less
Holy

More
Holy

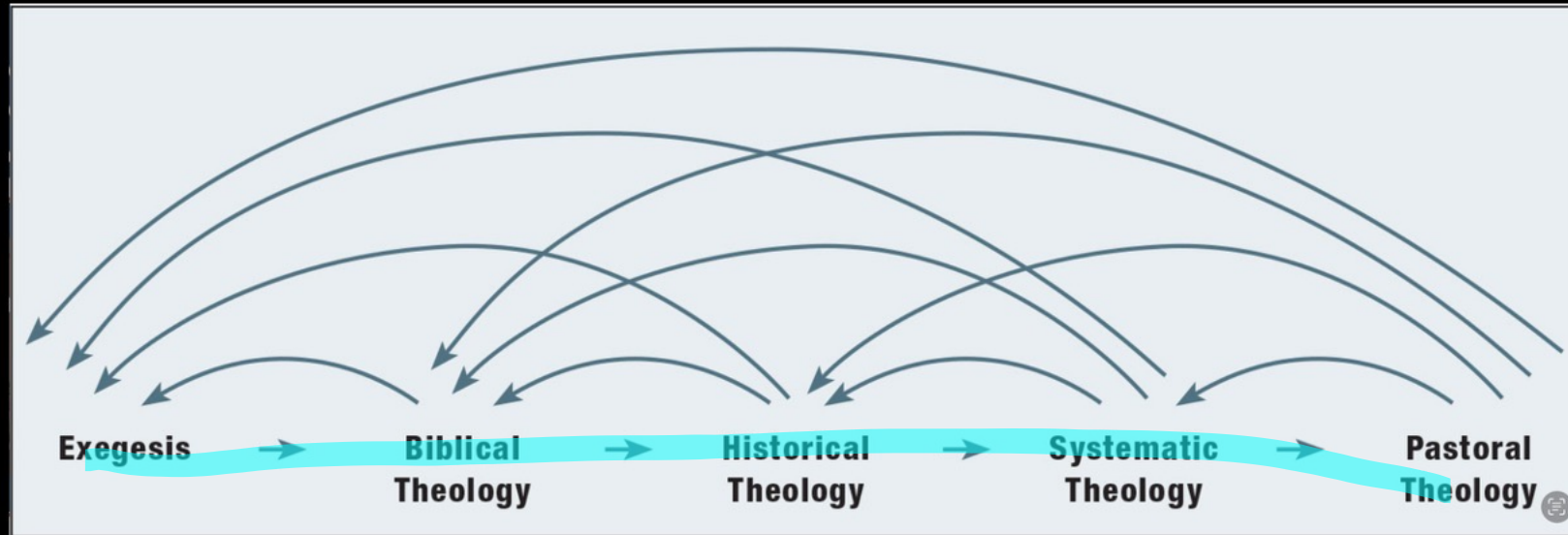
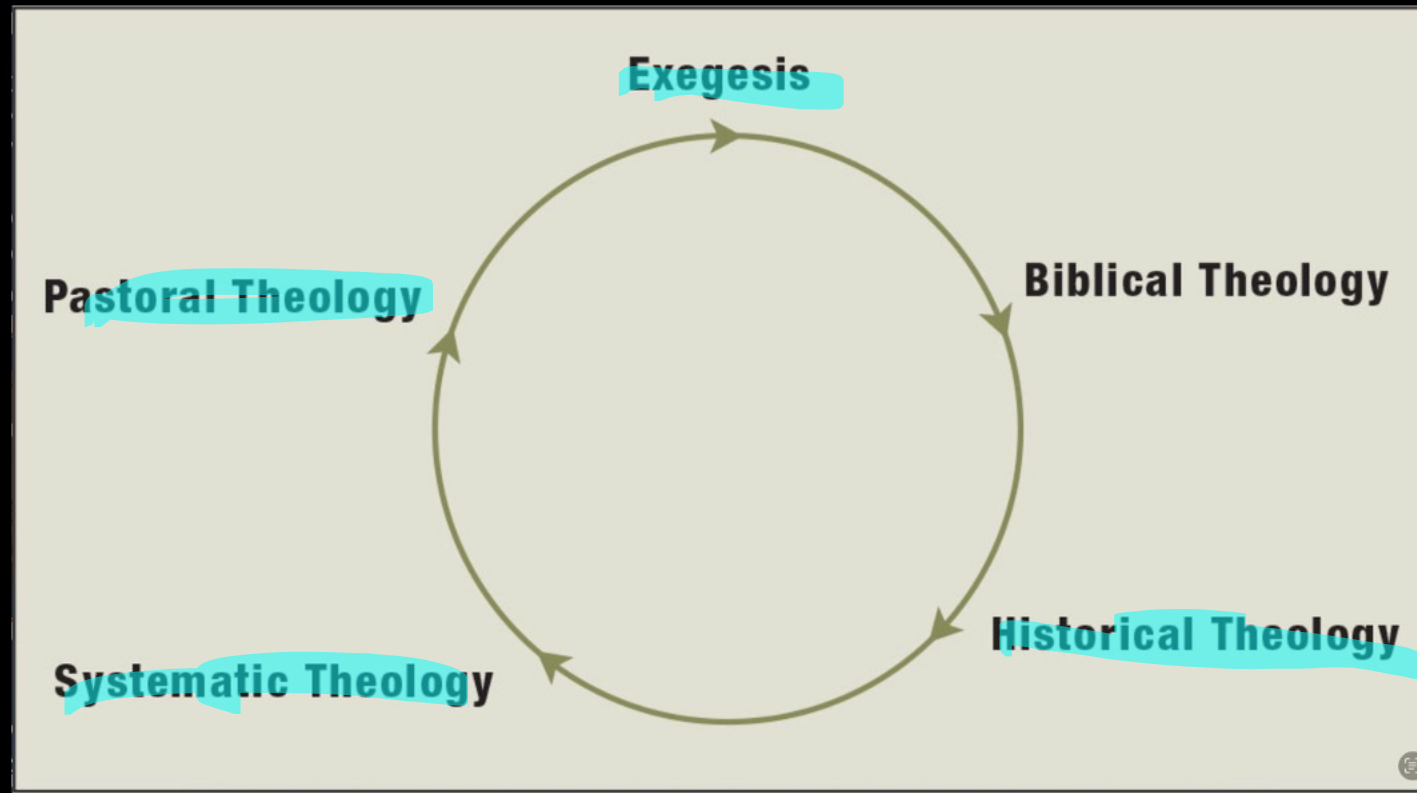
Not A
Church

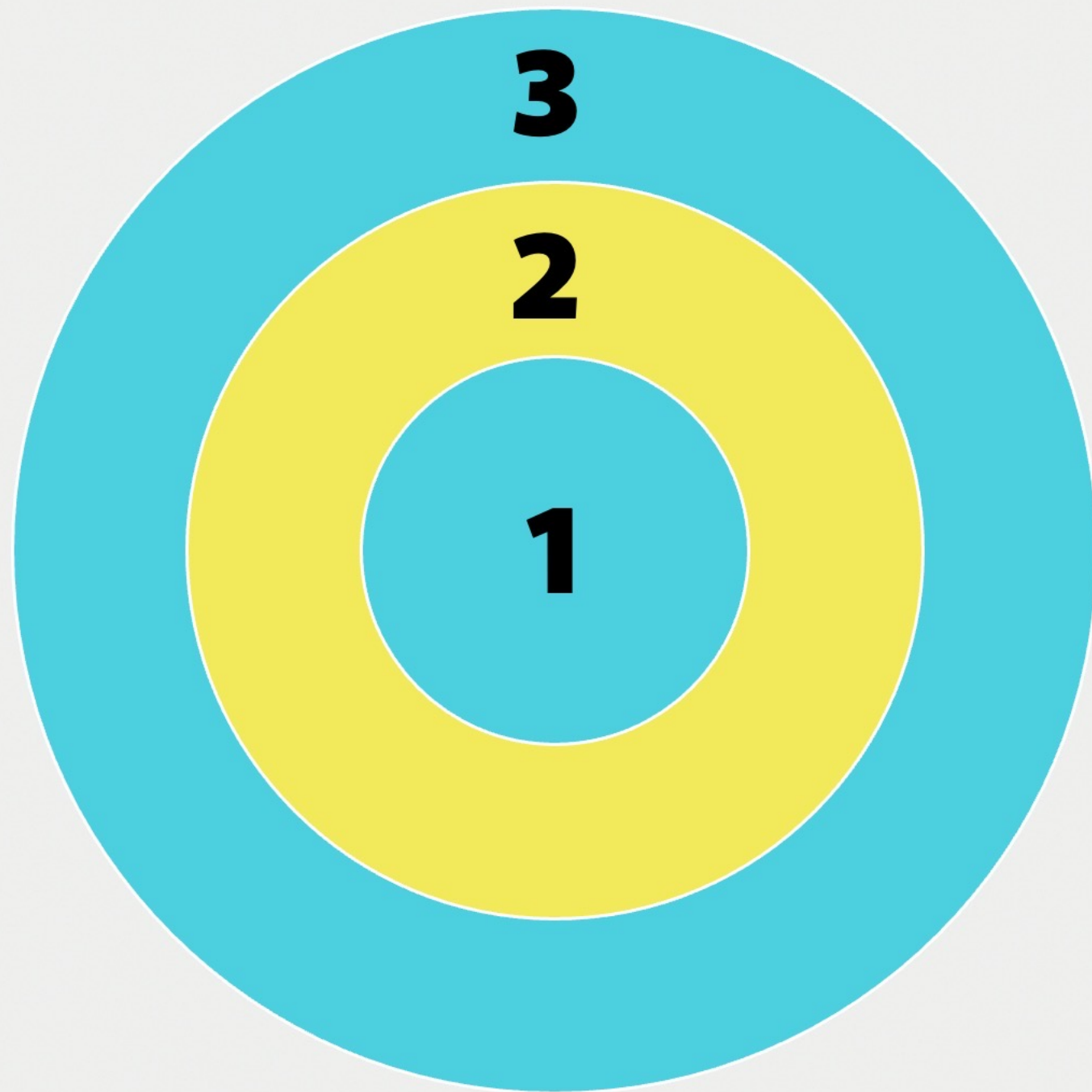
Church



“We believe that one is saved by faith in Christ alone, by grace alone through faith alone. There is no salvific efficacy in the ordinances. However, when participated in/by faith, these ordinances are the God-ordained means of spiritual growth and edification. In this sense although they are not “the means of salvation,” they are considered “means of grace.” Like the preaching of the Word, corporate worship, prayer and our fellowship with other Christians, these ordinances are means God uses to strengthen us in our faith, i.e. through participating in/by faith, believers are confirmed and nourished in the faith.”

Ordinances and the EFCA





1) What is Baptism?





¹³Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴But John tried to stop him, saying, "I need to be baptized by you, and yet you come to me? "

¹⁵Jesus answered him, "Allow it for now, because this is the way for us to fulfill all righteousness." Then John allowed him to be baptized.



¹⁶When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. ¹⁷And a voice from heaven said, "This is my beloved Son, with whom I am well-pleased."

Matthew 3



¹⁸Jesus came near and said to them, "All authority has been given to me in heaven and on earth. ¹⁹Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."

Matthew 28:16-20



³⁷When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, “Brothers, what should we do? ”

Acts 2



³⁸Peter replied, “Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call.” ⁴⁰With many other words he testified and strongly urged them, saying, “Be saved from this corrupt generation!” ⁴¹So those who accepted his message were baptized, and that day about three thousand people were added to them.

Acts 2

³Or are you unaware that all of us who were baptized into Christ Jesus were baptized into his death? ⁴Therefore we were buried with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in newness of life. ⁵For if we have been united with him in the likeness of his death, we will certainly also be in the likeness of his resurrection. ⁶For we know that our old self was crucified with him so that the body ruled by sin might be rendered powerless so that we may no longer be enslaved to sin, ⁷since a person who has died is freed from sin.





¹Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea. ³They all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ. ⁵Nevertheless God was not pleased with most of them, since they were struck down in the wilderness.

1 Corinthians 10



¹¹You were also circumcised in him with a circumcision not done with hands, by putting off the body of flesh, in the circumcision of Christ, ¹²when you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. ¹³And when you were dead in trespasses and in the uncircumcision of your flesh, he made you alive with him and forgave us all our trespasses.

Colossians 2



¹⁸For Christ also suffered for sins once for all, the righteous for the unrighteous, that he might bring you to God. He was put to death in the flesh, but made alive by the Spirit, ¹⁹in which he also went and made proclamation to the spirits in prison ²⁰who in the past were disobedient, when God patiently waited in the days of Noah while the ark was being prepared.



In it a few—that is, eight people,—were saved through water. ²¹Baptism, which corresponds to this, now saves you (not as the removal of dirt from the body, but the pledge of a good conscience toward God) through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God with angels, authorities, and powers subject to him.



And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.

Didache (late 1st century)





"Baptism is, first, the rite of entrance into the visible church. As a person takes an oath of citizenship to become an American citizen, so we undergo baptism to become members of the Christian church. It is baptism that gives us the right to be recognized as Christians, unless or until we are excommunicated. Thus, it gives us the right to be part of the great work that God is doing through his church."

John M. Frame



Paedobaptism

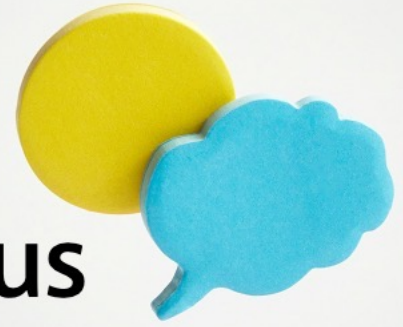
Credobaptism



“Baptism...is not necessary for salvation. But it is necessary if we are to be obedient to Christ, for he commanded baptism for all who believe in him.”

Wayne Grudem

“We affirm the ordinance of baptism as a biblical/theological essential. The Lord Jesus mandated that the church celebrate the ordinances. It is not a matter of indifference (adiaphora), since it is a clear command given by the Lord Jesus for the church to celebrate (Matt. 28:19-20). But the timing (paedo and credo) and the mode (sprinkling and immersion) we have placed in a category of silence, i.e. we will not divide over this issue.

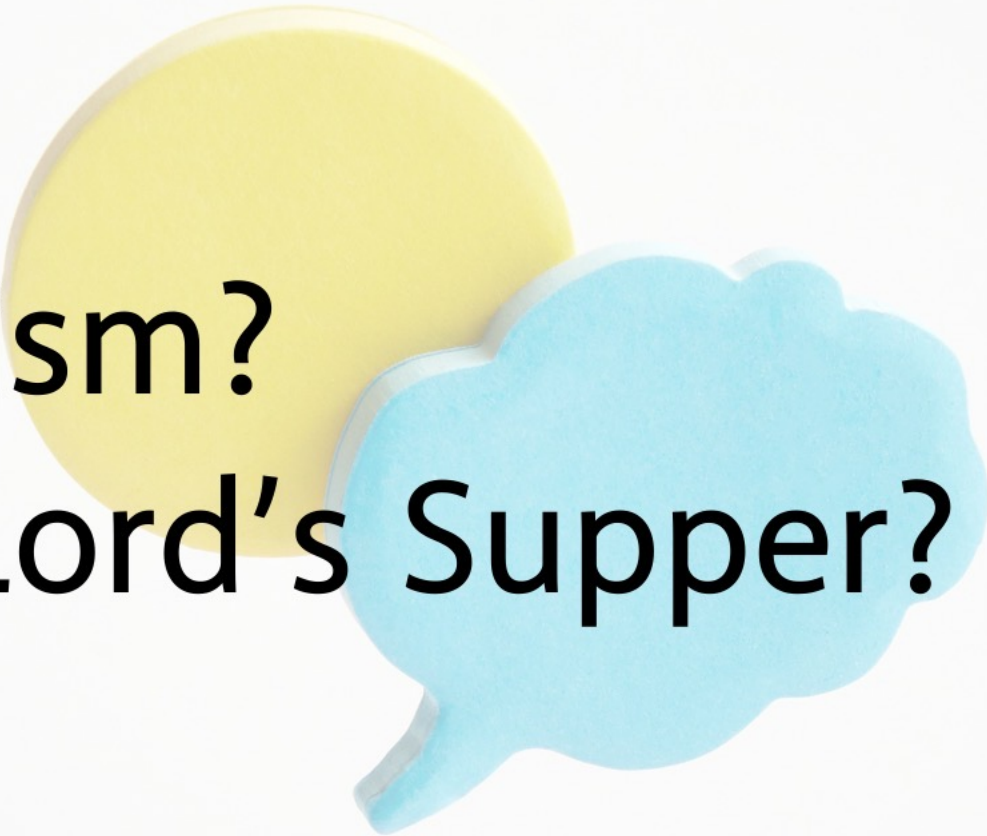


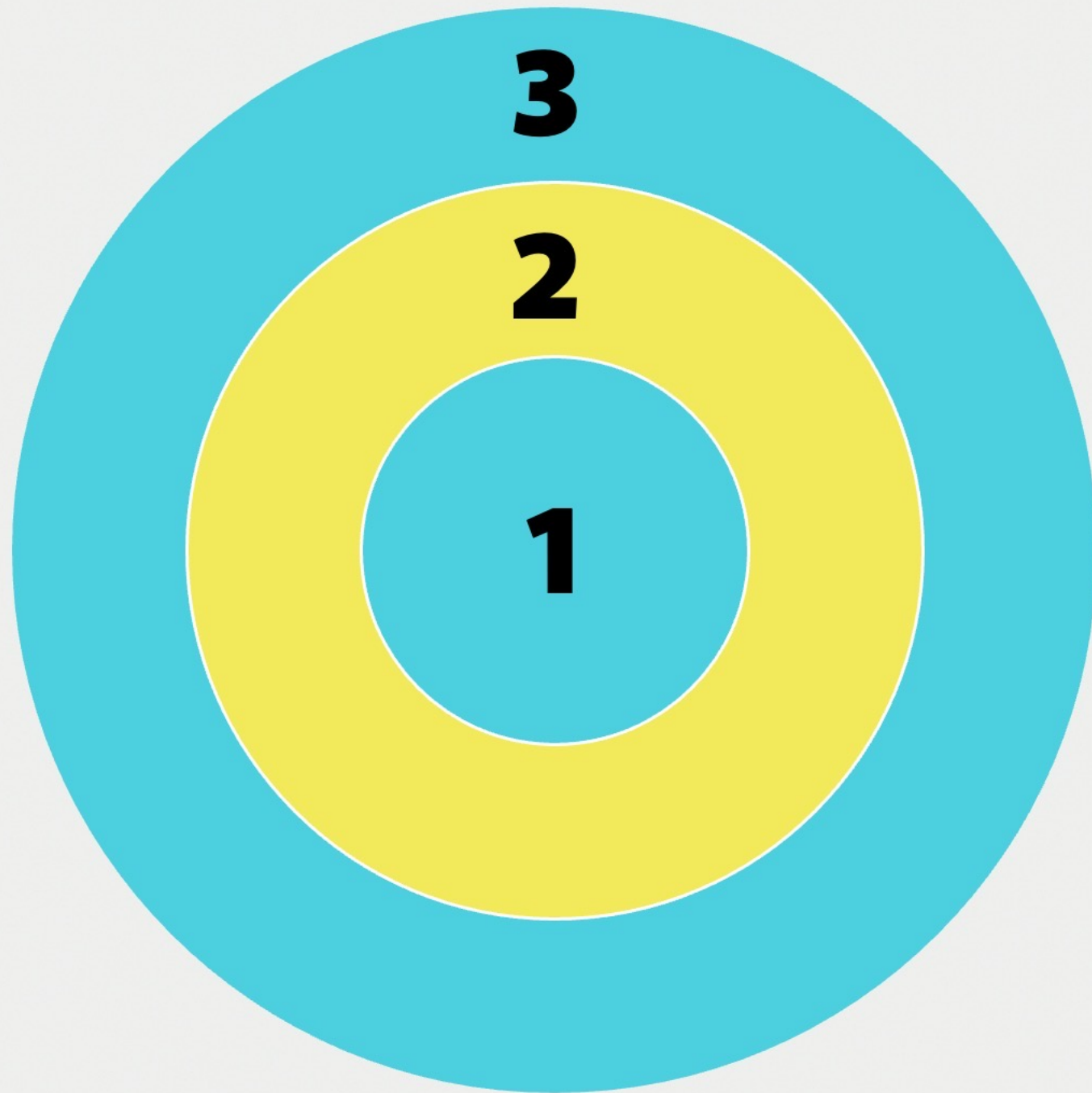
EFCA Theological Positions



“The EFCA is primarily believer baptism by immersion in both belief and practice. Some churches do practice infant baptism, though not considered for salvation. We are baptist with a small “b” in that what is critical for membership in a local church is true salvation. The fact that both credo and paedo baptism are allowed is a “significance of silence” issue, i.e. we will debate it but not divide over it.”

EFCA Theological Positions

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- 1) What is Baptism?
 - 2) What is the Lord's Supper?



²⁶As they were eating, Jesus took bread, blessed and broke it, gave it to the disciples, and said, "Take and eat it; this is my body."

²⁷Then he took a cup, and after giving thanks, he gave it to them and said, "Drink from it, all of you. ²⁸For this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹But I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."



Matthew 26



²³For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread, ²⁴and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in remembrance of me."

1 Corinthians 11



²⁵In the same way also he took the cup, after supper, and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

1 Corinthians 11



¹⁷Now in giving this instruction I do not praise you, since you come together not for the better but for the worse. ¹⁸For to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. ¹⁹Indeed, it is necessary that there be factions among you, so that those who are approved may be recognized among you. ²⁰When you come together, then, it is not to eat the Lord's Supper.

1 Corinthians 11



Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever.

Didache (late 1st century)



Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs.

Didache (late 1st century)



To prevent therefore such unworthy persons from approaching the Lord's Table; and also to discountenance any disorderly conduct in Christians the following resolutions were unanimously agreed to:

1st, That tickets be given to all individuals who enjoy trans-union with us

2nd, These tickets to be collected before the Lord's Supper with those of the Members

3rd, That no person receive more than three consecutive monthly tickets but to be questioned as to the rightness of their position and dealt with accordingly.

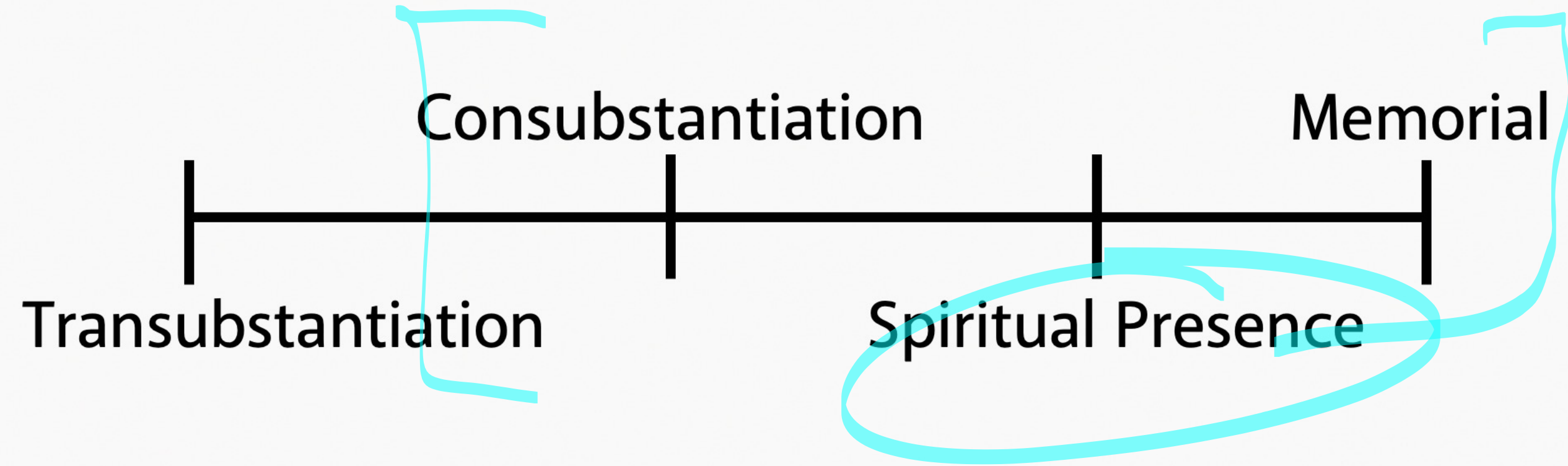
C.H. Spurgeon

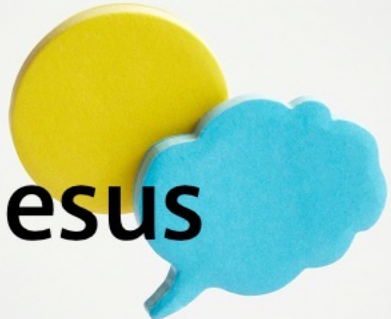


"Like baptism, this ordinance is instituted by Christ for us to observe perpetually until the last day. It has past, present, and future references: we look to the past as we remember his death, to the present as we receive nourishment, and to the future as we anticipate his coming."

John M. Frame

4 Views of Communion





“Out of zeal to avoid the conception that Jesus is present in the elements in some sort of literal way, some have sometimes gone to such extremes as to give the impression that the one place where Jesus most assuredly is not to be found is in the elements of the Lord’s Supper. This is what one Baptist leader termed “the doctrine of the real absence” of Jesus Christ.”

Millard J. Erickson



²⁷So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord. ²⁸Let a person examine himself; in this way let him eat the bread and drink from the cup.

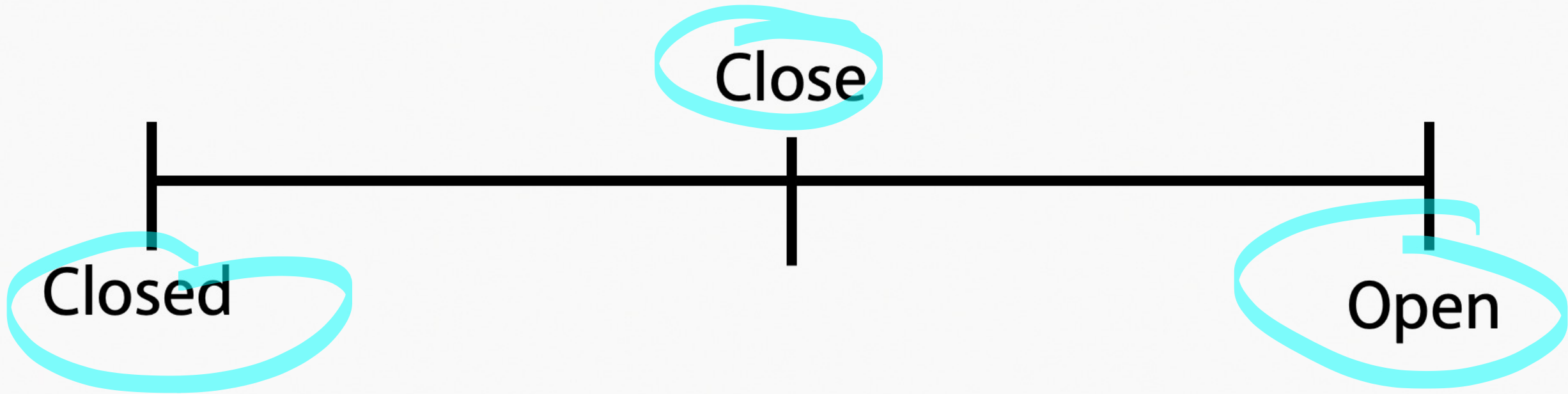
1 Corinthians 11

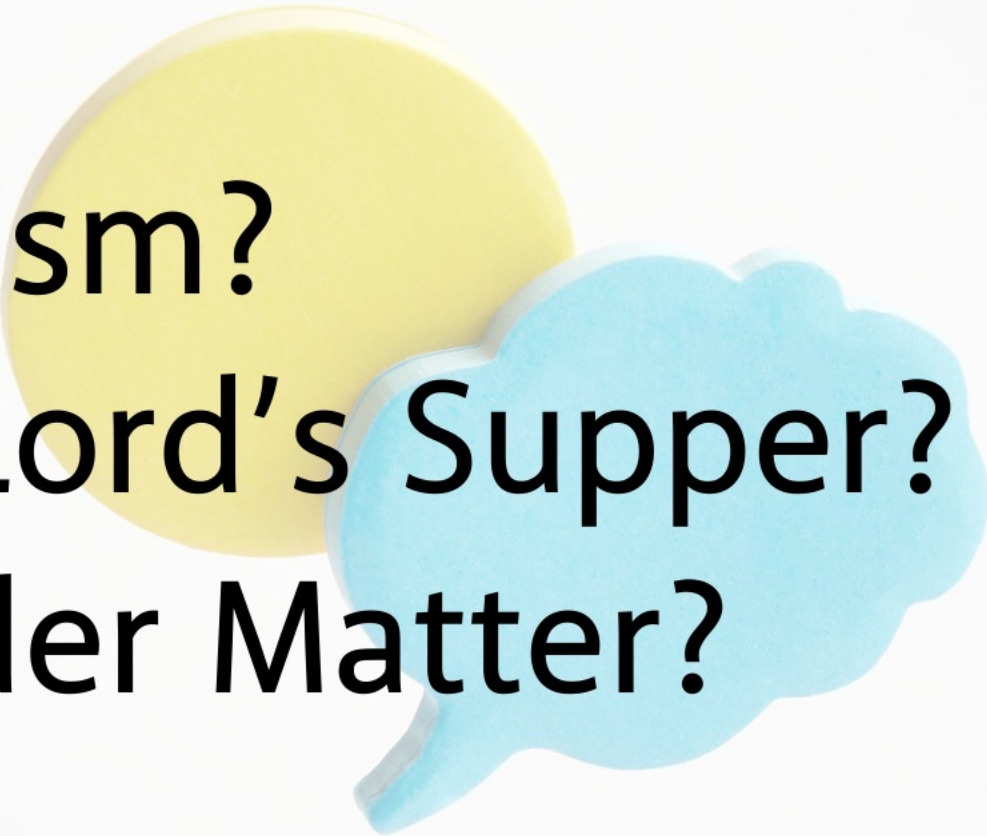


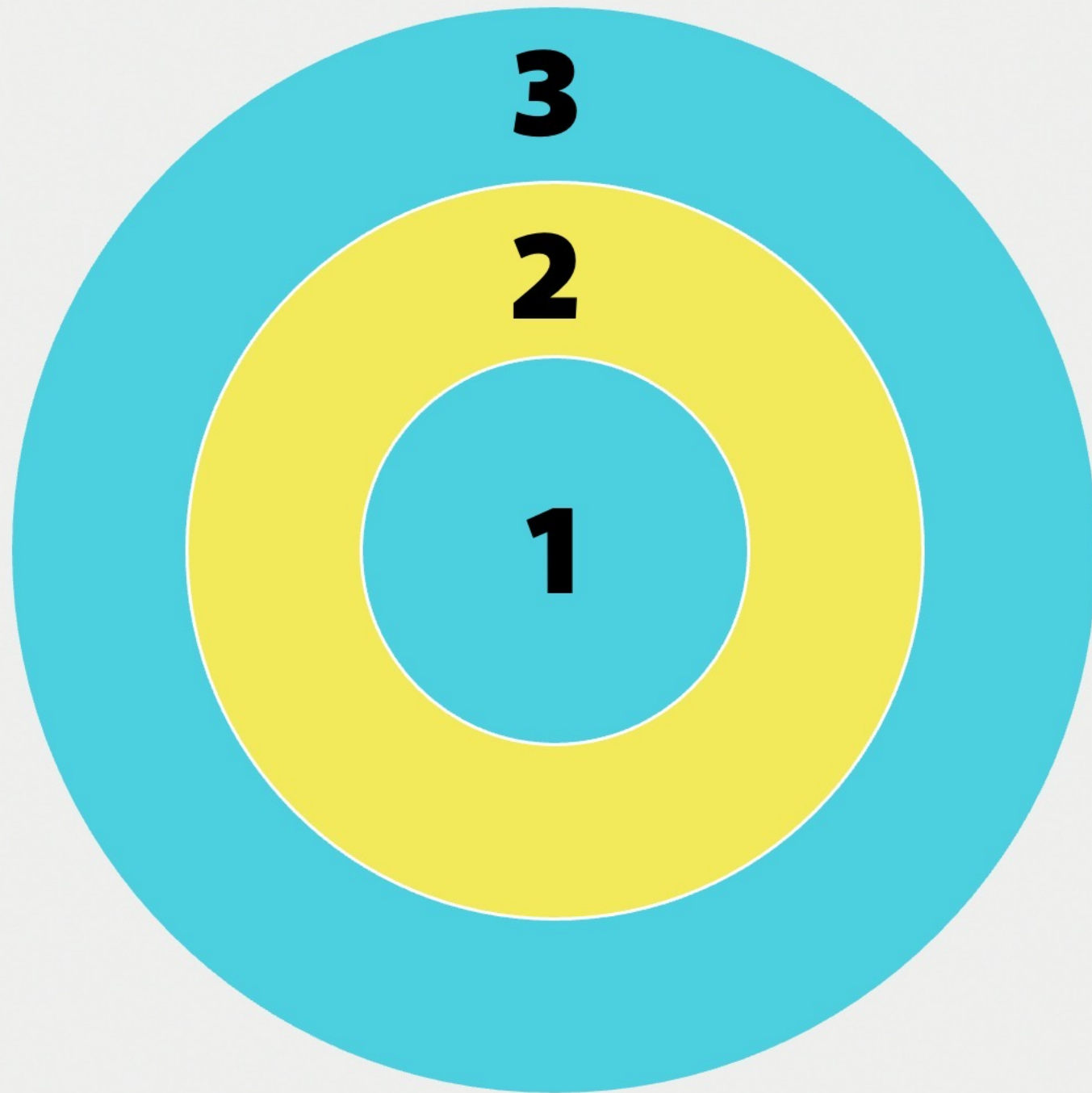
²⁹For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. ³⁰This is why many are sick and ill among you, and many have fallen asleep. ³¹If we were properly judging ourselves, we would not be judged, ³²but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

1 Corinthians 11

3 Approaches to Communion



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- 1) What is Baptism?
 - 2) What is the Lord's Supper?
 - 3) Does the Order Matter?





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