

ECCLESIOLOGY: GOD'S PLANS AND PURPOSES FOR HIS CHURCH

WEEK 7: ORDINANCES AND WORSHIP

INTRODUCTION TO THE SERIES

- When the word “church” is mentioned, several different things may come to mind.
 - Is it an event?
 - A building?
 - Local, universal??
 - What about a college campus ministry– what is that?
- We want to explore what Scripture says about the nature and purposes of the church.
- This class will study the topic of the church, explore the distinctions with Para-church ministries and Israel and the world.
- We will also discuss the importance of leadership, ordinances, and marks of healthy churches.
- As we desire to plant and revitalize churches, we should understand, “When is a church a church?” and “When is a church in good health?”
- Our goal in this class is to develop a proper biblical view of the Bride of Christ, the Body of Christ, THE CHURCH.
- **Class Schedule:**
 - September 7: Introduction and the Nature of the Church
 - September 14: Parachurch Ministries and Missions Agencies
 - September 21: The Beginning of the Church and Distinctions with the World and Israel
 - September 28: Descriptions, Purpose, and Mission of the Church
 - October 5: What Defines a Healthy and Faithful Established Church?
 - October 12: The Leadership of the Church
 - **October 19: Ordinances and Worship**

BAPTISM

INTRODUCTION

- Baptism is an important issue when it comes to the doctrine of the church as it is 1 of only 2 ordinances for the church (the Lord's Supper being the other)
- Although it is not necessary for salvation, it is a necessary step of obedience in sanctification
- Baptism is critically important and must be properly understood because it is really the defining mark of Christian identity
- Nothing associates us and identifies us with Christ more than the ordinance of baptism
- In fact, the early believers were actually called "the baptized ones" because generally those who were genuinely saved were also baptized
- Baptism and salvation are inseparably linked in Scripture which is why Ephesians 4:5 says there is "one Lord, one faith, one baptism"
- That's Paul's way of saying that there is one Lord, one faith, one salvation!
- Baptism and salvation are so closely linked in Scripture that it is assumed that if someone has been saved, they will also be baptized
- But there are 2 issues related to baptism that demonstrate some confusion surrounding it:
 1. The number of professing Christians who have not been baptized by believer's baptism
 2. The number of people who have been baptized but are not truly regenerate
- That confusion has resulted in the paradox that the church worldwide is full of both baptized non-Christians and non-baptized Christians
- That is a very strange irony – the church has people in it who have been baptized but don't truly know Christ AND it has people in it who are truly saved but have never been baptized
- So it is imperative that we understand baptism correctly

THE HISTORY OF BAPTISM

The Baptism of John the Baptist

- Before the time of Christ, there would be some Gentile seekers who wanted to serve the One True God
- Therefore, some Gentiles would want to identify with Jews religiously...this is where baptism first appears • A Gentile who wanted to be associated with the Jews had to go through 3 steps:
- #1 Circumcision - This was to demonstrate that they knew they were sinful and that their innate depravity needed cleansing. In doing this, they were admitting the very root of their sinfulness.
- #2 They were to be completely immersed into water - Why? □ To identify a Gentile as dying to the Gentile world, being buried, and then rising in a new relationship with God.
- #3 Then they would sacrifice an animal - The blood was actually sprinkled on the Gentile, symbolizing that he needed daily cleansing for his sins.
- This was the baptism John the Baptist performed when he urged Jews to be baptized

- His call was to make the people ready for the coming of Christ
- How did he do that? □ He preached repentance, then he baptized the repentant person in an outward sign of an inward turning
- He baptized them in order to show outwardly that they were repentant inwardly
- **Matthew 3:1-2, 6** ~ Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, “Repent, for the kingdom of heaven is at hand”...and they were being baptized by him in the Jordan River, as they confessed their sins
- **Mark 1:4** ~ John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins
 - John’s baptism was a baptism of repentance and a Jew who was baptized by John took an incredible step
 - In being baptized by John, a Jew was admitting that they had been disobedient, sinful, and apostate in terms of their relationship to God
 - All Jews were prepared to accept the view that Gentiles were defiled and needed cleansing...but for a Jew to admit this was almost unthinkable because they assumed they were God’s people already
 - So Jews who submitted to the baptism of John the Baptist essentially had to acknowledge that they were no better than a Gentile
 - They were admitting they needed a purging, a dying, and a rising to a new life
 - They were admitting that they needed to turn from the old life to a new life in God
- They were confessing their sin and acknowledging that they needed a new life and a burial of the old • It was a sign of what was really going on in their hearts
 - John’s baptism of repentance marked a turning point to those Jews to get ready for their Messiah
- So the baptism of John the Baptist was a baptism of repentance which is different from believer’s baptism practiced in the church

BELIEVER’S BAPTISM

- Believer’s baptism was instituted by the Lord Jesus Christ in the Great Commission as a symbol of those who had received Him as Lord and Savior and were identified with Him

Matthew 28:19 ~ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit

- Believer’s baptism was carried out on the very first day the church came into existence

Acts 2:41 ~ So then, those who had received his word were baptized; and that day there were added about three thousand souls.

- Thus, believer’s baptism differs from the baptism of John the Baptist in that his baptism was a baptism of repentance; whereas, believer’s baptism symbolizes the work of salvation done in the life of a believer and their union with Christ

THE RECIPIENTS OF BAPTISM

All Believers

- This is an issue of obedience...God commands believers to be baptized

Matthew 28:19-20 ~ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Acts 2:38 ~Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

- As F.F. Bruce writes, "The idea of an unbaptized Christian is simply not entertained in the New Testament. It is not a personal choice but a divine command."
- Spurgeon said, "Nothing is more plainly taught in the New Testament than that it is the duty of every believer in Christ to be baptized."
- Therefore, every person who has faith in Christ should be baptized

Acts 8:12 ~ But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

Acts 8:13 ~ Simon himself believed and was baptized

Acts 10:47-48 ~ Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Acts 16:14-15 ~ A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us.

Acts 16:32-33 ~ And they spoke the word of the Lord to him together with all who were in his house. And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household.

Only Believers

- Baptism is only for believers because only for those who have been spiritually united with Christ does the symbol of baptism work
- It is only for those who have submitted to Christ have been crucified with Christ and raised up with Him to a new life

THE MEANING OF BAPTISM

It Illustrates Christ's Death and Resurrection

1 Corinthians 15:3-4 ~ Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures

- Baptism is a picture of what occurred when Christ died and was raised from the dead

It Illustrates Our Union with Christ's Death and Resurrection

Romans 6:3-4 ~ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the death through the glory of the Father so we too might walk in newness of life

Galatians 3:27 ~ For all of you who were baptized into Christ have clothed yourself with Christ," he is saying that Christians are immersed into Christ, not water.

Colossians 2:12 ~ Having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead

- Some have assumed that Paul is referring to water baptism in these verses...to believer's baptism • But that's not the case here....Paul does not have in mind water baptism in these texts
- We know that because salvation does not come by water baptism...the Scriptures do not teach baptismal regeneration...the idea that someone is saved by their baptism
- Now, it's true that water baptism illustrates and symbolizes what takes place in the life of someone who is truly saved...Believer's baptism is an outward picture of an inward reality
- Water baptism illustrates our identification with Christ...it signifies the fact that the old order of life in sin has come to an end, and it is replaced by the new order of life in Christ
- But the baptism Paul refers to in these texts is not water baptism....not literal immersion into water
- It is spiritual baptism....Paul is using the word "baptized" in a metaphorical sense • The word "baptized" (baptizo) literally means "to immerse"
- And here it means to be "closely identify with"
- We often refer to those who are "immersed in their work" – the idea is that they are almost one with it • That's the idea here...Paul is saying that, as believers, we have been immersed into Christ Jesus
- This refers to our union with Christ...our identification with Him...our participation in all the privileges of Christ
- By placing saving faith in Christ, we are spiritually immersed into Christ Himself... we are united with and identified with Him
- This understanding of "baptism" is supported in 1 Cor 10:1-2 ~ For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea
- That obviously cannot refer to water baptism because the only people who were immersed in water were the Egyptian soldiers...they were drowned in it
- The Israelites didn't even get their feet wet
- So what does it mean that the Israelites were "baptized into Moses?" □ It means that they were joined to Moses for the rest of their desert wanderings...they were permanently identified with Moses as a result of the Red Sea crossing
- Thus, our water baptism simply illustrates our spiritual baptism into Christ

It Illustrates the Washing Away of Sin and New Life in Christ

John 3:5 ~ Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

Ezekiel 36:25-27 ~ Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Acts 22:16 ~ Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name

Titus 3:5 ~ He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

- It is not physical water that washes away our sin; but the water symbolizes the washing away of sin that has taken place in Christ
- What about 1 Peter 3:21? Does it indicate that water does wash away sin?

1 Peter 3:21 ~ Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

THE MODE OF BAPTISM

- Only 1 mode of baptism is given in the New Testament: immersion
- The person being baptized was immersed or put completely under the water and then brought up again
- How we know this is the biblical mode:

The Meaning of the Word

- The Greek word for baptism means “to immerse under water, dip, plunge” • There are two verbs that describe this act.
- 1-Bapto, which is used 4 times, meaning “to dip, dip into die/to immerse”
- 2-Baptizo, which is used many times, and always means “to dip completely, to drown”
- Baptism became a technical term to mean immersion
- That is why it is not translated (given its meaning) but it is transliterated (take the pronunciation of a word in one language and put it into another without giving its meaning)
- "Baptize" is a transliteration that means “to immerse”
- It should be translated every time it appears as "immerse" or "immersion"
- Its meaning is so obvious, that John Calvin said, "To baptize means to immerse. That was certainly the practice of the early church"
- Luther said, "The term Baptism is a Greek term. It may be rendered dipping, when we dip something in water, that it may be entirely covered with water."

The Examples in the New Testament

Matthew 3:16 ~ After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him

Mark 1:5 ~ And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins

John 3:23 ~ John also was baptizing in Aenon near Salim, because there was much water there; and people were coming and were being baptized

Acts 8:38-39 ~ And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing

- Every baptism in the Bible is by immersion; no such thing as a non-immersion baptism
- Immersion is consistent with what the meaning of baptism is
- Only immersion fits the reality of which baptism is the picture
- A believer at salvation is united with Christ both in His death and resurrection
- Immersion symbolizes death-burial (going in the water) and resurrection (coming out of the water)
- Only immersion symbolizes the reality of what baptism signifies
- That's why we don't sprinkle with water...it is not the same symbol or imagery
- For these reasons we know that sprinkling is not considered a biblical mode of baptism

WHAT ABOUT INFANT "BAPTISM"?

- This is known as paedobaptism – the practice of baptizing infants
- Many Protestant groups practice this (Lutheran, Episcopalian, Methodist, Presbyterian, and Reformed)
- They argue for infant baptism based on the following arguments:

1. Infants were circumcised in the Old Testament – circumcision was the outward sign of entrance into the covenant community

Response:

- This is true, but circumcision enabled someone to enter into the covenant community even if their hearts had not been truly circumcised (i.e. they were saved)
- Although all Jewish males were circumcised not all Jewish males were genuinely saved

Romans 2:29 ~ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Romans 9:6 ~ But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

2. Baptism is parallel to circumcision – In the New Testament, the outward sign for entrance into the "covenant community" is baptism; therefore, baptism is the NT counterpart to circumcision. Thus, baptism should be administered to all infant children of believing parents.

- The primary argument for this is that there is a continuity between how God deals with his people in the OT and in the NT.

- At the heart of their argument is the belief that in the same way God gave the sign of circumcision to Israel in the OT, He has also given the sign of baptism to His people in the NT
- The belief is that these are both ways to mark the members of God's covenant people
- The belief also is reflected in covenant theology that there is a single covenant of grace which involved an initiatory rite into that covenant, the rite being circumcision in the OT and baptism in the NT (Basic Theology, Charles Ryrie).
- The biblical support given for this argument is Colossians 2:11-12

Colossians 2:11-12 ~ and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

Response:

- Colossians 2:11-12 are not linking circumcision and infant baptism
- Those verses are simply describing the work of Christ in a person's life...they are talking about a "circumcision made without hands" which is a reference to the work of Christ in someone's heart and their union with him in Christ's death and resurrection
- Furthermore, the NT does not speak about a "covenant community" made up of believers and their unbelieving children
- The only "covenant community" mentioned in the NT is that of those who have been truly saved by Christ
- One enters this community when they are born again, having exercised saving faith in the finished work of Christ on the cross and repented of their sins
- This is the biblical example: Everyone who is baptized in the NT is shown to have expressed faith in Christ
- Scriptural order is to believe, then be baptized (Matt 28:19; Acts 2:37-28; Acts 16:14-15).
- Baptism is initiatory right into a believing community, the Church, therefore baptism is only for believers.
- In all passages that deal with "household baptism" (discussed below), the "age" is never mentioned But, it does say that they all "believed."

3. Household baptisms – passages that describe whole households being baptized must mean that some infants in those households were also baptized

- According to this argument, when the head of the household believed in Christ, not only was he baptized but his entire household was baptized as well
- And the assumption is that this included their infant children as well. And it is likely that there had to be children within the household.
- Dad or mom got baptized and so on the basis of their faith, their infant children were baptized as well
- The idea here is that the father serves as a surrogate for the faith of the children and so the father is baptized and then the mother and then the children are baptized under the umbrella of the faith of the father...a kind of baptism via solidarity

Response:

- This is an argument from silence since no passage specifically mention infants being baptized
- Also, in most cases clear evidence for saving faith being exercised is given prior to the baptism

Acts 16:14-15 ~ A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her

household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us

Acts 16:32-34 ~ And they spoke the word of the Lord to him together with all who were in his house. And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

1 Corinthians 1:16 ~ Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other

1 Corinthians 16:15 ~ Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

John 4:53 ~ So the father knew that it was at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household.

Acts 18:8 ~ Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

NOTE: some use 1 Cor 7:14 as evidence of household baptism as the verse they say “expects” the baptism of infants in a household where there is one believing parent. However, if that was the case, one would have to allow or require the baptism of an unbelieving adult mate.

- WHAT ABOUT REBAPTISM?? An overlooked verse is Acts 19:1-5. Here, people were baptized twice!
- These men had been baptized by John the Baptist but were then rebaptized by Paul after they believed the Gospel message. Is this not an argument against infant baptism?
- Why baptize an infant if after they then later in life receive Christ have to be baptized again?
- And, is this not a great example for those today who were baptized before coming to know Christ regardless of age?

WHAT AGE IS APPROPRIATE FOR A CHILD TO BE BAPTIZED?

- There is no biblical age required for a child to be baptized, but they must be old enough to understand the Gospel, give a clear testimony of their own conversion, and understand what baptism is
- At MBC, we wait until our children are old enough to believe, understand the true meaning of baptism and salvation, and have demonstrated this belief independently before we baptize them...usually at age 12 and above.

THE LORD'S SUPPER

BIBLICAL TEXTS

Matthew 26:26-29 ~ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Luke 22:19-20 ~ And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

Acts 2:46 ~ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

Acts 20:7 ~ On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

1 Corinthians 11:23-30 ~ For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep.

SIGNIFICANCE OF THE LORD'S SUPPER

It Symbolizes Christ's Death

1 Corinthians 11:26 ~ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

- The breaking of bread symbolizes the breaking of Christ's body
- The cup poured out symbolized the pouring out of Christ's blood
- So when we celebrate communion we are remembering the life and death of our Lord

It Illustrates our Participation in Christ's Death

Matthew 26:26 ~ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."

- The invitation by Christ to celebrate communion is an invitation to participate in the benefits of Christ's death

Luke 22:20 ~ And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

- Our participation in the new covenant is made possible because of Christ's death (Rom 6:1-14)

It Symbolizes our Need for Spiritual Nourishment

John 6:53-57 ~ So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

- Is this text referring to communion?
- Normal eating and drinking indicates our need for satisfying our physical hunger and thirst
- In a similar way, eating the bread and drinking the cup indicates our need for satisfying our spiritual hunger and thirst
- Christ is capable of giving spiritual nourishment to our souls!

It Demonstrates the Unity of Believers

1 Corinthians 10:17 ~ Since there is one bread, we who are many are one body; for we all partake of the one bread.

- Communion reminds us of our oneness with each other in the body of Christ and of the fellowship which we share as fellow members of that body

It Quickens our Anticipation of Christ's Return

1 Corinthians 11:26 ~ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

- Thus, communion is both a looking back to the death of Christ and a looking forward the return of Christ
- It is a pledge of our future blessedness and glory when Christ returns for us

Notice some contrasts below:

1. John 19:30—"It is finished"—spoken at Christ's death on the cross
2. Revelation 21:6—"It is done" – spoken after all things are made new in preceding verse Rev 21:5

Yes, we stand between the finished work of Christ at Calvary, and the unfinished, yet to be done, work by Christ of making all things new. Think of it in this way:

- Christ's work as Redeemer is finished, but His work as Restorer is still to come when all is created new and all His chosen have come to salvation.
- Christ's work as Savior is finished, but His work as sustainer is still ongoing, as believers are sustained by power of Christ in daily life and living

- Christ's work as Atoner is finished, but His work as Advocate is still ongoing, provision is made for the believer who sins (1 Jn 2:1)
- Christ's work as Sanctifier is finished in sense that believers are positionally sanctified at salvation, yet it is also still ongoing as we are progressively sanctified in our life on earth, but then ultimately sanctified when finally in the presence of Christ.

VIEWS ON THE LORD'S SUPPER—IN WHAT SENSE IS CHRIST PRESENT?

Transubstantiation (Roman Catholic)

- The juice and the bread are actually changed into the blood and body of Christ by the words of the Priest

"The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.'" Section 1376 Catechism

- At the moment the ordained priest raises and blesses the bread saying, "This is my body" during the mass, the bread is actually transformed into the actual flesh of Christ (though it retains the appearance, odor, and taste of bread)
- In the same way, when he blesses the wine, it is transformed into the actual blood of Christ (though it retains the appearance, odor, and taste of wine)
- Therefore, every time the mass is celebrated, the sacrifice of Christ is repeated....it is a re-presentation of the sacrifice of Christ (i.e. a real sacrifice) although not exactly the same as what Christ did on the cross
- The passage pointed to most frequently to support this understanding of communion is John 6:53-57 and take Christ's words there literally

Problems with this view:

1. Jesus' statements in John 6 about the bread and cup being His body and blood should not be taken literally

- We should always take the Bible literally, unless taking it literally does not make sense
- In this case, Jesus' words must be interpreted figuratively or symbolically...i.e. eating Jesus' flesh and drinking His blood are symbols of fully and completely receiving Him in our lives
- Jesus made it exceedingly obvious in John 6:63 that His words are to be taken figuratively: vs. 63 ~ It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. Plus, "drinking of blood literally" would have been unthinkable to the Jewish disciples and against the Mosaic Code (Lev 3:17; 7:26-27; 17:10-14).
- Jesus was using physical concepts, eating and drinking, to teach spiritual truth...just as consuming physical food and drink sustains our physical bodies, so are our spiritual lives saved and built up by spiritually receiving Him, by grace through faith

2. Christ's death was full and complete...to add to it by making the mass another sacrifice or a re-sacrifice of Christ for our sins is to take away from the once for all death of Christ

Hebrews 7:27 ~ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

Hebrews 9:25-28 ~ nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 10:12 ~ but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

Hebrews 10:14 ~ For by one offering He has perfected for all time those who are sanctified.

Consubstantiation (Lutheran)

- **SUMMARY: the individual partakes of the true body and blood of Jesus in, with, and under the elements—they remain unchanged, but the consecration prayer communicates Christ to the participants.**
- The elements remain bread and wine/juice, but Christ is spiritually present in the elements
- The true body and blood of Christ is in, with, and under the elements although there is no change in them
- Luther rejected the Roman Catholic view but insisted that the phrase “This is my body” be taken in some sense as a literal statement
- Instead of transubstantiation, a doctrine that must be taken on faith alone since no apparent change is present in the bread and wine, the doctrine of consubstantiation was formulated to explain what happened to the bread and wine and why there was no real physical change to these basic elements
- The change from trans- to con- is the key to seeing the bread and wine as the body and blood of Jesus.
- The prefix trans- means “change” and says that a change takes place - the bread actually becomes the body of Jesus, and the wine actually becomes the blood of Jesus.
- The prefix con- means “with” and says that the bread does not become the body of Jesus but co-exists with the body of Christ so that the bread is both a bread and the body of Jesus...the same thing is true of the wine...it does not become the blood of Jesus, but co-exists with the blood of Jesus so that the wine is both wine and the blood of Jesus
- How can Christ’s physical body be everywhere present? → Luther answered this question by referring to the divine nature was everywhere – Christ’s human nature was present everywhere (not taught in Scripture)
- Problem with this view: we are not to take Christ’s statements about the bread and juice being his body and blood literally – he is referring to spiritual realities
- Overall is a lack of Biblical Support

Spiritual Presence (Reformed)

- The bread and wine symbolize the body and blood of Christ but also that Christ is spiritually present in a special way in the Lord's Supper
- This view holds that there is a spiritual presence of Christ with the elements when taken in faith
- Christ is separate from the elements, but is spiritually present in a peculiar way to bless the one taking of them by faith
- Is there not a kernel of truth to this? Is not Christ omnipresent?

Memorial (Baptist)

- This view holds that the Lord's supper is a commemoration—it is in memory of the Lord's death
- The elements simply represent His body and blood

REQUIREMENTS FOR PARTAKING THE LORD'S SUPPER

Must be a Believer

Matthew 26:28 ~ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

- Only those who have experienced true forgiveness of sins can participate in the Lord's supper
- An unbeliever should let the elements pass as the act of remembering Christ's death for sin doesn't yet apply to them

Must Have an Examined Life

1 Corinthians 11:27-34 ~ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. So then, my brethren, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

- The Corinthians were guilty of participating in communion with unrepentant sin
- They were selfish and inconsiderate of one another when they were celebrating communion

1 Corinthians 11:20-21 ~ Therefore when you meet together, it is not to eat the Lord's Supper, for in your eating each one takes his own supper first; and one is hungry and another is drunk.

- "eating the bread or drinking the cup in an unworthy manner" refers to not taking into consideration the other relationships within the body of Christ...refers to those who are out of fellowship with other believers because they are acting selfishly
- Believers must therefore "examine themselves" (vs. 28) to ensure there is no unconfessed sin or broken relationships in their life

WHAT ABOUT BELIEVING CHILDREN?

- The Lord's supper is open for all true believers, including believing children
- However, it is crucial to discern if the child is truly a believer before their salvation is reinforced by the ordinances of the Lord's Supper and baptism

IMPLICATIONS OF THE LORD'S SUPPER

- We must appreciate every opportunity to participate in the Lord's supper and celebrate Christ's death for us with great joy
- We must also take seriously the admonition to examine our lives for any unconfessed sin

SOME OTHER ITEMS TO CONSIDER??

- At what Church service should the Lord's Supper be observed? Early Church example would say Sunday. But, it is a "Supper." So should we observe this only at an evening service together?
- Should it only be observed in a Church? Seems like a normal pattern (1 Cor 11:18). What about the portable communion sets? Shut ins? Rest home residents in assisted living? Prisoners?
- Should only Church members partake? Seems to be the NT example as only baptized believers were in the local assembly. What about visitors? Probably should let them participate out of courtesy, but how do we know if they are believers? And could they be under Church discipline elsewhere? NT has discipline and fellowship within the local Church as being related to the Lord's Supper, so those who are with that local assembly should be the ones partaking of the Supper.
- What about the elements? What if we used potato chips and Pepsi (actually, that would be sin as has to be Coca Cola. . and never, ever Dr. Pepper. . .)? Christ at the last Supper used unleavened bread and wine, but today we use generally leavened bread (even gluten free!) and grape juice? Is this Biblical? We have to make sure the Lord's Supper is not time of division or stumbling, hence to not use wine is wise (but culturally, believers in Europe probably use wine for the most part). We have to keep the focus on Christ. Do not try to be too "novel."
- Another thought on 1 Cor 11:27. I would encourage everyone to read the article "What does it mean to partake of communion in an unworthy manner" by Steven Anderson, found here: <https://truthonlybible.com/2016/06/12/what-does-it-mean-to-partake-of-communion-in-an-unworthy-manner/>
- The author correctly points out that Paul is speaking of an unworthy "manner" not an unworthy "state." Paul does not say "Do not eat of the bread or drink of the cup if you have unconfessed sin in your life. Instead, he says that when you take communion you need to examine yourself to make sure you are doing it in the right way. The examining is not a deep introspection which involves recalling and confessing every sin one can think of. Instead, it is a brief consideration of whether one is indeed treating others right during the communion meal. If there is a problem, the solution is not to 'let the elements pass,' but rather to correct one's manner of partaking right then and there. Paul never recommends that a believer not participate in communion or that a church should forbid unspiritual believers from participating in communion."

WORSHIP

WORSHIP INTRODUCTION¹

- Acts 12:13-28 (A Satire)
- What is worship?? Define it for me. I would safely say that most of us would have a different definition. If you surveyed people, would get many opinions.
- It is a waste of time. The atheist would say this for there is not a God to accept worship. Heaven is empty and there is no need for a grateful heart.
- It is a shot in the dark. Agnostic says "I don't know who to worship!! Hard to worship one you can not see.
- It is up to the individual. It really does not matter WHO or HOW worship. It is important to devote life to a higher power. All religions lead ultimately to the same God.
- It is a matter of looking within. Those who accept this view say that God is in everything and everything is a part of God. TO get in touch with inner feelings through meditation is to commune with deity.
- It is better on the golf course. Can be as close to God on a golf course or in a fishing boat as you can in Church. Worship, then, is seeing God in the beauty of creation.
- It is all in liturgy. Worship is following a set of repeated religious words or exercises. The emphasis is on standing up, sitting down, bowing, kneeling, participating in some ritual. Traditional clothing and religious phrases are key elements.
- Something that occurs only at Church. Worship is only when the time and setting are right. Sunday AM; stained glass window, traditional hymns, organ music and a choir. Only happens in the Sanctuary.
- This is what many common attitudes are. Let us look at what God says!!

I. WHAT IS WORSHIP?

English word for worship comes from an Anglo-Saxon word indicating "worth" and "ship." Or more precisely to attribute WORTH to an object. Therefore, to worship is to give supreme worth to the only one who is worthy (Rev 4:11).

The Biblical definition correlates well with the above. There are 4 different Hebrew words translated as worship, but the one used the most means to "bow down" or do homage (Gen 18:2).

¹ Content for "Worship" from Chris Brown Sermon.

When come to the NT, the primary word (proskuneo) indicates a bowing in deep reverence, submissiveness, and lowliness.

Another word indicates that feeling of awe (sebomai--Acts 18:7), while a third word shows forth "to serve" or "minister" as worship (latupoo).

Putting all of this together, when BibJe speaks of worship, the idea involves our attitudes of reverence, awe, and respect, coupled with our actions of bowing, praising and serving! It is subjective experience and objective activity. It is not unexpressed feeling or empty formality.

True worship is balanced and involved mind, emotions, and will. It must be intelligent and nurtured by love of God that will lead to obedience.

WORSHIP=Honor and adoration directed toward God. It is the believer's response of all that he is to all that God is and says and does.

LISTEN CLOSELY: Worship and ALL ideas contained in the words carry the idea of giving. It is something given to God: affirming His worth and supreme value. Giving to Him because He alone is worthy.

Modern Christianity has turned it around. Worship service to some is when WE get something. A time that God gives to us!! Yet if worship is a time for GETTING from God, then God is our servant, instead of our Lord, and elements of worship are a cheap formula for selfish gratification. If we are here to "GET" may I suggest that we are here for the wrong reason. Here to "GIVE" to God glory and honor due to Him. We worship Him because HE IS WORTHY and we are commanded to do so (John 4:23-24).

And when we do this there are personal "blessed by products." True spiritual worship of giving to God praise, honor, ought to contribute something powerful and lasting to our personalities, relationships, service and total lives.

When we look at God, see who He is, should cause us to worship and GIVE HIM worth and as a result lives will be changed. That is what we will see now!

II. WHAT IS CHARACTER OF PROPER WORSHIP?

Would a doctor be successful in medical practice if did not know what He was doing? What about an auto mechanic? Would business be successful if tried to fix cars without knowing essential elements of the trade? THE SAME IS TRUE WITH WORSHIP!! Can't do this and give to God worth is don't know what we are doing. SO, need to see principles and put into practice.

We worship God!!

- The sovereign powerful one of the universe! We must know and understand HIM as HE is revealed in Bible. Not just a chummy granddad; a casual friend, and not the man upstairs. He is sovereign, all powerful, all knowing; eternal one.

He is perfect. Can't get any "better" than what He already is. AS a result deserves everything we can give. Due to WHO HE IS, and WHAT HE has done, HE deserves us to ascribe worth to Him by falling at feet

and giving back to HIM as our Savior.

We Worship God because HE has commanded it.

- We are a responder to HIS grace and love (John 4:23-24; Mark 12:28-30). Love is the wonderful adoration of God who deserves it, which then leads us to manifest that love in service.

Worship involves three dimensions.

- A key adjective often used in NT to describe worship is the word "acceptable." Every worshipper seeks to offer that which is acceptable to God. At least 3 categories of this kind of worship are mentioned.

1. OUTWARD DIMENSION-SHARING AND MINISTERING TO OTHERS.

Rom 14:18. Worship is reflected in how we behave or act toward others. Here word for service is use, one who serves Christ is acceptable. In context this acceptable offering is being sensitive to a weaker brother. When we treat fellow Christians with the proper kind of sensitivity, that is an acceptable act of worship. It honors God, who created and loves that person, and reflects his compassion and love.

Rom 15:16 implies that evangelism is a form of acceptable worship. The Gentiles were won to Christ by his ministry became offering of worship to God.

Phil 4:18. Paul thanks Philippians for monetary gift to help in ministry. Acceptable worship described as giving to those in need. That glorifies God by demonstrating HIS love.

Worship is expressed by sharing love with fellow believers, sharing the Gospel with unbeliever, and meeting the needs of people. SUM IT UP by saying worship is giving--a love that shares!

2. INWARD DIMENSION-DOING GOOD,

involves personal behavior of our own self. Eph 5:8-10 "Pleasing" is our word for "acceptable." Context here is referring to goodness, righteousness, truth, saying clearly that to do good is an acceptable act of worship to God.

Sharing is an act of worship that affects others. Doing good affects our own lives.

AGAIN: worship is a giving to God, living correctly and rightly personally before Him.

3. UPWARD DIMENSION-That of PLEASING GOD!

This marvelously sums all of this up. Heb 13:15-16. As we look on worship in its God ward focus; we discover that it is thanksgiving and praise. Couple this with v16 and we see all 3 acts of worship (doing good and sharing!!).

Praising God, doing good, and sharing with others are all legitimate, scriptural aspects of worship that actually touch every action, activity and relationship of human living. Implication is that the believer should be dedicated in every aspect of His life to worship. He gives to God His worth by desiring to use every moment of his life to please God!!

Worship involves all of life!!

- Again this is logical based on what is said. This definition is enriched when one understands that true worship touches every area of life. Are to honor and adore God in everything.
- ROM 12:1-2 is a powerful statement of whole life worship. We are to present our bodies to God! Why? Based on His mercies!! Based on all that Paul had said up to this point: salvation, God's grace and love, etc.; the only adequate response and the starting point for acceptable spiritual worship to present ourselves as this living sacrifice.
- It is our REASONABLE SERVICE (our word for worship!). Due to what God has done, we need to be occupied with offering up acceptable spiritual sacrifices of worship.

True worship is adoration/actions directed toward God. It is by our life and mouth we give back to God what is due. It shows our love for God. Primarily we have looked at worship as a lifestyle!! Our everyday living as acceptable in God's eyes. All of this is necessary and essential for only as we worship God in everyday lives can we worship Him here in this assembly.

III. WHAT IS WORSHIP IN CHURCH??

As stated, true worship not only applies to individual lives, but also to corporate lives!! Worship is not primarily external ritual, but internal attitude which causes us to respond

A. WORSHIP IS NOT:

1 . Stimulated by Gimmicks. Would you like it if signs were placed around Church that said "Quiet" or "Keep silent in place of worship." Some Churches place a note in bulletin telling people not to talk when come into Church so when walk through door know it is time to get holy. That has nothing to do with it!

2. Music and Liturgy. If you feel you must have formalized ritual or certain kind of mood music to worship, then what you do is not worship! Now DON'T get me wrong!

Music and liturgy assist a worshipping heart, but can not make a non worshipping heart into a worshipping one!! Danger is that they can give a non worshipping heart the sense of having worshipped.

3. Emotions. Not entirely this. Yet worship will assist us emotionally. Yet don't think that just because leave on emotional, worship has not taken place!!

B. WORSHIP IS:

- LISTEN CAREFULLY!! Crucial factor in worship is state of the heart of the saints. If our corporate worship is not the expression of our individual worshipping lives, it is totally unacceptable. If you think you can live any way you want, and then go to Church on Sunday, and turn on to the worship of the saints: NO WAY!!
- Worship does not occur in a vacuum. As believers we are responsible to the rest of the Church to maintain a

consistent lifestyle of genuine, acceptable worship. Our failure to do so will hurt all the body of Christ just as the sin of Achan brought disaster on all of Israel.. What we do thru the week will affect the members of the Church with whom we worship on Sunday.

- It is not unusual to hear someone say "I didn't get anything out of Church." The right question is what did you give to God? How was your heart prepared to give. If you come away from Church having scrutinized the soloist, analyzed the praise team; criticized the message, commented on how terrible life development class was (especially today), you are missing the point of being here!!.
- We are here to give glory, not to get blessed. Blessing comes from God in response to worship. So, if you are not “blessed”, it probably is not because the soloist was off key; or preacher dry; it is because your heart is not glorifying and giving praise to God. These are occasions to honor God. Yes what God says to us is important; but of equal emphasis is What WE say to God. Central core of worship is pleasing and adoring Him.
- God's picture of worship is giving. Giving to God what is due. Proclaiming His worth. It is not the world's picture, but Gods' picture and the only kind He recognizes. It is a life of pleasing God, sharing with others, doing good, offering praise to His name. How is this in your lives, both corporate and individual.??
- Most people think of Church as a drama. The minister is the chief actor, God is the prompter, and the laity is the critic. What is actually the case is that the congregation is the chief actor, the minister is the prompter and God is the critic. Since He looks at us, what does HE see?