

Celebrate New Life Tabernacle
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Foundation of Christian Doctrine

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Session 3
August 2020

Practical Theology, Part 2

Lecture 17

Biblical Ordinances

THE ORDINANCES OF THE LOCAL CHRISTIAN CHURCH

- Υ While the Roman Catholic and Eastern Orthodox churches practice **seven sacred rites** called "**sacraments**," (Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Order, Anointing the Sick) the New Testament gives only two rites that the gospel believers are commanded to observe:
 - **Water baptism** and **the Lord's Supper**
- Υ The "sacraments" are regarded by their observers to be **visible signs of invisible divine grace** and channels through which divine grace flows from the church to its constituents as salvation and blessing.

Biblical Ordinances

THE ORDINANCES OF THE LOCAL CHRISTIAN CHURCH (continued)

- Υ Many Protestants prefer to call water baptism and the Lord's Supper "ordinances," for gospel believers are commanded by the Lord to observe these.
- Υ They do not believe that these rites minister saving grace to their participants.
- Υ These two rites, however, bear witness to God's grace as manifested in the atonement and in the lives of those who receive the Savior.

Biblical Ordinances

THE ORDINANCE OF BAPTISM

- Υ In Matthew 28:19-20 the Lord commissioned His people to do three things:
- Make disciples of all people through the gospel presentation
 - Baptize gospel believers
 - Teach them to observe the instructions (found in the New Testament).
- Υ This commission and the practice of the early churches show that water baptism is an ordinance that is binding on all gospel believers who are physically able to comply. It involves one's obedience to the Lord's command.

Biblical Ordinances

THE NEW TESTAMENT KINDS OF BAPTISM

- Υ Of the various baptisms that are mentioned in the New Testament, **only the baptism with the Holy Spirit and water baptism should be of immediate concern to the Lord's people.**
- Υ The **involuntary** baptism with the Holy Spirit, which places the gospel believer into Christ and into His mystical body, the church, occurs at salvation.
- Υ Water baptism is to be **voluntarily** received after salvation as a witness to one's saving faith in Christ and to one's spiritual union with Him.

Biblical Ordinances

Other baptisms mentioned in the New Testament:

The Baptism unto Moses (1 Corinthians 10:2)

Υ This refers to Israel's recognition of Moses' divine commission and to their submission to his leadership bringing them out of Egypt.

The Baptism of Jesus (Matthew 3:13-17)

Υ This symbolic act represented His obediently giving Himself to the anointing of the Holy Spirit, whereby He received the Holy Spirit and all the gifts and powers that His messianic work required.

Biblical Ordinances

Other baptisms (continued)

The Baptism of the cross (Mark 10:32-39)

Υ This refers to the intense suffering that Jesus was to experience on the cross when He would be made sin and His soul would be divinely offered for our sins. In Mark 10:39 the Lord seems to be referring to His people's receiving the value of His atoning work through faith in His sacrifice and of their participating with Him in His death and resurrection, which is the basis for their being dead to sin and alive unto God.

Biblical Ordinances

Other baptisms (continued)

The Baptism of ceremonial washings (Hebrews 6:2; 9:10)

Υ These were rites, required by the Mosaic Law, for external purification and sanctification.

The Baptism of fire (Matthew 3:10-12)

Υ This seems to relate to Jesus' future messianic judgments upon His enemies, especially the apostates of Israel, when He sets up His millennial, earthly kingdom.

Biblical Ordinances

Other baptisms (continued)

The baptism because of repentance

Υ This was practiced by John the Baptizer and by Jesus' disciples. Although similar in mode and purpose to that practiced by later Christians, this baptism had particular meaning for Israel. The immediate establishment of the messianic kingdom depended upon Israel's repentance and return to the Lord. Both John and Jesus called Israel to repentance and faith in the Messiah and to their public confession of this response by water baptism. This message anticipated the Messiah's soon appearance and the work that He would do.

Biblical Ordinances

Other baptisms (continued)

The Baptism for the dead (1 Corinthians 15:29)

Υ This isolated instance has been subjected to many interpretations. Since “for” (Greek *Huper*) may also mean “account of” or “because of,” this verse seems to refer to people who were saved and baptized because of the witness of gospel believers who by then were dead.

Biblical Ordinances

THE CANDIDATES FOR WATER BAPTISM

- Υ Contrary to the teachings of Roman Catholicism, Anglicanism, and Lutheranism, all of which advocate infant baptism, we believe that **the only proper candidates for water baptism are people who have trusted in Jesus and His atoning work for salvation from sin and who, thereby, have been born again.**
- Υ The erroneous notion that water baptism effects or completes salvation does not agree with New Testament teaching. The blood of Jesus, representing His atoning sacrifice, cleanses us from all sins. Baptism cannot do this.

Biblical Ordinances

THE **CANDIDATES** FOR WATER BAPTISM (continued)

- Υ Furthermore, there is no biblical evidence that water baptism replaced ritual circumcision as a sign of the Covenant of Grace.
- Υ Actually, the sign of the New Covenant is the cup of the Lord's Supper. People become members of the New Covenant Christian community by trusting in Jesus' atoning sacrifice, by which He mediated the New Covenant. Baptism is necessary for obedience to God, one's public witness to saving faith, and membership in a local church.

Biblical Ordinances

THE **MODE** OF WATER BAPTISM

- Υ There are various opinions about how water baptism should be administered. The most common forms are:
 - **Affusion** - pouring water on the candidates head;
 - **Aspersion** - sprinkling water on one's head or face;
 - **Immersion** - dipping the candidate completely in water.
- Υ The Greek word *baptizo* firmly carries the idea of **complete immersion**. The practice of the NT Church was that of complete immersion. Immersion was the prevalent mode until the Council of Trent (1545), when the Roman Catholic Church abandoned the practice.

Biblical Ordinances

THE ORDINANCE OF THE LORD'S SUPPER

Υ The Lord Jesus instituted this rite on the eve of His death when He ate the Passover meal (Seder) with His apostles. That the Lord's people are to observe this rite today is indicated by the commands that the Lord gave regarding eating and drinking when He instituted this memorial.

Biblical Ordinances

THE **SYMBOLISM** OF THE LORD'S SUPPER

Υ The Lord clearly stated that “the [unleavened] bread” was His **body** and “the cup” was the **blood** of the new Covenant, which was shed for the His people.

Biblical Ordinances

THE **PREREQUISITES** FOR PARTICIPATING IN THE LORD'S SUPPER.

- Salvation and baptism
- Heart preparation
- Self-examination
- Committal and expectation

Biblical Missions

NOTES FROM:

Υ A Theology for Missions

Υ By John Piper (1987)

Biblical Missions

PIPER'S CONCERNS

- Υ At the time of Piper's essay there were reportedly "between 1,000 and 17,000 unreached peoples on the earth."
- Υ About half of the world's individuals are culturally cut off from the witness of the gospel.
- Υ There is a leadership void in the national churches around the world as well as at home
- Υ Missions is often marred by "superficiality in conversations and inadequate follow up of those who profess faith in Christ"

Biblical Missions

PIPER'S CONCERNS

The weakness of professing Christians and the poverty of leadership in the churches around the world is a major cause of why the task of world evangelism is not finished.

Biblical Missions

PIPER'S OBSERVATIONS

The doctrinal basis of faith and missions is too narrow.

- Υ Low standard of biblical understanding is then passed on to the younger churches.
- Υ The result is that the initial enthusiasm has no deep roots, and leadership in biblical study is not prized, and nominalism sets in.

Biblical Missions

PIPER'S OBSERVATIONS

The Value of Biblical Truth

- Υ Biblical truth frees from Satan.
- Υ Biblical truth mediates grace and peace
- Υ Biblical truth sanctifies
- Υ Biblical truth serves love
- Υ Biblical truth protects from error
- Υ Biblical truth saves
- Υ Biblical truth is the ideal of heaven
- Υ Biblical truth will be resisted by some
- Υ Biblical truth is the duty of elders
- Υ Biblical truth is approved by God
- Υ Biblical truth should continually increase

Biblical Missions

PIPER'S OBSERVATIONS

The most basic questions that people around the world have about life and God require remarkable thoughtfulness and understanding if missionaries are to answer them with biblical integrity and helpfulness.

Biblical Missions

THE EXPANDED BIBLICAL BASIS FOR MISSIONS (JOHN 10)

- Υ Jesus calls himself a shepherd (v11)
- Υ Some sheep are Christ's and some are not (v 3b-4)
- Υ The reason some sheep belonged to Jesus so that he could call them *his own* is that God the Father had given them to the Son (v29)
- Υ Since Jesus knows those who are his, he can call them by name; and because they are already his, they follow (v 3b-4)
- Υ Jesus laid down his life for his sheep (v 11, 14-15)
- Υ On the basis of this sacrifice Jesus gives eternal life to his sheep and it can never be taken away (v27-30)

Biblical Missions

PIPER'S OBSERVATIONS

God in his mercy has again and again made clear to his servants that his salvation is not the prerogative of any one group on earth.

John 10:16 is the great missionary text in the Gospel of John : *"I have other sheep which are not of this fold; I must bring them also, and they will hear my voice; and they will become one flock with one shepherd"*

Biblical Missions

OUR CONFIDENCE IN MISSIONS DREAMING, PLANNING AND LABOR:

- Υ Christ has people besides those already converted, other people besides us (so we must evangelize to reach those who remain) – John 10:16
- Υ The “other sheep” that Christ has are scattered outside the present fold – John 11:51-52
- Υ The Lord has committed himself to bring his lost sheep home – John 17:18, 20:21
- Υ If he brings them, *they will come!* – John 10:16

Stewardship

- γ Money and other means of exchange hold a very important place in the Lord's work.
- γ Giving money or goods is a unique spiritual exercise in the gospel believer's life, service, and worship
- γ **A steward is a manager of another's property.** We own nothing! God owns it all and He has delegated us as stewards to properly manage His resources.

Stewardship

THE LORD'S ADVICE TO TREASURE SEEKERS (Luke 12:13-37)

- Υ He warned against our laying up treasures on earth
- Υ He exhorted His people to lay up treasure in heaven

How can we do this?

- Υ By trusting His loving care rather than uncertain riches
- Υ By seeking the things of God's kingdom
- Υ By disposing of our possessions as a He directs

Stewardship

PRINCIPLES THAT SHOULD GOVERNING OUR GIVING

- Υ We are to tithe unto the Lord.
- Υ The **tithe** means **tenth** - we give one tenth of our financial resources unto the work of the Lord.
- Υ Tithing predates the Mosaic Law (Genesis 14:17-20) and is carried on in the New Testament through the Melchizedekian Priesthood of Jesus Christ (Hebrews 7:8).
- Υ We are to give **freely** [free will offering] (1 Corinthians 16:2).

Stewardship

HOW SHOULD WE GIVE?

- Υ **Love** - 2 Corinthians 8:8, 24
- Υ **Willingness and eagerness** - 2 Corinthians 8:8-12; 9:2; cp. 1 Chronicles 29:9
- Υ **Generosity** - 2 Corinthians 9:6; 8:2-5
- Υ **Resoluteness** - 2 Corinthians 9:7
- Υ **Cheerfulness** - 2 Corinthians 9:7
- Υ **Confidence** - 2 Corinthians 9:8

Stewardship

THE LORD'S PATTERN OF GIVING

- Υ His giving was **gracious** - 2 Corinthians 8:9
- Υ His giving was **sacrificial** - Matthew 20:28
- Υ His giving was **beneficial** - Ephesians 1:3; 2 Corinthians 9:15

WIDOWS, ORPANS, AND THE POOR

See Lecture 17 notes on widows, orphans,
and the poor

WIDOWS, ORPANS, AND THE POOR

That's it! No more Lectures. 😊

Thanks for being a part of this course!!!