

Article of Faith 7
Ordinances of the Church

- Article of Faith #7 – Ordinances of the Church
 - We believe that baptism and the Lord’s Supper and feet washing are ordinances of Jesus Christ, and that true believers are the only proper subjects and the proper mode of baptism is by immersion.

1. Baptism

A. Significance of baptism in the church

- i. *“baptize”* (the verb form) – and all the applicable variations of that word – is the English transliteration of Greek word *“baptizo”*
 - a. The King James Bible translators could not find a word in English that accurately conveyed the meaning of “to baptize” from the Greek text, so therefore they left the Greek word in its original form, even in the English translation
 - b. *“baptizo”* means “to make whelmed (i.e. fully wet)” (Strongs# 907), and a more detailed definition: “1) to dip repeatedly, to immerse, to submerge (of vessels sunk); 2) to cleanse by dipping or submerging, to wash, to make clean with water; 3) to overwhelm” (Thayer’s Greek-English Lexicon)
 - c. Any person who submits to a mode of baptism other than full immersion totally subverts even the definition of the word which literally means “to immerse” or “to submerge” (when a ship is submerged at the bottom of the sea, it is fully immersed and overwhelmed by the water – it’s certainly not sprinkled with just a little bit of water on top of the ship)
- ii. Baptism is not the means of salvation or regeneration, but it produces a soothing of the child of God’s conscience from their submission to God’s command
 - a. 1 Peter 3:21 – *“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:”*
- iii. The example of submission to baptism was set by Jesus Christ Himself
 - a. Jesus requested and submitted to baptism from John the Baptist
 - Matt. 3:13-17 – *“13) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15) And Jesus answering said unto him, Suffer it to be so now: for thus it becometh all righteousness. Then he suffered him. 16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”*
 - Mark 1:9-11, Luke 3:21-23, John 1:29-34

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

iii. The example of submission to baptism was set by Jesus Christ Himself (cont'd)

b. If Jesus was baptized, that should be a good enough reason to follow His example in baptism. Believers are commanded to be “disciples” – or “followers of Jesus”. A disciple should therefore follow the example of Jesus in submission to baptism.

c. Baptism did not make Jesus the Son of God, and baptism is not the means that makes a believer God's child or son

- The Holy Spirit declared after Jesus' baptism that He was the Son of God (Matt. 3:17). Now, Jesus' baptism did not make Him the Son of God (Jesus is eternally the Son of God – John 1:1,14, 18), but rather it manifested to others publicly who Jesus had been all along.
- In like manner, one does not become a child of God by baptism, but rather they manifest publicly to others that they already are a son of God.

iv. Baptism signifies the death, burial, and resurrection of Jesus Christ

a. Baptism symbolizes that Jesus Christ was fully immersed in the grave by death (“buried”, Rom. 6:4) and we are identifying with His resurrection and committing to put to death our former life

- Rom. 6:3-4 – “3) *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4) Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*”
- Col. 2:12 – “*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*”

b. When a believer submits to baptism, they are testifying that:

- 1) They believe in the literal resurrection of Jesus Christ
 - Rom. 10:9 – “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*”
- 2) They believe in what the resurrection of Jesus Christ accomplished (the resurrection declared the finished work of salvation and signified that God the Father had accepted the sacrifice of Jesus Christ on behalf of His people)
 - 1 Pet. 3:18 – “*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, and quickened by the Spirit.*”
 - 1 Cor. 15:17; Heb. 1:3, 9:12,24-26, 10:10-14

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

iv. Baptism signifies the death, burial, and resurrection of Jesus Christ (cont'd)

b. When a believer submits to baptism, they are testifying that (cont'd):

3) They believe that Jesus will return to resurrect His people and bring them home to eternal glory

- Rom. 6:8 – *“Now if we be dead with Christ, we believe that we shall also live with him.”*
- Rom. 8:11 – *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*
 - Rom. 8:24, 1 Cor. 15:12-20,35-58

4) They are making a commitment to walk in newness of life based on the death burial and resurrection of Jesus Christ

- Rom. 6:1-11 – *“1) What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?...4)...that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life...”*

v. Baptism is performed based on the authority of all three persons of the Trinity

- a. Matt. 28:19 – *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*

vi. Scripture teaches there is only *“one baptism”*, not multiple forms or variations of an acceptable baptism

- a. There is only *“one baptism”* which shows submission to *“one Lord”* in accordance with *“one faith”*

- Eph. 4:4-6 – *“4) There is one body, and one Spirit, even as ye are called in one hope of your calling; 5) One Lord, one faith, one baptism, 6) One God and Father of all, who is above all, and through all, and in you all.”*

- b. A baptism must be in accordance with the *“one Lord”* of the Bible

- Paul rejects the acceptance of *“another Jesus”*. If one is baptized under the belief of Jesus who is anything less than a *“Successful Savior”* then they have been baptized under the name and belief of *“another Lord”* other than the *“one Lord”*
- 2 Cor. 11:4 – *“For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear him.”*

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

A. Significance of baptism in the church (cont'd)

- vi. Scripture teaches there is only *“one baptism”*, not multiple forms or variations of an acceptable baptism (cont'd)
 - c. A baptism must be in accordance with the *“one faith”* of the Bible
 - There was only *“one faith”* (*“the faith which was once delivered unto the saints”*, Jude 3). If one is baptized under a faith or gospel that is anything other than the finished work of Jesus Christ, then they have been baptized unto *“another faith”* and *“another gospel”* different from the *“one faith”* of scripture
 - Gal. 1:6-9 – *“6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ...9) If any man preach any other gospel unto you than that ye have received, let him be accursed.”* (see also 2 Cor. 11:4)
 - d. Therefore, we will now consider the identifying marks of the *“one baptism”* or a proper baptism

B. Elements of a proper baptism

i. Proper administrator

a. Who has the authority to baptize?

- Baptism is an ordinance of the church that is administered by an ordained minister on behalf of the church
 - 1 Cor. 11:2 – *“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I have delivered them to you.”*
- Matt. 28:16-20 – *“16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them...18) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*
- Jesus had 120 disciples prior to His ascension (Acts 1:15), but only the 11 apostles were taken up into a mountain by Jesus (Matt. 28:16) and given the command and authority to baptize (Matt. 28:18-20). This shows that the command to baptize was only given to the apostles, and the authority to baptize is only placed with men who have been ordained by the laying of hands (Acts 13:1-3, 1 Tim. 4:14, Heb. 6:2).

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

i. Proper administrator (cont'd)

a. Who has the authority to baptize?(cont'd)

- The authority for baptism has been retained from the unbroken, apostolic ministry dating back to the establishment of the New Testament Church and this command in 30 AD.
 - 2 Tim. 2:2 – The modern-day ministry in the Primitive Baptist Church traces its authority back to the unbroken lineage dating all the way back to the apostles. The authority to uphold God's word has been taught and passed on to successive generations of elders, just as was prescribed in 2 Tim. 2:2. The authority for elders to baptize is traced directly back to the command given by Jesus in Matt. 28:18-20 to the apostles that has been passed on faithfully in the ministry unto the current-day Primitive Baptist Church and elders in the church.
- Every instance of baptizing recorded in scripture indicates the ordinance was administered by a minister of the gospel.
 - The first example of a preacher baptizing is John the Baptist (Matt. 3:1-6) who had a unique authority for his baptism as the last of the Old Testament prophets and forerunner of Jesus Christ.
 - Peter preached and baptized (Acts 2:14-41, 10:34-48), as Peter had received the command directly from Jesus in Matt. 28:18-20.
 - Also, even though he was an apostle, Peter denotes himself as *"also an elder"* (1 Pet. 5:1), (as did the apostle John, 2 John 1, 3 John 1), further denoting that baptismal authority was designated to the ordained elders in the church.
 - Paul preached and baptized (Acts 16:13-15, 16:30-33, 18:8, 19:4-7, 1 Cor. 1:14-17) under authority as an apostle born out of due time (1 Cor. 15:8).
 - Ananias baptized Paul in Damascus (Acts 22:12-16, 9:10-18), presumably under authority from the Jerusalem Church.
 - Philip the evangelist preached and baptized (Acts 8:12, 8:35-38) after he had been ordained by the apostles at the Church at Jerusalem (Acts 6:5-6).
 - Other unnamed men baptized at the Corinthian Church (1 Cor.1:14-17) under the authority given them by Paul, which would have been through the New Testament pattern of laying on of hands.

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

i. Proper administrator (cont'd)

a. Who has the authority to baptize?(cont'd)

- The teachers of the gospel are the same ones who have authority to baptize the believers (Matt. 28:19). It is only the ordained “elder” who has the authority to teach in the church (Matt. 28:18-20, 1 Tim. 3:2, 2 Tim. 2:24, Titus 2:1-7, Eph. 4:11, 1 Tim. 2:12) and thus is the only authority to baptize believers.

b. Baptism is the ordinance for entrance into the church and the addition of new members to the church

- Believers were added unto the church through baptism
 - Acts 2:41,47 – *“41) Then they that gladly received his word were baptized: and the same day was added unto them about three thousand souls. 47)...And the Lord added to the church daily such as should be saved.”*
- One cannot be a true disciple of Christ without baptism
 - John 4:1 – *“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.”*
 - Matt. 28:19-20, Acts 19:2-6

ii. Proper subject

a. Believer’s baptism – only those who profess a belief in Jesus Christ are the proper subjects of baptism (infant baptism is excluded)

b. Only those that have been taught (and have the ability to learn) are the proper subjects of baptism

- Matt. 28:19-20 – *“19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20) Teaching them to observe all things whatsoever I have commanded you:”*

c. Every example of baptism in the New Testament shows that belief is always the precursor to baptism

- Acts 2:41 – 3,000 gladly received the word
- Acts 8:12-13 – Samaritans believed
- Acts 8:36-38 – Ethiopian eunuch believes
- Acts 22:12-16 (9:17-18) – Saul is converted and believes
- Acts 10:44-48 (11:17) – Cornelius and the Gentiles believe
- Acts 16:13-15 – Lydia and her house believe
- Acts 16:30-33 – Philippian jailer and his house believe
- Acts 18:8 – Crispus and many other Corinthians believe
- Acts 19:4-7 – Twelve disciples from Ephesus believe and are rebaptized

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

ii. Proper subject (cont'd)

d. Beliefs and works that should be evident in a subject to baptism

1) Believe in Jesus Christ

- Believe that Jesus Christ is the Son of God
 - Acts 8:36-38 – “36)...and the eunuch said, See, here is water; what doth hinder me to be baptized? 37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”
 - Acts 16:30-33, Rom. 10:9, John 20:31; Acts 2:37-41, 8:12
- Believe that Jesus was resurrected from the dead
 - Rom. 10:9 – “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”
- Believe the teachings of the kingdom of God
 - Acts 8:12 – “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.”

2) Repentance

- Repentance from sins
 - Acts 2:38 – “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
 - Acts 3:19 – “Repent, and be converted...”
 - Matt. 3:2,7-8, 4:17; 2 Cor. 7:10; Rev. 2:5, 2:16, etc.
- Works meet for repentance – good works (fruit) that evidence a regenerated heart
 - Matt. 3:8 – “Bring forth therefore fruits meet for repentance.” (see also Luke 3:7-14)
 - Acts 27:20 – “...they should repent and turn to God, and do works meet for repentance,”

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

ii. Proper subject (cont'd)

d. Beliefs and works that should be evident in a subject to baptism (cont'd)

3) Confession of sins

- Mark 1:5 – *“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”*
 - Matt. 3:6, Acts 19:18-20, Luke 18:13, Matt. 10:32, 1 John 1:9, James 5:16

4) Willingly request baptism

- The subject must request baptism willingly and voluntarily, and should not be forced or appointed by another person for baptism
 - Acts 8:36 – *“And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?”*
 - Acts 2:37 – *“Now when they heard this, they were pricked in the heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?”*
 - Acts 16:30 – *“And brought them out, and said, Sirs what must I do to be saved?”*
- Baptism should be undertaken joyfully and gladly
 - Acts 2:41 – *“Then they that gladly received his word were baptized...”*
 - Acts 8:38-39 – *“(38)...and he baptized him. 39)... and he [the eunuch] went on his way rejoicing.”*

iii. Proper belief and doctrine

- a. The subject of baptism should believe in Jesus as the Son of God, believe in His literal resurrection, and believe the scriptural teachings of the kingdom of God
 - See 1-A-iv-b and 1-B-ii-d-1
- b. In addition, the subject of baptism should exhibit a belief in Jesus Christ as a Successful Savior and that His resurrection procured all requirements of eternal salvation, instead that the death of Christ was only an offer of salvation or contingent on some other condition
 - See 1-A-vi-b
- c. Also, the subject of baptism should believe in accordance with the “one faith” that was “once delivered unto the saints”
 - See 1-A-vi-c

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

B. Elements of a proper baptism (cont'd)

iv. Proper mode

- a. Baptism by full immersion is the only proper mode for baptism (sprinkling does not meet the scriptural requirement for a valid baptism)
 - Baptism is a symbolic picture of the death, burial, and resurrection of Jesus (see 1-A-iii) – Jesus was not sprinkled with dirt, but He was fully immersed and buried in the grave
 - Rom. 6:3-4 – “3) *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4) Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*”
- b. John the Baptist baptized in an area sufficient for full immersion
 - John the Baptist was performing baptisms at this particular place (Aenon near to Salim) because there was enough water (“*there was much water there*”) at that part of the river for full immersion
 - John 3:23 – “*And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*”
- c. Scriptural examples of baptisms show that they performed full immersion
 - Philip and the eunuch “*went down both into the water*” and “*came up out of the water*”, indicating they were fully immersed with water for them to be able to come up “*out of the water*”
 - Acts 8:38-39 – “38) *And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*”
 - When Jesus was baptized, he came up “*out of the water*”, indicating He was fully immersed in the water since He then came up “*out of the water*”
 - Matt. 3:16 – “*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*”
 - Mark 1:9-10

Article of Faith 7
Ordinances of the Church

1. Baptism (continued)

C. Re-baptism

i. Necessity of re-baptism from other orders

- The Primitive Baptist Church requires potential church members that have been baptized in another order to be re-baptized to be accepted as a member in full fellowship with the church.

ii. Scriptural example for re-baptism

- Acts 19:1-5 – *“1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples. 2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3) And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. 4) The said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5) When they heard this, they were baptized in the name of the Lord Jesus.”*
- The men that Paul encountered from Ephesus in Acts 19 had been baptized once in accordance with the baptism of John. Since they had not even heard that there was a Holy Ghost, then they had not been baptized by a duly ordained minister which would have baptized them in the name of the Father, of the Son, and of the Holy Ghost (Matt. 28:19).
- These men were baptized under an incomplete message of the gospel and a belief that Christ was still to come. After hearing the gospel that Christ had already come and finished the work of salvation, the men believed in the name of Jesus and willingly submitted to be baptized again in the name of Jesus with a correct belief of Jesus Christ and correct understanding of the gospel.

iii. Principles for re-baptism

- If any of the four elements of a proper baptism (the “one baptism”) – proper administrator, proper subject, proper belief, and proper mode (see 1-B-i to iv) – are missing from the previous baptism, then the subject should submit to rebaptism to be accepted in full fellowship in the church.
- Based on this New Testament example in Acts 19, any person that has been baptized in another church or denomination under an incomplete understanding of the true gospel of the finished work of Jesus Christ or the trinity or any other major scriptural doctrine, would need to be re-baptized under the “one baptism” that is in accordance with the “one faith” and the “true gospel” of the church (see 1-A-vi).
- The necessity of re-baptism does not devalue the personal experience of the first baptism. In Acts 19, scripture still calls the men disciples (v.1) and Paul still acknowledges them as believers (v.2,4). However, when one hears the true gospel he should submit to baptism in accordance with belief and acceptance of that truth.

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper

A. Jesus instituted observance of "the Lord's Supper" on the evening before His crucifixion (the name "*the Lord's supper*" comes from 1 Cor. 11:20)

- Matt. 26:26-30 – "*26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28) For this is my blood of the new testament, which is shed for many for the remission of sins. 29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30) And when they had sung an hymn, they went out into the mount of Olives.*"
 - Mark 14:22-26, Luke 22:19-20, John 13:1-4, (John 6:53-58)
- 1 Cor. 11:17-34 – "*...23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come...*"
 - 1 Cor. 10:16-21

B. Significance of the Jewish Passover feast in the Lord's Supper

- The Israelites were commanded by God to observe the Passover feast every year during the first Jewish month to commemorate their deliverance from bondage in Egypt. They sacrificed a Passover lamb on the first day, and then ate only unleavened bread throughout the seven day feast.
 - Exod. 12:1-28,43-49; Lev. 23:4-8; Num. 28:16-25; Deut. 16:1-8
- Jesus instituted the Lord's Supper and was subsequently crucified in the midst of the Jewish Passover feast (Luke 22:1,7-13). In accordance with Jesus' fulfillment of all the Mosaic law during His life (Matt. 5:17-18), Jesus observed the Passover meal (Luke 22:7-18) on the same night, just before He instituted the Lord's Supper (Luke 22:19-20).
 - Therefore, we know that Jesus gave His disciples the leftover unleavened bread from the Passover meal for the observance of the Lord's Supper.
- Jesus was the New Testament fulfillment of "the Passover Lamb" by His substitutionary sacrifice for the sins of His People
 - 1 Cor. 5:7-8 – "*7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8) Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*"
 - John 1:29 – "*...John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*" (1 Pet. 1:19)

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper (continued)

C. Components of the Lord's Supper

i. Unleavened Bread

- The Israelites were commanded to only eat unleavened bread throughout the seven days of the Passover feast, and consequently it was this unleavened bread that Jesus gave to His disciples to eat after they had observed the Passover meal.
- Leaven is a symbol of sin in the Bible
 - 1 Cor. 5:8 – *“Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”*
 - 1 Cor. 5:5-8, Matt. 16:6-12, Luke 12:1, Gal. 5:9
- The unleavened bread represented the body of Jesus Christ because His body was pure, without blemish, and without sin – figuratively, Jesus was an “unleavened” sacrifice for sin
 - Luke 22:19 – *“And he took [the unleavened] bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”*
 - 1 Pet. 1:19 – *“But with the precious blood of Christ, as of a lamb without blemish and without spot:”*
 - Heb. 9:14; Heb. 7:26-28; Exod. 12:5

ii. Wine

- Fermented wine was used in the Lord's Supper, not grape juice
 - During Jesus' time, fermented wine was customarily used as the beverage of choice in conjunction with the meal of the Passover lamb and the unleavened bread.
 - In Judea, the harvest of grapes was taken in September or October, but the Passover was not observed until March or April. The only way for grape juice to be preserved for six months from the harvest till the Passover feast in a world without modern refrigeration would have been to ferment the grapes into wine.
 - Alcoholic wine was used by the churches in the New Testament because some in the Corinthian Church were abusing the Lord's supper and had become drunk from excess consumption of the wine (*“one is hungry, and another is drunken”* – 1 Cor. 11:21). One cannot become drunken from consumption of grape juice.
- Wine was given in the Lord's Supper to signify the blood of Jesus that was shed to redeem God's children from their sins
 - Matt. 26:27-28 – *“(27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28) For this is my blood of the new testament, which is shed for many for the remission of sins.”*

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper (continued)

C. Components of the Lord's Supper (continued)

ii. Wine (continued)

- Wine was given in the Lord's Supper to signify the blood of Jesus that was shed to redeem God's children from their sins (cont'd)
 - Eph. 1:7 – *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"*
 - Col. 1:14,20; Heb. 9:12-14, 13:20; 1 Peter 1:19; Acts 20:28; Rev. 1:5, 5:9; Eph. 2:13; Rom. 5:9
- Jesus Christ drank the cup of God's wrath (signified by the wine) for His children by the shedding of His blood – our partaking of wine in the Lord's Supper should not be a pleasant taste to us (such as sweet tasting grape juice with plenty of sugar), but rather the wine should be bitter to our taste because it represents the cup of God's wrath that Christ drank to the dregs to save us from our sins
 - Ps. 75:8 – *"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."*
 - Rev. 14:10, Isaiah 51:17, Jer. 25:15
 - Job 21:20 – *"His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."*
 - Isaiah 63:3-5 – *"(3) I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4) For the day of vengeance is in mine heart, and the year of my redeemed is come. 5) And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."*

D. Observance

- There is no prescribed frequency for how often the church is to partake of the Lord's Supper, but we are simply commanded to observe the ordinance regularly and in a respectful manner (most Primitive Baptist churches partake of the Lord's Supper one or two times per year).
 - 1 Cor. 11:25-26 – *"(25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."*

Article of Faith 7
Ordinances of the Church

2. The Lord's Supper (continued)

D. Observance (continued)

- It appears the early church observed the Lord's Supper quite frequently (and "steadfastly"), referred to as "*breaking of bread*"
 - Acts 2:42-46 (20:7) – "*42) And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers...46) And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meet with gladness and singleness of heart.*"
 - 1 Cor. 11:17-34; 1 Cor. 5:11, 10:16-21
- However, there is a prescribed duration that we are to observe this ordinance; the Lord's Supper shall be observed by the church until Jesus Christ returns again the second time
 - 1 Cor. 11:26 – "*26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*"

3. Washing of the Saints' Feet

A. Observance of the Lord's Supper and the washing of the saints' feet are administered and observed together by the church, referred to as the "communion" service

- Reference to the "communion" service comes from the implications of this text:
 - 1 Cor. 10:16 – "*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*"
- The two activities are administered together because just after Jesus instituted the Lord's Supper was when he bowed down and set the example to wash the feet of the saints; since they were established or commanded together, we attempt to observe them together
 - John 13:2-5 – "*2) And supper being ended...4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*"

B. Jesus bowed down and washed the feet of the disciples as an example (John 13:15) for the church to follow

- John 13:4-20 – "*4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded...12) So after he had washed their feet, and had taken his garments, was set down again, he said unto them, Know ye what I have done to you? 13) Ye call me Master and Lord: and ye say well; for so I am. 14) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*"

Article of Faith 7
Ordinances of the Church

3. Washing of the Saints' Feet (continued)

- B. Jesus bowed down and washed the feet of the disciples as an example (John 13:15) for the church to follow (continued)
- John 13:4-20 (cont'd) – 15) *For I have given you an example, that ye should do as I have done to you. 16) Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17) If ye know these things, happy are ye if ye do them...*
- C. Jesus commanded that the disciples observe this practice of feet washing; it was not a suggestion for them to follow.
- John 13:14 – *“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”*
 - *ought* – this Greek word denotes a legally required obligation that one must perform, a legal debt that is required to be repaid (not a suggested action that we should perform, as it’s used in American English)
 - The same Greek is word used 4 times in Matt. 18:28-34 (different variations of same definition – such as verb or noun – but same meaning even though different Greek words) in reference to the debt that was owed by certain servants, for which the penalty for default was being delivered to the “tormenters” (v. 34)
 - This same Greek word is rendered “owed” in Luke 7:41 (and similar wording in Luke 16:5,7), describing the debtor and creditor relationship for a legal obligation that must be paid
 - So this command from Jesus was intended as a legally enforceable debt that was required to be paid of which observance was not optional
 - John 13:15 – *“For I have given you an example, that ye should do as I have done to you.”*
 - “*should*” is used in the New Testament as an equivalent of “*shall*”, which denotes a required command to observe
 - Caesar Augustus made a decree that all the world “*should*” be taxed (Luke 2:1). This was not a suggestion, but a binding requirement that all men under authority of the Roman Government was required to observe.
 - In the parable at Matt. 18:28-34, the man was cast into jail until he “*should*” pay the debt. The requirement to pay the debt in full was described that he “should” pay again, denoting this is was not an optional command.
 - Jesus charged the disciples that they “*should not*” tell certain things publically (Matt. 12:16, 16:20). Jesus was not suggesting that they don’t tell, but rather He was commanding that they shall not repeat these things that He had forbidden
 - John 13:17 – *“If ye know these things, happy are ye if ye do them”*
 - Jesus promised joy and happiness (“*happy are ye*”) to the person who has heard this command (“*if ye know these things*”) and observes it according to the example of Jesus (“*if ye do them*”)
 - If Jesus has promised happiness from observing His command and following His example, why would we not eagerly observe this practice?

Article of Faith 7
Ordinances of the Church

3. Washing of the Saints' Feet (continued)

D. The New Testament church observed the washing of feet because this was one of the qualifications for a "widow indeed"

- 1 Tim. 5:5-10 – *"5) Now she that is a widow indeed, and desolate...10) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."*

4. Closed Communion

• The Primitive Baptist church holds that only regularly baptized members of the church have a right to partake of the church ordinance of the "communion service" – or more specifically to partake of the Lord's Supper and participate in washing of the saints' feet.

- We will consider 6 reasons why the church observes closed communion:
 - a. The example of Jesus
 - b. The example of the early church
 - c. To protect the church from the sin and immorality of the world
 - d. To protect the church from false doctrine and divisions
 - e. To protect the sacredness of the ordinance
 - f. To protect the fellowship of the church

A. The example of Jesus

- Luke 22:14 – *"And when the hour was come, he sat down, and the twelve apostles with him."*
 - a. There were many multitudes who followed Jesus and heard him preach (Luke 12:1, 14:25, etc.), but He did not invite the multitudes to openly partake of the Lord's Supper; rather, it was only the 12 chosen disciples with whom He observed this ordinance
 - The ordinance was given to those who were not offended by His doctrine but remained faithful to follow Jesus when others departed (John 6:60-69, 8:31)
 - b. There were other people in the house (at a minimum the goodman of the house and the servants, Mark 14:13-16) where Jesus took communion with the disciples, but the others of the household were not openly invited to partake of communion with the Lord, but only the 12 disciples

B. The example of the early church

- Acts 2:41-42 – *"41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42) And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."*
 - a. It was the men that gladly received the word and submitted to baptism that were "added unto" the church (Acts 2:41). And it was the church that observed the fellowship and breaking of bread (Acts 2:42,46; 20:7). The same group that believed and accepted the apostles' doctrine is the same group that had fellowship and broke the bread of communion.

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

B. The example of the early church (continued)

- Acts 2:41-42 (continued)
 - b. The Lord's Supper was not open to all people in Jerusalem but was only observed by those who had been believed in Christ and were members of the Lord's church

C. To protect the church from the sin and immorality of the world

- The church is forbidden from open acceptance of unrepentant sin in their members; if God forbids the church to "eat" (particularly partaking of the Lord's supper together) with a disobedient sinful brother, then the church certainly does not have license to openly accept others in the Lord's Supper that have not repented of their sin by joining the Lord's church in baptism
 - 1 Cor. 5:11 – *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."*
 - Eph. 5:6-7 – *"6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7) Be not ye therefore partakers with them."*

D. To protect the church from false doctrine and divisions

- The church is the custodian of God's truth in the world and does not have the authority to pick and choose where to compromise truth or God's word – rather we are commanded to uphold the whole counsel of God's truth
 - 1 Tim. 3:15 – *"...the house of God, which is the church of the living God, the pillar and ground of the truth."*
 - Acts 2:42 – *"And they continued steadfastly in the apostles' doctrine..."*
 - John 4:23 – *"23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24) God is a Spirit; and they that worship him must worship him in spirit and in truth."*
- False teachers and those who cause divisions in the church are severely condemned in the New Testament. The church is commanded to separate themselves from those divisive and heretical people, not to openly accept them, which would obviously forbid these people from participation in the ordinances of the church and the communion service
 - Rom. 16:17 – *"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."*
 - 2 Thess. 3:14-15 – *"14) And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15) Yet count him not as an enemy, but admonish him as a brother."*

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

D. To protect the church from false doctrine and divisions (continued)

- False teachers and those who cause divisions in the church are severely condemned in the New Testament. The church is commanded to separate themselves from those divisive and heretical people, not to openly accept them, which would obviously forbid these people from participation in the ordinances of the church and the communion service (continued)
 - Titus 3:10-11 – *“10) A man that is an heretick after the first and second admonition reject; 11) Knowing that he that is such is subverted, and sinneth, being condemned himself.”*
 - 2 John 10-11 – *“10) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11) For he that biddeth him God speed is partaker of his evil deeds.”*
 - Gal. 1:6-9 – *“6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”*
 - The church at Pergamos (Rev. 2:14-16) and the church at Thyatira (Rev. 2:20-25) were condemned severely by Jesus Christ because they were content to tolerate false teaching.
- Heresies and divisions can affect the validity of when we observe the Lord’s Supper. The Corinth Church was condemned for their abuse of the ordinance, and the Lord did not recognize that they had even truly observed the Lord’s Supper (v. 20) because of the heresies and divisions that were present in the participants.
 - 1 Cor. 11:17-20 – *17) Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19) For there must be also heresies among you, that they which are approved may be manifest among you. 20) When ye come together therefore into one place, this is not to eat the Lord’s supper.”*
- Other denominations apart from the true church are the result of divisions and heresies that have departed from the truth of God’s word and the original apostles’ doctrine. Therefore, any person who has joined another denomination and aligned themselves with another non-Primitive Baptist church has embraced division and heresy (even if it has been done ignorantly). Therefore, we cannot welcome members of other non-Primitive Baptist denominations to participate in the ordinance of communion with us, since they have embraced a division that is separate from the “one faith” (Eph. 4:5) that was “once delivered unto the saints” (Jude 3).

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

E. To protect the sacredness of the ordinance

- The Lord's Supper represents the death of Jesus Christ for the sins of His people. If one partakes of the communion supper with a flippant or irreverent attitude, or if they partake not fully believing their salvation was completed by the death of Jesus Christ, then they disrespect the sacrificial death of Jesus, and subsequently may bring damnation or judgment upon themselves.
- The Corinth Church did not partake of communion in a reverential manner, and they were condemned "*guilty of the body and blood of the Lord*" (v.27), guilty of "*damnation*", and many were punished physically "*For this cause many are weak and sickly among you, and many sleep*" (v.30).
 - 1 Cor. 11:27-30 – "*27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28) But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30) For this cause many are weak and sickly among you, and many sleep.*"
 - Compare Heb. 10:26-31, 2 Pet. 1:9, and Heb. 6:4-8 for other similar temporal judgments against the child of God who lives in disobedience and partakes of the ordinances of the church irreverently
- The church must take great care to ensure that the Lord's Supper and the communion service is administered in a manner that gives glory to Jesus Christ and does not disrespect or trivialize His sacrificial atonement on the cross.

F. To protect the fellowship of the church

- "Communion" literally means "fellowship" (the two terms are used interchangeably in 2 Cor. 6:14). Therefore, those who participate in communion must be in fellowship. The scriptures teach that fellowship is tied directly to doctrine (Acts 2:42). There can be no true fellowship without agreement upon doctrine in the church. Therefore anyone who does not accept the apostles' doctrine as presented in scripture and practiced in the church cannot be in fellowship or participate in communion with the church.
 - Acts 2:42 – "*And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*"
 - Amos 3:3 – "*Can two walk together, except they be agreed?*"
- Furthermore, the church (the children of light) is not permitted to fellowship or even associate closely with sinful persons (those in darkness), particularly those who do not believe in the Lord Jesus
 - Eph. 5:11 – "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"

Article of Faith 7
Ordinances of the Church

4. Closed Communion (continued)

F. To protect the fellowship of the church (continued)

- Furthermore, the church (the children of light) is not permitted to fellowship or even associate closely with sinful persons (those in darkness), particularly those who do not believe in the Lord Jesus
 - 1 Cor. 10:16-21 – *“16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ...20) But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21) Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.”*
 - 2 Cor. 6:14-17 – *“14) Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17) Wherefore come out from among them, and be ye separate, saith the Lord...”*
- Conclusion
 - Jesus Christ clearly set the example for closed communion of the disciples when he instituted the Lord’s Supper and feet washing, and the church is commanded to follow the commandments of Jesus (Matt. 28:20), not to adjust them as we see fit. We also notice the early church followed the example of Jesus and did not permit anyone in Jerusalem (particularly the non-believing Jews) to partake in communion with them, but rather the “breaking of bread” was reserved for only those baptized believers of the church. The practice of closed communion is also necessary to protect against immorality, false teaching and divisions, to maintain the sacredness of the ordinance, and to preserve fellowship in the church, as we have addressed above. The scriptures provide ample support to restrict the communion service to only those baptized believers that are members of the Lord’s church – the Primitive Baptist church.