



C. The Proper Candidate for Baptism

1. Limited to those of understanding
 - a. Baptism is only for those of maturity and understanding (Acts 8:12).
 - b. This will be further proven in the next section, where it will be demonstrated that the baptized must first believe.
 - c. Although this should be obvious, no infant can
 - (1) Understand that he or she is a sinner
 - (2) Understand that Jesus Christ was crucified, buried, and raised again on behalf of the sinner
 - (3) Understand and trust the finished work of Christ for salvation
2. Limited to believers
 - a. The Lord's commission to the disciples
 - (1) Matthew 28:19-20
 - a) Teaching them—*"teach all nations"* (Matthew 28:19)
 - b) Baptizing them—*"baptizing them"* (Matthew 28:19)
 - c) Teaching them—*"teaching them"* (Matthew 28:20)
 - (2) Mark 16:15-16
 - a) Preaching—*"preach the gospel"* (Mark 16:15)
 - b) Belief—*"he that believeth"* (Mark 16:16)
 - c) Baptism—*"and is baptized"* (Mark 16:16)
 - b. The ministry of the apostles
 - (1) Peter at Pentecost (Acts 2:36-41)
 - a) Peter's message (Acts 2:36)
 - b) The concern of the Jews (Acts 2:37)
 - c) Peter's response (Acts 2:38)
 - d) The baptism of the Jews (Acts 2:41)
 - (2) Philip with the Samaritans (Acts 8:12)
 - (3) Philip and Simon (Acts 8:13)
 - (4) Philip and the Eunuch (Acts 8:36-37)
 - a) The eunuch's question (Acts 8:36)
 - b) Philip's requirement (Acts 8:37)
 - c) The eunuch's confirmation (Acts 8:37)
 - (5) The apostle Paul (Acts 9:6, 18)
 - (6) Peter and Cornelius (Acts 10:34-48)
 - a) Peter's preaching (Acts 10:34-43)
 - b) The conversion of the hearers (Acts 10:44)
 - c) The baptism of the converts (Acts 10:46-48)
 - (7) Paul and Lydia (Acts 16:13-15)
 - a) Paul's teaching (Acts 16:13)
 - b) Lydia's faith (Acts 16:14)
 - c) Lydia's baptism (Acts 16:15)
 - (8) Paul, Silas and the Jailer (Acts 16:29-33)
 - a) The jailer's question (Acts 16:29-30)
 - b) Paul's message (Acts 16:31-32)
 - c) The jailer's baptism (Acts 16:33)
 - (9) The Corinthians (Acts 18:8)



D. The Proper Authority for Baptism

1. Given to John (Mark 11:27-33)
 - a. This is not stated directly in the passage, but seems obvious that the Lord was signifying John's authority for baptism came from heaven.
 - b. In addition to this, it would appear that the Lord's baptism would remove any doubts (Matthew 3:13-17).
2. Given to the apostles
 - a. To the eleven (Matthew 28:19-20)
 - b. To Paul (1 Corinthians 1:13-16)
3. Given to the churches (1 Corinthians 11:2)
 - a. The ordinances were given to the apostles.
 - b. As the age of the apostles passed away, the apostles delivered the ordinances to the churches.
4. Disclaimer
 - a. This is a subject matter of which we must proceed with extreme caution.
 - b. The authority as set forth in this class and in these notes follows scriptural principles and does not contradict the scriptures, but we must admit that there are no verses that specifically signify that someone outside of the authority of the local New Testament could not baptize.
 - c. This is also further complicated by other points
 - (1) Who defines what is or is not a New Testament church? If this is defined specifically in scripture, where may the checklist be found?
 - (2) How far back should we trace the authority to make sure our baptism is correct?

E. Water Baptism and the Church Age

1. The arguments against
 - a. The other baptism
 - (1) Baptism planted us with Christ into His death (Romans 6:3-7).
 - (2) Baptism put us into the body of Christ (1 Corinthians 12:13).
 - (3) Baptism put us in Christ (Galatians 3:27).
 - (4) Baptism buried us with Christ and is connected to our faith in the operation of God (Colossians 2:12).
 - (5) If this other baptism exists in the Church Age and Ephesians 4:5 says, "One Lord, one faith, one baptism," then surely water baptism is no longer valid.
 - b. The commissions of water baptism
 - (1) John the Baptist was sent to baptize (John 1:33).
 - (2) The eleven apostles were later sent to baptize (Matthew 28:19-20).
 - (3) Paul specifically stated that he was not sent to baptize (1 Corinthians 1:17).



- c. The references decline
 - (1) Water baptism was mentioned with some prominence in the gospels.
 - (2) It was mentioned with some prominence in the beginnings of the church.
 - (3) It was mentioned very little by Paul.
 - d. Paul's apparent lack of concern for water baptism
 - (1) Paul was thankful that he was not sent to baptize (1 Corinthians 1:14).
 - (2) Paul could not remember if he had baptized any others (1 Corinthians 1:16).
2. The proofs for
- a. The commission given to the apostles seems to have been a reason to have the Lord's help unto the end of the world (Matthew 28:19-20).
 - b. Paul himself was baptized (Acts 9:18).
 - c. Baptisms were still frequent after the calling of the apostle to the gentiles.
 - (1) Cornelius (Acts chapter 10)
 - (2) Lydia (Acts chapter 16)
 - (3) The jailer (Acts chapter 16)
 - (4) The believers at Corinth (Acts chapter 18)
 - d. Paul baptized (1 Corinthians 1:14-16)
 - (1) Crispus (1 Corinthians 1:14; Acts 18:8)
 - a) His household was also baptized.
 - b) Many other Corinthians were baptized.
 - c) We do not know if Paul administered these baptisms, but it would be likely that either he did or gave authority to someone to do so.
 - (2) Gaius (1 Corinthians 1:14)
 - (3) The household of Stephanas (1 Corinthians 1:16)
 - (4) Maybe others (1 Corinthians 1:16)
 - e. No verse anywhere signifies that water baptism would cease.
 - f. The apostle Paul had a special commission.
 - (1) He was a church planter.
 - a) As a church planter, Paul was concerned with preaching the gospel to those who had never heard.
 - b) As some believed, he would at times baptize, but this was not his emphasis.
 - c) This would have been the emphasis of those left behind to grow the work.
 - (2) He wrote specifically to believers.
 - a) Paul did not need to emphasize water baptism, because he was writing to believers concerning the doctrinal and practical truths they would put in place after their salvation.
 - b) This would also explain why Paul spoke very little of the torments of hell.



- g. Refuting the hyper dispensationalists
 - (1) The argument concerning Paul's thankfulness
 - a) Those who oppose water baptism today do so partly because they say Paul would not have been thankful concerning his few baptisms if it was meant to continue. In other words, if it was meant to continue, Paul would have been thankful to have had more baptisms than the others.
 - b) This argument falls apart with these same people concerning the gift of tongues (1 Corinthians 14:18). If the first point is true, it must also be true that Paul would not have been thankful to speak with more tongues if the gift of tongues would cease.
 - c) Besides all this, the apostle Paul admonished the believers to give thanks in everything (1 Thessalonians 5:18).
 - (2) The argument concerning Paul's lack of baptisms
 - a) Those who reject water baptism for the Church Age often speak of its importance during the time of the gospels.
 - b) They will then say that because Paul did not do much baptizing that it was no longer important during his ministry.
 - c) Once again these people contradict themselves and more importantly the scriptures. Consider the argument.
 - i) Baptism was important during the life of Christ.
 - ii) It was no longer important in the ministry of Paul, because he did not do many baptisms.
 - iii) Yet, we find from the scriptures that the Lord Jesus did not baptize at all (John 3:22; John 4:1-2). The baptisms credited to Him were only done under His authority by His disciples.
 - d) Like Paul, the Lord Jesus was not "sent" to baptize.
 - i) He came to give His life a ransom (Matthew 20:28).
 - ii) He was sent to seek and save that which was lost (Luke 19:10).
 - iii) He came that the world might be saved (John 3:17).

III. THE LORD'S SUPPER

A. Introduction to the Lord's Supper

- 1. The suppers of the New Testament
 - a. Herod's supper (Mark 6:21-29)
 - b. A parable of a supper (Luke 14:7-24)
 - c. The passover/Lord's supper (Luke 22:8-20)
 - d. At the house of Lazarus (John 12:1-8)
 - e. The Lord's supper (1 Corinthians 11:17-34)
 - f. The marriage supper of the Lamb (Revelation 19:7-9)
 - g. The supper of the Great God (Revelation 19:17-18)



2. The institution of the Lord's supper
 - a. Instituted by Christ (Matthew 26:26-29; 1 Corinthians 11:23)
 - b. Instituted prior to the cross (1 Corinthians 11:23)
3. The continuation of the Lord's supper
 - a. After His death, burial, resurrection, and ascension, the Lord reaffirmed the practice of the Lord's supper to Paul.
 - b. Interestingly, the Lord did not reaffirm the need for the foot washing that followed the institution of the Lord's supper. This, among other reasons, explains why Bible-believing, Bible-practicing Christians do not identify foot washing as a biblical ordinance for the Church.

B. Terminology—Good and Bad

1. Scriptural term—communion (1 Corinthians 10:16)
 - a. The cup of blessing is the communion of the blood of Christ.
 - b. The bread is the communion of the body of Christ.
2. Questionable terms
 - a. The passover
 - (1) Is the passover the same thing as the Lord's supper?
 - (2) Consider the dispensational thinking
 - a) The passover was instituted for the Jewish people and served as a commemoration of their deliverance from the land of Egypt.
 - b) According to the New Testament, Christ is "our Passover" (1 Corinthians 5:7). In other words, we do not need to commemorate Israel's deliverance from Egypt, but our deliverance from the wrath of God through Christ.
 - (3) Consider the Lord's meeting with His disciples
 - a) They met for the passover (Matthew 26:17-19).
 - b) They partook of the passover (Luke 22:15-18).
 - c) After the passover, the Lord's supper was instituted (Luke 22:19-20).
 - b. The breaking of bread
 - (1) Two disciples on the way to Emmaus (Luke 24:13-35)
 - (2) Believers from Pentecost (Acts 2:38-47)
 - (3) The gathering of disciples (Acts 20:7-12)
 - (4) Those on a ship with Paul (Acts 27:33-37)
 - (5) The communion of the body of Christ (1 Corinthians 10:16)
3. Unscriptural terms
 - a. Sacrament
 - (1) Sometimes defined as "a rite in which God is uniquely active"
 - (2) Generally defined as something that confers grace.
 - b. Mass or Eucharist
 - (1) These terms are found in the Roman Catholic Church.
 - (2) The practice is idolatrous and claims to partake of the very body and blood of Christ.