

The Ordinances of the Church

BAPTISM

1. WHAT command did Jesus give to His disciples? Matt. 28:19, 20.
2. Is teaching commanded? Is baptism commanded? Are both essential?
3. What must precede the baptism which Christ commanded?
 - a. Hearing and believing. Mark 16:16.
 - b. Repentance. Acts 2:38.
 - c. Whole-hearted acceptance of Christ. Acts 8:37.
4. What does it mean to believe in Christ? 1 Cor. 15:1-4.
5. What does Christ do for those who believe on Him? Matt. 1:21.
6. To one thus accepting Christ, what does the ordinance of baptism mean? Rom. 6:3, 4. Note 1.
7. To what do we die? Rom. 6:10-12; Col. 3:5.
8. What is the newness of life in which we walk after dying to sin? Rom. 6:17, 18, 22; Phil. 4:13.
9. Because the true Christian life begins with this dying to sin and living to God, how is one's faith and decision expressed to the public? Col. 2:12. Note 2.
10. When this step is taken in the light of God's word, what promise is ours at baptism? Acts 2:38, 39.
11. To whom do those who are baptized belong? Gal. 3:26, 27.
12. In what inheritance do they share? Gal. 3:29.
13. Is it ever necessary to be rebaptized? Acts 19:1-5.
14. How many true baptisms are there? Eph. 4:5. Examples: Christ (Matt. 3:13, 16); Philip baptizing the Ethiopian (Acts 8:38); John (John 3:23).

ORDINANCE OF HUMILITY

John 13:4-17. The direct command. Verses 14, 15. (See 1 Tim. 5:9, 10.)

COMMUNION SERVICE

- 1 Cor. 11:23-30; Matt. 26:26-30. Why use unleavened bread?
 —Leaven and fermentation are symbols of sin.
 1 Cor. 5:6-8.
- Unfermented grape juice and unleavened bread are symbols of the purity of Christ.

Notes on Reading No. 24

NOTE 1.—“In baptism, the water and the Spirit both bear witness to God’s acceptance. The same Spirit which at Christ’s baptism said, ‘This is My beloved Son, in whom I am well pleased,’ witnesses to the acceptance of every sincere believer at his baptism.”—“*Bible Readings for the Home Circle*,” p. 109.

NOTE 2.—“Baptism is a gospel ordinance commemorating the *death, burial, and resurrection* of Christ. In baptism public testimony is given to the effect that the one baptized has been crucified with Christ, buried with Him, and is raised with Him to walk in newness of life. Only one mode of baptism can rightly represent these facts of experience, and that is immersion,—the mode followed by Christ and the primitive church.”—*Id.*, p. 101.