

THE
LORD'S
SUPPER
AND
BAPTISM

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AND
WILLIAM MACDONALD



Developed as a study course by Emmaus Correspondence School, founded in 1942.

The Lord's Supper and Baptism

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STUDENT INSTRUCTIONS

The Lord's Supper, also known as Communion or the Eucharist, was given to us by the Lord Jesus Himself. "This do," He said, "in remembrance of Me." This study will help you learn more about this memorial feast and make it more precious to you.

Baptism! Few subjects have caused more concern or more controversy. This should warn us that this course is going to take us into some of the thornier passages of the New Testament! But that should not deter us. Many of the problems will tend to vanish when passages are studied in the light of their contexts and in the light of other Scriptures dealing with the theme.

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Course Components

This course has two parts: this study course and a separate exam booklet.

How To Study

This study has twelve chapters, and each chapter has its own exam. Begin by asking God to help you understand the material. Read the chapter through at least twice, once to get a general idea of its contents and then again, slowly, looking up any Bible references given.

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

In the exam booklet there is one exam for each chapter (exam 1 covers chapter 1 of the course). Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material given in the course.

After you have completed each chapter, review the related exam, and see how well you know the answers. If you find that you are having difficulty answering the questions, review the material until you think you can answer the questions.

How Your Exams Are Graded

Your instructor will mark any incorrectly answered questions. You will be referred back to the place in the Bible or course where the correct answer is to be found. After finishing this course with a passing average, you will be awarded a certificate.

If you enrolled in a class, submit your exam papers to the leader or secretary of the class who will send them for the entire group to the Correspondence School.

See the back of the exam booklet for more information on returning the exams for grading.

PART I

THE LORD'S SUPPER

Only bread and only wine! Yet how eloquent is that bread, speaking as it does of a holy body sacrificed on a cross of shame. And how real the message in that wine, telling out the story of precious blood poured out for sin.

Only bread and only wine! Yet, with such common, simple things the Lord Jesus founded a memorial to Himself. "This do," He said, "in remembrance of Me." That's all. And so we do. We come and worship at His feet giving Him back a token and a tithe of the love He gives to us.

Only bread and only wine! No more, no less. Just humble items taken from a table to be invested with hallowed memories. Bread, broken first by hands soon to be pierced. Wine poured out by Him. Bread and wine given to His friends so that they might ever remember Him and His death and His coming again.

"Only bread and only wine! Yet to faith the solemn sign of the heavenly and divine."

In such a spirit of reverence, awe and wonder, may we approach our study of this subject.

1

THE CHRISTIAN ORDINANCES

The Lord Jesus Christ left explicit commands for His Church to observe two basic ordinances. They are the Lord's Supper and Baptism. In observing the first of these we "proclaim the Lord's death till He comes" (1 Corinthians 11:26). In the latter, we are "buried with Him through baptism into death" that "we should walk in newness of life" (Romans 6:4).

Here we discover that the great fundamental points of the Christian Gospel are shown in these two observances. Each act of participation provides a constant reminder to the Church of its obligation to preach the gospel of Christ (1 Corinthians 15:3, 4). Baptism sets forth the believer's *union* with Christ: his identification with Him in death, burial and resurrection. In the normal pattern of events, a believer is only baptized once in his or her life. In contrast, the Lord's Supper is celebrated frequently, because it emphasizes the *communion* of Christ and His people. In fact, this ordinance is frequently and properly designated simply "the communion" (1 Corinthians 10:16).

Note then the meaning of these two words *union* and *communion*. The union existing between the Christian and his Lord is one of settled permanence and needs no maintenance on the part of the believer. Communion is entirely different. It stands in constant danger of interruption. For this reason the need for renewal is ever present. Hence the once-for-all character of baptism and the continual observance of the Lord's Supper. "And they continued steadfastly . . . in the breaking of bread" (Acts 2:42).

Some people have suggested a third ordinance, and even practice it today. We refer to *Foot Washing*. It is pointed out that on the same night our Lord instituted the Supper, He first washed the feet of the disciples.

He declared on that occasion that in like manner we should wash one another's feet (John 13:14, 15). Some regard this act as an ordinance, and its observance is said to be equally as binding upon the followers of Christ as His words, "Do this in remembrance of Me."

In response to this, it seems clear that the apostles did not attribute such meaning to the words of our Lord. When they later established churches, they did not practice foot-washing as an ordinance of the Church as they did baptism and communion. Neither is there any record of this rite being performed by Christians in the early centuries. One reference is made to foot-washing in 1 Timothy 5:10. In this case, it is clear that it constitutes one of the qualifications of an elderly widow for receiving support from the church. This verse suggests that she did these duties in the privacy of her home, and not that it was practiced publicly by the Church as a whole. The evidence, then, seems to rule out foot-washing as a third ordinance.

Scripture declares that a three-fold cord is not quickly broken (Ecclesiastes 4:12). We have a three-fold cord of proof for our authority in the practice of this remembrance feast!

- The Lord's Supper was an act of remembrance requested by Him on the night He was betrayed. It is in the Gospel of Luke, where the humanity of the Lord Jesus is brought out, that we have set before us His strong desire to be remembered.
- This request was later repeated from heaven to the apostle Paul. He who once persecuted the church received instructions related to the feast from the ascended Lord (1 Corinthians 11:23). Paul did not learn this from those who were disciples of Christ before him. It was a fresh revelation.
- To this revelation is added the actual practice of the ordinance by the local gatherings of the Church from the beginning.

Its observance was to continue until the second coming of Christ (1 Corinthians 11:26). The *obligation* seems to have been recognized from the first, though the *method* has not always been the same.

The following passages of Scripture treat the subject: Matthew 26:26-28; Mark 14:22-24; Luke 22:19, 20; 1 Corinthians 10:16-21; 11:20-34; Acts 2:42 and 20:7.

It should be noted that the thought of any priest officiating at either ordinance is foreign to Scripture. The New Testament teaches that, apart

from the high priesthood of Christ in heaven, priesthood is a privilege common to all believers. Such Scriptures as 1 Peter 2:9; Revelation 1:6; 5:10; and 20:6 verify this statement. Therefore the Lord's Supper is the common portion of all believers who, as priests, partake of it on equal terms.

The Names of the Supper

The fact that a number of different names are used to designate this ordinance suggests that there is no particular value placed on one above another. A review of those most common follows:

1. The Sacrament

Baptism and the Lord's Supper are sometimes called Sacraments. Though the term is not found in Scripture, it did come into early use. The "sacramentum" was the Roman soldier's oath of allegiance upon joining the army. By so doing, he passed from civilian to military life. It was his confession that he now belonged to Caesar and lived only to obey him. Thus, this term was considered acceptable by a "good soldier of Jesus Christ" (2 Timothy 2:3). For a long time, these ordinances of the Church clearly marked the separation between the Christian and the world that had rejected his Lord. Certainly, in such celebration the believer confesses and reaffirms allegiance to Christ.

2. The Eucharist

This is another term widely used. It comes from the Greek word meaning "giving of thanks." It is found in such passages as Matthew 26:27 and 1 Corinthians 14:16. In fact, it is the usual word for "thanksgiving" in the New Testament. If the thought of officialism is disregarded, it is in fact an apt designation, since the giving of thanks is truly the hearty and spontaneous act of each believer.

3. The Communion

The source of this commonly used and well-pleasing designation is 1 Corinthians 10:16, 17. It expresses that common sharing of faith and privilege of all God's people with the One of whom the elements speak. "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? For we being many, are one bread and one body; for we all partake of that one bread."

At the communion, social distinctions are to be forgotten. All are thankful to be there, since all are partakers of the rich benefits purchased by the sacrifice of the Savior's body and blood.

4. The Lord's Supper

This name draws attention to the authority of the One who invites us to come. We come to His table. We are His invited guests. There is also an indication of the time of day the occasion was first observed. It was begun on the night our Lord was betrayed, and, as we shall see, was linked with the evening observance of the Passover. Later, in Acts 20:7, we note this same evening observance. Also, it is called a "supper" in the Corinthian passage. From these examples, we see that the evening observance both suited the indications of Scripture and the convenience of the believers; we learn from history that many of the early Christians were slaves, and only free to meet later in the day. However, it is foreign to New Testament teaching to insist in a legalistic spirit on a set time for the observance. "Times and seasons" pertain to an earthly people (Israel), living in one place (Palestine). In the Old Testament, a rigid adherence to all the details of the law of the offerings was demanded; in the New Testament there is remarkable liberty. It is the *spirit* of the observance upon which the emphasis is placed. Therefore, no set hour was demanded or any particular kind of bread or wine prescribed for the ordinance. This issue will be discussed in detail later.

The Lord's Table (1 Corinthians 10:21) is often taken to denote a wider sphere of fellowship than that simply suggested by the Supper. It indicates all the blessings that we enjoy in Christ because of fellowship with Him.

5. The Breaking of Bread

Here is another descriptive term often used for the ordinance. Perhaps it suggests how its simplicity fitted into the believer's daily life. The Corinthians evidently had turned the occasion into a time of excessive feasting (1 Corinthians 11:20-22). However, it was intended to be observed as it had begun, as a simple occasion of remembrance and giving of thanks. On that night, our Lord did not create nor obtain anything new or special to use for the occasion. He simply took two things right at hand, and used them as memorials of Himself.

Conclusion

We often speak of “remembering the Lord.” This is in accord with His desire expressed on the night He was betrayed. This thought tends to unite these several terms we have just considered.

- Judas betrayed Him, but we will show our loyalty in taking the sacrament.
- Though others may not, we will give Him thanks in the eucharist.
- We will rejoice in the communion of the saints—our oneness in Him.
- We will partake of the Lord’s Supper with Him, in consciousness of nearness and privilege.
- We will seek to preserve all its simplicity without religious ritual or special priestly function in the Breaking of Bread.

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EXAM BOOKLET
AK '07 (1 UNIT) LSB

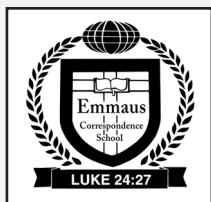
STUDENT NAME

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- A. blue C. yellow
B. green D. orange

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. They will help you to apply the principles and concepts in this course. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this booklet for instructions on returning your exam for grading.

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CHAPTER 1 EXAM**THE CHRISTIAN ORDINANCES****EXAM GRADE**

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. Which of the following best summarizes the significance of the Lord's Supper? It symbolizes
A. my death with Christ
B. Christ's death for me
C. my union with Christ
D. Christ's life imparted to me _____

2. Foot washing should not be regarded as an ordinance of the Church because
A. it is not mentioned in the New Testament
B. our footwear is different now and footwashing is not needed
C. the instruction was given only to widows
D. the apostles did not either practice or teach it as such _____

3. How many ordinances did the Lord Jesus explicitly command?
A. two
B. three
C. seven
D. none _____

4. The apostle Paul learned about the need for remembering the Lord Jesus in the breaking of the bread
A. from the Lord Jesus Himself in the Upper Room just prior to the crucifixion
B. as a special revelation from the Lord Jesus
C. from reading it in the Gospel of Mark
D. from the lips of the apostle Peter _____

5. The Lord's Supper

- A. can be administered only by a properly ordained priest or minister of a recognized church
 - B. is to be taken only by those who are in holy orders
 - C. is for all who love the Lord and who are therefore considered priests in God's sight
 - D. should be offered to all men regardless of whether or not they are believers
-

6. The word "sacrament"

- A. is frequently used in the New Testament to describe the Lord's Supper
 - B. should never be used in connection with the Lord's Supper because the word is of pagan origin
 - C. was used to describe those who, by celebrating the ordinances, marked their separation from the world and their allegiance to Christ
 - D. comes from a Greek word meaning "set apart for the gods"
-

7. The word "eucharist"

- A. is properly used to describe the Lord's Supper only if linked with the thought of officialism in the Church
 - B. comes from a Greek word meaning "giving of thanks"
 - C. has its roots in a Latin word meaning "to worship"
 - D. is never found in the New Testament
-

8. When we speak of the Lord's Supper as "the communion"

- A. we do so without any Scriptural authority
 - B. we do violence to the true nature of the ordinance which has nothing to do with our relationship with other believers
 - C. we emphasize one aspect of the ordinance at the expense of all the others
 - D. we express the common sharing of all believers in that which is symbolized by the bread and wine
-

9. The Lord's Supper should be observed at

- A. an evening hour since it is rightly called a "supper"
 - B. an evening hour since it was first instituted at night
 - C. an evening hour because the book of Acts sets this precedent
 - D. any hour which is convenient
-

- 10. The term “breaking of bread”
 - A. seems designed to emphasize the simplicity of the ordinance
 - B. is used in connection with the Corinthian church which was turning the ordinance into an occasion for excessive feasting
 - C. has its original roots in the miracle of the feeding of the five thousand
 - D. is purely oriental, primitive and Jewish in character and is best avoided by Christians

WHAT DO YOU SAY?

Which of the several terms used to describe the Lord's Supper appeals to you most? Why?
