

Ecclesiology

The Ordinance of Baptism

Definitions

Aspersion - the act of sprinkling, as in baptism.

Affusion - the pouring on of water or other liquid, as in the rite of baptism.

Paedobaptism: The practice of baptizing infants

ex opere operato - A Latin phrase meaning “performed by means, or virtue, of the work.” It is used in Roman Catholic theology to define the power of a sacrament, the virtue of which is allegedly communicated by means of the mere performance of the sacramental act by a priest. Cairns

Sacrament or Ordinance

Because the Roman Catholic Church calls these two ceremonies “sacraments,” and because the Catholic Church teaches that these sacraments *in themselves* actually convey *grace* to people (without requiring faith from the persons participating in them), some Protestants (especially Baptists) have refused to refer to baptism and the Lord’s Supper as “sacraments.”

They have preferred the word *ordinances* instead. This is thought to be an appropriate term because baptism and the Lord’s Supper were “ordained” by Christ.

Grudem

SACRAMENTALISM

The view that ascribes such importance to the sacraments as to make them absolutely necessary to salvation and conveyors of divine grace...

Cairns

Criteria for a Sacrament or Ordinance

- (1) a sensible physical action or use of materials
- (2) performed with formal spiritual intent
- (3) commanded clearly and personally by Christ while on earth in His flesh
- (4) of universal and perpetual obligation in the church.
- (5) each of these qualifications must be plainly derived from plain statement in the New Testament and no other precedent or authority.
- (6) Further, the New Testament must define their purposes and meanings.

Culver

Four Views of Baptism

Roman Catholic – Means of Saving Grace

Statement of View – Meaning of Baptism

“By either awakening or strengthening faith, baptism effects the washing of regeneration.” For Catholics this occurs with baptism *ex opere operato*, or by the working of the element itself. Faith does not have to be present. The work is solely God’s work in the person. Eradicates both original sin and venial sins. Infuses sanctifying grace.

Four Views of Baptism

Roman Catholic

Subject

Infants and Adults

Mode

Sprinkling

Charts of Christian Theology and Doctrine – Wayne House

Four Views of Baptism

Roman Catholic

Support

Acts 22:16 and Titus 3:5 link salvation and baptism together.

Acts 2:38 links repentance and baptism for salvation.

Other Scriptural support: Jn 3:5; Rom. 6:3; 1 Cor 6:11; Jn. 3:9, 5:8.

Support of Church Fathers: Barnabas letter, Pastor Hermas, St. Justin, Tertullian, Cyprian, Council of Trent.

Four Views of Baptism

Roman Catholic

Objections

Ephesians 2:8-9 says salvation is by grace through faith

New Testament emphasis is on faith apart from works

Baptism linked closely to conversion in New Testament, but never a requirement for salvation.

New Testament believers were all adults. No clear example of infant baptism in the New Testament

Four Views of Baptism

Lutheran – Imparting Saving Grace on the One Exercising True Faith

Statement of View – Meaning of Baptism

In order for baptism to be effectual, saving faith must be exercised prior to the baptism. Without saving grace baptism is ineffectual.

Four Views of Baptism

Lutheran

Subject

Adults and Children (including infants)

Mode

Sprinkling, Pouring or Immersion

Four Views of Baptism

Lutheran

If faith is necessary, how can infants be baptized?

We believe that it is precisely in the baptism of infants, who are included in Christ's Great Commission (Matt. 28:19-20), that we can see the full meaning of "through faith alone." We believe that those who deny that God gives faith to infants through Baptism, nevertheless in actuality deny salvation by grace alone (perhaps without intending to do so). God's action in Baptism, apart from any human initiative, creates and bestows the gift of faith through which the Christian lays hold of God's grace.

Four Views of Baptism

Lutheran

Support

Acts 2:41; 8:36-38; 10:47-48; 16:15, 31-34;
18:8; Rom. 6:1-11

Four Views of Baptism

Lutheran

Statement of Position

In Holy Baptism, God liberates us from sin and death by joining us to the death and resurrection of our Lord Jesus Christ. Born children of a fallen humanity, in the baptismal waters we become God's reborn children and inherit eternal life. By water and the Holy Spirit we are made members of the Church, which is Christ's body. As we live with him and with his people, we grow in faith, love and obedience to God's will. [ELCA Service of Holy Baptism (paraphrased), Lutheran Book of Worship pg 121.]

Four Views of Baptism

Lutheran - Objections

This position differs from the Catholic view only with respect to faith. The Catholic view does not require saving faith on the part of the one being baptized. The baptism is effectual in and of itself. Mark 16:16 does not reflect the need for baptism. In Mark 16:16 only unbelief condemns.

The use of baptism as a means of securing grace is not clearly taught by Christ or Paul. This suggests that it is not essential. The many people Jesus dealt with were not confronted with baptismal needs, but only with the need for faith.

To incorporate baptism with faith for salvation violates Eph. 2:8-9. The problem of works exists.

Four Views of Baptism

Reformed – Sign and Seal of the Covenant

Statement of View – Meaning of Baptism

The sacraments are outward signs and seals of an inward reality. “Baptism is the act of faith by which we are brought into the covenant and hence experience its benefits.” Baptism is the initiation into the covenant and a sign of salvation.

Four Views of Baptism

Reformed

Subject

Infants and Adults

Mode

Sprinkling or Pouring

Charts of Christian Theology and Doctrine – Wayne House

Four Views of Baptism

Reformed

Support

Baptism continues the covenant made with Abraham and his seed (Gen. 17:7). Baptism replaces circumcision (Acts 2:39; Rom 4:13-18; Gal 3:13-18; Heb. 6:13-18; Col. 2:11-12).

Whole families included in baptism just as in the Old Testament families were included in the covenant (Acts 16:15, 33; 18:19).

Four Views of Baptism

Reformed- Objections

Church and Israel are not the same entity

Circumcision marked entrance into theocracy which included both believers and unbelievers.

Circumcision was for males only; baptism is for all believers

New Testament believers were all adults. No clear example of infant baptism in New Testament.

Four Views of Baptism

Baptist– Token of Salvation

Statement of View – Meaning of Baptism

It is simply a testimony – the first profession of faith that the believer makes. The rite shows the community that the individual is now identified with Christ. It is a symbol of an inward reality and is not a sacrament. There is no objective effect upon the person.

Four Views of Baptism

Baptist

Subject

Believing Adults and Believing Children

Mode

Immersion

Charts of Christian Theology and Doctrine – Wayne House

Four Views of Baptism

Baptist - Support

In New Testament, saving faith is always prerequisite to salvation.

New Testament examples show adult believers being baptized.

Baptism by immersion best pictures the death of Christ and His resurrection.

Many New Testament texts discuss salvation by faith apart from baptism (Lk. 23:32; Acts 16:30-31; Eph 2:8-9)

Four Views of Baptism

Baptist- Objections

New Testament has examples of household baptism, which probably included children (Acts 16:29-34).

Early church apparently baptized unbelieving infants of believing parents.

Many New Testament verses closely link baptism and salvation.

The History of Baptism

Opposition arose contemporarily with Zwingli and Luther among people (later called Anabaptists) who thought that the Reformation principle of *sola scriptura* (the Bible alone) required baptism of believers only. They were persecuted unmercifully by the rulers of Europe—Roman Catholic, Lutheran and Reformed. A century later in Britain (probably independently of the continental advocates of believers-only baptism), in the independent wing of the English Puritan Revolution, similar views arose leading to the formation of the Baptists who baptize only by immersion and believers only—i.e. no infants.

Culver

The Practice of Baptism

The Baptism of John the Baptist

Mark 1:4

⁴ John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

Mark 1:8

⁸ “I baptized you with water; but He will baptize you with the Holy Spirit.”

The Practice of Baptism

Jesus Baptism

Matthew 3:13-17

¹³ Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him.

¹⁴ But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?”

¹⁵ But Jesus answering said to him, “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he permitted Him.

¹⁶ After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,

¹⁷ and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

The Practice of Baptism

Jesus Command to Baptize

Matthew 28:18–20

¹⁸ And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

¹⁹ “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Subjects of Baptism

The pattern revealed at several places in the New Testament is that only those who give a believable profession of faith should be baptized. This view is often called “believers’ baptism,” since it holds that only those who have themselves believed in Christ (or, more precisely, those who have given reasonable evidence of believing in Christ) should be baptized. This is because baptism, which is a *symbol of beginning the Christian life* should only be given to those who have *in fact* begun the Christian life.

Enns

Subjects of Baptism

Acts 2:37-41

³⁷ Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?”

³⁸ Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

³⁹ “For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

⁴⁰ And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this perverse generation!”

⁴¹ So then, **those who had received his word were baptized**; and that day there were added about three thousand souls.

Subjects of Baptism

Acts 8:12–13

¹² **But when they believed** Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

¹³ Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

Subjects of Baptism

Acts 8:35–38

³⁵ Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.

³⁶ As they went along the road they came to some water; and the eunuch said, “Look! Water! What prevents me from being baptized?”

³⁷ And Philip said, “**If you believe with all your heart, you may.**” And he answered and said, “I believe that Jesus Christ is the Son of God.”

³⁸ And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.

Subjects of Baptism

A Defense of Infant Baptism

Acts 16:13–15

¹³ And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

¹⁴ A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and **the Lord opened her heart to respond to the things spoken by Paul.**

¹⁵ And when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us.

Subjects of Baptism

A Defense of Infant Baptism

Acts 16:30–34

³⁰ and after he brought them out, he said, “Sirs, what must I do to be saved?”

³¹ They said, “**Believe in the Lord Jesus, and you will be saved, you and your household.**”

³² And they spoke the word of the Lord to him together with all who were in his house.

³³ And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household.

³⁴ And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

Subjects of Baptism

A Defense of Infant Baptism

1 Corinthians 1:16

¹⁶ Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

Subjects of Baptism

Arguments Against Infant Baptism

Robert Reymond, a firm believer in infant baptism... warns:

I would counsel that the paedobaptist should not put much weight on these 'household baptisms,' for even if he could convince the antipaedobaptist that in these cases the believer's household was baptized on the basis of the believer's faith ... he cannot prove that any of these households had infants or small children in them.

Culver

Subjects of Baptism

Arguments Against Infant Baptism

With regard to the fact that Paul baptized “the household of Stephanas” (1 Cor. 1:16), we must also note that Paul says at the end of 1 Corinthians that “the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints” (1 Cor. 16:15). So they were not only baptized; they were also converted and had worked at serving other believers. Grudem

1 Corinthians 16:15

¹⁵ Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints)

Subjects of Baptism

Arguments Against Infant Baptism

A further argument in objection to the paedobaptist position can be made when we ask the simple question, “What does baptism *do*?” In other words, we might ask, “What does it actually accomplish? What benefit does it bring?”

Roman Catholics have a clear answer to this question: Baptism *causes* regeneration.

And Baptists have a clear answer: Baptism *symbolizes* the fact that inward regeneration has occurred.

Grudem

Subjects of Baptism

Arguments Against Infant Baptism

But paedobaptists cannot adopt either of these answers. They do not want to say that baptism causes regeneration, nor are they able to say (with respect to infants) that it symbolizes a regeneration that has already occurred. The only alternative seems to be to say that it symbolizes a regeneration that will occur in the future, when the infant is old enough to come to saving faith. But even that is not quite accurate, because it is not certain that the infant will be regenerated in the future—some infants who are baptized never come to saving faith later. So the most accurate paedobaptist explanation of what baptism symbolizes is that it symbolizes *probable future regeneration*. It does not cause regeneration, nor does it symbolize actual regeneration; therefore it must be understood as symbolizing probable regeneration at some time in the future.

Grudem

Subjects of Baptism

Arguments Against Infant Baptism

But at this point it seems apparent that the paedobaptist understanding of baptism is quite different from that of the New Testament. The New Testament never views baptism as something that symbolizes a probable future regeneration. The New Testament authors do not say, “Can anyone forbid water for baptizing those who will probably someday be saved?” (Acts 10:47), or, “As many of you as were baptized into Christ will probably someday put on Christ” (Gal. 3:27), or “Do you not know that all of us who have been baptized into Christ Jesus will probably someday be baptized into his death?” (Rom. 6:3). This is simply not the way the New Testament speaks of baptism. Baptism in the New Testament is a sign of being born again, being cleansed from sin, and beginning the Christian life. It seems fitting to reserve this sign for those who give evidence that that is actually true in their lives.

Grudem

Subjects of Baptism

Arguments Against Infant Baptism

Spurgeon said, “As long as you give baptism to an unregenerated child, people will imagine that it must do the child good. They will ask, ‘If it does not do the child any good, why is it baptized?’ The statement that it puts children into the covenant, or renders them members of the visible church, is only a veiled form of the fundamental error of Baptismal Regeneration.”

Subjects of Baptism

Baptism and Circumcision

The old covenant had a *physical, external means of entrance* into the “covenant community.” One became a Jew by being born of Jewish parents. Therefore all Jewish males were circumcised. Circumcision was not restricted to people who had true inward spiritual life, but rather was given to *all who lived among the people of Israel*.

Grudem

Subjects of Baptism

Baptism and Circumcision

Genesis 17:10–13

¹⁰ “This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

¹¹ “And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

¹² “And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.

¹³ “A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

Subjects of Baptism

Baptism and Circumcision

It was not only the physical descendants of the people of Israel who were circumcised, but also those *servants* who were purchased by them and lived among them. The presence or absence of inward spiritual life made no difference whatsoever in the question of whether one was circumcised. So “Abraham took Ishmael his son *and all the slaves born in his house or bought with his money* every male among the men of Abraham’s house, and he circumcised the flesh of their foreskins that very day, as God had said to him”

Grudem

Subjects of Baptism

Baptism and Circumcision

The New Testament does not talk about a “covenant community” made up of believers *and* their unbelieving children and relatives and servants who happen to live among them. (In fact, in the discussion of baptism, the phrase “covenant community” as used by paedobaptists often tends to function as a broad and vague term that blurs the differences between the Old Testament and the New Testament on this matter.) In the New Testament church, the only question that matters is whether one has saving faith and has been spiritually incorporated into the body of Christ, the true church. The only “covenant community” discussed is *the church* the fellowship of the redeemed.

Grudem

Subjects of Baptism

Baptism and Circumcision

Reformed theologian R. C. Sproul, on the other hand, argues that those who dispute the validity of infant baptism make [the new covenant less inclusive than the old covenant] with respect to children, despite the absence of any biblical prohibition against infant baptism.” Sproul is correct in contending that there is no biblical prohibition against infant baptism. He and others equate the New Covenant’s baptism with the Old Covenant’s circumcision. However, there is no clear and compelling teaching or example supporting infant baptism either. On the contrary, where the Bible does speak clearly concerning baptism it emphasizes the faith of those who are baptized.

Hannegraaf

The Mode of Baptism

Three Modes of Baptism

The Eastern Orthodox churches in all branches immerse the candidate, whether infant or adult, in that the whole body is covered by water.

In Lutheran churches the prevailing mode is to pour a copious amount of water from a spouted vessel or pitcher on the head (affusion) in the name of the Father and of the Son and of the Holy Spirit.

In Methodist and Presbyterian churches some variety of aspersion (sprinkling) is prevalent—sometimes trine (threefold or triple) action, i.e. at the pronouncement of each of the three names within the Trinity.

Culver

The Mode of Baptism

Defense of Immersion

The following from *The Catholic Encyclopedia* will come as a surprise to many evangelical Protestants.

The very word 'baptize' ... means a washing. Three forms of ablution have prevailed among Christians, and the church holds these all to be valid because they fulfil the requisite significance of the baptismal laving. These forms are immersion, infusion [pouring] and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers and the rituals of both the Latin [Roman] and Oriental churches, but it can be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Eph. 5:26; Rom. 6:4; Titus, 3:5). In the Latin church, immersion seems to have prevailed until the twelfth century. After that it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western church.

The Mode of Baptism

Defense of Immersion (Grudem)

The Greek word βαπτίζω (G966) means “to plunge, dip, immerse” something in water. This is the commonly recognized and standard meaning of the term in ancient Greek literature both inside and outside of the Bible.

The sense “immerse” is appropriate and probably required for the word in several New Testament passages. In Mark 1:5, people were baptized by John “*in* the river Jordan” (the Greek text has ἐν, G1877, “in,” and not “beside” or “by” or “near” the river).

The Mode of Baptism

Defense of Immersion (Grudem)

Mark also tells us that when Jesus had been baptized “he came up *out of the water*” (Mark 1:10). The Greek text specifies that he came “out of” (ἐκ, G1666) the water, not that he came away from it (this would be expressed by Gk. ἀπό, G608).

The fact that John and Jesus went into the river and came up out of it strongly suggests immersion, since sprinkling or pouring of water could much more readily have been done standing beside the river, particularly because multitudes of people were coming for baptism. John’s gospel tells us, further, that John the Baptist “was baptizing at Aenon near Salim, because there was much water there” (John 3:23). Again, it would not take “much water” to baptize people by sprinkling, but it would take much water to baptize by immersion.

The Mode of Baptism

Defense of Immersion (Grudem)

When Philip had shared the gospel with the Ethiopian eunuch, “as they went along the road they came to some water, and the eunuch said, “See, here is water! What is to prevent my being baptized?” ’ (Acts 8:36). Apparently neither of them thought that sprinkling or pouring a handful of water from the container of drinking water that would have been carried in the chariot was enough to constitute baptism. Rather, they waited until there was a body of water near the road. Then “he commanded the chariot to stop, and they both went *down into the water* Philip and the eunuch, and he baptized him. And when they came *up out of the water* the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing” (Acts 8:38–39).

The Mode of Baptism

Defense of Immersion (Grudem)

The symbolism of union with Christ in his death, burial, and resurrection seems to require baptism by immersion.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Rom. 6:3-4)

The Mode of Baptism

Defense of Immersion (Grudem)

Colossians 2:12

¹² having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

Now this truth is clearly symbolized in baptism by immersion. When the candidate for baptism goes down into the water it is a picture of going down into the grave and being buried. Coming up out of the water is then a picture of being raised with Christ to walk in newness of life. Baptism thus very clearly pictures death to one's old way of life and rising to a new kind of life in Christ. But baptism by sprinkling or pouring simply misses this symbolism.

The Importance of Baptism

Matthew 28:19

¹⁹ “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.

Acts 2:38

³⁸ Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

The Importance of Baptism

Baptism – Important but not Essential for Salvation

Luke 23:42-43

⁴² And he was saying, “Jesus, remember me when You come in Your kingdom!”

⁴³ And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”

Another reason why baptism is not necessary for salvation is that our justification from sins takes place at the point of saving faith, not at the point of water baptism, which usually occurs later. But if a person is already justified and has sins forgiven eternally at the point of saving faith, then baptism is not necessary for forgiveness of sins, or for the bestowal of new spiritual life. Grudem

Who Can Baptize?

“Since the command is given to the church as an external sign of association with the people of God it should be done by pastors or other church leaders in a setting that is appropriate to such proclamation. A private “baptism” by a Christian friend is not the intent or the context for this church ordinance.” Dr. Mike Fabarez

Who Can Baptize?

CBC Position

There is no specific directive in the New Testament regarding who is allowed or not allowed to administer baptism. However, in the New Testament record, the only ones who perform baptisms are leaders. John the Baptist (Matt. 3:6) and Jesus' apostles (John 4:1-2) administered the pre-Christian "baptism of repentance." Regarding Christian baptism, at Pentecost apparently Peter and the apostles baptized those who believed (Acts 2:38, 41). Philip, one of the leaders in the Jerusalem church, baptized the Ethiopian eunuch (Acts 8:38). The baptism of Cornelius and his family was carried out under the auspices of the apostle Peter (Acts 10:47-48). The apostle Paul baptized (Acts 16:15, 33; 18:8; 19:5; 1 Cor. 1:14). There is not one New Testament example of someone baptizing who was not also a leader in the church. The clear implication is that the ordinance of baptism should only be performed under the auspices of the church and its leaders.

Who Can Baptize?

CBC Position

But what about those Christians who have been baptized by someone other than a leader in the church, such as by a father or a friend? Was their baptism valid? Should they be re-baptized? It depends. If you were baptized after you came to faith in Christ, under the auspices, authority, and direction of the leaders of your church, then regardless of who actually immersed you in the water it is not necessary to be re-baptized. However, if a family member or friend baptized you without the express direction and sanction of the leaders of the church, we would urge you to be re-baptized.

Children and Baptism

CBC Position

Rushing the Ordinance of Baptism

Another common pitfall for parents is having the child baptized immediately after he professes faith. Although Scripture commands that believers be baptized (Matt. 28:19; Acts 2:38), it is best not to rush into the ordinance in the case of a child. Rather than rushing them into baptism after an initial profession, then, it is wiser to take the ongoing opportunity to interact with them and wait for more significant evidence of conversion. Even if a child can say enough in a testimony to make it reasonably clear that he understands and embraces the gospel, baptism should wait until he manifests evidence of regeneration.

Children and Baptism

CBC Position

Here at Countryside Bible Church, though exceptions have been made, our general practice is to wait until a professing child has reached the age of twelve. Because baptism is seen as something clear and final, our primary concern is that when a younger child is baptized he tends to look to that experience as proof that he was saved. Therefore, in the case of an unregenerate child who is baptized—which is not uncommon in the church at large—baptism actually does him a disservice. It is better to wait until the reality to which baptism testifies can be more easily discerned.

Baptism

CBC Doctrinal Statement

We believe that the Lord Jesus Christ instituted the ordinances of water baptism and the Lord's Table to be observed by all believers until His return. We believe baptism was instituted by the Lord Jesus Christ to symbolize the work of the Holy Spirit identifying the believer with Christ in His death, burial and resurrection. Baptism is commanded by the Lord Jesus Christ and was practiced by the New Testament Church. We practice the ordinance of baptism by immersion after conversion and believe that it is the solemn responsibility of every believer to bear this testimony of trust in Jesus Christ by being baptized.

Ecclesiology

Communion

Communion

Key Verses

Matthew 26:26–30

²⁶ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.”

²⁷ And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you;

²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

²⁹ “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

³⁰ After singing a hymn, they went out to the Mount of Olives.

Communion

Key Verses

Mark 14:22–26

²² While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, “Take it; this is My body.”

²³ And when He had taken a cup and given thanks, He gave it to them, and they all drank from it.

²⁴ And He said to them, “This is My blood of the covenant, which is poured out for many.

²⁵ “Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

²⁶ After singing a hymn, they went out to the Mount of Olives.

Communion

Key Verses

Luke 22:19–22

¹⁹ And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

²⁰ And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.

²¹ “But behold, the hand of the one betraying Me is with Mine on the table.

²² “For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”

Communion

Key Verses

1 Corinthians 11:23-26

²³ For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

²⁴ and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

²⁵ In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

Communion

Key Verses

1 Corinthians 11:27–32

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

²⁸ But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.

²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.

³⁰ For this reason many among you are weak and sick, and a number sleep.

³¹ But if we judged ourselves rightly, we would not be judged.

³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

Communion

General Points of Agreement Between Denominational Groups

Establishment by Christ

The Necessity of Repetition

A Form of Proclamation

A Spiritual Benefit to the Partaker

Restriction to Followers of Christ

The Horizontal Dimension

Erickson

Communion

General Points of Disagreement Between Denominational Groups

A. The Presence of Christ

1. The bread and wine *are the physical body and blood of Christ.*
2. The bread and wine *contain the physical body and blood.*
3. The bread and wine *contain spiritually the body and blood.*
4. The bread and wine *represent the body and blood.*

Erickson

Communion

General Points of Disagreement Between Denominational Groups

B. The Efficacy of the Rite

One position is that it actually conveys grace to the communicant.

A second position is that the Lord's Supper serves to bring the participants in contact with the living Christ. He is present spiritually, and we benefit from thus encountering him. It is the encounter, however, not the rite itself, which is the source of the benefit. The rite is merely an instrument to foster our relationship with him.

Yet a third option holds that the Lord's Supper serves merely as a reminder of the truth that the Lord is present and available.

Erickson

Communion

General Points of Disagreement Between Denominational Groups

C. The Proper Administrator

Sacerdotalism

The assumption of the powers of a sacrificing priesthood by professed ministers of Christ; the use of such supposed supernatural, sacrificing powers to exercise authority and control over the laity. Cairns

...that only certain persons are qualified to administer the sacrament.
Erickson

Communion

General Points of Disagreement Between Denominational Groups

C. The Proper Administrator

Roman Catholic Dogma

...only a Catholic priest ordained into the apostolic succession can administer the Eucharist. If any other person should take the same physical elements and pronounce the same words over them, they would remain bread and wine. Those who receive the elements would be partaking not of the Eucharist, but simply a meal.

Erickson

Communion

General Points of Disagreement Between Denominational Groups

C. The Proper Administrator

Nonliturgical Christian Groups

In some very nonliturgical Christian groups, there is no special limitation on who may administer the Lord's Supper. Any Christian who possesses the spiritual qualifications for partaking of the Lord's Supper may also administer it. If a lay person follows the established form and has the proper intention, the sacrament is valid.

Erickson

Communion

General Points of Disagreement Between Denominational Groups

D. The Appropriate Recipients

Some groups insist that the participant have been properly baptized.

Some local congregations distribute the elements only to their own members.

Others specify a minimum age.

A particular state of spiritual readiness is often required, at least tacitly or informally.

Erickson

Communion

General Points of Disagreement Between Denominational Groups

D. The Elements to be Used

Finally, we turn to an issue that does not divide denominations from one another as much as it causes disputes within otherwise agreeing groups: Must the elements be the same as those used at the first observance of the Supper? Must the bread be unleavened, as was the case in the Passover meal? Or can we interpret Paul's reference to "one loaf" (1 Cor. 10:17) as signifying that other breads are acceptable? Must we use wine, or will grape juice serve equally well? If wine, what alcoholic content would equal that in the wine used by Jesus and the disciples? And must there be one common cup, or will individual cups do equally well? Is the congregation at liberty to make changes in the procedure for sanitary purposes

Erickson

Communion – Major Views

The Traditional Roman Catholic View

Transubstantiation

“In the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and ... there is a conversion of the whole substance of the wine into the blood, which the Catholic Church calls Transubstantiation.”

Cairns

Communion – Major Views

The Traditional Roman Catholic View

“Founder” of Position

Thomas Aquinas

Communion – Major Views

The Traditional Roman Catholic View

Presence of Christ

Through consecration of the bread and the wine, the bread changes into Christ's body and wine changes into Christ's blood. Christ is truly and substantially present in the elements themselves.

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Traditional Roman Catholic View

Significance of the Lord's Supper

Spiritual food for the soul; it strengthens participant and frees from venial sins.

Christ is sacrificed at each Mass to atone for the sins of the partaker.

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Traditional Roman Catholic View

Major Documents

Decrees of Council of Trent

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Traditional Roman Catholic View

Proper Administrator

Sacerdotalism

... the idea that a properly ordained priest must be present to consecrate the host. Without such a priest to officiate, the elements remain merely bread and wine. When, however, a qualified clergyman follows the proper formula, the elements are completely and permanently changed into Christ's body and blood. Ericson

Communion – Major Views

The Traditional Roman Catholic View

Proper Administrator

In the traditional administration of the sacrament, the cup was withheld from the laity, being taken only by the clergy. The major reason was the danger that the blood might be spilt. For the blood of Jesus to be trampled underfoot would be a desecration. In addition, there were two arguments to the effect that it is unnecessary for the laity to take the cup. First, the clergy act representatively for the laity; they take the cup on behalf of the people. Second, nothing would be gained by the laity's taking the cup. The sacrament is complete without it, for every particle of both the bread and wine contains fully the body, soul, and divinity of Christ.

Erickson

Communion – Major Views

The Traditional Roman Catholic View

Participants

Bread to church members. Cup is withheld from laity.

Communion – Major Views

The Traditional Roman Catholic View

Interpretation of “This is my body”

Literal Interpretation

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Lutheran View

Consubstantiation – “with the substance”

Communion – Major Views

The Lutheran View

“Founder” of Position

Martin Luther

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Lutheran View

Presence of Christ

The word used to describe the view of Luther and the Lutherans ... that the actual body and blood of Christ exist “in, with and under” the bread and wine of the Lord’s Supper.*

Luther conceived this miracle to happen by the power of the Word and not by any priestly consecration. He maintained that there was no change in the substance of the bread and wine and no permanent association between the elements and the corporeal presence of Christ.

Cairns

Communion – Major Views

The Lutheran View

Luther rejected other facets of the Catholic conception of the Mass, in particular, the idea that the Mass is a sacrifice. Since Christ died and atoned for sin once and for all, and since the believer is justified by faith on the basis of that one-time sacrifice, there is no need for repeated sacrifices.

Luther also rejected sacerdotalism. The presence of Christ's body and blood does not result from the priest's actions. It is instead a consequence of Jesus Christ's power.

Erickson

Communion – Major Views

The Lutheran View

Significance of Lord's Supper

Recipient has the forgiveness of his sins and the confirmation of his faith. Participation must include faith or the sacrament conveys no benefit.

Communion – Major Views

The Lutheran View

Major Documents

Augsburg Confession
Smaller Catechism

Erickson

Communion – Major Views

The Lutheran View

Proper Administrator

Ordained Minister

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Lutheran View

Participants

Believers Only

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Lutheran View

Interpretation of “This is my Body”

Literal Interpretation

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

Groups or Denominations

Presbyterian
Other Reformed Churches

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

“Founder” of Position

John Calvin

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

Presence of Christ

The Reformed view holds that Christ is present in the Lord's Supper but not physically or bodily. Rather, his presence in the sacrament is spiritual or dynamic.

Erickson

Communion – Major Views

The Reformed View

Significance of the Lord's Supper

The Lord's Supper becomes then for the “worthy” communicant a means of grace, not automatically, but through the blessing of Christ and the working of the Holy Spirit in him who by faith receives the elements. By them the crucified Christ spiritually gives himself and his atoning benefits to the believer to strengthen and nurture him.

Reymond

Communion – Major Views

The Reformed View

Significance of the Lord's Supper

Louis Berkhof suggests that the Lord's Supper seals the love of Christ to believers, giving them the assurance that all the promises of the covenant and the riches of the gospel are theirs by a divine donation. In exchange for a personal claim on and actual possession of all this wealth, believers express faith in Christ as Savior and pledge obedience to him as Lord and King.

Erickson

Communion – Major Views

The Reformed View

Major Documents

Westminster Confession
Second Helvetic Confession

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

Proper Administrator

Pastor
Church Leaders

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

Participants

Believers Only

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Reformed View

Interpretation of “This is my Body”

Nonliteral Interpretation

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Memorial View

Groups and Denominations

Baptists

Mennonite

Other Independent Churches

Communion – Major Views

The Memorial View

Founder of Position

Ulrich Zwingli

Communion – Major Views

The Memorial View

Presence of Christ

Christ is not present in the elements either literally or spiritually.

Communion – Major Views

The Memorial View

Significance of the Lord's Supper

What is prominent in Zwingli's view is his strong emphasis on the role of the sacrament in bringing to mind the death of Christ and its efficacy on behalf of the believer. Thus, the Lord's Supper is essentially a commemoration of Christ's death.

Zwingli spoke of a spiritual presence of Christ, some who in many respects adopted his position (e.g., the Anabaptists) denied the concept of a physical or bodily presence so energetically as to leave little room for any type of special presence. They pointed out that Jesus is spiritually present everywhere. His presence in the elements is no more intense than his presence elsewhere.

Erickson

Communion – Major Views

The Memorial View

Significance of the Lord's Supper

A commemoration of the death of Christ. The partaker is reminded of the benefits of redemption and salvation brought about in Christ's death.

Communion – Major Views

The Memorial View

Major Documents

Schleithem Confession
Dordrecht Confession

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Memorial View

Proper Administrator

Pastor
Church Leaders

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Memorial View

Participants

Believers only (Some groups practice close communion, where participant must be a member of denomination. Others practice closed communion, where one must be a member of local church assembly).

Communion – Major Views

The Memorial View

Interpretation of “This is my Body?”

Nonliteral Interpretation

Charts of Christian Theology and Doctrine – Wayne House

Communion – Major Views

The Memorial View

The memorial view has much to commend it in the Scriptures. An examination of the passages reveals the significance of the Lord's Supper. It is a memorial to His death (1 Cor. 11:24-25): the recurring statement, "in remembrance of Me," makes this clear, the bread symbolizing His perfect body offered in sin-bearing sacrifice (1 Peter 2:24) and the wine His blood shed for forgiveness of sins (Eph 1:7). It is a proclamation of the death of Christ while waiting for His coming (1 Cor. 11:26): it involves looking back to the historical event of the cross and an anticipating of His return in the future (Matt. 26:29). It is a communion of believers with each other (1 Cor. 10:17): they eat and drink the same symbolic elements, focusing on their common faith in Christ.

Enns, *The Moody Handbook of Theology*

Communion – CBC

CBC Doctrinal Statement

We believe the Lord's Supper was instituted as a memorial remembrance which instructs the body of believers by focusing the believer's worship upon Christ and His work on the cross. The Lord's Supper is the only act of worship where Jesus Christ gives us special directions and thus is the highlight of corporate worship. The Lord's Supper reminds us of the basis of our fellowship with Him, promotes an atmosphere of thankfulness in the church, and motivates our anticipation of His second coming through a common hope of future deliverance. We believe each believer is responsible not to partake of the bread (signifying His body broken for us) and the cup (signifying His blood shed for us) unworthily. We are commanded to observe the Lord's Supper continually in order to focus on our Lord Jesus Christ.

The Duties of the Church

What is Christ's design for the church?

What in the world does Christ say the church should be doing?

T. Pennington

The Duties of the Church

The Governing Principles:

The duties of the church are shared by every member of the church.

We are all part of the royal priesthood.

We are all members of the flock

We are all part of the holy temple that is the church

T. Pennington

The Duties of the Church

The Governing Principles:

The duties of the church are shared by every member of the church.

We are all members of Christ body

We are all branches on the vine

We are all members of the family of God

We have all received a spiritual gift with which to minister

T. Pennington

The Duties of the Church

The Governing Principles:

The duties of the church can be reduced to one key concept – serving.

Mark 10:45

⁴⁵ “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Matthew 20:26–27

²⁶ “It is not this way among you, but whoever wishes to become great among you shall be your servant,
²⁷ and whoever wishes to be first among you shall be your slave;

T. Pennington

The Duties of the Church

Duties Defined

We can understand the purposes of the church in terms of ministry to God, ministry to believers, and ministry to the world.

Grudem

The Duties of the Church

Ministry to God - Worship

The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might.

(XXI/i)

Westminster Confession of Faith

The Duties of the Church

Ministry to God - Worship

Regulative Principle

The theory of church government and worship that stipulates that not only church doctrine but also church practice, must be based on clear scriptural warrant. That is, we must have a clear Biblical command or precedent, expressed or implied, for all we introduce into the work and worship of the church.

Cairns

The Duties of the Church

Ministry to God - Worship

Psalm 29:2

² Ascribe to the LORD the glory due to His name;
Worship the LORD in holy array.

Psalm 95:6

⁶ Come, let us worship and bow down, Let us kneel
before the LORD our Maker.

The Duties of the Church

Ministry to God - Worship

John 4:21-24

²¹ Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

²² “You worship what you do not know; we worship what we know, for salvation is from the Jews.

²³ “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

²⁴ “God is spirit, and those who worship Him must worship in spirit and truth.”

The Duties of the Church

Ministry to God - Worship

Romans 12:1

¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

The Duties of the Church

Ministry to Believers

One purpose for the church gathered is for the church to come to maturity.

Ephesians 4:11–13

¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

¹² for the equipping of the saints for the work of service, to the building up of the body of Christ;

¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

The Duties of the Church

Ministry to Believers

One purpose for the church gathered is for the church to come to maturity.

Colossians 1:28

²⁸ We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.

The Duties of the Church

Ministry to Believers – The Word

Acts 2:42

⁴² They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Acts 5:42

⁴² And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.

The Duties of the Church

Ministry to Believers – The Word

2 Timothy 4:1–2

¹ I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

² preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

The Duties of the Church

Ministry to Believers – The Word

We are to proclaim it (2 Tim 4:1-4)

We are to guard it (1 Tim 6:20; 2 Tim 1:13-14)

We are to pass it on to the next generation (2 Tim 2:2)

T. Pennington

The Duties of the Church

Ministry to Believers - Fellowship

Romans 12:5

⁵ so we, who are many, are one body in Christ, and individually members one of another.

Romans 12:10

¹⁰ Be devoted to one another in brotherly love; give preference to one another in honor;

The Duties of the Church

Ministry to Believers - Fellowship

Romans 14:19

¹⁹ So then we pursue the things which make for peace and the building up of one another.

Hebrews 10:24–25

²⁴ and let us consider how to stimulate one another to love and good deeds,
²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

The Duties of the Church

Ministry to Believers - Service

¹ Peter 4:10–11

¹⁰ As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

¹¹ Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

The Duties of the Church

Ministry to Believers - Service

Romans 12:6–8

⁶ Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;

⁷ if service, in his serving; or he who teaches, in his teaching;

⁸ or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

The Duties of the Church

Ministry to Believers - Mercy

James 1:27

²⁷ Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

James 2:15–17

¹⁵ If a brother or sister is without clothing and in need of daily food,

¹⁶ and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?

¹⁷ Even so faith, if it has no works, is dead, being by itself.

The Duties of the Church

Ministry to Believers - Mercy

1 John 3:17–18

¹⁷ But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

¹⁸ Little children, let us not love with word or with tongue, but in deed and truth.

The Duties of the Church

Ministry to Believers - Mercy

Galatians 6:10

¹⁰ So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

The Duties of the Church

Ministry to Believers – Church Discipline

Matthew 18:15–17

¹⁵ “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.

¹⁶ “But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.

¹⁷ “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

The Duties of the Church

Ministry to Believers – Church Discipline

Galatians 6:1–2

¹ Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.

² Bear one another's burdens, and thereby fulfill the law of Christ.

The Duties of the Church

Ministry to the World - Evangelism

Matthew 28:18–20

¹⁸ And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

¹⁹ “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

The Duties of the Church

Ministry to the World - Evangelism

Acts 1:8

⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

2 Corinthians 5:20

²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

The Duties of the Church

Ministry to the World - Mercy

Matthew 5:44-45

⁴⁴ “But I say to you, love your enemies and pray for those who persecute you,

⁴⁵ so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Luke 4:40

⁴⁰ While the sun was setting, all those who had any who were sick with various diseases brought them to Him; and laying His hands on each one of them, He was healing them.

The Duties of the Church

The Overarching Plan

Ephesians 4:11–12

¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

¹² for the equipping of the saints for the work of service, to the building up of the body of Christ...

The Duties of the Church

The Overarching Plan

Christ appoints leaders of the church (4:11)

Leaders equip the members of the church (4:12a)

Members accomplish the service of the church (4:12b)

The outcome will be the growth of the church (4:12c)

T. Pennington

The Duties of the Church

The Ultimate Objective – the Glory of God

1 Corinthians 6:20

²⁰ For you have been bought with a price: therefore glorify God in your body.

Ephesians 1:5–6

⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,
⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

The Duties of the Church

The Ultimate Objective – the Glory of God

Matthew 5:16

¹⁶ “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

The Duties of the Church

The Ultimate Objective – the Glory of God

Romans 15:5–6

⁵ Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus,

⁶ so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

The Duties of the Church

The Ultimate Objective – the Glory of God

1 Corinthians 10:31

³¹ Whether, then, you eat or drink or whatever you do, do all to the glory of God.