

# What We Teach – A Journey thru the KBC Doctrinal Statement “The Ordinances” – April 3, 2022

## Baptism

### 1) The Nature of Baptism

We teach believer’s baptism by immersion after conversion (Acts 8:36-39) as a public, solemn and beautiful testimony of a believer’s faith-commitment in the Lord Jesus Christ.

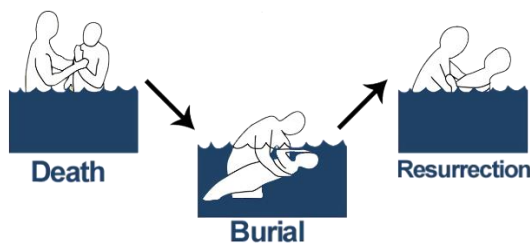
**Baptism is by immersion.** The pattern of the early church demonstrates this (Acts 8:36-39) plus the discovery of hundreds of first century *mikvaot* (ritual cleansing pools) at the base of the Temple Mount in Jerusalem (see Acts 2:38). The primary term for baptism in the Greek (*baptizo*) indisputably means “to immerse” (not pour or sprinkle).

**Baptism is for the converted.** There are no instances of people other than those who have already been converted who were baptized in the New Testament. Even so-called household baptisms are preconditioned upon the exercise of faith (see Acts 16:31-34).

### 2) The Theology (Symbolism) of Baptism

We teach that baptism symbolizes the believer’s union with Christ in His death, burial and resurrection and expresses his desire to walk in newness of life as directed by the Word of God (Acts 8:26-40; Romans 6:1-11; Colossians 2:12; 1 Peter 3:21).

**Baptism pictures union with Christ.** The agent who unites us to Christ (i.e., baptizes/ immerses us into the person of Christ) is the Holy Spirit (1 Cor 12:13; Titus 3:5). In the mysterious providence of God, believers were somehow present with Christ in his death, burial, and resurrection. The ritual of water baptism symbolizes this union and spiritual renewal/ new birth/ new life/ new creation (Gal. 2:20).



Baptism does not confer grace nor bring about salvation, but it is a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42) that is commanded by Christ (Matthew 28:19-20) and practiced by the New Testament Church (Acts 2:38-48).

**Baptism does not save.** If the act of baptism has saving power then this would lead to mysticism, salvation by works or ritual, and would by-pass the heart of the recipient which undermines the need for faith and repentance.

# The Lord's Supper

## 1) The Focus of the Lord's Supper

We teach that the Lord's Supper (also known as Communion) is the commemoration and proclamation of the death of the Lord Jesus Christ until He comes, and should be preceded by sober self-examination (1 Corinthians 11:28-32). In the Lord's Supper, the believer's worship is focused on Christ and His work upon the cross (1 Corinthians 11:20-34).

***Remembering and Celebrating Christ's Death.*** The Lord's Supper is a unique act of worship whereby believers in the corporate gathering of the church take time to remember, commemorate, proclaim, and meditate on Christ's atoning sacrifice on the cross. It is a solemn reminder to us of the price Christ paid to secure our redemption.

We also teach that, whereas, the elements of Communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ as He fellowships with His people (1 Corinthians 10:16).

***Communion with Christ.*** The Lord's Supper is a memorial celebration not a reenactment of the death of Christ (as in the Roman Catholic Mass). No saving grace is communicated in the act of participation. However, partaking of the elements does involve a real communion (common + union) with Christ in which He fellowships with believers.

### **Differing Views of the Lord's Supper**

*Transubstantiation.* The elements are turned into the actual body and blood of Christ.

*Consubstantiation.* Christ's real body and blood is present alongside the elements.

*Calvin's View.* Christ's presence (body & blood) is spiritually conveyed via the elements.

*Strict Memorialism.* The elements are strictly symbolic of the body and blood of Christ.

## 2) The Practice of the Lord's Supper

The Lord's Supper reminds the believer of the basis of his fellowship with Christ, promotes an atmosphere of thankfulness in the church body, and anticipates the return of Christ for future deliverance (Matthew 26:26-30; Mark 14:22-26; Luke 22:7-38). We teach that each believer is responsible to regularly partake of the bread (signifying Christ's body broken for us) and the cup (signifying His blood shed for us) in a worthy manner, having a right relationship with the brethren and the Holy Spirit so as not to grieve either (Matthew 5:21-24; 1 Corinthians 11:27-28; Ephesians 4:30). We teach that Communion is to be practiced as a gathered body of believers in the context of the local church (1 Corinthians 11:17-22), with no set frequency prescribed by Scripture (1 Corinthians 11:25-26).