

# New Testament Ordinances

Now I praise you, brethren,  
that ye remember me in all things,  
and keep the ordinances,  
as I delivered them to you.  
1 Corinthians 11:2

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## **Forward**

Believers today have experienced a day of deliverance as well—the day we were delivered from spiritual death and slavery to sin.

The Lord's Supper is our Passover remembrance of our new life and freedom from sin. The next time struggles and trials come; remember how God has delivered you in the past and focus on his promise of new life with him.

Believers today may gather in a public place such as a church, or may partake of communion at home honoring the birth, death and resurrection of Jesus Christ.

Foot washing is symbolic of being a servant to others who are in need of your love and care. God honors a humble spirit. Those with much pride often do not practice foot washing.

Water baptism is an outward show of the inward work of the heart. In the great commission, Jesus said to preach and to baptize.

These ordinances are commonly practiced by many churches and are considered as steps to follow in Christian development.

In this study, you may develop knowledge of the Holy Scriptures from which these understandings have become a Christian doctrine.

## **Chapter 1**



### **The Lord's Supper**

### **Parallels to Passover**

**Exodus 12:17**

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.

### **Exodus 12:23**

For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Passover became an annual remembrance of how God delivered the Hebrews from Egypt.

Each year the people would pause to remember the day when the destroyer (God's angel of death) passed over their homes.

They gave thanks to God for saving them from death and bringing them out of a land of slavery and sin.

Believers today have experienced a day of deliverance as well—the day we were delivered from spiritual death and slavery to sin.

The Lord's Supper is our Passover remembrance of our new life and freedom from sin. The next time struggles and trials come; remember how God has delivered you in the past and focus on his promise of new life with him.

### **Different names for the Lord's Supper**

#### **Matthew 26:26**

Each name we use for this sacrament brings out a different dimension to it.

It is the *Lord's Supper* because it commemorates the Passover meal Jesus ate with his disciples;

It is the *Eucharist* (thanksgiving) because in it we thank God for Christ's work for us;

It is *Communion* because through it we commune with God and with other believers.

As we eat the bread and drink the wine, we should be quietly reflective as we recall Jesus' death and his promise to come again, grateful for God's wonderful gift to us, and joyful as we meet with Christ and the body of believers.

How does Jesus' blood relate to the new covenant? People under the old covenant (those who lived before Jesus) could approach God only through a priest and an animal sacrifice.

Now all people can come directly to God through faith because Jesus' death has made us acceptable in God's eyes (Romans 3:21-24).

The old covenant was a shadow of the new (Jeremiah 31:31; Hebrews 8:1ff), pointing forward to the day when Jesus himself would be the final and ultimate sacrifice for sin.

Rather than an unblemished lamb slain on the altar, the perfect Lamb of God was slain on the cross, a sinless sacrifice so that our sins could be forgiven once and for all. All those who believe in Christ receive that forgiveness.

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Jesus assured his disciples of victory over death and of their future with him.

The next few hours would bring apparent defeat, but soon they would experience the power of the Holy Spirit and witness the great spread of the gospel message.

And one day, they would all be together again in God's new kingdom.

## **The significance of The Lord's Supper**

**1 Cor. 12:24-25**

Using the analogy of the body, Paul emphasizes the importance of each church member. If a seemingly insignificant part is taken away, the whole body becomes less effective.

Thinking that your gift is more important than someone else's is an expression of spiritual pride. We should not look down on those who seem unimportant, and we should not be jealous of others who have impressive gifts.

Instead, we should use the gifts we have been given and encourage others to use theirs. If we don't, the body of believers will be less effective.

For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another.

Using the analogy of the body, Paul emphasizes the importance of each church member (see the note on +1 Cor. 12:12). If a seemingly insignificant part is taken away, the whole body becomes less effective.

### **The background of the Lord's Supper**

#### **1 Cor. 11:21-22**

When the Lord's Supper was celebrated in the early church, it included a feast or fellowship meal followed by the celebration of Communion.

In the church in Corinth, the fellowship meal had become a time when some ate and drank excessively while others went hungry.

There was little sharing and caring. This certainly did not demonstrate the unity and love that should characterize the church, nor was it a preparation for Communion.

Paul condemned these actions and reminded the church of the real purpose of the Lord's Supper.

### **How The Lord's Supper should be observed.**

#### **1 Cor. 11:27**

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Paul gives specific instructions on how the Lord's Supper should be observed.

- (1) We should take the Lord's Supper thoughtfully because we are proclaiming that Christ died for our sins (1 Cor. 11:26).
- (2) We should take it worthily, with due reverence and respect (1 Cor. 11:27).
- (3) We should examine ourselves for any unconfessed sin or resentful attitude (1 Cor. 11:28). We are to be properly prepared, based on our belief in and love for Christ.
- (4) We should be considerate of others (1 Cor. 11:33), waiting until everyone is there and then eating in an orderly and unified manner.

### **Never take the Lord's Supper in unworthy manner.**

#### **1 Cor. 11:28-34**

But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

When Paul said that no one should take the Lord's Supper in an unworthy manner, he was speaking to the church members who were rushing into it without thinking of its meaning.

Those who did so were "guilty of sinning against the body and blood of the Lord." Instead of honoring his sacrifice, they were sharing in the guilt of those who crucified Christ. In reality, *no one* is worthy to take the Lord's Supper.

We are all sinners saved by grace. This is why we should prepare ourselves for Communion through healthy introspection, confession of sin, and resolution of differences with others.

These actions remove the barriers that affect our relationship with Christ and with other believers. Awareness of your sin should not keep you away from Communion but should drive you to participate in it.

"Without recognizing the body of the Lord" means not understanding what the Lord's Supper means and not distinguishing it from a normal meal. Those who do so condemn themselves (see 1 Cor. 11:27).

“Fallen asleep” is another way of describing death. That some of the people had died may have been a special supernatural judgment on the Corinthian church.

This type of disciplinary judgment highlights the seriousness of the Communion service. The Lord’s Supper is not to be taken lightly; this new covenant cost Jesus his life. It is not a meaningless ritual, but a sacrament given by Christ to help strengthen our faith.

People should come to this meal desiring to fellowship with other believers and prepare for the Lord’s Supper to follow, not to fill up on a big dinner. “If anyone is hungry, he should eat at home”

### **False teachers took part partaking in the Lord’s Supper.**

2 Peter 2:13-14 in the middle of discussing his unscheduled trip to Macedonia, Paul thanked God for his ministry, his relationship with the Corinthian believers, and the way God had used him to help others wherever he went, despite difficulties (2 Cor. 2:14-7:4). In 2 Cor. 7:5, Paul resumed his story of his trip to Macedonia.

In a Roman triumphal procession, the Roman general would display his treasures and captives amidst a cloud of incense burned for the gods. To the victors, the aroma was sweet; to the captives in the parade, it was the smell of slavery and death.

When Christians preach the gospel, it is good news to some and repulsive news to others. Believers recognize the life-giving fragrance of the message. To nonbelievers, however, it smells foul, like death—their own.

Paul asks, “who is equal” to the task of representing Christ? Our adequacy is always from God (1 Cor. 15:10; 2 Cor. 3:5).

He has already commissioned and sent us (see Matthew 28:18-20). He has given us the Holy Spirit to enable us to speak with Christ's power.

He keeps his eye on us, protecting us as we work for him. So, if we realize that God makes us competent and useful, we can overcome our feelings of inadequacy. Serving Christ, therefore, requires that we focus on what he can do through us, not on what we can't do by ourselves.

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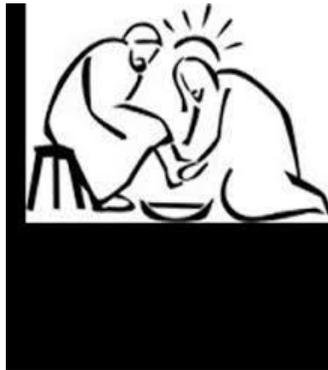
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## Chapter 2



**Foot Washing**

**Jesus washed disciples' feet.**

John 13:1-17

Before the Passover celebration, Jesus knew that his hour had come to leave this world and return to his Father. He now showed the disciples the full extent of his love.

It was time for supper, and the Devil had already enticed Judas, son of Simon Iscariot, to carry out his plan to betray Jesus.

Jesus knew that the Father had given him authority over everything and that he had come from God and would return to God.

So he got up from the table, took off his robe, wrapped a towel around his waist, and poured water into a basin. Then he began to wash the disciples' feet and to wipe them with the towel he had around him.

When he came to Simon Peter, Peter said to him, "Lord, why are you going to wash my feet?"

Jesus replied, "You don't understand now why I am doing it; someday you will."

"No," Peter protested, "You will never wash my feet!"

Jesus replied, "But if I don't wash you, you won't belong to me."

Simon Peter exclaimed, "Then wash my hands and head as well, Lord, not just my feet!"

Jesus replied, "A person who has bathed all over does not need to wash, except for the feet, to be entirely clean. And you are clean, but that isn't true of everyone here."

For Jesus knew who would betray him. That is what he meant when he said, "Not all of you are clean."

After washing their feet, he put on his robe again and sat down and asked, "Do you understand what I was doing?"

You call me 'Teacher' and 'Lord,' and you are right, because it is true.

And since I, the Lord and Teacher, have washed your feet, you ought to wash each other's feet.

I have given you an example to follow. Do as I have done to you. How true it is that a servant is not greater than the master. Nor are messengers more important than the one who sends them.

You know these things—now do them! That is the path of blessing.

John begins his Gospel with eternity and ends with Jesus coming to earth again.

He features Jesus teaching his disciples privately just before his arrest and death. We see, clearly, the deep love Jesus has for the believer, and the peace that comes from faith.

Knowing the love Jesus has for believers, we too should believe and allow Jesus to forgive our sins. Only then will we experience peace in a world filled with turmoil.

Jesus knew he would be betrayed by one of his disciples, disowned by another, and deserted by all of them for a time. Still “he now showed them the full extent of his love.”

God knows us completely, as Jesus knew his disciples (John 2:24-25; John 6:64). He knows the sins we have committed and the ones we will yet commit. Still, he loves us. How do you respond to that kind of love?

John 13-17 tell us what Jesus said to his disciples on the night before his death. These words were all spoken in one evening when, with only the

disciples as his audience, he gave final instructions to prepare them for his death and resurrection, events that would change their lives forever..

Jesus was the model servant, and he showed his servant attitude to his disciples.

Washing guests' feet was a job for a household servant to carry out when guests arrived. But Jesus wrapped a towel around his waist, as the lowliest slave would do, and washed and dried his disciples' feet.

If even he, God in the flesh, is willing to serve, we his followers must also be servants, willing to serve in any way that glorifies God. Are you willing to follow Christ's example of serving?

Whom can you serve today? There is a special blessing for those who not only agree that humble service is Christ's way, but who also follow through and do it (John 13:17).

Imagine being Peter and watching Jesus wash the others' feet, all the while moving closer to you.

Seeing his Master behave like a slave must have confused Peter. He still did not understand Jesus' teaching that to be a leader, a person must be a servant.

This is not a comfortable passage for leaders who find it hard to serve those beneath them. How do you treat those who work under you (whether children, employees, or volunteers)?

Jesus did not wash his disciples' feet just to get them to be nice to each other. His far greater goal was to extend his mission on earth after he was gone.

These men were to move into the world serving God, serving each other, and serving all people to whom they took the message of salvation.

## Chapter 3



### Water Baptism

**John the Baptist calls for repentance and baptism.**

John 1:25-26

They asked John, "If you aren't the Messiah or Elijah or the Prophet, what right do you have to baptize?"

John told them, "I baptize with water, but right here in the crowd is someone among you whom you do not know,

John was baptizing Jews.

The Essenes (a strict, monastic sect of Judaism) practiced baptism for purification, but normally only non-Jews (Gentiles) were baptized when they converted to Judaism.

When the Pharisees questioned John's authority to baptize, they were asking who gave John the right to treat God's chosen people like Gentiles.

John said, "I baptize with water"—he was merely helping the people perform a symbolic act of repentance. But soon one would come who would truly *forgive* sins, something only the Son of God—the Messiah—could do.

### **Baptism was a sign of repentance.**

#### **Matthew 3:5-6**

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

John was markedly different from other religious leaders of his day. While many were greedy, selfish, and preoccupied with winning the praise of the people, John was concerned only with the praise of God.

Having separated himself from the evil and hypocrisy of his day, John lived differently from other people to show that his message was new.

John not only preached God's law, he *lived* it. Do you practice what you preach? Could people discover what you believe by observing the way you live?

John must have presented a strange image! Many people came to hear this preacher who wore odd clothes and ate unusual food. Some probably came simply out of curiosity and ended up repenting of their sins as they listened to his powerful message.

People may be curious about your Christian life-style and values. You can use their simple curiosity as an opener to share how Christ makes a difference in you.

Why did John attract so many people?

He was the first true prophet in 400 years. He blasted both Herod and the religious leaders, daring acts that fascinated the common people.

But John also had strong words for his audience—they too were sinners and needed to repent. His message was powerful and true. The people were expecting a prophet like Elijah (Malachi 4:5; Luke 1:17), and John seemed to be the one!

When you wash dirty hands, the results are immediately visible. But repentance happens inside with a cleansing that isn't seen right away.

So John used a symbolic action that people could see: baptism. The Jews used baptism to initiate converts, so John's audience was familiar with the rite.

Here, baptism was used as a sign of repentance and forgiveness.

*Repent* means “to turn,” implying a change in behavior. It is turning from sin toward God.

Have you repented of sin in your life? Can others see the difference it makes in you?

A changed life with new and different behavior makes your repentance real and visible.

The Jordan River is about 70 miles long, its main section stretching between the Sea of Galilee and the Dead Sea.

Jerusalem lies about 20 miles west of the Jordan. This river was Israel's eastern border, and many significant events in the nation's history took place there.

It was by the Jordan River that the Israelites renewed their covenant with God before entering the Promised Land (Joshua 1-2).

Here John the Baptist calls them to renew their covenant with God again, this time through baptism.

### **What does baptism symbolizes?**

#### **Matthew 3:11**

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

John baptized people as a sign that they had asked God to forgive their sins and had decided to live as he wanted them to live.

Baptism was an *outward* sign of commitment. To be effective, it had to be accompanied by an *inward* change of attitude leading to a changed life—the work of the Holy Spirit.

John said that Jesus would baptize with the Holy Spirit and fire. This looked ahead to Pentecost (Acts 2), when the Holy Spirit would be sent by Jesus in the form of tongues of fire. This would empower his followers to preach the gospel.

John's statement also symbolizes the work of the Holy Spirit in bringing God's judgment on those who refuse to repent.

Everyone will one day be baptized—either now by God's Holy Spirit, or later by the fire of his judgment.

### **Mark 1:4**

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

The Gospel of Mark begins with the story of John the Baptist and not mention the story of Jesus' birth.

An announcer or herald always preceded important Roman officials of this day. When the herald arrived in town, the people knew that someone of prominence would soon arrive.

Because Mark's audience was primarily Roman Christians, he began his book with John the Baptist, whose mission it was to announce the coming of Jesus, the most important man who ever lived.

Roman Christians would have been less interested in Jesus' birth than in this messenger who prepared the way.

John chose to live in the desert:

- (1) To get away from distractions so he could hear God's instructions;
- (2) To capture the undivided attention of the people;
- (3) To symbolize a sharp break with the hypocrisy of the religious leaders who preferred their luxurious homes and positions of authority over doing God's work;
- (4) To fulfill Old Testament prophecies that said John would be "a voice of one calling: in the desert prepare the way for the LORD" (Isaiah 40:3).

In John's ministry, baptism was a visible sign that a person had decided to change his or her life, giving up a sinful and selfish way of living and turning to God. John took a known custom and gave it new meaning.

The Jews often baptized non-Jews who had converted to Judaism. But to baptize a Jew as a sign of repentance was a radical departure from Jewish custom.

The early church took baptism a step further, associating it with Jesus' death and resurrection (see Romans 6:3-4; 1 Peter 3:21).

### **Romans 6:3-4**

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

If God loves to forgive, why not give him more to forgive?

If forgiveness is guaranteed, do we have the freedom to sin as much as we want? Paul's forceful answer is *By no means!*

Such an attitude—deciding ahead of time to take advantage of God—shows that a person does not understand the seriousness of sin. God's forgiveness does not make sin less serious; his Son's death for sin shows us the dreadful seriousness of sin.

Jesus paid with his life so we could be forgiven. The availability of God's mercy must not become an excuse for careless living and moral laxness.

In the church of Paul's day, immersion was the usual form of baptism—that is, new Christians were completely “buried” in water.

They understood this form of baptism to symbolize the death and burial of the old way of life. Coming up out of the water-symbolized resurrection to new life with Christ.

If we think of our old, sinful life as dead and buried, we have a powerful motive to resist sin. We can consciously choose to treat the desires and temptations of the old nature as if they were dead.

Then we can continue to enjoy our wonderful new life with Jesus

### **1 Peter 3:21**

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Peter says that Noah's salvation *through water* symbolized baptism, a ceremony involving water.

In baptism we identify with Jesus Christ, who separates us from the lost and gives us new life.

It is not the ceremony that saves us, but faith in Christ's death and resurrection.

Baptism is the symbol of the transformation that happens in the hearts of those who believe (Romans 6:3-5; Galatians 3:27; Col. 2:12).

By identifying themselves with Christ through baptism, Peter's readers could resist turning back, even under the pressure of persecution.

Public baptism would keep them from the temptation to renounce their faith.

### **Col. 2:11-12**

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead.

Jewish males were circumcised as a sign of the Jews' covenant with God (Genesis 17:9-14). With the death of Christ, circumcision was no longer necessary.

So now our commitment to God is written on our hearts, not our bodies. Christ sets us free from our evil desires by a spiritual operation, not a bodily one.

God removes the old nature and gives us a new nature.

In this passage, circumcision is related to baptism; therefore, some see baptism as the New Testament sign of the covenant, identifying the person with the covenant community.

**Baptism parallels the death, burial, and resurrection of Christ, and it also portrays the death and burial of our sinful old way of life followed by resurrection to new life in Christ.**

Remembering that our old sinful life is dead and buried with Christ gives us a powerful motive to resist sin.

Not wanting the desires of our past to come back to power again, we can consciously choose to treat our desires as if they were dead. Then we can continue to enjoy our wonderful new life with Christ.

### **What is baptism with the Holy Spirit and with fire?**

#### **Luke 3:16**

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

John's baptism with water symbolized the washing away of sins. His baptism coordinated with his message of repentance and reformation.

Jesus' baptism with fire includes the power needed to do God's will.

The baptism with the Holy Spirit was fulfilled at Pentecost (Acts 2) when the Holy Spirit came upon believers in the form of tongues of fire, empowering them to proclaim Jesus' resurrection in many languages.

The baptism with fire also symbolizes the work of the Holy Spirit in bringing God's judgment on those who refuse to repent.

### **Why did Jesus want to be baptized?**

#### **Luke 3:21-22**

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke emphasizes Jesus' human nature. Jesus was born to humble parents, a birth unannounced except to shepherds and foreigners.

This baptism recorded here was the first public declaration of Jesus' ministry.

Instead of going to Jerusalem and identifying with the established religious leaders, Jesus went to a river and identified himself with those who were repenting of sin.

When Jesus, at age 12, visited the temple, he understood his mission (Luke 2:49).

Eighteen years later, at his baptism, he began carrying it out. And as Jesus prayed, God spoke and confirmed his decision to act. God was breaking into human history through Jesus the Christ.

If baptism was a sign of repentance from sin, why did Jesus ask to be baptized?

Several explanations are often given:

- (1) Jesus' baptism was one step in fulfilling his earthly mission of identifying with our humanity and sin;
- (2) By endorsing the rite of baptism, Jesus was giving us an example to follow;
- (3) Jesus was announcing the beginning of his public ministry;
- (4) Jesus was being baptized for the sins of the nation.

The Holy Spirit's appearance in the form of a dove showed that God's plan for salvation was centered in Jesus.

**Jesus was the perfect human who didn't need baptism for repentance, but he was baptized anyway on our behalf.**

This is one of several places in Scripture where all the members of the Trinity are mentioned—Father, Son, and Holy Spirit. In the traditional words of the church, the one God exists in three persons but one substance, coeternal and coequal.

No amount of explanation can adequately portray the power and intricacy of this unique relationship. There are no perfect analogies in nature because there is no other relationship like the Trinity.

## **How does Baptism identify a believer with Jesus?**

### **Matthew 28:19**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

God gave Jesus authority over heaven and earth. On the basis of that authority, Jesus told his disciples to make more disciples as they preached, baptized, and taught. With this same authority, Jesus still commands us to tell others the Good News and make them disciples for the kingdom.

When someone is dying or leaving us, his or her last words are very important. Jesus left the disciples with these last words of instruction: they were under his authority; they were to make more disciples; they were to baptize and teach these new disciples to obey Christ;

Christ would be with them always. Whereas in previous missions Jesus had sent his disciples only to the Jews (Matthew 10:5-6), their mission from now on would be worldwide.

Jesus is Lord of the earth, and he died for the sins of people from all nations.

We are to go—whether it is next door or to another country—and make disciples. It is not an option, but a command to all who call Jesus “Lord.”

We are not all evangelists in the formal sense, but we have all received gifts that we can use to help fulfill the Great Commission.

As we obey, we have comfort in the knowledge that Jesus is always with us.

Jesus' words affirm the reality of the Trinity. Some people accuse theologians of making up the concept of the Trinity and reading it into Scripture.

As we see here, the concept comes directly from Jesus himself. He did not say baptize them into the *names*, but into the *name* of the Father, Son, and Holy Spirit.

The word *Trinity* does not occur in Scripture, but it well describes the three-in-one nature of the Father, Son, and Holy Spirit.

The disciples were to baptize people because baptism unites a believer with Jesus Christ in his or her death to sin and resurrection to new life.

Baptism symbolizes submission to Christ, a willingness to live God's way, and identification with God's covenant people.

How is Jesus *with* us? Jesus was with the disciples physically until he ascended into heaven, and then spiritually through the Holy Spirit (Acts 1:4).

The Holy Spirit would be Jesus' presence that would never leave them (John 14:26). Jesus continues to be with us today through his Spirit.

The Old Testament prophecies and genealogies in the book of Matthew present Jesus' credentials for being King of the world—not a military or political leader, as the disciples had originally hoped, but a spiritual King who can overcome all evil and rule in the heart of every person.

### **Words spoken during the act of baptism**

The words spoken during baptism are not as important as the act of baptism.

Some Ministers or Christian workers are in conflict concerning what to say when one is baptizing a new believer.

Some say: “I baptize you in the name of the Father, Son and Holy Ghost”.

Some say: “I baptize you in the name of Jesus only”.

Some say, “I baptize you into Christ, in the name of the Father, Son and the Holy Ghost”.

What ever is said must be to honor the birth, the death and resurrection of Jesus Christ.

Just as joining a church will not save you, but confession of our faith in Christ, believing that God has raised Jesus from the dead and accepting Him as Lord will save us.

What the minister or Christian worker speaks, is not the important thing if he or she is honoring Christ, but the very act of baptism, acknowledging your faith in Christ is the important thing.

**References:**

**Holy Bible: King James Translation**

**Holy Bible: New Living Bible translation.**

**Additional comments and charts are taken from:**

***Life Application Study Bible. Illinois: Tyndale House 2007. Print***