

# The Doctrines of Baptism and the Lord's Supper

Most churches in the Christian faith accept that there are two ordinances or rituals to be practiced by believers, namely baptism and the Lord's Supper. However that is where agreement ends, as there are many interpretations of what Christian baptism consists of and what constitutes communion or the Lord's Supper. These doctrines are heavily disputed and practiced in many different ways.

Once again we must ask, what does the Bible say?

## I. Baptism:

Questions about baptism abound. For instance: Who should be baptized? How should they be baptized (what mode)? Why should they be baptized (purpose)? When should they be baptized?

In this study we will look at what the New Testament teaches in regard to the doctrine of baptism and in the end we will be able to answer those questions and others.

Let's start by looking at the teaching of four important men of the New Testament regarding baptism:

### 1. John the Baptist taught about baptism

- Matthew 3:1-6:

<sup>1</sup>In those days John the Baptist came, preaching in the Desert of Judea <sup>2</sup>and saying, "Repent, for the kingdom of heaven is near." <sup>3</sup>This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the desert,  
'Prepare the way for the Lord,  
make straight paths for him.' "

<sup>4</sup>John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup>People went out to him from Jerusalem and all Judea and the whole region of the Jordan.

<sup>6</sup>Confessing their sins, they were baptized by him in the Jordan River.

- Mark 1:3-5:

<sup>4</sup>And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup>The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.

Understand that John's baptism was a forerunner of Christian baptism. He was preaching repentance of sin in preparation for the coming of the Messiah. People came from all over Judea to hear John and confessed their sins and were baptized. In effect their sins were rolled back or cancelled until the coming of the Savior who would die as a sacrifice for all sin. This baptism did not bring the complete remission of sin (in other words the cancelation of all sin committed before and after the act of baptism) not did John's baptism bring the indwelling gift of the Holy Spirit.

This becomes quite clear in Acts 19, as Paul met some men who had only been baptized with John's baptism.

- Acts 19:1-5:

*<sup>1</sup>While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples <sup>2</sup>and asked them, "Did you receive the Holy Spirit when you believed?"*

*They answered, "No, we have not even heard that there is a Holy Spirit."*

*<sup>3</sup>So Paul asked, "Then what baptism did you receive?"*

*"John's baptism," they replied.*

*<sup>4</sup>Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." <sup>5</sup>On hearing this, they were baptized into the name of the Lord Jesus.*

These men were baptized again because their first baptism had not been Christian baptism with its promise of remission of sins and the gift of the Holy Spirit!

## 2. Jesus taught about baptism

- a) He was baptized himself** – Although Jesus never sinned He was baptized by John the Baptist to fulfill all righteousness. In other words it was the right thing to do as it was what the Father in heaven desired, and by doing so, Jesus set an example.

- Matthew 3:13-17:

*<sup>13</sup>Then Jesus came from Galilee to the Jordan to be baptized by John.*

*<sup>14</sup>But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"*

*<sup>15</sup>Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.*

*<sup>16</sup>As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like*

a dove and lighting on him. <sup>17</sup>And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

**b) He and His disciples continued baptizing in the same manner as John**

- John 3:22-23:

<sup>22</sup>After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized. <sup>23</sup>Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.

- John 4:1-2

<sup>1</sup>The Pharisees heard that Jesus was gaining and baptizing more disciples than John, <sup>2</sup>although in fact it was not Jesus who baptized, but his disciples.

This baptism was done for the same purpose as John's baptism as people repented of their sins.

**c) Jesus referred to baptism as he taught Nicodemus**

- John 3:1-5:

<sup>1</sup>Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. <sup>2</sup>He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."

<sup>3</sup>In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again.<sup>1</sup>"

<sup>4</sup>"How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"

<sup>5</sup>Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

The new birth Jesus spoke of requires one to be born of water and the Spirit, which obviously speaks of baptism.

**d) Jesus commanded baptism as part of entering His kingdom**

- Matthew 28:18-19:

<sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations,

*baptizing them in the name of the Father and of the Son and of the Holy Spirit*

- Mark 16:15-16:

*<sup>15</sup>He said to them, "Go into all the world and preach the good news to all creation. <sup>16</sup>Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.*

### **3. The Holy Spirit through Peter taught about baptism**

On the day the church began Peter made it clear that baptism was essential. He had been given the keys to the kingdom (Matt. 16:16-20) and he used them to open the door into the church, the kingdom of God.

- Acts 2:37-38:

*<sup>37</sup>When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"*

*<sup>38</sup>Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.*

Later, when Peter preached the gospel to Gentiles for the first time he baptized them as well, for there is no way to gain forgiveness of sins, receive the Holy Spirit, or enter the kingdom of God without being baptized.

- Acts 10:47-48

*<sup>47</sup>"Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have." <sup>48</sup>So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.*

In his writings, Peter also underscored the essential nature of Christian baptism:

- 1 Peter 3:21

*<sup>21</sup>and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ*

### **4. The Holy Spirit through Paul taught about baptism**

**a) He told others that he was baptized to have his sins washed away**

- Acts 22:16:

*<sup>16</sup>And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.*

**b) He taught that baptism is a burial and a rebirth**

- Romans 6:1-4:

*<sup>1</sup>What shall we say, then? Shall we go on sinning so that grace may increase? <sup>2</sup>By no means! We died to sin; how can we live in it any longer? <sup>3</sup>Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

- Colossians 2:12:

*<sup>12</sup>having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.*

**c) He taught that baptism allows us to put on Christ**

- Galatians 3:27:

*<sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ.*

**d) He taught that baptism is a cleansing of sin**

- Titus 3:5:

*<sup>5</sup>he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit*

When we look at all the Scripture above it is impossible to say that baptism is not important!

Now, with all of that Scripture in mind, let's examine the doctrine of baptism more in depth:

**The terminology of baptism** – The English word “baptize” is a transliteration of the Greek word *baptidzo* which is a great shame because the word has a definite meaning and should be properly translated. This word appears 120 times in the New Testament and it can be translated a number of ways:

- Lindell and Scott: “To dip in or under water”
- Sophocles – “To dip, to immerse, to sink”
- Cremer – “To immerse, to submerge”
- Greenfield – Immerse, immerge, submerge, sink”

Every reputable lexicon in the world translates *baptidzo* as “immerse.” That is clearly what the word meant in the 1<sup>st</sup> century world. In fact Kenneth Wuest points out the manner in which this word was used in ancient Greek culture:

- For a ship that sank (went under the ocean)
- For a blacksmith tempering red-hot steel (placed under the water)
- For the process of dying or coloring fabric (placed under the dye)

The Greek word translated “sprinkle” is *rantidzo* and it does appear in the New Testament but never in regard to salvation or accepting Christ. For instance:

- Hebrews 9:13: *“The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.”*
- Hebrew 9:19: *“When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.”*

How, then, did sprinkling or pouring water over the head become common in many churches? It really began with the introduction of the doctrine of original sin, made popular by Augustine in the 4<sup>th</sup> century. This doctrine, which was embraced by the Catholic Church, holds that we are born into a sinful condition, and if we die in infancy we will be spiritually lost. Time does not allow me to refute this doctrine in depth, but Scripture clearly teaches that we created in the image of God, and though born into a sinful world, infants are innocent and sinless (c.f. Matt. 18:1-3; 19:13-14; 2 Sam. 12:18-23). So, there is no need to baptize infants, because they are not capable of sin, having no understanding of right or wrong. They also cannot respond to the gospel by believing, repenting and confessing. If a little one dies it is obvious from Scripture that they immediately go to be with the Lord.

Now, since the church, by and large, adopted the doctrine of original sin, they began to baptize (immerse) infants. As the church spread to the west it encountered cold, wet climates (in places like France, Germany and England). Immersing newborns in cold, damp cathedrals often led to the child getting pneumonia and dying, and so during the Middle Ages many churches began to

simply pour or sprinkle a little water over the head of infants. So, due to a false doctrine permeating the church, the practice of baptism was changed from immersion to sprinkling.

Thus, out of ignorance and convenience, many church denominations have diverted from the New Testament method of baptism, practicing modes other than immersion. However, even in those denominations, men of scholarship and integrity admit that immersion is the Biblical method for baptizing:

- F. Brenner (Roman Catholic): “Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited.”

*Work on Baptism*, Augusti, Denkwurd, VII., p. 68.

- Martin Luther: “On this account I could wish that such as are baptized should be completely immersed into water according to the meaning of the word and the signification of the ordinance. . . As also without doubt, it was instituted by Christ.”

*Works*. Vol. XI., p.76, ed. 1551.

- John Calvin (Presbyterian): “The very word baptize signifies to immerse, and it is certain that immersion was the practice of the primitive church.”

*Institutes*, Vol. XI., ch. IS, sec. 49.

- Philip Schaff (Presbyterian): “Immersion, and not sprinkling, was unquestionably the original form of baptism. Baptism is to immerse in water.”

*History of Apostolic Church*, pp. 568, 569.

- John Wesley (Methodist): “We are buried with Him, alluding to the ancient manner of baptizing by immersion.”

*Notes on N. T.*, Rom. 6:3.

In summation it is certainly worth noting that Scriptural baptism required:

1. Water (Acts 8:36)
2. MUCH Water (John 3:23)
3. Going down into the water (Acts 8:38)
4. Burial in water (Colossians 2:12)
5. A resurrection from the water (Rom. 6:4-5)
6. A coming up out of the water (Acts 8:39)

**The purpose of baptism** – Why should a penitent believer be baptized? To answer that question we need to see what happens at baptism:

**1) *The remission (forgiveness) of sins***

- Acts 2:38: *“Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’”*
- Acts 22:16: *“And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.”*

**2) *The indwelling gift of the Holy Spirit***

- Acts 2:38: *“Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’”*

**3) *The putting on of Christ***

- Galatians 3:27: *“for all of you who were baptized into Christ have clothed yourselves with Christ.”*

**4) *Participation in the death, burial and resurrection of Christ***

- Colossians 2:12: *“having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.”*
- Romans 6:3-4: *“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”*

## II. The Lord's Supper

Almost equally as misunderstood as baptism is the doctrine of communion or the Lord's Supper. Once again it is vital to notice what the Bible says.

**Important passages** – Let's look at some of the passages in the New Testament that deal with this subject:

- Matthew 26:26-30 (also see Mark 14:22-25 & Luke 22:22-25 which describe the institution of the Lord's Supper):

*<sup>26</sup>While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."*

*<sup>27</sup>Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. <sup>28</sup>This is my blood of the covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup>I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."*

*<sup>30</sup>When they had sung a hymn, they went out to the Mount of Olives.*

Luke 22:19 tells us that Jesus said, "This do in remembrance of me," letting us know that the Lord's Supper is a memorial, reminding us of the sacrifice of Christ.

- Acts 2:42 – shows the importance the apostle-led church placed on it:

*<sup>42</sup>They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.*

Note: The breaking of bread mentioned in this verse obviously refers to communion and not just enjoying a meal together because of its placement in this list of church activities that constitute worship. Also, the original Greek construction of Acts 2:42 is most literally translated "the breaking of the bread," as opposed to simply "breaking bread."

- Acts 20:7

*<sup>7</sup>On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.*

It seems the primary reason for this gathering of Christians in Troas (on Sunday – the first day of the week) was to meet around the Lord's Table and partake of the emblems.

- 1 Corinthians 10:16-17

<sup>16</sup>Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? <sup>17</sup>Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.

- 1 Corinthians 11:23-32

<sup>23</sup>For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, <sup>24</sup>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." <sup>25</sup>In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." <sup>26</sup>For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

<sup>27</sup>Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. <sup>28</sup>A man ought to examine himself before he eats of the bread and drinks of the cup. <sup>29</sup>For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. <sup>30</sup>That is why many among you are weak and sick, and a number of you have fallen asleep. <sup>31</sup>But if we judged ourselves, we would not come under judgment. <sup>32</sup>When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

This powerful teaching on the Lord's Supper came about due to the fact that the Christians in Corinth had corrupted the Lord's Supper and turned it into something that was no longer sacred or meaningful.

**Biblical Names** – Scripture offers a number of different names or titles for this practice (each includes one reference):

- Lord's Supper...1 Cor. 11:20: "When you come together, it is not the Lord's Supper you eat."
- Lord's Table...1 Cor. 10:21: "You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons."
- Communion...1 Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (NKJV)
- Breaking of bread...Acts 2:42: "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."
- Cup of blessing or thanksgiving...1 Cor. 10:16: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?" (NIV)

- Cup of the Lord... 1 Cor. 10:21: *“You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.”*
- The fruit of the vine... Matt. 26:29: *“I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.”*

It is worthwhile to also notice what names or titles do not appear in Scripture:

- Eucharist – This word is a transliteration of the Greek word *eukharistia* which means “to thank.” As we have seen, Paul referred to the partaking of the fruit of the vine as the “cup of thanksgiving,” which is the origin of the term “eucharist.” However, this refers to only one aspect of the Lord’s Supper, and so it is not a name that most New Testament churches choose to use.
- Sacrament – The Roman Catholic Church teaches that the Lord’s Supper is one of seven sacraments (or rites) in which God is said to be uniquely active. However, the word “sacrament” never appears in the New Testament and since we want to call Bible things by Bible names, this is not a desirable term.

**Emblems used** – The Lord’s Supper consists of two emblems:

- **The Loaf** – When Jesus instituted the Lord’s Supper at the Passover Meal, he used unleavened bread, since all yeast and leaven was removed from homes at this feast, as stipulated in the Law of Moses. Exodus 12:17-20 says:

<sup>17</sup> *“Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. <sup>18</sup> In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. <sup>19</sup> For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. <sup>20</sup> Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”*

Obviously, the loaf represents the body of Jesus, which was broken on the cross, as Christ died as a sacrifice for the sins of mankind (see again Matthew 26:26).

- **The Cup** – We partake of the cup because it symbolizes the blood of Jesus shed on the cross, poured out on behalf of our sins (see again Matthew 26:27-28).

Through the years many Christians have debated whether or not the early church used wine or grape juice. When Jesus instituted this supper, He referred to it as the fruit of the vine, and the gospel writers do not use the Greek word *oinos*, which was the common term for “wine.” In my mind this indicates that it was grape juice and not wine, although there are many who disagree. We can be sure that it was produced from grapes, since Jesus referred to it as the “fruit of the vine.”

**Church History** – It is interesting to observe the partaking of communion through the centuries and see the different ways in which the Lord’s Supper has been observed.

**1) *The Apostolic Church*** – We can be certain that the early church, under the leadership of the apostles, placed great emphasis on the Lord’s Supper, devoting themselves to “the breaking of bread” (Acts 2:42). Some scholars maintain that this indicates that the early believers partook every day. However, a more detailed study of church history points to the observance of this memorial feast on a weekly basis. Acts 20:7 seems to indicate that Christians gathered on the first day of the week (Sunday) for the express purpose of gathering around the table of the Lord. More than likely it was more than a 10 minute portion of the service, and was more in the style of a meal or agape feast. Early church historians such as Pliny, Tertullian, and Justin Martyr all indicate that the normal practice of the church in the first century was to partake of communion each Lord’s Day (Sunday).

One example:

“And on the day called Sunday, all who live in cities or in the country gather together to one place and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability and the people assent, saying Amen; and there is a distribution to each and a participation of that over which thanks have been given and to those who are absent a portion is sent by the deacons.”  
(Justin Martyr, Apology 1:67, written app. 140 AD)

Incidentally, church reformers such as John Wesley and John Calvin held that communion should be observed each Sunday, although their followers have not maintained such a practice, with most observing the Lord’s Supper but once a quarter.

**2) *Roman Catholic Church*** – Augustine taught that communion brought a blessing to the believer when taken, but a curse to the non believer, and so many churches have forbidden anyone but “members” from partaking of the emblems.

Much later (in the 12<sup>th</sup> century) some in the church began to teach a doctrine known as “transubstantiation” (from the Latin, *transsubstantiatio*) which is the change of the substance of bread and wine into the body and blood of Christ occurring in the Eucharist while all that is accessible to the senses remain as before. In other words, the Roman Catholic Church teaches that once an ordained priest blesses the bread of the Lord's Supper, it is transformed into the actual flesh of Christ (though it retains the appearance, odor, and taste of bread); and when he blesses the wine, it is transformed into the actual blood of Christ (though it retains the appearance, odor, and taste of wine). This officially became a doctrine of the Catholic Church in 1376:

“The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.'”

This doctrine is nowhere taught in Scripture. When Jesus said, “Take eat, this is my body” and “This is my blood” He obviously spoke figuratively in a metaphor just as when He said, “I am the vine” and “I am the bread.”

Additionally the Catholic Church allows only the clergy to partake of the cup, while the congregation is only allowed to partake of the bread, though this is never taught in Scripture which affirms the priesthood of all believers.

- 3) **Martin Luther** – The reformers, led by Martin Luther did away with two teachings of the Catholic Church: 1) Transubstantiation; and, 2) Withholding of the cup from the masses. However, Luther created the idea of “consubstantiation” which maintains that the bread and wine of the Lord's Supper are spiritually the flesh and blood of Jesus, yet the bread and wine are still actually only bread and wine. Luther held that Jesus is “with, in, and under” the bread and wine, but is not literally the bread and wine. He said that “Christ names that which is seen while giving you that which is not seen.” Honestly, I cannot understand this doctrine, which is neither logical nor Biblical.
- 4) **The Restoration Movement** – This movement was started by a number of men in the late 18<sup>th</sup> century in the United States. Their desire was to unify all Christians by following Scripture and restoring the simple practices of the New Testament church. One of the key practices of this movement, not surprisingly, was the partaking of the Lord's Supper each Sunday. Through the years, the nondenominational churches that identify with this movement have emphasized a couple of words in regard to communion:

- Memorial – Since Jesus said “This do in remembrance of me,” the Lord’s Supper is first and foremost a memorial that causes believers to remember Jesus, His sacrificial death, and His glorious resurrection.
- Commemoration – The emblems symbolize and stand for the body and blood of Jesus.

It has also been the practice of these churches to neither encourage nor forbid anyone to partake, calling for each individual to examine themselves as Paul commanded in 1 Corinthians 11:28.