

The Ordinances

July 15, 2025

The purpose of this paper is to set forth the position of the Village Church of Barrington (VCB) on the ordinances of the Church. In a theological sense, an *ordinance* is a command of Jesus Christ that establishes a religious practice or ceremony. It is to be observed by all Christians as an act of obedience. Though the ordinances are not the means of salvation, they do benefit us spiritually, when practiced in genuine faith.¹

The Lord Jesus gave two ordinances to the church: baptism and the Lord's Supper. They are different from one another but complementary. *Baptism* is the initiation rite of Christianity. That does not mean the act of baptism makes a person a Christian. Rather, it is an opportunity to make public our allegiance to Christ as Lord and Savior, which happened previously in our heart, the moment we first believed in him. Ideally, baptism happens once near the beginning of our Christian experience. As we identify with Christ in baptism, we also identify with his body—the church. Submitting to the rite of baptism signals that we belong to the body (Acts 2:41; Gal 3:27). Thus, baptism is the initiation rite of Christianity.

The *Lord's Supper*, then, is the continuing rite of Christianity. It happens periodically throughout our Christian experience, celebrating our ongoing membership in the body. Baptism says, "I now believe"; the Lord's Supper says, "I *still* believe." The former adds one to the many (the church), while the latter makes the many one (cf. 1 Cor 10:16-17). To use analogies, baptism is the front door of the church, whereas the Lord's Supper is the family meal.

This paper provides the biblical basis for each ordinance, along with how they are practiced at VCB. We first examine baptism, then the Lord's Supper.

I

Baptism

Baptism is a Christian ceremony that involves immersion in water. Here a person goes public with their faith in Jesus Christ as Lord and Savior. They may have made a private decision to follow Christ previously, perhaps even years before. But now they formally declare their allegiance to him in the presence of witnesses (Matt 10:32). Once that declaration of allegiance has been made, the person is baptized.

Baptism is rich in symbolism. Being immersed into water symbolizes Christ's death and burial, while being raised out of water symbolizes his resurrection. Paul says, '*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, in order that, just 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; cp. Col 2:12). Thus, baptism reenacts the historical events that are so central to the Christian faith: the death and resurrection of Christ. Baptism further symbolizes the washing away of sin (Acts 2:38; 22:16; 1 Pet 3:21). It visualizes the Gospel.

Biblical Basis

The practice of baptism was modeled for us by Jesus. At the beginning of his public ministry, he came to the Jordan River to be baptized by John (Matt 3:13). John feels uncomfortable at this prospect, saying, *‘I need to be baptized by you, and do you come to me?’* (v.14). The Lord replies, *‘Let it be so now, for thus it is fitting for us to fulfill all righteousness’* (v.15). John then baptizes him. Jesus had no need to repent; he was sinless (2 Cor 5:21; Heb 4:15; 7:26; 1 Pet 2:22; 1 John 3:5). But he was not going to leave one aspect of God’s will unfulfilled. In so doing, he set an example for us to follow.

The practice of baptism is also rooted in the teaching of Jesus. Before the Lord returned to heaven, he charged his apostles to make and baptize new disciples: *‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you’* (Matt 28:18-20). This command is commonly known as the “the Great Commission.” Since it was given, Christians all over the world have submitted to the rite of baptism. It is one of the things all believers are meant to share in common: *‘one Lord, one faith, one baptism’* (Eph 4:5)

The disciples carried out the Lord’s instructions in the book of Acts. On the day of Pentecost, the Apostle Peter preached to a large number of people in Jerusalem, including some who had a hand in the death of Christ. Convicted of their sin, they ask the apostles, *‘Brothers, what shall we do?’* (Acts 2:37). Peter replies, *‘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’* (v.38). *Repent* denotes a decisive turning point in a person’s life—turning away from sin and toward God. Those who have repented are to submit to the rite of baptism, literally, ‘let each be baptized.’ Though distinct from repentance, baptism is nevertheless closely associated with it (cp. Matt 3:11; Acts 13:24; 19:4). Baptism is to be done *‘in the name of Jesus Christ.’* That means those being baptized recognize Jesus as their authority and the basis for their forgiveness. They publicly identify as his followers. Many responded favorably to Peter’s preaching: *‘those who received his word were baptized, and there were added that day about three thousand souls’* (Acts 2:41). They were considered part of the church from that day forward.

We see this pattern throughout Acts. When a group of Samaritans profess faith in Christ, they are baptized (Acts 8:12). When the Ethiopian eunuch professes faith in Christ, he does not hesitate. He asks Philip, *‘See, here is water! What prevents me from being baptized?’* (v.36). The implied answer is “Nothing.” They both go down into the water, and Philip baptizes him on the spot (v.38). When Saul professes faith in Christ, Ananias baptizes him (9:18). Furthermore, we see this pattern with Cornelius and his household (10:48), Lydia and her household (16:15), and the Philippian jailer and his household (v.33). When Paul preaches the Gospel in Corinth, those who believe are baptized (18:8). So also in Ephesus (19:5). The clear inference from these texts is that baptism, under normal circumstances, follows closely on the heels of faith in Christ.

Is baptism necessary for salvation? No. We believe that people are saved by grace through faith alone, apart from any good works they have done (see Rom 3:28; Gal 2:16; Eph 2:8-9). If baptism were the physical means of salvation, it would be hard to explain why Paul says, *‘I*

thank God that I baptized none of you except Crispus and Gaius For Christ did not send me to baptize but to preach the gospel’ (1 Cor 1:14, 17). The apostle distinguishes here between baptism and the Gospel. Furthermore, the New Testament identifies some people as believers, even though they have not been baptized. For instance, the thief on the cross had no opportunity to be baptized, but Jesus nevertheless informed him: *‘Truly, I say to you, today you will be with me in paradise’* (Luke 23:43). The Holy Spirit fell on Cornelius and his household *before* they were baptized in water (Acts 10:44-48). So baptism, though important, is not necessary for salvation. Our profession of faith in Christ is what matters most.

Proponents of baptismal regeneration point out 1 Pet 3:21, *‘Baptism . . . now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.’* On the face, that does sound like baptism is necessary to be saved. Yet a closer examination makes it clear that the resurrection of Christ serves as the basis for our salvation. *Through the resurrection* could also be rendered *‘on the basis of the resurrection.’* So Christ’s resurrection makes salvation possible. We receive salvation through *an appeal to God for a good conscience* (i.e., asking God to forgive our sin and to make us right with him). Why then does Peter say that baptism saves us? He is using a figure of speech, whereby one word is substituted for another with which it is closely associated (metonymy). It is not immersion in water that saves us, but our conviction that Christ rose from the dead and our submission to his lordship (cp. Rom 10:9-10). So baptism is an outward, physical expression of an inward, spiritual reality. Without the inner reality, the outward act is hollow and lacks efficacy.

Yet this does not mean that baptism is merely symbolic. Something profound does happen to us as we go through the water. At a minimum, we expect God’s favor and blessing on a believer who takes that step of obedience. But we also identify with Christ at a deeper level than before. As a man and woman may express their love for one another before they get married, it takes on greater significance when they formally exchange vows before the congregation at their wedding ceremony. So also a believer in Jesus. When we declare our allegiance to him at baptism, it is a formal, solemn commitment. In addition, the faith of the congregation is stirred and encouraged as part of the work of the Holy Spirit. So, even though baptism is not a means of salvation, there is still a sense in which it is a means of *grace*—it benefits both the individual and the congregation, spiritually. So baptism is not necessary to be saved. But it is necessary to be a fully obedient Christian.

In baptism, the local church affirms the testimony of a believer, similar to what happens in membership (cf. Acts 16:15). That person is publicly recognized as a Christian and welcomed into the family. Thus, it is not just the individual who speaks, but the church speaks as well. The church is affirming, to the best of its ability, that this person belongs to the body of Christ. We must take care, then, in presenting a candidate for baptism. We have a responsibility to ensure that their profession of faith is credible.

Practical Concerns

Who should get baptized? Anyone who has heard the Gospel, repented of his or her sins, and declared allegiance to Jesus Christ as Lord and Savior, is eligible for baptism. This is known as “believer’s baptism.” Since an infant is incapable of doing these, VCB does not baptize infants. The Scriptures do not directly address when someone is old enough to be baptized, so this is

more a matter of wisdom and prudence. We believe that baptism is appropriate when the credibility of one's conversion becomes clear, applying the assessment of the fruits of their life in a manner similar to membership. We would expect this when the child has matured, and is making important decisions for himself or herself. They should be old enough to feel the tug of the world, the flesh, and the devil. But they decide, despite these allurements, to follow Christ instead. So we do not typically baptize children younger than twelve. An exception may be made if the child is able to articulate the Gospel and their belief in it, without assistance. A pastor or elder can work with parents, to help discern whether a child is ready.

When should a Christian get baptized? Based on the Scriptures cited above, baptism should follow shortly after conversion. In many cases, it happened the same day. If not the same day, then certainly within the week. Yet some Christians today wait months or even years to get baptized. Though the church should take care in affirming a candidate for baptism, the process should not be delayed indefinitely. Baptism has been dubbed, "The *first* act of obedience for a Christian." Delaying it indefinitely becomes, at some point, an act of disobedience to Christ.

What mode should be used? Through the centuries, various Christian traditions have used different modes of baptism, such as immersion, pouring, or sprinkling. At VCB we practice immersion only. We use that mode for three reasons:

1. The English word 'baptize' is a transliteration of the Greek verb *baptizō*, which means 'to immerse' or 'to bathe.' It is related to a term used for dyeing cloth.
2. We see immersion modeled in the Scriptures. John the Baptist baptized in a place with 'plentiful water' (John 3:23). Plentiful water is not needed for pouring or sprinkling. When Jesus was baptized, Scripture says 'he came up out of water' (Mark 1:10). When Philip baptized the Ethiopian eunuch, they went down into the water, and then came up out of the water (Acts 8:36-39). These verses imply immersion.
3. Immersion better pictures the symbolism of death, burial, and resurrection. Col 2:12 says, 'having been buried with him in baptism, in which you were also raised with him.' Sprinkling or pouring does not capture that imagery.

Now some people have physical conditions that render immersion difficult or impossible. In such cases, the pastors can work with that individual to find a suitable alternative.

Who performs the baptism? Because baptism is an ordinance of the church, it should normally be administered by pastors or elders. Others may be included in the water, such as the father of a child being baptized. In special circumstances, the elders may authorize an individual of sound character and doctrine to administer the rite.

Is baptism required to become a member of VCB? In light of the Scriptures already examined, a person desiring to become a member of the church *should* have already been baptized. Though VCB does not strictly require baptism before membership, it is strongly encouraged. If, during a membership interview, it becomes evident that a person has not been baptized, those conducting the interview will disciple the prospective member about the meaning and importance of baptism, with an expectation that he or she will get baptized in the near future.

Is baptism required to participate in the Lord's Supper? If the Lord's Supper is the continuing rite of Christianity, it makes sense that the initiation rite (baptism) would precede it. Yet there could be exceptions. For instance, in the case of older children whom the parents discern are genuine believers, but have not yet been baptized, the church will defer to the parents' judgment. Rather than creating a myriad of rules, the elders leave this up to the conscience of each person.

Should a person be baptized more than once? For individuals who were baptized as infants before they became believers, we would encourage them to get baptized by immersion. This is based on our conviction that only mature individuals can make a profession of faith necessary for baptism (see above). Infant baptism is an indication of the parents' faith; adult baptism is an indication of the individual's faith. This need not dishonor the parents. Rather, it ratifies the faith of the one getting baptized, and it obeys Jesus' command. For those who were baptized as a youth or adult, we would not normally encourage re-baptism, unless they sincerely believe they were not saved at the time, or there was some serious defect in the baptism that was administered (e.g., baptism into a cult). For those with questions in this area, a pastor or elder can work with them, and provide counsel based on their specific circumstances.

So that is what we believe about baptism, and how we practice it at VCB.

II

The Lord's Supper

The Lord's Supper (also known as Communion or the Eucharist) is a Christian ceremony whereby the church reenacts the meal that Jesus shared with his disciples on the eve of his crucifixion. It is one of the last things the Lord did before he died. He gave his disciples bread to eat as a symbol of his body, and wine to drink as a symbol of his blood. He then instructed them, '*Do this in remembrance of me*' (Luke 22:19; cp. 1 Cor 11:24-25). That's the traditional rendering. It could also be rendered: 'Do this as my memorial.' So whenever we partake of the Lord's Supper, we *remember* how Jesus paid the ultimate price for us, by dying for our sins. We also use that time to examine ourselves, confessing any known sin and reaffirming our commitment to Christ (1 Cor 11:28). If baptism is akin to wedding vows, then the Lord's Supper is like an old married couple renewing their wedding vows.

Biblical Basis

The institution of the Lord's Supper is found in the first three gospels (Matt 26:26-30; Mark 14:22-25; Luke 22:14-23). John omits it (although he has the Bread of Life Discourse in ch.6, which is rich in analogous imagery). Outside of the gospels, the only unambiguous references to the Lord's Supper are found in 1 Cor 10 & 11. And the latter chapter is the only passage that describes in any detail how it should be practiced in the church today. It is the *archetype*—the model that later editions are patterned after. Paul says this:

²³ *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when 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 also he took the cup, 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* (1 Cor 11:23-26).

Paul says he learned about the Lord’s Supper *from the Lord* (v.23a). The apostle then faithfully passes on that tradition to the Corinthians—and to us. The words of institution here are clearly patterned after Luke’s account of the Lord’s Supper (Luke 22:19-20).

The apostle roots this event in history: *‘on the night when he was betrayed’* (v.23b). That evening Jesus was celebrating the Passover meal with his disciples. Passover celebrates Israel’s exodus from Egypt. The blood of a lamb was smeared on the doorposts and lintel, so that the Angel of Death would pass over the Israelites (Exo 12:7). The people ate unleavened bread, *matzah*, for seven days. It is a symbol of salvation, when God returns the world to the state it had in the Garden of Eden. Then the people would enjoy a feast (13:6).

The fact that Jesus institutes the Lord’s Supper on the eve of his own crucifixion is poignant. He identifies the bread with his own body (1 Cor 11:24a). Not literally, but figuratively. In other words, he’s our source of spiritual nourishment and sustenance; he gives us spiritual life. Jesus adds that his body is *for us*.² The idea of substitutionary atonement is present; he died in our place. So the Lord reinterprets a sacred practice. He could do that, because the Passover foreshadowed him. He is our Passover lamb (5:7). By having his blood applied to the doorposts of our heart, we pass from death to life.

Then comes the command: *‘Do this in remembrance of me’* (11:25b). As mentioned earlier, this could be rendered: *‘Do this as my memorial.’* The way it is stated in Greek, we are to do it on a regular basis. So whenever we eat the bread at the Lord’s Supper, we remember Jesus’ body given for us on the cross. It is essentially a rehearsal of the Gospel.

Next is the cup. There are four cups of wine at the Passover meal. The first is for the Exodus from Egypt (sanctification). The second is for the freedom from slavery (deliverance). The third cup is for redemption, which happened at the Red Sea crossing. And the fourth is when they became a nation at Mount Sinai (kingdom). It is most likely that the cup used for the Lord’s Supper was the third—the cup of redemption.

The Lord imbues this cup with new meaning: *‘This cup is the new covenant in my blood’* (1 Cor 11:25b). The wine is a metaphor for Christ’s blood, which would be shed on the cross the following day. Matthew adds: *‘for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’* (Matt 26:28). So Jesus’ shed blood is the basis for our forgiveness before God. Again, we’re told, *‘Do this as my memorial’* (1 Cor 11:25c). Notice that the frequency is not specified. Paul then adds, *‘For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes’* (v.26). Again, the Lord’s Supper is a rehearsal of the Gospel. We are to keep remembering Jesus this way until he returns. It anticipates the marriage supper of the Lamb (Rev 19:9). Jesus then declines to drink the fourth cup. Instead, he saves it for the coming kingdom. In Matthew’s gospel, the Lord says, *‘I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my*

Father's kingdom' (Matt 26:29; cp. Mark 14:25). We look forward with great anticipation to that day when we will eat and drink with Jesus in person. Hallelujah!

So the Lord's Supper has two elements: the bread and the wine. The bread is a symbol of Christ's body, given for us. The wine is a symbol of Christ's blood, shed for us. Paul says in 1 Cor 10:16-17 that when we partake of the elements, we participate, to some degree, in Christ's body and blood. So there is a spiritual sense in which we are united with Christ's death when we eat the bread and drink from the cup at the Lord's Supper. Though this stops short of a full sacramental approach, it is nevertheless more than a mere memorial. Christ is present, and we commune with him during the ceremony (at least we should). It is a time to confess sin and repent from it, and to remind ourselves of the Gospel and apply it to our lives. It is a time to reaffirm our union with Christ. It is a way of saying, "I still believe."

Now the Roman Catholic Church and the Eastern Orthodox Church believe that the bread and the wine become the literal body and blood of Jesus. They base this on John 6:

⁵³ So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ Whoever feeds on my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸ This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever" (John 6:53-58).

The question here, is whether Jesus is being literal or figurative. We consider this to be figurative in light of other metaphors the Lord uses in John. For instance, earlier in the chapter he says, '*I am the bread of life*' (6:35; cp. vv.41, 48, 51). Then, '*I am the light of the world*' (8:12; cp. 9:5); '*I am the door*' (10:7, 9); and '*I am the vine*' (15:5; cp. v.1). These are not meant to be taken literally; they are metaphors that reveal some spiritual truth about his nature. He nourishes us spiritually; he illumines our path; he is the gateway to God; and he is the source of spiritual fruit. In the same way, the bread of the Lord's Supper symbolizes his body given for us, while the wine symbolizes his blood poured out for the forgiveness of sin. This is spiritual nourishment, to be held in appropriate reverence.

Paul warns about partaking of the Lord's Supper in an unworthy manner (1 Cor 11:27). We should not treat a holy object in an unholy manner—to profane it. That would wrong the body and blood of the Lord. Rather, we should judge ourselves, that is, we should examine our actions and motives before partaking (v.28). Failing to do so could result in God's judgment (v.29). Yet, if we examine our own lives, God will not have to do it (v.31).

Lastly, celebrating the Lord's Supper is a unifying activity. 1 Cor 10:16-17 says, '*The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.*' So there is a sense in which we commune with

Christ during the Lord's Supper, yet we also commune with one another. Sharing in the elements together celebrates our oneness as a body. We are one church.

Practical Concerns

Who can participate in the Lord's Supper? As with baptism, anyone who has heard the Gospel, repented of his or her sins, and declared allegiance to Jesus Christ as Lord and Savior, is eligible to partake of the elements. It would be inappropriate, however, for someone who is not yet a Christian to partake (1 Cor 11:29-30). The Lord's Supper is the family meal, as it were, and unbelievers are not yet part of the family. Yet it still provides any unbelievers present with an opportunity to evaluate their spiritual lives, to see where they stand with respect to the Lord.

Must I be baptized in order to participate? VCB does not require baptism before participating in the Lord's Supper. Though that is the natural order—baptism once at the beginning of one's Christian walk, and then the Lord's Supper on a regular basis going forward—it is not strictly forbidden. We would encourage you to get baptized, however.

Must I be a member of VCB to partake? No. Any member of the Church universal can join us. This is a way to practice Christian unity. But you must be a genuine believer, however.

Can my child partake? It depends. If you are convinced that your child understands the Gospel and has made a personal commitment to Jesus, then we welcome them to participate, even if they have not been baptized. But if they have not made that profession—or if you are not sure that they really understand the Gospel, it is probably better to hold off until they are older. You would not want them to participate in an unworthy manner.

What if I am a believer who is living in sin at the moment? Should I abstain? The answer is not to abstain, but rather to examine ourselves (1 Cor 11:28). The self-examination that typically accompanies the Lord's Supper provides an excellent opportunity to get right with the Lord. Sin can be silently confessed, and fellowship restored. James says, '*Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded*' (Jam 4:8). Now if a believer is unwilling to confess and forsake sin, it might be appropriate to abstain, lest they eat and drink judgment on themselves (1 Cor 11:27-32). Yet it is preferable to use the Lord's Supper as a way to keep short accounts with God.

Can I celebrate the Lord's Supper on my own? If a person were marooned alone on a desert island, it might be permissible to partake on their own. But, at its heart, the Lord's Supper is a communal meal. It is meant to be done in concert with other Christians. That is why Paul instructs us to '*wait for another,*' so we can all participate together (1 Cor 11:33).

Who can officiate the Lord's Supper? There is nothing in Scripture that says it must be officiated by a pastor. On the other hand, it should not be abused. Since officiating often has a teaching component, it should probably be officiated by a recognized leader in the church, such as a pastor, elder, or growth group leader. This is further discussed in the VCB position paper, "Gender Roles in the Church."

Can the Lord's Supper be done in a growth group? Or must it always be done at church? Of course it can be done in a growth group. The first-century churches were small by modern standards. Most of them met in homes. But it should be reverent and dignified.

How frequently should we participate in the Lord's Supper? Scripture does not specify a frequency. The Lord said, '*as often as you eat this bread and drink this cup*' (1 Cor 11:26). That implies flexibility. Some churches do it weekly; others monthly; still others quarterly or even annually. A case can be made for any of these. As mentioned earlier, the Lord's Supper was originally modeled after the Passover meal, which is celebrated once a year. Yet the danger of doing it annually is having such a long period, potentially, between times of self-examination. On the other hand, the danger of doing it weekly is that a person could become overly familiar with it, and start doing it by rote. We should never go through the Lord's Supper in a routine, haphazard, or flippant way. Our tradition at VCB is to share the Lord's Supper on the first weekend of the month. This balances between being so frequent that it become routine and so infrequent that we neglect it.

Why does VCB not partake from a common loaf and cup? There is a rich symbolism that comes from partaking of one loaf, rather than the individual crackers we use today (cp. 1 Cor 10:17). The many feeding off of the one. Yet, with our modern knowledge of germs, participation in a common loaf—and especially the cup—would likely be a stumbling block that would keep some in the congregation from participating. So we use individually packaged elements at VCB.

Why does VCB use grape juice instead of wine? Christians draw the lines in different places when it comes to alcohol. We do not want to offend the conscience of a more scrupulous person, nor do we want to cause someone who struggles with alcohol to relapse. Thus, it is safest to use grape juice instead. It is the same stuff, only unfermented. It has the same color. So the symbolism is perfectly preserved. This does not mean, however, that we can celebrate the Lord's Supper with soda and chips! That would be sacrilegious. We try to get as close as possible to the original, but without getting legalistic about it.

Conclusion

Jesus gave two ordinances to the church: baptism and the Lord's Supper. Though they are not the means of salvation, they do benefit us spiritually, when practiced in genuine faith. This paper has detailed what we believe about each ordinance, and how they are practiced here at VCB. May God be glorified as the church practices them in a way faithful to Scripture.

¹ We prefer the term "ordinance" over "sacrament," because we do not consider baptism and the Lord's Supper to be a means of grace in the same sense as the Catholic and Orthodox traditions.

² Regarding the words of institution, the KJV says, '*Take, eat: this is my body, which is broken for you.*' But the word 'broken' does not appear in the Greek text. It is commonly cited in churches today, but inaccurately. The Passover lamb was not to have any broken bones (Exo 12:46; Num 9:12). Compare the messianic prophecy in Psa 34:20, '*He keeps all his bones; not one of them is broken.*' Also John 19:36, '*For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."*' So those who officiate communion should take care not to introduce unbiblical wording into the words of institution.

