

HOLY COMMUNION

The Lord's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Pet. 1:4); a memorial of His suffering and death (1 Cor. 11:26); and a prophecy of His second coming (1 Cor. 11:26); and is enjoined on all believers “till He come!”¹

The Lord's Supper is Described as: Communion (I Corinthians 10:16); Breaking of Bread (Acts 2:42-46); Lord's Supper (I Corinthians 11:20); and Eucharist (“Giving of Thanks”) (Luke 22:17,19).

The Features Concerning the Lord's Supper is they are: Instituted by Christ (Matthew 26:26-29); Commemorative of Christ's Death (Luke 22:19,20); Introductory to the New Covenant (Matthew 26:28); Means of Christian Fellowship (Acts 2:42,46); Memorial Feast (Mark 14:25); Inconsistent With Demon Fellowship (I Corinthians 10:19-22); Preparation For, Required (I Corinthians 11:27-34); and Spiritually Explained (John 6:26-58).

1. In the Christian Water Baptism, what method is commanded by Scripture? (This Book, p. 15) _____
2. Of what is water baptism a symbol ? (This Book, p. 15; Romans 6:5) _____

1. Bible Doctrines A Pentecostal Perspective, by William W. Menzies and Stanley M. Horton, p. 110.

FIFTH STUDY

THE ATONEMENT

BY CHRIST'S BLOOD

Man's only hope of Salvation is through the Blood of God's Son, Jesus Christ. Salvation comes by faith in the Lord Jesus Christ and repentance of sin. We are washed by the Blood, transformed by the Holy Ghost, and are justified by grace through faith and become children of God and joint-heirs with Christ, and are entered into life eternal (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

The evidence of our true salvation is that we are changed inwardly and outwardly (Romans 8:16; Ephesians 4:24; Titus 2:12) and produce fruit (John 15).

Atonement, Hebrew, *kippur*, means “covering with a price.” I sometimes call it, “at one with God.”

The Atonement of Christ is Typified (symbolized or illustrated) by: The Paschal Lamb (Exodus 12:5; John 1:29; I Corinthians 5:7) and The Day of Atonement (Leviticus 16:30,34; Hebrews 9:8-28).

The Atonement Reveals to Man What He Is: A Sinner (Romans 5:8); An Enemy of God (Colossians 1:21); and An Alien (Ephesians 2:12).

The Atonement Reveals What God does: He Loves Us (John 3:16); He Commends His Love To Us (Romans 5:8); He Sends Christ To Save Us (Galatians 4:4); and He Spared Not His Own Son (Romans 8:32).

The Atonement Shows What Christ Does: He Takes Our Nature (Hebrews 2:14); He Becomes Our Ransom (Matthew 20:28); He Dies In Our Place (I Peter 3:18); He Dies For Our Sins and Takes Stripes On His Back For Our Healing (I Peter 2:24); He Dies As A Sacrifice (Ephesians 5:2); He Dies

Willingly (John 10:18); He Reconciles Us To God (Romans 5:10); He Brings Us To God (I Peter 3:18); He Restores Our Fellowship (I Thessalonians 5:10).

In The Atonement, the Believer Receives: Forgiveness (Ephesians 1:7); Peace (Romans 5:1); Reconciliation (II Corinthians 5:19); Righteousness (II Corinthians 5:21); Justification (Romans 3:24-26); Access To God (Ephesians 2:18); Cleansing (I John 1:7); Liberty (Galatians 5:1); Freedom From Satan's Bondage (Hebrews 2:14); and Christ's Intercession (Hebrews 2:17,18).

For a person to receive Salvation, he has to be drawn by the Holy Spirit: Jesus said, *No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day* (John 6:44). We call this drawing, conviction. This is done by the Father through the Holy Spirit. (ref. John 16:8-11). We become converted. "Conversion" (to turn around) is the response of the sinner to the Holy Spirit's conviction. What follows is a change in thought, word and deed which comes through the study of God's word. We become a living sacrifice as we present our bodies to God and are not conformed to this world's system, but are transformed by the renewing of our minds (Romans 12:1,2; John 17:17).

Through Salvation, we are promised heaven (Acts 7:55; II Corinthians 5:2,8; II Peter 3:12; Philipians 1:23; Luke 12:33).

1. What is the definition of Atonement? (this Book, p.13)
2. Who does God the Father use to draw a sinner to Christ? (This Book, p. 14)
3. What is involved in Conversion to Christ? (This Book, p. 14)

SIXTH STUDY

ORDINANCES OF THE CHURCH

INTRODUCTION

Biblical Christianity is not ritualistic or sacramental. Sacramentalism is the belief that special grace is bestowed on participants who engage in certain prescribed rituals. It is usually held by sacramental churches that the grace is received whether or not the participant has any active faith—all one has to do is go through the form. Although obedience to the ordinances is prescribed in the New Testament, no special merit is attached to such obedience. These two ceremonies, which the Lord instituted and commanded, are to be understood as occasions of memorial. There is no saving power in the mechanical performance of these acts; the blessing that one may receive is a matter of the heart. ¹

CHRISTIAN WATER BAPTISM

Christian Water Baptism is Commanded By Christ (Matthew 28:19,20); By Peter (Acts 10:46-48); and Christian Ministers (Acts 22:12-16).

Christian Water Baptism Administered By: The Apostles (Acts 2:41); Ananias (Acts 9:17,18); Philip (Acts 8:12; Acts 8:36-38); Peter (Acts 10:44-48); and Paul (Acts 18:8; I Corinthians 1:14-17).

The Symbolism of Christian Water Baptism is that it is Figurative of Christ's Resurrection (Romans 6:3-8).

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Mark 16:16). ¹

1. Bible Doctrines A Pentecostal Perspective, by William W. Menzies and Stanley M. Horton, pp. 110,111.