

February 8, 2026

“Baptism and the Lord’s Supper”
Lesson 2

Matt. 3:13-17, 28:19-20
1 Corinthians 11:23-29

Intro

The two practices of the church we look at today both have connections to Old Testament practices. The Law of Moses prescribes washing with water for religious and physical purification. During the Second Temple period, washings for purification were a part of Jewish life. The Lord’s Supper, which celebrates Jesus’ sacrificial death and then His resurrection, follows the pattern Jesus used when He shared a meal with His disciples the night before His death when He said, “This is My body” of the bread, and “This is My blood” of the wine. The OT connection is the Passover, where people remembered God’s liberation from Egypt by eating lamb, bitter herbs, and bread without yeast. Christ is described as a lamb, and His sacrifice for our sins allows God to “pass over” our sins because He sees Jesus’ blood covering them.

Read Matthew 3:13-17

Here is John the Baptist baptizing Jesus. Just before this event, John says in 3:11 that one is coming who will “baptize...with the Holy Spirit and fire.” This baptism follows the OT pattern of washing for religious purification, at a time when forgiveness of sins was not available the same way it is now because of Jesus’ sacrifice.

1. vs. 13: Jesus comes from Galilee where he lived (Nazareth) to where John is, in Judea at the Jordan

Here is where John is both preaching about the coming Messiah and also baptizing
Jesus is not just walking; He is coming specifically “to be baptized by John”

2. vs. 14: John knows who Jesus is, and wants to reverse their roles

John is a mere human being, and Jesus is the Messiah
John wants Jesus to baptize him

In John 1:27, John says that he is “not worthy to untie” Jesus’ sandals

3. vs. 15: Jesus understands John’s feelings and reluctance, but counter them

Jesus says “Let it be so now”; in other words, this is the way they need to be
Jesus has committed no sin, so doesn’t need the same kind of baptism as others do
Jesus’ baptism will “fulfill all righteousness”—it shows obedience to the Law

His baptism is the beginning point for His public ministry

It also supports John’s preaching of repentance and then baptism

Jesus does what John (and Jesus) expect all others to do

Last, Jesus identifies with those He came to save by being baptized

4. vs. 16: The word *baptism* implies being immersed in water

This is suggested by Jesus coming “up out of the water”

Next, “heaven was opened”—this indicates God showing His presence at this event

This is continued by the Holy Spirit descending like a dove

There likely wasn’t a real *physical* dove, but the Holy Spirit did come down

A dove is a symbol of peace, which is what results from salvation in Christ

The coming of the Spirit and “alighting” on Jesus shows God’s approval of Him

It shows Jesus’ status as God’s servant while on earth

Jesus receives the Spirit as we do when we are baptized

Jesus says this will happen in John 20:22 and Acts 1:4-5

In the OT, the Spirit of God authorized a person for a particular task

Jesus is here authorized for His mission of salvation for humanity

5. vs. 17: God’s presence is evident even more here when He speaks from heaven

“This is my Son, whom I love; with Him I am well pleased”

It is up for debate who heard God say this

Was it Jesus alone? Jesus and John? Jesus and His disciples?

Enough heard it that the words are recorded about Jesus in the Scriptures

God is “well pleased” with Jesus because Jesus will follow God’s will in this task

Psalm 2 and Isaiah 42 tell what Jesus will do which shows Him to be the Messiah

He will defeat God’s enemies and bring about God’s rule (Ps. 2)

He will be a servant of God and make God known to the nations (Is. 42)

Read Matthew 28:19-20

After Jesus’ resurrection, He brings the disciples to a mountain in Galilee and proclaims to them, “All authority in heaven and on earth has been given to me.”

6. vs. 19: He first gives His disciples what is called The Great Commission

They are commanded to go make disciples of every nation, not just the Jews

This means teaching others about the resurrection Christ

Jesus focused on the people of Israel

Now He expands the ministry of the kingdom to the whole world

Second, these new disciples are to be baptized

One thing He specifically notes is *who* they are to be baptized into

“The name of the Father and of the Son and of the Holy Spirit”

Baptism is the beginning of a new life in Christ, a key part of being saved

When one is baptized, one receives forgiveness of sins and the presence of the Spirit

7. vs. 20: Here Jesus gives them a command and a promise

The command is to teach them “to obey everything I have commanded you”

Teaching does not end at conversion; being a disciple means lifetime learning

The promise is that Jesus Himself will be with all who follow Him always

As followers teach others, Jesus will be with them through the Holy Spirit

He will be with us “to the very end of the age”

Read 1 Corinthians 11:23-29

This is Paul's classic passage on where the Lord's Supper comes from and what it means.

8. vs. 23: First, Paul says that he got what to do for the Lord's Supper from Jesus Himself

When Paul was in Corinth establishing this church, he told them what Jesus told him
First Jesus took some bread...

9. vs. 24: Jesus then gave thanks for the bread and broke it to give some to all the disciples

This was first done at what is called the Last Supper
Jesus tells them that the bread represents His body, which will be broken for them
When they practice the Lord's Supper, they are to remember His broken body

10. vs. 25: Next, Jesus took a cup with wine in it

He gave thanks for it like He did with the bread
He says the cup represents His blood, which will be shed for the forgiveness of their sins
Again, He says they are to remember His blood when they practice the Lord's Supper

11. vs. 26: He reminds them that the Lord's Supper has meaning, every time it is enacted

This practice is saying that Jesus died for all people's sins
We are called to remember this every time we partake of the Lord's Supper

12. vs. 27: Paul addresses some of the problems happening in the Corinthian church

Some were drunk when taking communion, treating it like a party, not a remembrance
They were mistreating the elements, not considering their value and worth

Paul says they were partaking "in an unworthy manner"
Paul says this kind of practice is disrespecting Jesus
He says to do this makes them "guilty of sinning against the body and blood"
This is a serious warning to change their ways to what the practice was meant to be

13. vs. 28: As many already do, Paul encourages self-examination to avoid unworthy participation

People should reflect on their actions, their words, which may lead to repentance
All should desire to be as pure of heart towards God and man as possible at this time

14. vs. 29: Paul warns against a failure to discern "the body of Christ"

This might refer to the elements of the Lord's Supper
It might also refer to God's people—His church—called His body
We are all sinners, and are called to remember that as we partake of communion
No one is better than another in God's eyes
Paul says anyone who partakes without discernment is bringing judgment on themselves

Application: Baptism is the entry point into a life of faith in Christ. It includes a public confession of Jesus as Lord and Savior. The Lord's Supper is a meal of remembrance, thanksgiving, and anticipation. It is to be celebrated regularly, at each week's service. It calls for us to remember our relationships with God and with others, and to examine ourselves for faults we have committed against either. We share this meal with other believers of the body of Christ.

Prayer: Father God, thank You for the gifts of both baptism and the Lord's Supper. With the first we get to be included in your family, and in the second we get to remember what You have done for us and continue to do for us. Thank You. We pray that we will practice all elements of our spiritual lives in a manner that You deem worthy, and that brings glory and honor to You. In Jesus' name, Amen.