

Words Associated with the Ordinances

Affusion – In a baptism, affusion is when the water is poured over the recipient.

Aspersio – In a baptism, aspersion is when the recipient is sprinkled with water.

Communion – Another name used for the Lord's Supper. This name reminds us that we are in communion with both God and other believers as we take the Lord's Supper together.

Consubstantiation – The doctrine of the Lord's Supper that teaches that the bread and the wine coexist with the real body and blood of Christ. Consubstantiation is contrasted with *transubstantiation* which teaches that the bread and wine are no longer present for they have completely become the body and blood of Christ.

Effectual – having the desired result / a powerful and successful effect. This term is used to describe whether the ordinances have any power or accomplish anything in the believer. Example: "The Lord's Supper is effectual unto salvation," which would mean that this person believes that the Lord's Supper has some kind of salvific power to it.

Elements – The material components used as the signs associated with the grace and promises of God. The element of baptism is water, and the elements of the Lord's Supper are the bread and the wine.

Eucharist – taken from the Greek word **εὐχαριστία (eucharistia)** which means "thanksgiving." Many Christians use this another name for the Lord's Supper. This title for the Supper denotes the thanksgiving we offer up to Christ as we eat and drink. This is a term Baptists usually oppose because of the doctrine in the Catholic church in which they view the Eucharist as a sacrifice.

Glorification – the final process of salvation in the Christian's life in which God removes sin from the believer completely and shares with them His glory. Glorification will occur after the final judgment when God makes all things new and all His promises are complete. Just like *justification* and *sanctification*, glorification is the salvation of God on a believer.

Grace – the favor, kindness, and love of God. It is often described as "being given that which I do not deserve." While we often only associate grace with *justification* and being made righteous, God's grace is so much more vast and rich.

Immersion – In a baptism, immersion is when the recipient's entire body is dipped under the water.

Justification – a legal term used where justice has been given to make right something that was wrong. Justification in Christian salvation is when God declares sinners righteous because he has made them righteous through the Gospel of Jesus Christ. In Protestant theology, this justification is solely the work of God which is final and complete and does not need our works to accompany it. For the Protestant, justification is the beginning of salvation.

Memorialism (Only a Memorial) – In the Lord's Supper, there is no *real presence* of Christ and there is the supper is not *effectual*. The meal is only a remembrance of the sacrifice of Christ and the bread and wine are only symbols of the body and blood.

Ordinance – an authoritative decree. Baptism and the Lord's Supper are decrees of God which the Church is commanded to practice.

Real Presence – In the Lord's Supper, Christ is in the bread and the wine. Those who hold to a real presence view believe that Jesus was being literal when he said, "This is my body... This is my blood." The nature of how Christ is

present in the bread and wine is debated throughout Christian history. Terms related to *real presence*: *Consubstantiation, Memorialism, Spiritual Presence, Transubstantiation*.

Sacrament – Taken from the Latin word **sacramentum** which was a oath taken by soldiers to their commander when embarking on a new campaign (definition from Britannica.com). Christians began using this word in the third century in lieu of the Greek word *mysterion* (secret rite).

Sacrament was defined by Augustine (4th century) to mean “the visible form of an invisible grace.” What most today mean by sacrament is “a means of grace”. Thus, a “sacramental” view of the ordinances is that they are a sign through which our Lord gives grace to us. Most Baptists are opposed to the use of this word and use the *ordinances* instead.

Salvation – the process of God making sinners righteous and delivering them from the sinful flesh and its consequences into His glory and presence. Salvation comes through faith by the grace of God. The process through which a sinner is made righteous and glorified with God is characterized by Baptists as *Justification, Sanctification, and Glorification*, but God’s salvation can be considered more broadly.

Sanctification – the process of salvation in which God transforms the Christian into the image of Christ by the power of the Spirit. Though the Christian is already *justified* through the *grace* of God, the Christian is being made more holy in sanctification. Sanctification is the process through which *justification* is realized. Baptists have a tendency to view *justification* as salvation and sanctification as something different; however, sanctification is just as much the salvation of God in our life.

Spiritual Presence – In the Lord’s Supper, Christ is really present in the bread and wine, but not through any change in the *substance* of *elements*. The Spirit unites the body of Christ in heaven with the bread and the wine. To those who hold to this view, a spiritual unity between Christ and the *elements* is no less real than transubstantiation, but there is no transformation that takes place. This spiritual unity is similar to how the Christian is united to Christ through the Spirit.

Substance – The essence, reality, or nature of something. Substance is the properties of something that make up what it is.

Transubstantiation – The Catholic doctrine of the Lord’s Supper that teaches that when the priest blesses the bread and wine, the *substance* of the bread and the wine become the real flesh and blood of Jesus and cease to be bread and wine except in appearance.

Wine – There are two words in the New Testament describing wine, **γλεῦκος (gleukos)** and **οἶνος (oinos)**.

γλεῦκος (gleukos) means “new, sweet wine” and is only used in Acts 2:13. This is the only word translated as “new wine” in the New Testament. We see that the apostles are being accused of being drunk.

οἶνος (oinos) is a beverage made from the fermented juice of the grape. Often you will hear Baptists claim that the wine in the NT was “new wine.” In each instance where “new wine” is translated, the word **νέος** (new) is also present (ex: Luke 5:37).