

WATER BAPTISM

Bureau of Information
Washington, D.C.

(The following information is offered as proof that Church History as well as the scriptures proves water baptism in Jesus Name was practiced for 300 years after Christ, and was changed by the Roman Catholic Church.)

1. Dictionary of the Bible by Scribners Page 241, Vol. 1—The original form of words were into the Name of Jesus Christ or Lord Jesus. Baptism into the Trinity was a later development.
2. Canney Ency. Page 53—The early church always baptized in the Name of the Lord Jesus until the development of the Trinity, afterward they were baptized in the Name of the Father, Son, and Holy Ghost.
3. New International Ency. Vol. 22, Page 476—Trinity Doctrine. The Catholic faith is this: We worship one God in Trinity, but there is one person of Father, another of the Son and another of the Holy Ghost. The Glory equal—the majesty co-eternal. The doctrine is not found in its fully developed form in the Scriptures. Modern theology does not seek to find it in the Old Testament. At the time of the Reformation the Protestant Church took over the doctrine of the Trinity without serious examination.
4. Dictionary of the Bible, James Hastings—It has been customary to trace the institution of the practice to the words of Christ in Matt. 28:19, but the authenticity of this passage has been challenged on Historical as well as textual grounds. It must be acknowledged that the formulas of the threefold name, which is here enjoined, does not appear to have been used by the primitive church, which so far

as our information goes, baptized “in” or “into” the Name of Jesus, or Jesus Christ, or The Lord Jesus, without any reference to the Father or the Spirit.

5. Catholic Ency. Vol. 11, Pages 33, 34–The Athanasian Creed: Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly, for alike we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord.

Page 34, Paragraph 1–So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts; and in this trinity none is afore or after the other, none is less or greater than another, but the whole three persons are co-eternal together and co-equal. He therefore that will be saved must thus think of the Trinity.

6. Catholic Ency. Vol. 15, Page 47, Paragraph 3–In the scripture there is, as to yet, no single term by which the three divine persons are denoted together.

7. The New International Standard Bible Ency. Vol. 1, Pages 395-396–The formula for baptism: The formula for Christian baptism or mode which prevailed is given in Matt. 28:19: “I baptize thee in the name of the Father and the Son and of the Holy Ghost.” But it is curious that the words are not given in any description of Christian baptism until the time of Justin Martyr, and there they are not repeated exactly but in a slightly extended form. In every account of the performance of the rite in Apostolic times a much shorter formula is in use. The 3000 believers were baptized on the day of Pentecost in the Name of Jesus Christ. The same formula was used at the baptism of Cornelius and those that were with him. Indeed it would appear to have been the usual one, from Paul’s question to the Corinthians, where Paul asks them, “Were you baptized in

the name of Paul?" No record of the trinitarian formula can be discovered in the Acts of the Apostles. The difficulty was considered by Fathers.

8. Johnson's New Universal Ency. Vol. 2, Part 1, Page 586, Last Paragraph. The monotheism of the old and new Testaments is unquestionable.

Vol. 1, Page 415–The Greek church and eastern schismatics retained the custom of immersion; but the western church adopted or allowed the modes of baptism by pouring or sprinkling, since continued by most Protestants. This practice can be traced back certainly to the third century before which its existence is disputed.

Vol. 10, Page 3–The word "Trinity" is not found in the Scriptures, and is said to have been first used by Theophilus, Bishop of Antioch, in the second century. (From Collier's New Ency.)

9. Brittanica Ency. Vol. 3, Page 365-366–The triune and trinity formula was not uniformly used from the beginning, and, up until the third century, baptism in the Name of Christ only was so wide-spread that Pope Stephen, in opposition to St. Cyprian, said that baptism in the Name of Christ was valid. But the Catholic missionaries, by omitting one or more persons of the Trinity when they were baptized, were anathematized by the Roman Church. Now the formula of Rome is "I baptize thee in the name of the Father and of the son and the Holy Ghost."

10. World Book Ency. Vol. 16, Page 7270–But the doctrine of the three in one is considered to be a mystery for which there is not adequate explanation. The first authoritative statement of belief in Father, Son and Holy Ghost was made by the earliest general council of churches held at Nice in 325 which also declared the Son to be of equal substance with the Father.

SCRIPTURAL REFERENCES

Matt. 28:19 (Trinity's ONLY Scripture) obeyed by Oneness Pentecost by the following:

Name of Father—John 5:43; 1 John 5:7

Name of Son—Matt. 1:21

Name of Holy Ghost—John 14:26; Col. 1:27

Acts 22:16

Eph. 4:5

Eph. 3:14-15

Acts 10:47-48

Acts 4:10-12

1 Cor. 6:11

Col. 2:9-12

Acts 2:38

Mark 16:15-16

Rom. 6:1-4

Isa. 66:5

Isa. 9:6

Acts 19:3-6

Col. 3:17

John 10:30

Luke 24:46-47

Gal. 3:27

1 Tim. 3:16

Acts 8:16

Col. 1:27

John 14:9-10

Some say that they would rather obey Jesus than Peter, but Acts 1:1,2 say that Jesus through the Holy Ghost gave commandments unto the Apostles; also having given the keys of the kingdom unto Peter (Matt. 16:19). Peter commanded them to be baptized in the Name of the Lord (Jesus). Acts 10:48 and Acts 2:38.



Pastors' Keith and Donna Walker

Service Times:

Sunday—10am and 6pm

Wednesday—7pm

5 N. Mustang Rd. Tuttle, OK 73089

405-544-7220 | whpctuttle.com