

The Scripturally Correct Mode Of Baptism

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CATHOLIC ENCYCLOPEDIA

Vol 2, Pg 263

Here the Catholics acknowledged that baptism was changed by the Catholic Church.

HASTINGS ENCYCLOPEDIA

OF RELIGION

Vol 2, Pg 377

Christian baptism was administered using the words "In the name of Jesus".

Vol 2, Pg 378

The use of a Trinitarian formula of any sort was not suggested in early Church history.

Vol 2, Pg 389

Baptism was always in the name of Lord Jesus until the time of Justin Martyr when Triune formula was used.

CATHOLIC ENCYCLOPEDIA

Vol 8

Justin Martyr was one of the early Fathers of the Roman Catholic Church.

HASTINGS ENCYCLOPEDIA OF RELIGION

Vol 2, Pg 377 on ACTS 2:38

NAME was an ancient synonym for "person". Payment was always made in the name of some person referring ownership. Therefore one being baptized in Jesus Name became his personal property. "Ye are Christ's."

NEW INTERNATIONAL ENCYCLOPEDIA

Vol 22, Pg 477

The term "Trinity" was originated by Tertullian, a Roman Catholic Church Father.

ENCYCLOPEDIA OF RELIGION AND ETHICS

(1951), II, 384, 389 The formula used was 'in the name of the Lord Jesus Christ' or some synonymous phrase; there is no evidence for the use of the trine name... The earliest form, represented in the Acts, was simple immersion....in water, the use of the name of the Lord, and the laying on of hands. To these were added at various times and places which cannot be safely identified, (a) the trine name (Justin)....

INTERPRETERS DICTIONARY OF THE BIBLE

(1962) I, 351

The evidence ... suggests that baptism in early Christianity was administered, not in the threefold name, but 'in the name of the Lord Jesus'.

A HISTORY OF CHRISTIAN THOUGHT (Otto Heick)

(1965), I, 53

At first baptism was administered in the name of Jesus, but gradually in the name of the Triune God: Father, Son, and Holy Ghost.

HASTINGS DICTIONARY OF THE BIBLE

(1898), I, 241

[One explanation is that] the original form of words was 'into the name of Jesus Christ'. Baptism into the name of the Trinity was a later development.

A HISTORY OF THE CHRISTIAN CHURCH

Williston Walker, (1947), Pg 58

The Trinitarian baptismal formula ... was displacing the older baptism in the name of Christ.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

(1957), I, 435

The New Testament knows only baptism in the name of Jesus ..., which still occurs even in the second and third centuries.

CANNEY'S ENCYCLOPEDIA OF RELIGIONS

(1970), Pg 53

Persons were baptized at first 'in the name of Jesus Christ' ... or 'in the name of the Lord Jesus.'... Afterwards, with the development of the doctrine of the Trinity, they were baptized 'in the name of the Father and of the Son and of the Holy Ghost.

ENCYCLOPEDIA BIBLICA

(1899), I, 473

It is natural to conclude that baptism was administered in the earliest times 'in the name of Jesus Christ,' or in that 'of the Lord Jesus.' This view is confirmed by the fact that the earliest forms of the baptismal confession appear to have been single – not triple, as was the later creed.

ENCYCLOPEDIA BRITANNICA

11TH edition, (1910), Vol 2, Pg 365

The Trinitarian formula and trine immersion were not uniformly used from the beginning... Bapti[sm] into the name of the Lord [was] the normal formula of the new Testament. In the 3rd century baptism in the name of Christ was still so wide spread that Pope Stephen, in opposition to Cyprian of Carthage, declared it to be valid.

The evidence is overwhelming. This is obviously the way the apostles baptized in the first Church. Thus, YOU should be baptized in the NAME of Jesus!!!!!!

The word baptism comes from the Greek baptizo, "to dip," "to immerse." Accordingly, we find only one mode of baptism in the New Testament—immersion. This form continued to be the most common for more than thirteen centuries, as reference upon reference from the church fathers demonstrates. Thomas Aquinas (1225-1274), the foremost Roman Catholic theologian, asserted in his Summa Theologiae that "baptism may be given not only by immersion, but also by affusion of water, or sprinkling with it. But it is the safer way to baptize by immersion, because that is the most common custom" (III. 66.7). Baptistries in ancient churches up to the time of the Reformation tell us that baptism was performed by immersion even when infant baptism was practiced. However, sprinkling became ever more common. Luther sought to restore immersion, but did not succeed. In England and Scotland and, sprinkling was not practiced until after the Reformation, and the practice of immersion continues in the Eastern churches to the present.

Baptism by sprinkling or pouring came to be known as "clinical baptism," because it was first primarily used for those who were sick. No doubt because of bodily weakness the practice was used also on infants. However, sprinkling can also be traced to pagan rites. When the water of baptism became charged with a mysterious virtue, which gave it a quasi-spiritual efficacy operating more or less mechanically, the realistic symbolism of baptism by immersion was lost.

Yet the apostle Paul in the Epistle to the Romans points out that the rite of baptism by immersion expresses symbolically our personal faith in Christ's death, burial, and resurrection in our behalf. The essence of baptism on the human side, wrought by the Holy Spirit, is a renunciation of self or a burial of the "old man" and a resurrection to a new life in which the power of the resurrected Lord is at work. Only believers' baptism by immersion can realistically symbolize the theological essence of the Biblical doctrine of baptism.

The doctrine of the Trinity was finalized at the Council of Nicaea in 325 CE, but the concept was influenced by earlier ideas and debates:

Church father Tertullian: The first to use the term "Trinity" to refer to God, between 160–225 AD

Justin and other second century Christians: Influenced by Platonism, they took up the idea of divine transcendence

St. Athanasius: Defended and refined the Nicene formula over the next 50 years

Cappadocian Fathers: St. Basil of Caesarea, St. Gregory of Nyssa, and St. Gregory of Nazianzus helped shape the doctrine by the end of the 4th century.

The doctrine of the Trinity was first formulated among the early Christians (mid-2nd century and later) and fathers of the Church as they attempted to understand the relationship between Jesus and God in their scriptural documents and prior traditions.

The Trinity was not codified until 381 AD, and there are Greek papyri from the third century.

When they heard this, they were baptized in the Name of the Lord Jesus.“ {Acts 19:5}

“But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women. ” {Acts 8:12}

“For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus“. {Acts 8:16}

“And he commanded them to be baptized in the Name of the Lord“. {Acts 10:48}

“For as many of you as have bene baptized into Christ, have put on Christ.“ {Galatians 3:27}

Whose name do we call at baptism in order to be washed from sin? A Trinity? NO JESUS

“Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.“ {Acts 2:38}

“And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” {Acts 22:16}

Is there any other name under heaven besides Jesus who can save us?

“He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.”
{Mark 16:16}

Actually, baptism and immersion in the water are a symbol of His (and not of a triune) death, His lying in the grave, and His resurrection. ONLY Jesus died, and through baptism, we show acceptance of His sacrifice for us and thereby become Christians.

-The immersion in the water symbolizes the death of Jesus on the cross

-The short stay in the water symbolizes the time of Jesus in the grave

-The emergence from the water symbolizes the resurrection of Jesus

The apostle Paul clearly emphasizes that baptism is only in the name of Jesus and that this is directly connected with the sacrifice of Jesus on the Cross:

“Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” {1 Corinthians 1:13}

"Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" {Colossians 3:17}.