

Book 5
of the
of the

BAPTISM



The Church of God
(7th Day)

P. O. Box 328
Salem, West Virginia

Would you put on the birth certificate instead of the name of your child just plain SON or DAUGHTER or would you put David Lee or Mary Lou?

When you buy a piece of property would you put on the deed FATHER or MOTHER or would you put your name James Smith or Diane Robinson?

When you apply for Social Security do you sign your application as FATHER, MOTHER, SON, or DAUGHTER or do you sign the application with your name?

Now when you were baptized were you baptized into FATHER, SON, and HOLY GHOST (which are just titles) or were you baptized into the NAME of the Father, Son, and Holy Ghost—LORD JESUS CHRIST?

A glance at the Acts of the Apostles will show only three instances of the use of the Name of Jesus in baptism, a careful examination will reveal nine such instances:—

(1) The Jews at Pentecost were commanded to "be baptized every one in the Name of Jesus Christ." (Acts 2:38).

(2) The Samaritans were "baptized into the Name of the Lord Jesus" after Philip had preached "concerning the Kingdom of God and the Name of Jesus Christ." (Acts 8:12, 16, R. V.)

(3) The Gentiles at the household of Cornelius were "commanded to be baptized in the Name of the Lord" (Acts 10:48). Who is "the Lord?" There should be no doubt—Christians acknowledge only "one Lord." But the Revised Version, Weymouth's, and also the Vulgate prevent any chance for quibbling—they read, "in the Name of Jesus Christ."

(4) Paul was seeking "to bind all that call upon the Name of Jesus" (Acts 9:14) but to his astonishment Jesus Himself appeared to inform him that His name is the Name of the Lord (Acts 9:5) and that He must bear that Name (Acts 9:15). Accordingly, the Apostle was baptized calling on the Name of the Lord—Revised Version, "His Name." (Acts 22:16). Further evidence that Paul was baptized in the Name of the Lord Jesus Christ is found in Rom. 6:3 (R. V.) where Paul says "ALL WE who were baptized into Christ Jesus," including himself with the Roman believers.

(5) Believers in the church at Rome "were baptized into Jesus Christ"—"baptized into His death"—"buried with Him by baptism"—raised "like as Christ was raised from the dead"—"planted together (R. V., "United with Him") in the likeness of His death," etc. (Rom. 6:3-5). In all this elaborate explanation of the meaning of water baptism was intended to be a public avowal of the doctrine of Baptism? The Fa-

her did not die—was not buried—was not raised from the dead! No one can read this passage thoughtfully without forming the same opinion as Dr. A. C. Gaebelein, a minister and a noted Bible expositor who writes, "I rather think inasmuch as baptism is into the death of Christ that the formula 'in the Name of the Lord Jesus Christ' is the correct one."

(6) In 1 Cor. 1:12, 13 (R. V.) we read: "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?"

Who was crucified for the Corinthians? JESUS CHRIST! Into whose name were they baptized? JESUS CHRIST! The context will permit no other answer—for unless they were baptized into the Name of Jesus, Paul's argument would be meaningless.

Again, Paul describes certain sinners in 1 Cor. 6:9, 10, and adds, "Such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the Name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:11, R. V.) Plainly, the reference is to the combined baptism of water and Spirit, so common in the Apostolic days. So the Corinthians were baptized in the Name of Jesus.

(7) The Galatians likewise were baptized in Jesus' Name. Read Gal. 3:27 (R. V.) "For as many of you as were baptized into Christ did put on Christ." Perhaps I should point out that there is no thought here that only some of them were thus baptized—rather, because they were troubled by legalism, Paul contrasts "as many as are of the works of the law" (Gal. 3:10) and "as many as constrain you to be circumcised" (Gal. 6:12) with "as many as have been baptized," showing that there is no need for any baptized person to be "entangled" with carnal circumcision, since baptism into Christ's Name is the Christian rite corresponding to circumcision. (Col. 2:11, 12). To revert to circumcision would mean that their baptismal confession of Christ "profiteth them nothing" (Gal. 5:1, 2).

(8) Ephesian believers were baptized by Paul "into the Name of the Lord Jesus" (Acts 19:5, R. V.).

(9) The Colossians were "buried with Christ in baptism" (Col. 2:12). This same expression is used in Rom. 6:3, 4 (see Section 5 above), where it is definitely stated that the believers were baptized "into Christ."

We have noticed the nine recorded instances where the Name of Jesus was used in baptism—but this is not by any means all the Scriptural evidence in support of this practice. We should

not forget that there is not a single recorded instance, in the Bible or in any other genuine First Century book, where any other formula was ever used in the first 100 years of the Christian era. Jesus' words recorded in Matt. 28:19, are today called the "Triadic formula," but their repetition as a formula was not intended by our Lord and was never practised by His Apostles.



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