

***NIGHT SCENES IN THE BIBLE***

The Bible is the oldest and the newest of books. It surrounds the whole field of time, and it looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God, and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves.

The Bible is the plainest of books, and yet it has depths of wisdom

no created mind can sound. It is set up as a beacon to show all wanderers the safe way, and yet its light shines forth from thick clouds of mystery and from abysses of infinite darkness. It describes all conditions of life, and it gives utterance to all desires and emotions of the soul. It has a song of triumph for the victor and a wail of defeat for the vanquished. It sparkles with the fervor and gladness of youth, it celebrates the strength and glory of manhood, it bewails the sorrows and infirmities of age. It exalts in the mighty deeds of kings and conquerors, it sympathizes with the poor and lowly, it lifts up the fallen, it delivers the oppressed, and it breaths the blessing of peace upon the quite homes of domestic life. It describes with startling clearness the seductions of temptation, the conflicts of doubt and the miseries of skepticism. It searches the secret chambers of the heart, and brings to light its purest love and its darkest

*“The Bible is the plainest of books, and yet it has depths of wisdom no created mind can sound.”*

hate, its highest joy and its deepest grief. It compasses the utmost range of thought and feeling and desire, and it sounds the utmost depth of motive and character and passion

The composition of the Bible was extended through a long course of years; it was carried on under a great variety of circumstances; it bears the impress of every diversity of individual character. And yet the spirit of inspiration speaks with equal fullness through all the times and circumstances and characters. Thus in the Bible, God and man, earth and heaven, time and eternity speak with one voice and teach the same truth...

— *Excepted from the preface of “Night Scenes in the Bible” by Daniel March, D.D. 1869.*

**“A NEED TO BE REAL” BY GALEN GREGG**

**T**here is a short story, which I probably had to read in some literary class about a jillion years ago, about a man who was trying to be successful in life. The man was busy all the time. He was constantly in motion. He had a great appearance; he looked as if he were successful. However, he never really and truly accomplished anything at all. He was unable to maintain a relationship—divorced and remarried repeatedly. His business efforts all failed, often for no apparent reason. The author made a real enigma of the scenario in that to all appearances he should have been very successful, happy and admired... but he was not. At the end of the story a freak accident causes a sharp object to deeply pierce his skin. Everyone is shocked and amazed when the man simply deflates as if he were a balloon. Nothing is left but a thin layer of deflated skin. The “man” was not really a man at all—he was just a thin, empty veneer. He was all appearance and nothing down inside. He was empty, a fake, just a façade and not real at all.

God, help us to be real and true.

I am disturbed that we may read “Seven Habits of a Successful Man” and “The 21 Irrefutable Laws of Leadership” or whatever other books are the current rage, and never really become what we need to be for God. I have read these kinds of books and probably will read

more of them, but just reading them won’t get it. We have to do something with ourselves that makes us more than an empty façade, just a shell of a man with nothing real inside. We must be real. We must be true.

Elijah and John the Baptist didn’t look like much, but they were real. Paul despised what was quite a list of credentials so that he could be real—so that he could know Jesus. *Though I might also have confidence in the flesh.....Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ.....and do count them [but] dung, that I may win Christ, And be found in him.....That I may know him... (Phil. 3).*

Not long ago I was reading a book about concepts of greatness in men. The author was exploring the idea of heroes—men that are “bigger than life.” He used a term that really caught my attention; he said that one man became what he was because he had spent time “wrestling naked with the truth.” The words leaped out at me. The writer was trying to communicate the idea that this great man was strong and true and real because of inner agony and because he had struggled with his own self and his personal insufficiencies to the place that he came to grips with himself. The idea of “wrestling” communicates struggle—it was

not an easy thing. The idea of “naked” means that he put away all efforts at image and public relations—he was just honest. Once again, in the context of a situation where people failed to appreciate the intellectual and soul-searching struggle of a man for truth, the comment was made that his was “a naked thinking heart, that makes no show.”

Jacob wrestling with the angel is an example of this. He cared for nothing else at that moment but to have God’s blessing. He was desperate and open and honest.

Let us be real. Let us be honest. Let there be no façade or pretense. We need to be praying men with real passion for the work of God. We need to be men who care deeply and with great and strong convictions. God forbid that we should be playboy preachers. Such that what we do is just a job or a way to fame. Let us shun selfishness and scheming to further our own agenda. This world screams for men who are pure and true and real through and through. It is a powerful and necessary thing.

*My strength is as the strength of ten because my heart is pure.* (Lord Tennyson)

*And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.* (Ezekiel 22:30)

I hope that God would not say this if any one of us were “among them.”

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USA 93639-0061

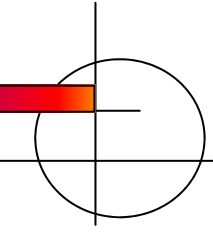
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**THIS ISSUE’S FEATURED ARTICLE IS FROM THE Bible Study: “Baptism in Jesus’ Name”**



## Hermeneutical Principles

### Christ in all the Scriptures

To presuppose means to assume or suppose in advance. When it comes to Bible doctrines, we cannot afford to assume that something is correct; we must make sure it is correct. We must check it out and be certain. That is why un-checked presuppositions can greatly influence how we interpret the Bible. And in some cases how it's misinterpreted. To presuppose, for example, that Jesus Christ is the central theme of the Bible is a tremendous way to potentially glean every nugget, from Genesis to Revelation, that Jesus Christ is the God of the Bible. In fact, to presuppose that Jesus Christ is the Almighty (and we do)—is the only way to properly see all other truths contained in His Word. This Christological Principle (that Jesus is the focus of the Bible and that the Old Testament is interpreted in light of Him) affects everything else we interpret in the Scriptures.

For example, those that presuppose that God is a trinity cannot and will not "see" truth. They cannot see truth, for their mind is already made up in advance. The erroneous concept that there are three persons in one God will not allow them to see anything different. Therefore, every thing else that these Trinitarians believe is "off." It must indeed be off, because when you start off wrong, then you will end up wrong. This is why it's so important to examine what we believe before we interpret the Bible. In other words, for our doctrine to be sound, our presuppositions must be sound. What we take with us to the "seat of interpretation" will influence everything else we come to believe.

Jesus Christ is not only the central theme of the Bible, He is the "essence" of all the Scriptures and the reason for what has and is written. By Him "all things consist." All things were made by Him; and without Him was not any thing made that was made (Jn. 1:3).

In Luke 24, Jesus rebuked the two on the road to Emmaus by saying, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" Then He began at "Moses and all the prophets," and "He expounded unto them in all the Scriptures the things concerning Himself." This is the starting point: without this understanding and powerful revelation, that the Bible is about Jesus Christ will cause

you to be lost. There is no need to go any further, for you will also be "lost" in trying to find and sort out all other major doctrines of the Bible. Jesus said, "for if ye believe not that I am He, ye shall die your sins" (Jn. 8:24).

In the Old Testament, Moses wrote about Jesus Christ. Jesus Himself confirmed this by saying, "for had ye believed Moses, ye would have believed me: for he wrote of me" (Jn. 5:46). Paul also confirmed this when he penned the following, "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:4).

In fact, most, if not all, of the New Testament writers wrote from a very strong Christological interpretation of Scripture... "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel" (Mt. 5-6). "The Son of man goeth as it is written of him" (Mt.26:24). "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Mt.26:31). "And he answered and told them, Elijah verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught" (Mk. 9:12).

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears (Lk. 4:16-21). "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusa-

lem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Lk. 18:31).

"And he beheld them, and said, What is this then that is written. The stone which the builders rejected, the same is become the head of the corner?" (Lk. 20:17) "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end" (Lk. 22:37) "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me (Luke 24:44).

Jesus Christ makes it very plain; that what is written is about Him. The Old Testament is about Him. The New Testament is about Him. And He is what "binds" the two testaments or covenants together! Moses is not the central figure in the Old Testament: Christ is! Moses did not part the Red Sea; God did. Joseph was a powerful ruler in Egypt, but that was only because, "the Lord was with Joseph" (Gen. 39:2). God is the reason for the success of these men. The book of Ruth, for example, is a tremendous story and has some very colorful characters, but the true reason for this book is to point us to Jesus Christ. Ruth is the ancestor and Christ is the great and mighty descendent. And so it is with all the other books of the Bible, whether it be prophecy, law, psalms, proverbs, etc; it all points us to the real hero of the Bible: Jesus Christ! "Wherefore the law was our school-master to bring us unto Christ..." (Gal.3:24).

Indeed, Jesus Christ is the focus of all the scriptures: for He said, "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (Jn. 5:39). To cite all of the messianic prophecies, types, foreshadowing's and all the verses that allude to Jesus Christ would be quite an undertaking. It's quite evident that this very powerful hermeneutical principle was used by the New Testament writers to decipher the Old Testament. Interpretation would be obscure and irrelevant without it, for Jesus Christ is the key that gives meaning and purpose to all things written. Clearly, Jesus Christ is in all the scriptures. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (Jn. 1:45).

## POPULAR PROVERBS

Proverbs or catchy sayings, are a concise and profound way of communicating truths. These make it easy to pass on from one generation to the next. Here are a few that you may be familiar with...

**"Fool me once, shame on you; fool me twice, shame on me."** Anyone who falls for the same deceit twice must accept responsibility for his own gullibility; thus, one should be more watchful the next time around.

**"Where there's smoke, there's fire."** If there is a rumor, there is something going on.

**"If a pig had wings, it could fly."** What you say is just wishful thinking; it could never happen.

**"A miss is as good as a mile."** If you miss a mark, it's irrelevant how close you come: the outcome is the same.

**"No man is an island."** No one is entirely independent of others.

**"The pot calling the kettle black."** Said of people who accuse others of sins similar to their own.

**"Sink or swim."** Fail or do something to succeed.

**"Talk is cheap."** You can talk all you want to. It's what you do that matters.

**"Don't get the cart before the horse."** Don't get things in the wrong order.

— From the book, "Popular Proverbs & Sayings," by Gregory Y. Titelman

### Mission Statement

Since our first publication in the early eighties, our mission has been to provide "doctrine and instruction in righteousness" to the churches in the Philippines (II Timothy 3:16). By request, we are expanding our circulation, trusting that God will bless and use it for the benefit of His Kingdom.



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of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. [Acts 2:38-39](#)

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. [Acts 22:16](#)

**3. Baptism enables us to identify with Christ's death, burial and resurrection. It establishes the premise that we are dead to sin.**

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. [Romans 6:3-6](#)

**4. Baptism enters us into the New Covenant with God.**

Circumcision was the requirement and the sign of a covenant relationship with God in the Old Testament. It was an absolute requirement. God said anyone who is not circumcised on the eighth day would be cut-off from the people. God nearly killed Moses for failing to circumcise his son.

Old Testament circumcision was a 'type' or a 'shadow' of better things to come. Many of these types and shadows have a spiritual fulfillment in the New Testament. We are no longer required to be circumcised in the flesh, but rather in the Spirit through baptism!

In whom also ye are circumcised with

the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. [Colossians 2:11-13](#)

#### How Is Baptism Performed?

The Biblical baptismal formula has the following five elements:

**1. Baptism upon repentance. Baptism in the Bible comes after repentance — turning from your sins. True repentance is being sorry for your sins and making a commitment to God that you are to ready live your life according to the Bible. We saw this earlier in our study.**

**2. Baptism upon believing the Gospel. You must believe and comprehend the Gospel message. That's why we're having this study. Do you think an infant could understand what we're discussing here — do you think he or she could comprehend the Gospel? Of course not. That's why infants were never baptized in the Bible.**

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. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [Acts 8:12-13](#)

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. [Acts 18:8](#)

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. [Acts 19:4-5](#)

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. [Acts 2:41](#)

**Notice the people in the passage above not only believed, but they received the message with gladness. Repentance is something we can be excited about!**

**3. Baptism by full immersion in water; never sprinkling.**

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. [Acts 8:38-39](#)

And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. [John 3:23](#)

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. [Mark 1:5](#)

**4. Baptism in the name of Jesus Christ.**

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](#)

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](#)

When they heard this, they were baptized in the name of the Lord Jesus. [Acts 19:5](#)

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. [Acts 22:16](#)

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. [1 Corinthians 6:11](#)

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. [Colossians 3:17](#)

**5. Baptism by an Apostolic preacher; someone who is a man of God and called of God to preach this One God Apostolic doctrine.**

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. [Acts 8:38](#)

**Why Do Some Churches Baptize In The Name Of The Father, The Son, And The Holy Ghost?**

Jesus *did* command His disciples to baptize in the Name of the Father, and of the Son, and of the Holy Ghost. However, it is very important that we understand Jesus' command. He did not ask the disciples to repeat His command word for word or to recite them ceremoniously. Rather, He was instructing them to baptize in His name.

We know this is true because when the disciples obeyed this very command by baptizing the people, they said, "in the name of Jesus Christ" or "in the name of the Lord Jesus."

When they heard this, they were baptized in the name of the Lord Jesus. [Acts 19:5](#)

**There is just one God who has manifested Himself as the Father, the Son, and the Holy Ghost, but His name is Jesus. Jesus instructs His disciples to use His name. Here we see another Gospel writer recording the words of Jesus and here Jesus plainly directs them to use His name. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.** [Luke 24:47](#)

**Let's look at the Apostle Peter obeying this command — Peter uses His name:**

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](#)

**Much confusion about this can be attributed to the Catholic Church who changed the Biblical baptismal formula from "in the name of Jesus" as the Apostles baptized, to ceremoniously reciting the words of Jesus — which he never instructed His disciples to do.**

The formula was changed in the second or third century by the Catholic Church about the time they erroneously declared God to be the "Holy Trinity." The historical record will confirm, and even the Catholics have admitted that they changed the baptismal formula from the name of Jesus to a formula intended to support their false concept of God.

**BRITANNICA ENCYCLOPEDIA, 11TH edition, Vol 3, Pg 365-366 —** "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, & Holy Ghost by the Catholic Church in the second century." **BRITANNICA ENCYCLOPEDIA, Vol**

**3, Pg 82 —** "Everywhere in the oldest sources it states that baptism took place in the name of Jesus Christ."

**CANNEY ENCYCLOPEDIA OF RELIGION, Pg 53 —** "The early church always baptized in the name of the Lord Jesus until development of Trinity doctrine in the 2nd century."

**CATHOLIC ENCYCLOPEDIA, Vol 2, Pg 263 —** "There has been a theological controversy over the question as to whether baptism in the name of Christ only was ever held valid. Certain texts in the New Testament have given rise to this difficulty. Thus St. Paul (Acts, xix) commands some disciples at Ephesus to be baptized in Christ's name: "They were baptized in the name of the Lord Jesus." In Acts 10, we read that St. Peter ordered others to be baptized "in the name of the Lord Jesus Christ". Those who were converted by Philip. (Acts, viii) "were baptized in the name of Jesus Christ", and above all we have the explicit command of the Prince of the Apostles: "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins (Acts, ii).

Owing to these texts some theologians have held that the Apostles baptized in the name of Christ only. St. Thomas, St. Bonaventure, and Albertus Magnus are invoked as authorities for this opinion, they declaring that the Apostles so acted by special dispensation.

Pope Nicholas replies that the baptism is to be held valid "if they were baptized, in the name of the supreme and undivided Trinity". Here the pope does not give baptism in the name of Christ only as an alternative."

**HASTINGS ENCYCLOPEDIA OF RE-**

(continued on page 6)

("Baptism" continued from page 5)

*LIGION*, Vol 2, Pg 377 — "Christian baptism was administered using the words 'In the name of Jesus'".

*HASTINGS ENCYCLOPEDIA OF RELIGION*, Vol 2, Pg 378 — "The use of a Trinitarian formula of any sort was not suggested in early Church history."

*HASTINGS ENCYCLOPEDIA OF RELIGION*, Vol 2, Pg 389 — "Baptism was always in the name of Lord Jesus until the time of Justin Martyr when the 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 in at various times and places which cannot be safely identified, (a) the trine name..."

*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."

*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."

**Yes, it's unfortunate that men have tampered with the Word of God to support their own errant beliefs. However, you can still be baptized in the saving Name of Jesus just like in the Bible. We are an Apostolic Church that baptizes in the Name of Jesus!**

**What does the Bible have to say about man meddling with God's Word and replacing it with man-made traditions?**

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [Colossians 2:8](#)

**What do I do after I'm baptized?**

**You will want to begin being faithful to church and to God, and you will need a pastor. Tell the man of God who baptized you that you want him to be your pastor. He will watch out for your soul and preach the Word of God to you. He will also begin to teach you and pray with you about receiving the Holy Ghost if you have not already done so. Your pastor will help to equip you in your walk with God — to be steadfast in the faith.**

Let us draw near with a true heart in full assurance of faith, having our

**BAPTISM IN JESUS' NAME**

**Introduction**

**B**efore we can discuss the subject of baptism, we need to examine the prerequisite to baptism: repentance.

**The New Testament opens with the introduction of John the Baptist who in turn introduces Jesus Christ. The people were not ready for Jesus, so John's message to the people to prepare them for Jesus was strictly about their need for repentance.**

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. [Matthew 3:1-3](#)

**Shortly afterward, Jesus appears to the people and He is preaching the same message. Before you can truly know Jesus and walk with Him, He expects you to repent and turn from your sins.**

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. [Mark 1:14-15](#)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. [Matthew 4:17](#)

**Later, some people came to Jesus and told Him of the great atrocities the Galileans suffered. They assumed it was because they were such wicked people. Jesus rebukes them and essentially tells them to examine their own selves — He requires repentance of them.**

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto

them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. [Luke 13:1-5](#)

**Baptism in the New Testament is a prominent theme and we should not take it lightly. However, as we have seen, repentance must come first.**

**Did Jesus Also Talk About Baptism?**

**Yes he did. In fact, He made it essential to entering the kingdom of God.**

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. [John 3:3-5](#)

**Jesus explains to Nicodemus, a religious man, that being religious is not good enough to get to heaven. You must be born again. Jesus tells us that being born again means being born of the water and of the Spirit.**

Later on, after Jesus had ascended into heaven and His disciples began to preach the Gospel and build the church, they further understood that being born of the "water and the Spirit" meant one had to be baptized in Jesus' name and receive the Holy Ghost.

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](#)

**Is Baptism Required?**

**Yes, baptism is required, in fact it is a New Testament commandment. Jesus and the Apostle Peter absolutely required it.**

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. [Mark 16:16](#)

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. [Acts 10:48](#)

**What Is Baptism For?**

**Baptism serves four essential purposes in our life.**

**1. Baptism saves us.**

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. [1 Peter 3:21](#)

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. [Acts 2:40-41](#)

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. [Mark 16:16](#)

**2. Baptism remits or washes away our sins.**

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission

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