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The Truth of the Oneness Doctrine

Radical, Biblical, Apostolic, Christianity



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The Truth of the Oneness Doctrine

INTRODUCTION

This book is written with the intent to show the Biblical interpretation of how baptism was administered in the early Apostolic Church.

A well-known Trinitarian has published a book in which he attacks the Oneness doctrine. I feel it only fair and equally as just to show the other view.

I do not speak for or represent any organization or group of people; I am only writing in defense of the Bible, which, I feel is the absolute authority on this subject.

May the truth of God's Word reign supreme, and every critic silenced by its sacred contents.

--Bishop Donald R. Vestal, Ph.D.

CHAPTER ONE--What is a Pentecostal?

Several years ago a popular Trinitarian stated that there is a Pentecostal group which “deviates from the generally accepted Pentecostal position.” He referred to this group as “Jesus Only” people, but they are more popularly known as “Oneness,” or “Apostolic” believers. He calls this group what he terms, the “New Issue.”

First of all, there are many groups of Pentecostal people. The United Pentecostal Church happens to be the largest group of Apostolic Pentecostal believers. There are other groups who have their own organizations, A.L.J.C., I.A.M., P.A.J.C., P.A.W., etc.

Let us examine the term “Pentecostal” for just a moment. Pentecost was one of the Jewish feasts as outlined in Exodus 34:22. The word “Pentecostal” is derived from the Greek word “*Pentecoste*” which simply means “fiftieth” after the Feast of Pentecost which was celebrated the fiftieth day after the sixteenth of the Jewish month *Nisan*, which was the second day of the Feast of the Passover. The Hebrews called it the Feast of Weeks because it was kept seven weeks after the Passover. It was the Jewish “harvest-home.”

When one says he is Pentecostal, we should examine what took place in the Book of Acts on the Day of Pentecost; we then get a more complete understanding of what people are trying to say.

In the second chapter of the Book of Acts, we read where the Holy Ghost was given and, the people spoke in tongues as the Spirit gave the utterance. Some mocked and accused those of receiving the Holy Ghost and speaking in tongues, as being drunk. The Apostle Peter stood up and gave his stirring message that convicted the hearts of the people. At its conclusion the multitude asked, “*Men and brethren, what shall we do?*” (Acts 2:37). They were asking how to be saved.

The Apostle Peter told the people to, “*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). Many who believed were baptized and continued in the Apostles' doctrine.

This then, is the Pentecostal experience, according to the Scriptures, namely that Christ died, was buried, and rose again. In believing this Gospel, they repented, were baptized into the Name of the Lord Jesus Christ for the remission of their sins, and received the Holy Ghost, with the evidence of speaking in other tongues as the Spirit gave the utterance.

Every Church and denomination today should base their doctrines on the Bible, especially the Book of Acts, as this book gives the only record of history regarding the practices of the early Apostolic Church.

Any Church group today, that practices doctrines other than what the Apostles taught, have no Scriptural basis for those practices. The Bible alone should be the final and sole authority for doctrine.

When Trinitarians refer to the generally accepted Pentecostal position of today, they do not explain fully. The true and genuine Pentecostal position is found in the second chapter of the Book of Acts. I find that most Pentecostal groups today have deviated far from the Word of God when it comes to their doctrines. They base their doctrine of salvation on the book of Romans (popularly called "The Roman Road").

Most Pentecostal groups of today baptize using the words "in the Name of the Father, and of the Son, and of the Holy Ghost", found in Matthew 28:19. They also believe in the accepted doctrine of the Trinity, which states that there are three "persons" in the Godhead. I find no support in the Scriptures for the idea of three persons in the Godhead or this formula for baptism ever practiced by the Apostolic Church. In studying church history, you will find that the term "Trinity" originated with Tertullian around 200 A.D.

This formula for baptism and the doctrine of the Trinity may be believed by many Pentecostal groups of today, and be generally accepted by the majority of the Church world today, but it is not the biblical position on this matter. The accepted doctrine of the Trinity took several centuries to formulate by the Catholic Church and required several church councils.

The Apostolic doctrinal position is not based upon general consensus or Tertullian's viewpoints, rather it is based upon God's Word. *"Let God's Word be true, and every man a liar"* (Rom. 3:4). We do, indeed, diverge from the popular and accepted of the Trinity doctrine introduced by Tertullian, and the Catholic Church, but we adhere to the Scriptures alone in regard to salvation.

Oneness Pentecostals are frequently disparaged by the accusation that we are, "Jesus Only." We are not "Jesus Only," but we are "Jesus Everything." Whatever we do in word or deed, we are to do in the Name of the Lord Jesus (Col. 3:17).

The term "Oneness" is not our term; we just chose to follow the Scriptures on this matter, as well as the teaching of the early Apostolic Church.

We believe there is but ONE absolute Supreme God (Deut. 6:4). We believe Jesus said He and the Father are One (John 10:30). We believe in One God, and Father of all, who is above all, and through all, and in you all (Eph. 4:6). We believe in One Lord, One Faith, and One Baptism (Eph. 4:5).

It has been proven that I John 5:7 has been altered by the Catholic Church, the words, *"there are three that bear record in heaven, the Father, the Word, and the Holy Ghost,"* were added by a later copyist. We believe the Apostle John saw ONE being sitting on the throne (Rev. 4:2). The spirit world only believes in One God (James 2:19).

At the turn of the twentieth century as apostolic truths were being restored and

rediscovered by the modern Church, they were criticized openly as a “New Issue.” I would not call us “New Issue,” as the Bible certainly is not a new issue. The Scriptures have been around long before any Pentecostal group. Our belief in baptism in the Name of the Lord Jesus Christ, and the infilling of the Holy Ghost is not a new issue, but it is simply a return to the “Old Issue;” the truths of God as presented in His Word.

Any doctrine other than the Apostle’s doctrine found throughout the New Testament should be termed “New Issue.” The true Pentecostal position; therefore, should be based on the Word of God, and not the traditional practices that came after the Apostolic age from the Catholic Church and Catholic Church fathers.

To baptize by any other method then that recorded in the Book of Acts seems to me, to be a divergence from the Word of God.

There are many Church groups today who have rejected water baptism in the Name of the Lord Jesus Christ and have accepted a Triune formula introduced by the Catholics, long after the early Apostolic Church.

The true Pentecostal position, according to the Word of God (not general acceptance), is repentance, water baptism in the Name of the Lord Jesus Christ for the remission of sins, and the receiving of the Holy Ghost, evidenced by speaking in other tongues, as the Spirit gives the utterance (Acts 2:38).

This wonderful experience, found in the second chapter of the Book of Acts, is not a new issue to God. It may be a new issue to those who do not have the truth of God’s Word. They are founded, instead, upon Tertullian’s doctrine of the Trinity, which is a doctrine of falsehood and deception developed by the Catholic Church during the first four centuries.

Trinitarians often say it is fear which is bringing new members into our fold.

This is certainly not true and demonstrates that they should study more closely the Scriptures on this subject before making this statement. The Scripture in Jude 23 says, *“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”*

Most Apostolic Pentecostal Churches preach that Christ died, was buried, and rose again. This preaching of the Gospel draws many to Jesus Christ by His love; however, some are not moved by the Gospel of Christ. Some, however, have to be saved by fear according to the Scriptures. Some people need to be shocked into the reality that there is a Devil, Hell is real, and rejection of the Gospel makes one a fit candidate for this place of torment.

Some people are moved neither by love or fear. If I thought I could save people by fear, I would literally scare everyone I could into being saved. It may work on some people, but not on all. I realize there is a positive message, as well as a negative message.

Let us consider the preaching of Jonah to the city of Nineveh. Jonah did not preach the love of Christ to the people of Nineveh. He never preached a positive message of love. He didn't have the opportunity to select his own message. His sermon was, *“Yet forty days and God will destroy this city.”* You talk about a message of fear. From the king on down, the whole city was afraid. They repented and sat in ashes. This certainly was the favor of God in action (Jonah 3:4).

I suppose some are being saved today because of fear, but most turn to God because they have experienced His love and have a great desire for a greater understanding of the Word of God, They want to be saved according to Acts 2:38.

Most trinitarians suggest that we teach, if one is not baptized by our method, and does not accept our doctrines, one is not saved, nor is one a member of the Body of Christ.

First of all, it should be understood that we have no other method of baptism than that outlined for us in the Book of Acts (Acts 2:38). This is the biblical method; all others are methods which came from Roman Catholicism.

The Apostolic Church taught that water baptism was to be done in the Name of Jesus Christ (Acts 2:38). This is the method given by Jesus Himself in Luke 24:47, *“And that repentance and remission of sins should be preached in **His Name** (Lord Jesus Christ) among all nations, **beginning at Jerusalem.**”* Jesus also said in Mark 16:16, *“He that believeth and is baptized shall be saved, he that believeth not shall be damned.”*

The only doctrine we have is the doctrine left to us in the Word of God. Doctrine simply means teaching and according to the Bible, doctrine saves us (I Tim. 4:16). Jesus stressed in John 7:16 that His doctrine came from the Father. If doctrine is not important to salvation, then Jesus lied, as He stressed the importance of the doctrines given Him by the Father.

The disciples filled all Jerusalem with their doctrine, which came from Jesus Christ, which came from God (Acts 5:28). What they filled Jerusalem with, was the **Name of the Lord Jesus Christ.**

Jesus said to Nicodemus in John 3:5, *“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.”* We dare not teach contrary to what Jesus stressed in the Scriptures. Jesus revealed that unless one is baptized (Mark 16:16), and born again (John 3:5), he cannot enter into the Kingdom of God. If this is not done, as stated by Jesus in the Scriptures, then it is safe to say that neither is one a member of the Body of Christ. Jesus put the conditions on being saved, and entering into the Kingdom of God, we just preach and practice the doctrine He has instituted in the Scriptures.

We certainly do not teach what the Bible does not stress. It is clearly evident according to Scripture, that if one is not baptized, and born again of the Spirit, he cannot be saved, and enter into the Kingdom of God. Jesus and the Bible are the final authority on this vital matter.

Trinitarians frequently suggest that we promote doctrinal misconceptions.

We only promote what is found in Scripture. Certainly, repentance is not a doctrinal misconception, water baptism is not a doctrinal misconception, the use of the Name of the Lord Jesus Christ is not a doctrinal misconception, and the reception of the Holy Ghost is not a doctrinal misconception.

If we are indeed wrong, as Trinitarians claim, then Jesus gave us a doctrinal misconception which He received from the Father, which, in turn, would mean that God gave a doctrinal misconception.

The truth is, we preach exactly what Jesus taught and what the early Church practiced in the Book of Acts. These practices are confirmed by many historical references. Doctrinal misconceptions came into being largely after the Apostolic Church age, such as the doctrinal development of the Trinity which took several Church Councils and several centuries to formulate by the Catholic Church. It is the Trinitarians are the ones teaching doctrinal misconceptions in His Church today.

Trinitarians rightly say there is a difference between the freedom to search out God's meaning from His Word, and license to promote doctrines which are barely suggested within the Word.

Certainly, one has the right to search out God's meaning from His Word, but in this search for truth, we must stay within the bounds of God's Word. It seems to me these Trinitarians are implying that baptism in the Name of the Lord Jesus Christ is barely

suggested in God's Word. The fact is that repentance, water baptism in the Name of the Lord Jesus Christ, and the infilling of the Holy Ghost, are clearly taught all throughout the New Testament.

What you will not find in God's Word are any examples of baptism in water using the words: "I now baptize you in the Name of the Father, and of the Son, and of the Holy Ghost." You also will not find in Scripture where water baptism is optional; it is much more than "an outward sign of an inward change, Jesus made it a requirement of salvation (Mark 16:16).

You will not find in Scripture where the term "persons" is used in reference to the Godhead, nor where the term "Trinity" is used in reference to God. You also will not find in Scripture where Jesus is a member of or the "second person" of the Trinity. None of these concepts are found or even suggested in God's Word, yet all of these are promoted by Trinitarians.

We do not preach **outside of** the Bible, we preach **in** the Bible. I find what Trinitarians preach and believe is barely suggested within the Word. Let one prove to me where the term "persons" is used in Scripture in reference to the Godhead. Let one prove to me where the term "Trinity" is found in Scripture. Let one prove to me where the words of Matthew 28:19 were ever used as a baptismal formula to be repeated in water baptism. If you can, I will upon proof of chapter and verse, apologize and never preach another sermon from God's Holy Word. The real truth is, you will not find these in Scripture, only in practice beginning around the year 200 A.D. It all started with Tertullian and the Catholic Church.

According to Trinitarian theology, the New Testament itself teaches doctrinal misconceptions. Apostolic's promote exactly what is written in God's Word, and we can give you chapter and verse for what we teach. I challenge Trinitarians to find chapter and verse for some of the things he believes and promotes.

It is commonly suggested that Apostolic doctrines only entered the Pentecostal movement about the year 1914.

Once again, repentance, water baptism in the Name of the Lord Jesus Christ, and the infilling of the Holy Ghost are not a new issue of today. This is shown throughout the Book of Acts, and certainly, the Bible is not a new issue, for it has been around for centuries.

In order to consider yourself a genuine Pentecostal, you must believe and adhere to what happened on the Day of Pentecost and put in practice what the Apostolic Church taught and practiced. The Church of the Lord Jesus is built upon the foundation of the Apostle's doctrine.

The Book of Acts is our spiritual blueprint; it tells us whether we are building on the right foundation. It is true that some ministers, around 1914, came to the realization, after searching God's Word, that they were off course as far as the formula for water baptism was concerned. They broke with the Pentecostal movement of that day, which believed in the doctrine of the Trinity, and instead, returned to the teaching of God's Word. They returned to the old issue, the Book of Acts, and followed the pattern outlined in the Scriptures.

The true Apostolic's did not emerge from the Protestant movement started by Martin Luther; they existed way before and outside the teaching and practices of the Catholic Church. The modern Trinitarian movement came from the Protestant Reformation begun by Martin Luther. They remain, in fact, daughters of the Catholic Church, the mother of harlots. (See the book *Apostolic History Outline* by Marvin Arnold).

If Trinitarians want to be true Pentecostal believers according to the second chapter of the Book of Acts, then they need to give up their belief in the pagan Roman Catholic Trinity, and instead, adhere to God's Word for full salvation. Trinitarians continues to promote the doctrines of the Catholic Church, yet profess to be Bible-believing

Protestants.

The *Catholic Encyclopedia* admits the Trinity doctrine was formulated during the second, third and fourth centuries. Jesus, St. Peter, and St. Paul certainly did not teach the Trinity doctrine, yet Trinitarians actively promote this non-Biblical doctrine.

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St. Paul said those who brought another doctrine other than what they preached (Apostolic doctrines) were accursed (Galatians 1:8-9). Trinitarians are living and preaching a cursed doctrine, according to Paul.

CHAPTER TWO--THE GODHEAD

Trinitarian theology teaches there is one God manifested in three persons: God the Father, God the Son, and God the Holy Ghost.

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The Bible does not teach this Catholic doctrine. There is no Scripture in the entire Bible, where the one God is manifested into three persons, or the three persons are united into one God. There is also no Scripture for the expressions; “God the Son”, or “God the Holy Ghost.”

Jesus Christ was never the second person of the Godhead according to Scripture. He was, however, the second person of the Godhead according to the wild imaginations of the Catholic Church and Tertullian, around 200 A.D. The Jews never believed their one God to be manifested into three persons.

If Jesus Christ were “God the Son,” then how could “God the Son” die? Was the world without one-third of God for three days and three nights? God the Son could never die as such; God never dies, but the Son of God (Christ) died.

The simple fact, according to Scripture, is that all the fullness of the Godhead dwells in Jesus Christ (Col. 2:8-9). When you have Jesus Christ, you have all the fullness of the Godhead bodily. Here in this Scripture, is the personal body (Christ), in whom all the fullness of the Godhead dwells. In Christ dwells all the fullness of the Father and the Holy Spirit.

Trinitarians indicate our doctrine is erroneous and does not accord proper honor due to the Godhead.

Our doctrine is the doctrine of the Apostles and the Lord Jesus Christ, so it could not be erroneous. Nowhere in Scripture will you find where Jesus Christ was the second person of the Godhead. The Father is not a person, the Holy Ghost is not a

person; they are the one and self-same Spirit, and this Spirit dwells in Christ (bodily). When you have Jesus Christ you have all the fullness of the Godhead. It is this understanding that gives proper honor to the Godhead; to recognize that all the fullness of God dwells in Christ.

Did the Apostle Paul make a mistake in writing Col. 2:8-9? Did Paul understand that Jesus Christ was the second person in the Trinity, or did he acknowledge that all the fullness of God dwelt in Christ? I think the Scripture confirms itself, and the fullness of God dwelt in Christ.

To believe in the Trinity, and place Jesus Christ as a second person in the Godhead, is erroneous, and does not accord proper honor to the Scriptures or the Godhead. Where is this doctrine of the Trinity supported by Scripture? Where in Scripture are we told there are three separate and distinct persons in the Godhead?

Since our doctrine is supported by Scripture, then it cannot be erroneous. Any doctrine not supported or found in Scripture is erroneous. Trinitarian theology, in believing in the Trinity, is nowhere found or supported by the Scriptures. The doctrine of the Trinity arises from the muddy marshes of Tertullian's imagination and the Catholic Church.

Trinitarians said that the word "one" in I John 5:7 means one in unity, as does John 17:11-21, yet there are three distinct persons.

Let us look at this Scripture in I John 5:7, to see if there are three separate and distinct persons in unity. The Scripture declares, *"For there are three that bear record in Heaven: the Father, the Word, and the Holy Ghost, and these three are one."* Notice it does not say there are three "persons" that bear record in Heaven. Jesus Christ (person), came by water and blood. God is Spirit. The Spirit bears witness because the Spirit is truth.

Christ (the only person of God) is the one in which Heaven and Earth bore witness. The three that bear witness in Heaven are the Father, the Word, and the Holy Ghost. These are not three separate persons; if so, where is the Son? The Father, the Word, and the Holy Ghost are the one and self-same Spirit that bore witness in the Son (Christ). This is why the Father was in Christ, and the Holy Ghost was in Christ (Col. 2:8-9). The Greek word “*Heis*” is used here, the Greek cardinal number one, and literally means “and the three are into one,” into the self-same Christ.

We now see that these are ONE in Christ. This Scripture was never intended to teach three persons in the Trinity, but to show the witnesses in Heaven, as they bore record in Christ (person). (The Catholic Church also added I John 5:7, which was not in the original manuscripts.).

Verse eight says, “*And there are three that bear witness in earth: the Spirit, and the water, and the blood; and these three agree in one.*” This does not mean the Spirit, the water, and the blood agree in each other, but they agree in one; Christ was the One they agreed in. If, as Trinitarians suggest, the three in verse seven are three persons, then by the same token, verse eight would present three persons.

If “three” means persons, then we would have Father a person, Word a person, Holy Ghost a person, Spirit a person, Water a person, and Blood a person. We see now how foolish this thinking becomes when we insert something into Scripture that is not there. In reality, the only Person in whom all Heaven and Earth agreed, witnessed, or bore record in, was the ONE Person of Jesus Christ for our redemption at Calvary. The only “ONE” in reference here in these Scriptures is the ONE Person of Jesus Christ.

Let us now look into the Scriptures in John 17:11-21, which Trinitarians often make reference to. In verse eleven we read, “*Holy Father, keep through Thine own Name those whom thou hast given me, that they may be one, as we are.*”

In this verse, Jesus was not teaching compound unity. He was showing that the

disciples were one in the Name and Spirit of God. *“Holy Father, keep them (the disciples) in thy Name (Yeshua) which thou hast given me (Lord Jesus Christ), that they may be one (in Spirit and Name only) even as we are.”*

Look carefully at verse twenty-one, *“That they all (persons) may be one; as thou, Father art in me, and I in thee, that they also may be one in us.”* How are all these persons to be one in God and Christ? By compound unity? In reality, we are to be one in Christ through the Name of the Lord Jesus Christ. *“For by one Spirit are we all (persons) baptized (in the Lord Jesus Christ) into one body”* (I Cor. 12:13).

We now see that we are all one through the Name of the Lord Jesus Christ, and through His Spirit, thus putting us into the body of Christ. There can be no doubt that Jesus was referring in these verses to His Name in water baptism, and the infilling by His Holy Spirit. Not one time did Jesus say, “Believe on me and all of you are one with me in compound unity as I am with my Father, and the Holy Ghost in the sacred Trinity.”

I find here no support at all in Scripture that the Father, the Spirit, and Jesus Christ were three separate persons in compound unity as one God.

One well-known Trinitarian writer suggests that the word “God” can be used in the singular or plural, like the word “sheep.” He also says that the names of God prove a plurality of persons, as the Hebrew word “Elohim” is a uni-plural noun which means more than one. He indicates that the preference for the plural over the singular indicates a definite sign of plurality in the Godhead.

The Hebrew word *“Elohim”* simply means god and while it does show plurality it certainly does not show a plurality of persons in the Godhead. We have no Bible teaching for such fallacy. According to *Peloubet’s Bible Dictionary*, “the fanciful idea that Elohim refers to the Trinity of persons in the Godhead hardly now finds a supporter among scholars. It denotes the fullness of divine strength, the sum of the powers displayed by God.”

What it actually means to show, is that God is strong and above all other Gods. Elohim exhibits God displayed in His power as the creator and governor of the physical universe. According to *Smith's Bible Dictionary*, "the plural is used in prose and poetry to enlarge and intensify the idea expressed by the singular and never was meant to imply persons or Gods in the Godhead."

In essence, we see that *Elohim* was used by the Jews to express their one God in prose and poetry, to demonstrate the fullness of divine strength and power. The Jews never intended the word *Elohim* be used to indicate a plurality of persons in the Godhead. The word *Elohim* is taken away from its true meaning by Trinitarian theology, to try and prove their three-person God, which the Jews and the Apostles of the New Testament knew nothing about. While *Elohim* is plural, when used of God, it is always modified by a singular verb (*Elohim* was also used in reference to local pagan gods).

Trinitarian theology claims that Genesis 3:22 proves a plurality of persons by the use of the pronoun "us."

Let us look at this Scripture in light of Bible truth. The Scripture says, "*Behold the man is become as one of us, to know good and evil.*" Trinitarian theology would have you believe that the word "us" refers to the three persons in the Godhead. If this is so, then Adam was also a person of the Godhead, because he became as one of "us."

What this verse shows, is that Adam became as one of "us" in the knowledge of good and evil. The word "us" here has no reference or support in Scripture for the concept of God the Father, God the Son, and God the Holy Ghost.

To become as one of "us," was to attain knowledge of good and evil. The angels of God had the knowledge of good and evil and therefore were also classified as one of "us" in this verse with God. That the angels knew good and evil, is evidenced by one-

third of them choosing evil with Lucifer, and the other two-thirds choosing good with God. They had to know the difference between good and evil in order to make such a choice.

God, in this passage, is showing that Adam also had the capability of knowing good and evil, and therefore as one of “us” in knowledge. (Catholics also altered this Scripture and the word “us.” This word may have not been in the original manuscripts).

The Trinity doctrine finds no support at all in this verse of Scripture.

Let us look at the Scripture in Genesis 11:7, where God said, *“Let us go down and there confound their language.”* We must realize that God is a Spirit, and as Spirit, He fills Heaven and earth (Jer. 23:24).

Since God already fills Heaven and earth, how then can He come down to earth and confound the language of man? If God is already present everywhere on earth, why did He say, *“Let us go down?”*

Again, Trinitarian theology teaches that the word “us” means the three persons in the Godhead.

I would then have to conclude that God the Father, God the Son, and God the Holy Ghost, came down to earth to confound the language of man. If these three persons came down to earth, then who was left in Heaven? How can the three persons “us” come down to earth and still be in Heaven at the same time to fulfill Jer. 23-24?

I think the truth is easier to accept than Trinitarian theology, which never harmonizes with Scripture.

Since God is a Spirit and fills Heaven and earth, He can only come down as the “Angel of the Lord,” or what is known as a theophanic appearance. That the angels of

God are messengers used by God in acts of judgment and destruction upon this earth is clear from Scripture.

When God said, "*Let us go down,*" it obviously refers to His theophanic appearance with the holy angels to execute confusion at the Tower of Babel and the destruction of Sodom.

I find this understanding much easier to harmonize with Scripture than the Trinitarian concept. According to some scholars the word "us" was added by the Catholic Church, and was not in the original manuscripts.

Trinitarian teaching suggests there are two Lords mentioned and sitting side by side in Psalms 110:1-5, Matthew 22:44, and Acts 2:33.

The Scripture tells us there is one Lord, not three Lords in compound unity (Eph. 4:5). The reference in these Scriptures is to a Psalm of David. "*The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool*" (Psalms 110:1). Psalms was a songbook of the Jews. You don't preach doctrine out of a songbook, do you?

God is a Spirit, and therefore does not have hands, feet, etc. These are anthropomorphic expressions of man, contributing human characteristics to God. The expression "*sat down,*" is meant to express a completed work. The expression, "*Right hand of God,*" is also a Jewish idiom meaning "exalted above all power." Thus we see that Jesus Christ has completed His work of redemption, and therefore is exalted above all power in Heaven.

Christ was David's Son after the flesh and David's Creator by the Spirit. David was given a Spiritual insight into the divinity and humanity of the Lord. David says, his "Lord (God), said unto my Lord (glorified Christ), sit on my right hand." We have a beautiful picture here of the fact, supported throughout Scripture, that Jesus Christ is the only

Mighty God, Lord of all, and is exalted above all power in Heaven and earth.

Neither David, nor any other Jew, ever understood the Lord as God the Father, a person, and Jesus Christ, another person, as Lord, sitting side by side in Heaven. It surprises me that the Holy Ghost is not seen sitting as Lord in Heaven along with God the Father, and God the Son, according to Trinitarian theology.

Trinitarians also claim that two and three persons are mentioned in the introduction of Romans, James, I Corinthians, and I Peter.

First of all, the Apostles of Christ, including the Apostle Paul, knew that Jesus was the Almighty God. Jesus appeared to His disciples and said unto Thomas, “*Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing*” (John 20:27). Thomas acknowledged Him as, “*My Lord and my God.*”

The disciples recognized Jesus as the Christ and the Almighty God throughout the New Testament. With this fact in mind, they wrote the Epistles to the Churches acknowledging the dual role of Jesus Christ as God and the Christ. They connected His deity with His humanity, and never intended to express God as a separate person from Jesus Christ.

I am a father and a son, but only one person. Christ was the only person in whom the Godhead dwelt (Col. 2:8-9).

Trinitarians commonly point out that Jesus is only called the Father in Isaiah 9:6 and that this is a Hebrew idiom.

In reading this Scripture, we find this is not an idiom of the Jews. We find the prophet Isaiah, moved by the Spirit, and gives a prophecy of the coming Christ. God is

showing, through the prophet, the importance of the Name of Jesus Christ as the mighty God, the Prince of Peace, and the Everlasting Father. The Jews never accepted these as names but accepted them simply as descriptive titles of deity.

If these were, in fact, names as Trinitarians contend, then the prophet would have said, "And His names shall be called -----." The reference here in this verse of Scripture is to the one singular Name of the Messiah. When we look at the Name of the Lord Jesus Christ, we see that it comprises titles of deity, such as the Mighty God, the Prince of Peace, and the Everlasting Father.

This verse of Scripture was not given to the Jews to teach them idioms of terminology concerning Jesus but to show the mighty power and glory of the Name of the Lord in His redemptive Son.

Trinitarian theology states that while Jesus was on earth, the Father was in Heaven, and he uses Matthew 5:16-48.

Trinitarians use this to teach two separate and distinct persons; however, this Scripture does not teach this. The Scripture says, *"Let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven"* (Matthew 5:16). The Scripture in John 14:10 says, *"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."*

If God is a "person" according to Trinitarians, then how can He be in Heaven in verse sixteen of Matthew, and in Christ at the same time in verse ten of St. John? The simple truth is that God is a Spirit (John 4:24), and He fills Heaven and earth. Christ was on earth while the Spirit of God was in Heaven and on earth at the same time.

The eternal deity of Christ (Father) was on the earth and continued to fill Heaven. God is unlimited in the places or persons He can fill, yet He is only one eternal Spirit. I

see no two persons presented in these verses of Scripture at all.

Trinitarians say that Christ sits at the right hand of the Father. Jesus said He would confess men before His Father who was in Heaven, proving He (Jesus) is not Himself the Father (Matthew 10:32, Rev. 3:5).

First of all, Christ does not sit at the right hand of the Father as a person. The Father is not a person, and therefore does not have a right hand or left hand. These are anthropomorphic expressions of man, attributing human figures of speech to God, in order that we can understand Him in our language.

When Christ said He would confess men before His Father which was in Heaven, He will confess men before His eternal deity, or in the presence of His deity before the angels.

If, according to Trinitarians, the Father is a person sitting in Heaven, and the Holy Ghost is a person, then why should Christ a person, confess men before the person of the Father only? According to Matthew 1:18, the Holy Ghost was the Father of Christ. Why doesn't Christ confess men before the person of the Holy Ghost, if indeed a person? Is Christ to confess men before the person of the Father and the person of the Holy Ghost?

This is entirely out of harmony with the Word of God. The Scripture in Matthew 10:32, and Rev. 3:5, was never used to show two or three persons in the Godhead. The truth is much easier to accept than Trinitarian theology on this matter.

Trinitarians say that Jesus always prayed to the Father as a separate person in Matthew 11:25.

The truth is, Christ prayed to the Father as Spirit, and not as a separate person. The Son (Humanity) prayed to the Father who begot Him.

If, according to Trinitarian theology, Jesus was God the Son here on earth, while God the Father was in Heaven, we would have a real problem. How could God the Son pray to God the Father? How can one-third of God pray to one-third of God?

If God the Son prays, then He is not God the Son. Anyone who prays is in need of help, strength, and comfort. Christ in His humanity prayed to the eternal Spirit, who only could give help, strength, and comfort.

If the Father dwelt in Christ which Jesus said He did, and Col. 2:8-9 says that all the fullness of the Godhead dwells in Christ, then how can God the Son look unto Heaven, and pray to God the Father as a separate person?

We now see how foolish Trinitarian theology is when we try to harmonize it with Scripture. The Trinity doctrine never fits into the passages of Scripture. The Trinitarian people try to force Jesus Christ to say what He did not say. Either God the Father sat in Heaven, and God the Son prayed to Him, or Christ deceived us when He said the Father dwelt in Him. Was Paul writing in error when he penned Col. 2:8-9?

Trinitarians say that both Jesus and Satan referred to God as separate from Jesus in Matthew 4:6-10.

When we view this passage of Scripture in light of truth, we have no problem in its real meaning. In view of God the Father being in Christ, and all the fullness of the Godhead dwelt in Christ, we have the understanding of this passage of Scripture.

Jesus Christ was being tempted in His humanity by Satan. It is hard to understand how Satan can tempt the Spirit of God the Father. The One here being tempted is Christ, yet He said to Satan, *“Thou shalt not tempt the Lord thy God.”* Who was Satan tempting if Jesus was not the Lord his God?

If Jesus were “God the Son”, as Trinitarians claim, then how could Satan tempt one-third of God? Was Satan tempting God the Father as a person in Heaven, or was he tempting God the Son as a person on earth? The fact remains that Satan did not tempt God the Father as a person, nor did he tempt God the Son as a person, but he did tempt Christ, who was his God robed in human flesh.

Satan only tempted the humanity of God (Christ). Jesus never said, “Thou shalt not tempt the Lord thy God in Heaven.” The fact that Satan and his demons knew God was in Christ, is supported throughout the New Testament. Trinitarian theology is trying to read into these verses what is not there, namely, a three-person God united into one.

Trinitarians also say that Jesus was the only begotten Son of the Father, hence Jesus could not be the Father, nor could He begot Himself (John 1:14).

Christ was the only begotten Son (person) of the Father, begotten in the womb of Mary. Jesus is the English translation of the Greek “*IEOUS*” which is a translation of the Hebrew “*YEHOSHUA*” or the shorter “*YESHUA*.” Therefore the name of God is Jesus (YESHUA). The simple truth is that the Word of God begot the humanity (Christ), in the womb of Mary.

If Jesus Christ were God the Son, claimed, then how could God the Son be begotten? If God the Son was begotten, then He was never eternal as God.

The Son of God (Christ) did not exist as a person in eternity with the Father. If so, then who was the Mother? Any Father and Son relationship requires a Mother. We now see the truth that the Father begot the Son (Christ) in the womb of Mary (Mother) (Gal. 4:4).

Trinitarian also say, that over eighty times in the Word of God Jesus affirmed that He was not the Father, nor was He the only person in the Godhead.

If Trinitarians are correct in their count, I only ask for one Scripture where Jesus affirmed there were three persons in the Godhead. I would also like the Scripture where Jesus affirmed He was the second person of the Godhead. Let me go one step further, and ask for one Scripture where any person is in the Godhead.

Did the Apostle Paul write erroneously in Col. 2:8-9? According to Trinitarians, Paul should have written this Scripture as such: “For in God dwelleth the three persons of the Godhead in compound unity.

Contrary to this claim, the reverse is true, “For in Him (Jesus Christ) dwelleth all the fullness of the Godhead bodily.” Here is the only Person (bodily), in whom all the fullness of the Godhead dwells.

In Christ is the Father.

In Christ is the Word.

In Christ is the Holy Ghost.

Christ is the only body or Person in whom all the fullness of the Godhead dwells, and we are complete (full salvation) in Him.

Trinitarians claim that they don't understand everything about the Trinity.

Naturally, he doesn't understand everything about the Trinity, for no one does, and that's why it is a mystery of Babylon. There are many Trinitarian scholars who agree that they do not understand the Catholic Trinity doctrine.

To try and understand that there are three persons in the Godhead, and force this on the Jews and into the Scriptures, is totally absurd. Since the word “Trinity” is not found in the Bible and originated with Tertullian around 200 A.D., I would not give my time to such a pagan term. (The Catholic Church took several centuries to develop the Trinity; this is affirmed by their own Catholic encyclopedias).

Trinitarians say we shouldn't force two or more separate persons into becoming only one person.

The Apostolic understanding of the One True God (Deut. 6:4) does not force two or three persons into becoming only one person. If we had Scripture to support three persons in the Godhead, we would gladly accept it.

There are no persons in the Godhead; the only Person is Christ in whom all the fullness of the Godhead dwells (Col. 2:8-9).

Trinitarians should not force the One God of Israel into becoming three separate persons.

If God is a person, and the Holy Ghost is a person, then according to Trinitarians, they are forcing two persons into becoming one. How can two persons dwell in Christ as noted in Col. 2:8-9?

The Truth is that God is a Spirit, not a person (John 4:24). The Father and the Holy Ghost are the One Spirit of God and dwell in the Person of Christ, the Son. The Scriptures are much easier accepted and understood than the Trinity concept.

Trinitarians say the Holy Spirit was sent from the Father to endue Jesus with power, clearly showing three persons.

If there are three persons in the Godhead and all equal in power, then God the Son never had any power, until God the Holy Ghost, came from God the Father.

Was God the Son a powerless Person of God, until the person of the Holy Ghost came to give Him power?

The baptism of Jesus Christ at Jordan will be discussed later in this book. Trinitarians are forcing three persons in the baptismal scene at Jordan, which the Scriptures do not support.

Jesus Christ said all power was given to Him in Heaven and in earth (Matthew 28:18). If the person of the Father gave this power to the person of the Son, then the person of the Father is left powerless; He has given it all away.

The fact is, all power in Heaven and earth was given by the Spirit to the glorified humanity of Jesus Christ. In Jesus Christ is all the fullness of the Godhead, and He holds all power in Heaven and earth, thus making Him the only all-powerful Person.

Trinitarian theology says the descent of the Holy Spirit acknowledged the arrival of Jesus in Heaven to sit at the right hand of God, thus proving three separate and distinct persons (Acts 2:33-34, John 7:39).

If Trinitarians are correct that this reveals three separate and distinct persons, then let us examine the confusion of the Trinity. According to him, the person of the Holy Ghost could not descend from the person of God the Father, until the person of God the Son arrived in Heaven to sit down at the right hand of the person of the Father.

While the person of God the Son was sitting at the right hand of the person of the Father in Heaven, the person of the Holy Ghost was being poured out at Pentecost. In II Cor. 13:5, we are told to examine ourselves and know that Jesus Christ is in us except we be reprobates.

If the Person of God the Son (Jesus Christ) was sitting in Heaven at the right hand of God the Father, then how can the Person of Jesus Christ be in us as the Scripture states? Can the Person of Jesus Christ (God the Son) be in two places at the same time? Can the Person of God the Son be sitting in Heaven and in our hearts at the same time?

Most Trinitarians believe that the Holy Ghost was given when Jesus Christ breathed on His disciples and said, “*Receive ye the Holy Ghost*” (John 20:22). How can a person (Jesus Christ) breathe on His disciples, and give another person (Holy Ghost), which is supposedly another separate distinct person from Jesus Christ?

The moment Jesus Christ (God the Son, according to Trinitarians), can breathe and give another person (Holy Ghost) is more than a fallacy. The moment we can breathe, and become another person from ourselves is more than ignorance, and will never harmonize with Scripture.

I find no support at all in these Scriptures, where there are three separate and distinct persons in operation. Christ is the only Person in whom the fullness of the Godhead dwells (Col. 2:8-9).

The descent of the Holy Ghost, which is the Spirit of Christ (Rom. 8:9; I Pet. 1:11), was poured out at Pentecost as the result of Christ being exalted with all power in Heaven and earth. Again, this only proves One Spirit and One Person (Christ).

Trinitarian theology states that Jesus is God, the Holy Ghost is God, the Father is God, but Jesus is not the Holy Ghost, and He is not the Father. The Father is not the Lord Jesus Christ, nor is the Father the Holy Spirit.

Jesus, Father, and the Holy Ghost are the self-same Spirit of deity. The only Person was Christ, in whom the Spirit of deity dwelt (Col. 2:8-9). This is supported throughout the Scriptures.

Trinitarians make Jesus, the Father, and the Holy Ghost, three separate and distinct persons when in reality they are the self-same One Spirit of deity.

According to Trinitarians, Jesus Christ a person, said, “The Father (person) that dwelleth in me, He doeth the works.” The Holy Ghost (person) was sent to Jesus at His

baptism.

If this is the case, then we have the person of the Father, the person of the Holy Ghost, and the person of the Son, all here on earth at the same time. Why did Christ look up to Heaven, and pray to God the Father as a person, if the person of the Father dwelt in Him?

Did Christ have two persons inside of Him? Did the Father as a person, split Himself into two Father persons, and one Father person was in Heaven, while the other Father person was in Christ along with the other person of the Holy Ghost?

The real truth of this matter is that the Father, Jesus, and the Holy Ghost, are the One self-same Spirit of deity and dwell in Christ. This is manifested in the Name of our Lord Jesus Christ.

Trinitarians claim that the Scriptural passages, which provide the basis for the Trinitarian doctrine, cannot be reconciled to the Jesus Only position.

First of all, there are no Scriptural passages for the basis of Trinitarian doctrine. The Catholic Church inserted many passages into the Bible for their Trinity belief at Alexandria, Egypt. One is making God a three-person freak of nature or Spirit. Naturally, this nonsense of the Trinitarian doctrine cannot be reconciled to the Scriptures. Three persons or two persons of God cannot be inside one person of God. This is totally out of harmony with the Word of God and the teaching of the Apostles. Many Trinitarian scholars also fought each other over their own Trinity doctrine and Scriptures at the Council of Nicaea in 325 A.D., and beyond.

Trinitarians say the Jesus Only passages can be reconciled without strain or contradiction to the Trinitarian position.

If this is so, then please reconcile in Col. 2:8-9, where Jesus Christ, the only Person

of God, was ever the second person of a three-person Godhead in this passage.

Please reconcile in Acts 2:38, where the Name of Jesus Christ was ever used as a Triune formula, *“In the Name of the Father, and of the Son, and of the Holy Ghost.”*

Please reconcile in Rev. 1:8, where Jesus Christ, the Almighty God, was ever one-third of the Almighty God.

Please reconcile in Acts 4:12, where the Name of Jesus Christ was ever the person of the Father, the person of the Son, and the person of the Holy Ghost at the same time.

Please reconcile where Jesus Christ ever pre-existed as God the eternal Son if begotten.

Please reconcile where Jesus Christ did not stress water baptism in Luke 21:8.

Please reconcile where Jesus ever said the Holy Ghost was not needed and is only an added blessing in John 3:5.

Please reconcile, in Scripture to the Jews and the Apostles, where the One God of Israel is divided into three separate and distinct persons.

Trinitarians claim the Jesus Only people have embraced an ancient Anti-Trinitarian refuge called Arianism.

The only refuge we have embraced is the Anti-Trinitarian Word of God, which decidedly refutes the Trinity doctrine. Trinitarianism has embraced the teachings of the Roman Catholic Church, and Tertullian, who was the first to use the terms “persons” and “Trinity” in referring to the Godhead. This was around the year 200 A.D., long after the Apostolic period.

The true Bible believing Pentecostals have embraced the Apostolic teachings

throughout the Book of Acts. We find that anything added to the Word of God must be heresy.

Trinitarians say that their tenets of faith are common to all major denominations.

The Apostolic tenets of faith are not similar to all major denominations. Our tenants of faith came from the Word of God, as practiced by the early Church of the New Testament. We do not identify ourselves with the mother of harlots and her daughters in the pagan Trinity concept of three persons in the Godhead.

Trinitarians say their “revelation” teaches that there is only One person in the Godhead.

This is an untrue statement. We do not teach that there is only one person in the Godhead. Jesus Christ is not a member of the Godhead. Jesus Christ is not the only person in the Godhead, as there are no person or persons in the Godhead. The truth is that all the fullness of the Godhead dwells in the Person of Jesus Christ (Col. 2:8-9).

This is not our “revelation,” but this is what the Word of God teaches from Genesis to Revelation. The only revelation given is the revelation of God’s Word. Tertullian, around 200 A.D., introduced a revelation of three persons in the Godhead, which is not found in the revelation of God’s Word.

Trinitarians frequently say that we vehemently oppose the doctrine of the Trinity, by claiming it is of human origin.

We vehemently oppose all false doctrines not supported by the Word of God, regardless of its popular acceptance by major denominations of today.

It can be historically proven by most major Encyclopedias, that Tertullian, around 200 A.D., was the first to use the term “*Persona*,” or persons in a Trinitarian and

Christological context. He was the first to use the term “*Trinitas*” or Trinity. History shows that Tertullian was once a member of the cult of Mithra. The cult of Mithra was the secret and mysterious religion of Satan.

Tertullian used neologisms throughout his writings. Neologism means a new word, usage or expression, a meaningless word coined by a psychotic. A psychotic is a mental derangement characterized by defective or lost contact with reality (insanity).

We vehemently oppose Tertullian’s doctrine of the Trinity on the grounds that it is not found in the teachings of Jesus Christ and the Apostles of the early Church. The Trinity doctrine is not found or supported by the Scriptures. That the Trinity doctrine is pagan, and of human origin, is historically proven. Catholics admit this also in their writings and Encyclopedias.

Trinitarians state that we teach that Christ is the Father, the Son, and the Holy Ghost.

We do not teach that Christ is the Father, the Son, and the Holy Ghost. Christ is the Son (person) in whom all the fullness of the Godhead dwells (Col. 2:8-9). If Christ were the Father, then the Father would have been begotten. Christ was the Son, begotten by the Father. Jesus was the Father in creation, the Son in redemption, and the Holy Ghost baptizer. Christ was the only person in whom the Father (Yeshua) and the Holy Ghost dwelt. Only through the person of the glorified Christ, can mankind know or experience God in any way.

CHAPTER THREE--WATER BAPTISM

Trinitarians claim that they baptize, according to Matthew 28:19, using the words of the Lord Jesus Christ.

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It amazes me why they baptize at all. According to them, baptism is not necessary for salvation; it is just to show the public that you have accepted the Lord Jesus Christ.

If Jesus Christ intended the words in Matthew 28:19 to be repeated over a person being baptized, then we also would baptize using this Scripture as the formula to repeat. Jesus Christ said more in His Great Commission than the words in Matthew 28:19.

What about the words of the Lord Jesus Christ in Luke 24:46-47? We obey the Words of the Lord Jesus Christ, in Matthew 28:19, by baptizing in the Name of the Lord Jesus Christ, as did the early Apostolic Church. (Matthew 28:19 was also revised and added by the Catholics).

It surprises me that Matthew never corrected Peter's mistake on the Day of Pentecost when Peter told the multitude to repent and be baptized in the Name of Jesus Christ. Matthew was present and in accord with Peter as to the formula for water baptism.

The Catholic Church changed the wording of Matthew 28:19 to fit its Trinitarian formula. This has been verified by many scholars and the ancient historian Eusebius.

Trinitarians boldly assert that the words "Father, Son, and Holy Ghost" are names.

They need rewrite Matthew 28:19 to say "names" instead of "NAME." Maybe the Scripture in Matthew 1:21 needs to be rewritten to Trinitarian theology. "And she shall bring forth a Son, and thou shalt call His name Son, for He shall save His people from their sins."

Any honest-hearted person knows that Father and Son are not proper names, but titles of relationship.

Jesus Christ never said to repeat these titles of Father, Son, and Holy Ghost, over a person being baptized. Jesus never intended this to be a baptismal formula to repeat. He did desire us to baptize in the “NAME” of the Father, and of the Son, and of the Holy Ghost. The Apostles of Christ did exactly as Jesus Christ commanded all through the Book of Acts.

According to Acts 4:12, there is not one ounce of salvation in the words “Father, Son, and Holy Ghost.” However, there is salvation in the Name of the Lord Jesus Christ.

Trinitarians say that in Isaiah 9:6, each of these is a Name; not a title, so Father, Son, and Holy Ghost are names in Matthew 28:19.

These are not called “a” Name in Isaiah 9:6. Isaiah says, “*His Name*” (*the Messiah*) *shall be called*” The Name of the Lord Jesus Christ is called many things in prophecy, to show His might and power as the Almighty God in Christ.

If Father, Son, and Holy Ghost are proper names in Matthew 28:19, then there would have been no need to call the Son “Jesus” in Matthew 1:21.

According to Trinitarians, Paul should have written the Scripture in Philippians 2:9-10 as such, “*Wherefore God also hath highly exalted Him, and given Him a Name which is above every Name: that at the Name of Son every knee should bow, of things in Heaven, and things in earth, and things under the earth.*”

We see that according to Scripture and the Apostles, Father, Son, and Holy Ghost, were never considered names as such. The Apostles also never considered the passage in Isaiah 9:6 to be names. This is used by Trinitarians to promote their three-person God, but this is never supported by the Scriptures.

Trinitarians often ask us where to find the proper formula for baptizing in Acts, as they all differ in wording?

Let me ask the simple question, what was the sign written over Christ at His crucifixion?

Some would jump to the Book of Matthew, and tell us that the sign read, "This is Jesus the King of the Jews." The Gospel of Mark says the sign read, "The King of the Jews." It seems we have a contradiction here between Matthew and Mark, over what was written on the sign at the crucifixion of Christ.

As a matter of fact, we have Matthew, Mark, Luke, and John, and all differ in wording as to what the sign read. It would seem this to be the case, but upon closer examination, in comparing Scripture with Scripture, we find beautiful harmony among these brethren.

Let us see how these writers wrote on this subject:

Matthew wrote in Matthew 27:37, *"This is Jesus, the King of the Jews."*

Mark wrote in Mark 15:26, *"The King of the Jews."*

Luke wrote in Luke 23:38, *"This is the King of the Jews."*

John wrote in John 19:19, *"Jesus of Nazareth, the King of the Jews."*

It seems we have a contradiction in the Word of God, among these disciples, as to what was written on the sign at the crucifixion of Christ. Does the Bible contradict itself?

Let me now show you the beautiful harmony in the writing of these brethren.

Matthew

THIS IS JESUS THE KING OF THE JEWS

Mark

THE KING OF THE JEWS

Luke

THIS IS THE KING OF THE JEWS

John

JESUS OF NAZARETH THE KING OF THE JEWS

In harmonizing them all together, here is what the sign read at the crucifixion of Christ, **“THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.”**

Now let us look at each of the baptisms in the Book of Acts, and see if there is a contradiction in wording as Trinitarians suggest.

Acts 2:38 *“In the Name of Jesus Christ.”*

Acts 8:16 *“In the Name of the Lord Jesus.”*

Acts 10:48 *“In the Name of the Lord.”*

Acts 19: 5 *“In the Name of the Lord Jesus.”*

Acts 22:16 *“The Name of the Lord.”*

Using the same interpretation of harmonizing Scripture with Scripture, we find beautiful harmony in the Book of Acts, as to the baptismal formula used by the early Apostolic Church.

“IN THE NAME OF THE LORD JESUS CHRIST”

Whether one is baptized in the Name of the Lord, or the Name of the Lord Jesus, or the Name Jesus, or the Name of Jesus Christ, it is all the same as in the Name of the Lord Jesus Christ.

Most Pentecostal Apostolics baptize their converts in the Name of the Lord Jesus Christ.

Where is the formula for baptism using the words Father, Son, and Holy Ghost, to be

found in the entire New Testament?

Where was one baptized in the Name of the Father? Where was one baptized in the Name of the Son? Where was one baptized in the Name of the Holy Ghost? Where was one baptized in the Name of Father-Son? Where was one baptized in the Name of the Son Holy Ghost?

Surely, if this was meant to be a baptismal formula to be repeated by the instruction of Jesus Christ, we would find this repeated in the Book of Acts, when one is being baptized.

That the early Apostolic Church obeyed the Words of Jesus Christ in Matthew 28:19, baptizing in the “Name of the Lord Jesus Christ,” is clearly seen and supported by Scripture throughout the entire Book of Acts.

Trinitarians say that the words in Acts describe the sphere, foundation, or ground for baptism, rather than the prescribed words of the formula.

Christ’s death and resurrection is the ground and foundation for baptism and the Book of Acts reveals the prescribed words of the formula for baptism as proved already.

Every Trinitarian using Matthew 28:19 as a baptismal formula are in error, according to the Scriptures, and therefore practice the doctrine of the Catholic Church.

This passage of Scripture in Matthew 28:19 was never used as a formula for water baptism. This formula was used in Latin Christian baptism with Tertullian, around 200 A. D. This is certainly not Apostolic Pentecostal Christian baptism, it is Roman Catholic.

Salvation, according to Matthew 1:21, and Acts 4:12, is connected with a Name, and this Name is the Name of Jesus Christ.

Jesus Christ is the one who died and rose again, not the Father and the Holy Ghost. It is into His death that we are to be baptized.

Christ the Son died on Calvary, not God the Son. I agree that the Father and the Holy Ghost did not die; therefore, why do the Trinitarians baptize in the Name of the Father, of the Son, and of the Holy Ghost?

If according to Trinitarians, baptism is a burial into death, then the Father and the Holy Ghost must have died at Calvary.

We are baptized into the death of Christ by invoking His Name for salvation in baptism. This is shown to us by the early Apostolic Church, in baptizing their converts in the Name of the Lord Jesus Christ.

Trinitarians claim there is no way to understand the passages in the Book of Acts to be intended as a baptismal formula.

Of course, they cannot take the passages in the Book of Acts to be a baptismal formula, while they cling to the pagan formula of Father, Son, and Holy Ghost.

There was no way the early Church could take the words spoken by Christ in Matthew 28:19 as a baptismal formula to be repeated over a person being baptized.

There is no way Trinitarians can take the Name of Jesus Christ in Acts 4:12. There is no way he can accept the Name of Jesus Christ in Acts 2:38. There is no way he can accept the Name of Jesus Christ in Luke 24:47.

There is absolutely no way any Trinitarian believer can hold the Trinity view, and be saved without the Name of the Lord Jesus Christ (Acts 4:12).

The reason Trinitarians cannot accept the passages in the Book of Acts is because

they cling to the Trinity doctrine, originated by Tertullian around 200 A. D. It is hard for him and others to admit they are wrong, and give up their error of tradition, and instead, hold to the Scriptures and teachings of the early Church regarding the Name of the Lord Jesus Christ.

Many Trinitarians of today use the book of Romans for their guide to salvation. (Saved by grace, through faith alone). They call this the Roman Road to Salvation. St. Paul never intended his Epistle to the Romans, to be used as a basis for salvation. Paul was writing to the Christians of Rome who had already been baptized in Jesus name. Paul himself was baptized in Jesus name in the city of Damascus. Paul never gave a new way to be saved other than what the Apostles preached.

Trinitarians that both the minister and the believer render obedience to the Master's own explicit command whenever the words, "in the Name of the Father, and of the Son, and of the Holy Ghost" are used.

If Jesus only said what was recorded in Matthew 28:19, on this important issue, then we also would accept this view. We will find, in Scripture, where Jesus said more in His Great Commission than is recorded in Matthew 28:19. The Great Commission was given in two different locations just before His ascension into Heaven.

Jesus never intended these words in Matthew 28:19, to be a baptismal formula to be repeated. Jesus spoke these words to correct doubt and unbelief among His disciples, in them not worshipping Him as the Mighty God (Matthew 28:17). There is also historical evidence that Christ did not speak the entire words of Matthew 28:19 in its present form. The only Name He used in reference to repentance and baptism was in His Name (Lord Jesus Christ), beginning at Jerusalem (Luke 24:47).

That the early Church believed Jesus was the Father in creation, the Son in redemption, and the Holy Ghost baptizer, leaves no doubt at all, in their practice of using the Name of the Lord Jesus Christ as Jesus commanded.

Trinitarians say that Matthew 28:19 alone fits the definition of a formula.

If he is correct, then we should find this “formula,” given by Christ, in actual practice by the Apostolic Church. This is nowhere mentioned in the New Testament as a baptismal formula to repeat. St. Peter or St. Matthew never used this formula at Pentecost (See Acts chapter two). This Scripture in Matthew 28:19, does not fit the description for a baptismal formula to repeat; however, it reveals to us as Jesus Christ intended, that all power is given to Him in Heaven and earth, “therefore” baptize in the Name of (Lord Jesus Christ) of the Father, of the Son, and of the Holy Ghost.

This Scripture is the authority for baptism in His Name (Lord Jesus Christ), beginning at Jerusalem on the Day of Pentecost. To take these words spoken by Jesus Christ in Matthew 28:19, and use them as a baptismal formula to repeat, is against the teaching of Jesus Christ Himself, and the practice of the Apostolic Church throughout the Book of Acts.

We need to stay with the Scriptures and practice of the early Apostolic Church, instead of the traditions of men starting years after the Apostolic age.

Trinitarians claim Matthew 28:19 is the prescribed words of a ceremony or rite.

If Father, Son, and Holy Ghost, are prescribed words for a ceremony or rite, then please produce one account in Scripture, not in early Latin Church history, where this formula was ever used. Surely, if these words were meant to be prescribed words of a ceremony or rite, we would find them used by the early Apostolic believers.

These words in Matthew 28:19, are not the prescribed words of Jesus Christ, it was revised and added by the Catholic Church. We find no support at all in the entire New Testament Scripture where these words were ever used as prescribed words of a ceremony or rite. We do; however, find in Scripture where the Name of the Lord Jesus

Christ was used as the prescribed words of a ceremony or rite, just as Jesus intended it to be.

Trinitarians say that the words of the Lord Himself are all contained in one concise declaration.

We do not concur that these are the Words of the Lord Jesus Christ, and we do not concur that this was meant as a baptismal formula to repeat. The words of the Lord are also found in the other Gospel writers. As stated previously, the words of Matthew 28:19 were not the original words of the Lord Jesus Christ as presented in our modern Bibles of today or even the King James Bible for that matter.

The only concise declaration Jesus is giving here in Matthew 28:19 is to baptize in the “Name” of the Father, and the Son, and the Holy Ghost. The Apostles of the Lord understood Christ was given all power in Heaven and in the earth, and therefore, as a result of the Lord’s command, to use His Name in water baptism as directed.

Trinitarians assert that it is not necessary to combine Matthew 28:19 with other Scriptures in order to get the complete Name.

If this Scripture is not necessary to combine with other Scriptures to get the complete Name, then this Scripture falls short of confirmation as a baptismal formula to repeat. I find no confirmation anywhere in the Scriptures where this is used as a baptismal formula.

If this Scripture in Matthew 28:19 is not harmonized with other Scripture, then it stands alone, and contradicts the teaching of Christ and the Apostolic Church. When this Scripture is used in its proper meaning, we find it harmonizes with other Scripture. That the Name of the Lord Jesus Christ is the “Name” referred to in Matthew 28:19, leaves no doubt, as confirmed by Christ and the early Apostolic Church.

Please give me Scripture where Father, Son, and the Holy Ghost, is confirmed as a baptismal formula to repeat in the Book of Acts. If this Scripture is the baptismal formula to be repeated in baptism, then the disciples of the Lord, including Matthew, deceived the whole world at Pentecost, in baptizing in the Name of Jesus Christ.

Trinitarians claim that Matthew 28:19 is complete within itself and summarizes the scattered and un-systematized thought and language of the entire New Testament concerning the nature of the Godhead.

If this Scripture is indeed, complete within itself, then it falls short of being confirmed, it falls short of support among the early Apostolic Church and is contradictory to Christ's teaching on the subject.

Trinitarians call the other Scriptures in the New Testament on baptism and the Godhead, scattered and un-systematized. Maybe they need to rewrite and correct the Bible to their concise and systemized formula.

The nature of the Godhead is explained to us by the Apostle Paul in Col. 2:8-9. I feel he is more qualified than Trinitarians to tell us the nature of the Godhead.

We will find in Scripture where the Name of the Lord Jesus Christ was the systemized thought and practice of the Apostolic Church. Trinitarians come along centuries later and tells us the New Testament is scattered and un-systematized in its language concerning baptism and the Godhead.

That in Christ dwells all the fullness of the Godhead, is systemized in thought and language in the entire New Testament. The un-systemized and scattered thoughts of Trinitarianism need to be brought in conformity to the systemized thought and language of the New Testament, regarding baptism and the nature of the Godhead.

Isn't it strange that we cannot find this formula, as Trinitarians mention, which

supposedly summarizes the scattered and un-systematized thought and language of the New Testament, nowhere supported by the early Apostolic Church, and in the teachings of Jesus Christ?

Trinitarians claim that when Jesus spoke these words in Matthew 28:19, He desired their use as the only formula for water baptism, as they were purposely designed to set forth the doctrine of the Trinity in this initiatory Christian rite.

He who spoke these words desired their use in the Name of the Lord Jesus Christ, as confirmed by Luke 24:47, Acts. 2:38, and all through the Book of Acts.

Jesus never used the words in Matthew 28:19 to set forth the doctrine of the Trinity. These words in Matthew 28:19 were taken from its true meaning, and twisted around by Tertullian and the Catholic Church, around 200 A.D., to set forth the doctrine of the Trinity.

If Jesus Christ desired their use as a formula to set forth the doctrine of the Trinity, then Christ lied, the Apostles failed to convince the Jews, and all died terrible deaths in vain, because of their own ignorance in worshipping One God and baptizing in the Name of the Lord Jesus Christ.

He who spoke these words in Matthew 28:19, knew that some would have the understanding that He was the Father in creation, the Son in redemption, and the Holy Ghost baptizer. He further knew some would recognize the Truth of the Name of the Lord Jesus Christ to be used in water baptism. There is also some doubt whether Jesus ever spoke these words as listed in Matthew 28:19.

The Apostles did exactly as Jesus Christ had commanded, and never understood a Trinity God in three persons. It took Tertullian, around 200 A.D., to coin the phrase "Trinity," which Christ and the Apostles knew nothing about.

Let us believe the Scriptures, Jesus Christ, and the Apostles, on this important matter, and leave Tertullian and his Catholic doctrine of the Trinity to heresy.

Trinitarian theology says the Master's own baptism, by John the Baptist, was a vivid precedent for associating the Trinity with baptism. Jesus was there in person, the Father spoke from Heaven, and the Holy Ghost descended like a dove upon Him.

The Scriptures indicate to us that John the Baptist did not know who Jesus Christ was, even though they were cousins and only six months apart in age (John 1:31-33). Since they were cousins, and Palestine such a small country, they should have known each other in their early years. I personally believe Jesus spent a majority of His earlier life out and away from the country of Palestine.

This can also be verified by reading the book *"Diggers for Facts"* by J. O. Kinnaman.

In Malachi 3:1, we find where John the Baptist was to be a fore-runner of Jehovah. John's ministry could not be complete or fulfilled until this Jehovah in flesh appeared on the scene. Since John did not know Jesus Christ, how would he personally know He was the Jehovah of the Old Testament?

It would have been easy for John the Baptist to say, "Here is Jesus Christ, He is my cousin, I've known Him all my life." This was not the case in checking the Scriptures. God spoke to John to let him know that one day while he was baptizing, there would come one to be baptized who was Yeshua the Messiah. God would let John know in vision form this one was indeed the Son of God (John 1:33).

John was to know and bear record himself, that Jesus Christ would be the Messiah, by seeing the Spirit in vision, descending and remaining on Him. This then would be the one who baptizes with the Holy Ghost.

I suggest the reader compare all the accounts of the baptism of Jesus in Matthew, Mark, Luke, and John to get a full picture of this baptism. Some people would think in

regard to the Trinity that when Jesus Christ was baptized, the Heavens were opened, God spoke from Heaven, and the Holy Ghost in form of a dove landed upon Jesus. This thinking is totally absurd, as checking the Scriptures closely, we begin to see what really happened.

Matthew says, *“When Jesus was baptized, went straightway out of the water and lo the Heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him, and lo a voice from Heaven saying, this is my beloved Son in whom I am well pleased”* (Matthew 3:16-17).

The phrase, *“The Heavens were opened”* was not meant to be literal, because we have no record this actually took place. The people there that day did not see the Heavens literally opened at all. If this were so, then there would have been some reaction on their part, as the Heavens being literally opened, is a major event to mankind.

Read the account in Exodus, where God spoke on top of Mt. Sinai, and the people were afraid, trembled, and thought they would die (Exod. 20:19). Check in Revelation 6:14 where the Heavens depart as a scroll, men are afraid and hide themselves in the dens, rocks, and mountains. Such would be the natural reaction if the Heavens were literally opened. This Scripture does not say the Heavens were opened to the people or Jesus, but to “him,” meaning John the Baptist. The next phrase, “and he saw;” that is, John saw the Spirit of God descending like a dove.

The phrase *“The Heavens were opened,”* is an eastern idiom or expression meaning “A revelation was given.” John saw the Spirit of God (in vision) descending like a dove. The phrase “Spirit descending like a dove,” is also an eastern idiom or expression signifying commission and meekness. This phrase *“A voice from Heaven,”* is also an eastern idiom, and means a command was given or instruction was given from God.

We now see, according to Scriptures rightly divided, that John the Baptist, in vision

only, saw the Heavens opened, the Spirit descend like a dove, and a voice from Heaven. There was no literal dove that landed upon Christ. The Holy Ghost is not a dove and therefore does not have wings and feathers.

All the people saw that day, was the person of Jesus Christ, standing in the water of Jordan. John the Baptist; however, saw in vision form, or shall I say, a revelation was given from divine instruction, that Jesus was commissioned as the one who baptizes with the Holy Ghost. Check also the passage of Scripture in John 1:32-34, where John bare record and he saw.

All of this was given to John the Baptist, in vision form, to show him that Jesus Christ, the Messiah of Israel, was now on the scene.

Let us suppose, for one moment, that indeed the Heavens were literally opened, a dove literally floated down from Heaven and landed upon Jesus Christ, and a voice thundered from Heaven. This would have been one of the major attractions of the world, and the greatest event of all time in their day. If this actually happened, everyone there that day, including John the Baptist, would undoubtedly confess this actually took place, and no one could convince them otherwise. They would have been actual eyewitnesses. Something so great and astounding like this could never be forgotten, especially within a short period of time.

Do you realize that just a short time later John the Baptist was cast into prison? He sent two of his disciples to Jesus to ask Him, "*Art thou He that should come, or do we look for another?*" (Matthew 11:3).

If John literally saw the Heavens opened, a dove land on Jesus, and heard a thundering voice from Heaven, why would he question what he actually saw with his own eyes?

He, along with the crowd there that day, would have been actual eyewitnesses to

this great event.

Jesus said to the disciples of John, *“Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them”* (Matthew 11:4-5). I believe John had the assurance before he died, that indeed, the Messiah of Israel, Jesus Christ, was walking among men.

When we look at this baptism of Jesus Christ in light of the Scriptures, we see that the Trinitarian position of three persons being manifested does not conform to common sense and the teachings of the Apostles.

Check these eastern idioms and expressions very closely again, and decide for yourself if you can make three persons or Trinity out of them.

EASTERN IDIOMS - EXPRESSIONS

“Heavens were opened” - A revelation given.

“Spirit like a dove” - Signifies commission/meekness

“Voice from Heaven” - Divine instruction given.

The Trinitarian people are trying to force into these Scriptures at the baptism of Jesus Christ, a three-person God, which is out of harmony with the Jewish belief of One God, and out of harmony with the teachings of Christ and His Apostles in the New Testament.

Trinitarians say that Matthew 28:19 is the only command in the entire Bible given specifically to those performing the rite of baptism.

Matthew 28:19 harmonizes with the Words of Jesus Christ in Luke 24:47 where

repentance and remission of sins were to be preached in His Name, among all nations beginning at Jerusalem. The disciples of Jesus never took the words in Matthew 28:19 to be a baptismal formula to repeat as a command from Christ, but they were witnesses of these things, and took His command to baptize in the Name of the Lord Jesus Christ, which was the Name of the Father, Son, and the Holy Ghost.

If Matthew 28:19 is the only command of Jesus given specifically to those disciples performing the rite of baptism, then the Apostles disobeyed the Words of Christ. It is hardly thinkable that they disobeyed the Words of Jesus Christ in this most important issue.

That they indeed obeyed His words in Matthew 28:19, and Luke 24:47, is evident on the Day of Pentecost when the people were baptized in the Name of Jesus Christ. Nowhere in the entire book of Acts (the history of the early Apostolic Church) was the supposed formula of Matthew 28:19 used in water baptism by the Apostles.

Trinitarians often claim that the commands to be baptized in the Book of Acts, was given to believers only, and not to the ministers. Matthew 28:19, he says, is a direct order to those who administer the ordinance, informing them to baptize “in the Name of the Father, and of the Son, and of the Holy Ghost.”

If Matthew 28:19 is a direct order to those who administer the rite of baptism, then obviously this direct order from Jesus Christ was disobeyed. This Scripture never was a direct order from Jesus to the ministers to repeat these words of the “*Name of the Father, and of the Son, and of the Holy Ghost.*”

Trinitarians are trying to force into the Scripture what Jesus never intended for His disciples to repeat as a baptismal formula. We have no single Scripture in the entire New Testament where the words Father, Son, and Holy Ghost were used as a formula by disciples in the rite of water baptism. It is simply not to be found and does not exist.

I would rather believe Jesus Christ and His Apostles in the Book of Acts, rather than believe Trinitarians and their Catholic Trinitarian doctrine, not supported by Scripture.

The Catholic Church admits that they changed the baptism formula from the name of Jesus Christ to Father, Son and the Holy Ghost years after the Apostolic age. Trinitarians need to wake up and get their twisted theology of Matthew 28:19 in line with the Apostolic Church and the Catholic Encyclopedias on this issue.

To Trinitarians it is unthinkable that the disciples disobeyed the express command of their Lord. The only logical and Scriptural conclusion, they say, is that the Apostles and other leaders not only obeyed His command to baptize, but also obeyed His command to baptize in the Name of the Father, and of the Son, and of the Holy Ghost.

It surely is unthinkable that the disciples of the Lord disobeyed the express command of Jesus. We do not go by logical and Scriptural conclusions without checking the actual facts in the book of Acts, where these baptisms took place in the Name of the Lord Jesus Christ.

Yes, the disciples obeyed the command of their Lord to baptize in the Name of the Father, and of the Son, and of the Holy Ghost. This obedience can be seen throughout the Book of Acts, where they fulfilled this verse of Scripture and baptized in the Name of the Lord Jesus Christ.

This is the only logical, Scriptural, and factual conclusion, as verified by the Scriptures in the New Testament. Any other conclusions on this arise from the imaginations of men, who twist the Truth to satisfy their own theology. Tell me now Trinitarians, did the Apostles disobey the words of Jesus Christ when they baptized in the name of the Lord Jesus Christ?

Trinitarians assert the Matthew 28:19 baptismal formula is abundantly confirmed by the earliest Christian writings, while the Jesus Only formula has no historical support at

all.

The baptismal formula, as given by Trinitarians, is nowhere confirmed in the New Testament among the followers of the Lord Jesus Christ, some scholars even suggest it was added by the Catholic Church.

Let the historical evidence, now presented, speak for itself on this most important issue of water baptism in the Name of the Lord Jesus Christ.

Flavius Josephus, the celebrated Jewish historian, who was born in 37 A.D., and wrote his "Jewish Wars" and "*Jewish Antiquities*" between the years 70 and 95 A.D., always employed the word "Lord" to express the Name of God; as also did the Post-Apostolic Fathers from 100 to 200 A.D. The early Christians never used any other Word than that of Lord as the Name of God.

Irenaeus, one of the Ante-Nicene Fathers, was a disciple of Polycarp, who was a disciple of the Apostle John, the disciple of the Lord Jesus Christ. Irenaeus lived between 1200 to 202 A.D. In the "*Fragments from the Lost Writings of Irenaeus*," which is found in the "*Ante-Nicene Fathers*," VOL. 1 page 574, it is found that the use of the Name of the Lord Jesus Christ in Christian baptism was used shortly after the close of the Apostolic age.

In other writings of Irenaeus, he mentions that baptism "in the Name of the Father, and of the Son, and of the Holy Ghost, was done in the Name of the Lord Jesus Christ."

Cyprian, one of the Ante-Nicene Fathers, who lived between the years 200 and 258 A.D., quotes Acts 2:38 from a manuscript or version antedating by many years the Vulgate and Greek manuscripts from which the Douay and English versions were translated, as follows: "*Repent and be baptized every one of you in the Name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*" (Epistles of Cyprian, Epistle 72, Ch. 17, "*Ante-Nicene Fathers*," American

Edition).

The Ancient Codex Bezae, which contains the Gospels and Acts in Greek and Latin, with a few verses in Latin from the Third Epistle of John, and which H. C. Haskier, Sir. William Ramsay, A. C. Clark of Oxford, and other authorities rank higher than the Sinaiticus and Vatican Codex (B), from which the English revised versions largely derive, also gives the full name of the Lord Jesus Christ in the record of St. Peter's baptismal command in Acts 2:38, as does the Ancient Egyptian Sahidic Version, translated about 350 A.D.

Professor Kirsopp Lake, D.D., in *"Dictionary of the Apostolic Church,"* VOL. 1, page 29 says, "There is no doubt that the writer of Acts regarded baptism as the normal means of entry into the Christian Church. There is also no doubt that he represents an early stage of Christian practice in which baptism was "in the Name of the Lord Jesus," not in the triadic formula.

Professor John Alfred Faulkner, D. D., in *"Crisis in the Early Church,"* page 13 says, "There is not the least doubt that the baptisms in the Acts were in the Name of Jesus only, but that does not necessarily mean that Jesus never spoke Matthew 28:19."

Lang's *"Commentary on Matthew"* (p. 558) quotes Meyer, an eminent commentator, as follows: "No trace is to be found of the employment of these words ("the Name of the Father, and of the Son, and of the Holy Ghost") by the Apostolic Church."

In the Book called *"Apostolic Christianity,"* Bishop H. Hensley of the Church of England says, "Behind all that long apostasy we call Church History, is the age of the Apostles, when the mind of the Spirit was reflected in the life of the society with a fidelity which has never since been equaled. There we may discover the original principles of Christianity, return to which is the Supreme Spiritual necessity of the times."

I think the historical evidence speaks for itself, on the importance of the Name of the

Lord Jesus Christ in Christian baptism. Trinitarians will simply not accept the truth of water baptism.

There are countless historical shreds of evidence that water baptism was administered in the name of the Lord Jesus Christ, and not Matthew 28:19. I will not list them here, but this information is available in several courses of study at Mineola Bible Institute.

Many Trinitarian authors state there is a book called "The Teaching of the Twelve Apostles," and it is claimed to be the oldest book outside of the New Testament. It is also known as the "Didache" and is dated by most authorities between the years A.D. 70 to 100. Although the author of the book is unknown, it is, allegedly, a compilation of the teachings of the Apostles. While it does not possess the inspiration of the Scriptures, they claim the Didache is an authentic record of primitive Christianity. It includes instructions that we ought to baptize in the Name of the Father, and of the Son, and of the Holy Ghost. Once again the Matthew 28:19 formula is used.

What is the truth about this document? *"The Teaching of the Twelve Apostles"* to which Trinitarians refer, is of tradition, and of a remote source. The Didache was discovered in the Jerusalem Monastery of the Greek Orthodox Church in Constantinople in 1873 A.D. No one knows who the writer or writers of this uninspired book are.

Scholars are very skeptical as to how much truth it may contain. Father, Son, and Holy Ghost, as a formula for baptism, (a Hellenistic formula), was used in the Greek Orthodox Church, and not in the Apostolic Church of 33 to 100 A.D.

William Phillips Hall notes in his book, *"A Remarkable Bible Discovery,"* that the first record of the use of Matthew 28:19 as a baptismal formula is found, not in the New Testament, but in the *Didache*. It must be emphasized that this is an uninspired document, however much truth it may contain.

Many eminent authorities believe that the *Didache* was written in its original form between the years 100 and 130 A.D., or just about the close of the Apostolic age. The writer or writers of that book believed and declared that “The Name of the Father, and of the Son, and of the Holy Ghost” is “the Name of the Lord Jesus Christ.” This is verified by the fifth verse of the ninth chapter of this book.

Also, in that book, in the seventh chapter and first verse, we read: *“Having first taught these things, baptize ye into the Name of the Father, and of the Son, and of the Holy Spirit.”* This, it will be immediately and clearly seen, is a literal transcription of the baptismal command of the Lord Jesus Christ, as recorded in Matthew 28:19, so far as “the Name” in which baptism was commanded to be performed is concerned. In the ninth chapter and fifth verse of the same book we read: *“Let no man partake of you Eucharist, except those baptized into the Name of the Lord.”*

It is apparent that baptism “into the Name of the Father, and of the Son, and of the Holy Spirit,” as stated in the first verse of the seventh chapter, was understood to be baptism “into the Name of the Lord,” as stated in the fifth verse of the ninth chapter. It is also apparent that this baptism “into the Name of the Lord,” was baptism “into the Name of the Lord” in and through “the Name of the Lord Jesus Christ.”

William Phillips Hall, in his book *“A Remarkable Bible Discovery”* says, *“for some 1800 years the Church, in its various branches, has administered the rite usually with the use of the words, ‘I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.’ But, these words were never used in baptism by the original Apostles, or by the Church during the early days of its existence. According to the record of the Acts of the Apostles, and the Apostolic Epistles of the New Testament, in the earliest manuscript readings and versions, all baptisms of those early days were commanded to be, or stated to have been, performed in, (with the invocation of), the Name of the Lord Jesus Christ.”*

It appeared to the Apostles, that the “Name of the Father, and of the Son, and of the

Holy Ghost,” primarily refer to, but do not express the so-called “ineffable Name,” of all that God is.

It is undeniably evident, according to the Scriptures, that the One Name invoked in baptism for the remission of sins during the Apostolic age was “*the only Name under Heaven given among men by which we must be saved,*” and unless it can be shown from the Scriptures that “the Name of the Father, and of the Son, and of the Holy Ghost” is in some sense the only “*Name under Heaven given among men by which we must be saved,*” the invocation of these words in the rite of baptism is utterly void of any saving effect or significance.

It is often claimed by Trinitarians that there is not a single recorded incident in the Bible, or any other genuine first-century book, where any other formula was ever used in the first one hundred years of the Christian era.

The simple truth is that the Book of Acts contains the only recorded incidents of early Church baptisms. Evidently, they don’t consider Acts part of the Bible. It is utterly foolish to make a statement such as this, with proof of the Name of the Lord Jesus Christ used all through the New Testament, and also in the history, I have listed earlier.

Actually, the reverse is true, there is not a single recorded incident in the Bible, or any other genuine first-century book, where any other formula was ever used in the first one hundred years of the Christian era, other than the Name of the Lord Jesus Christ. Evidently, Trinitarians do not know their Church history on this important subject.

Trinitarians say that Matthew 28:19, can be used as the formula, and the baptism still be in the Name of Jesus Christ, because the Son is Jesus Christ. They say Jesus Christ is the sphere, the foundation, and the ground for Trinitarian baptism. This claim says belief in, and confession of, Christ is the very heart of his baptism. The vast majority of Minister’s Handbooks teach that the words spoken by most ministers of the Gospel baptizing according to Matthew 28:19, follow this pattern; “On the confession of

your faith in the Lord Jesus Christ, I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost.”

Jesus Christ is not the ground and sphere for Trinitarian baptism. He is the ground and sphere for Bible baptism according to the Book of Acts. The ground and sphere for Trinitarian baptism is, rather, the Father, Son, and the Holy Ghost.

Matthew 28:19, was not intended to be a baptismal formula to repeat, and therefore it was never used by the early Apostolic Church. Matthew 28:19 can not be used as a baptismal formula and still be “in the Name of the Lord Jesus Christ.”

Salvation is in a singular “Name,” according to Matthew 1:21, Acts 4:12, and not in titles. Using the Name of the Lord Jesus Christ in baptism fulfills the command of Christ to baptize in the “Name” of the Father, and of the Son, and of the Holy Ghost.

Belief in, and the confession of, Christ is carried out by being baptized in His Name. Christ died, not the Father and the Holy Ghost.

If Trinitarians insist on using Matthew 28:19 as a formula for baptism, then here is how it should be recited by a true minister of the Gospel: “On confession of your faith in Jesus Christ as the Father in creation, the Son in redemption, and the Holy Ghost as baptizer, I now baptize you into the only Name given under Heaven among men to be saved, the Name of the Lord Jesus Christ.”

Many Trinitarian authors say that “Jesus Only” people believe and teach that the water saves.

I know of no teaching in the New Testament, or that of any Apostolic Pentecostal, who believe that the water saves. We believe the Name of the Lord Jesus Christ saves, by invoking this Name in water baptism.

In Acts 22:16, Saul was commanded to *“arise and be baptized, and wash away thy sins, (how?) calling on the Name of the Lord.”* The great importance, here in this verse, is the fact that invoking the Name of the Lord Jesus Christ (calling on the Name of the Lord), in water baptism, washes away our sins.

Saul was not instructed to wash away his sins by being baptized in water. Being baptized in water, without calling on the Name of the Lord Jesus Christ, does not wash away your sins.

Of great importance, and concern for the believer in water baptism is to call (invoke) on the Name of the Lord Jesus Christ in obedience to the Word of God.

It is common to hear Trinitarians say the teaching that if one is not baptized into the Name of Jesus alone is a means of frightening people into accepting the Jesus Only doctrine.

The Scriptures teach that there is no salvation in any other Name other than the Lord Jesus Christ in order to be saved. I know of no minister who frightens one into accepting the Jesus Only doctrine. If there is any fright, it is on the part of a person with a guilty conscience who refuses to obey the Word of God.

We only teach and preach the truth of Jesus Name baptism, and it is up to each person to accept or reject it.

Jesus said, *“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins”* (John 8:24). According to these Trinitarians, Jesus Himself is frightening these people into accepting Him.

Paul said in Galatians 1:9, *“... If any man preach any other Gospel unto you than that ye have received, let him be accursed.”* I suppose this is the most effective means of frightening people into accepting the Gospel of Christ.

If I thought I could frighten people into accepting the truth of Jesus Name baptism as outlined in the Word of God, I would deliberately try to frighten every person I meet. People are, most often, won to this truth by love and understanding of the Scriptures, rather than the traditional doctrines of heresy.

We do not teach that people will be lost and burn in Hell eternally if they do not accept our mode of baptism. Jesus Christ never sent us to judge, but to teach all nations, and to preach the truth of the Gospel. All judgment is left to Jesus Christ.

We do teach; however, that if a person does not obey the Scriptures, and the commands of Christ, they stand in jeopardy of losing their soul in Hell eternally.

Trinitarians say the Lord defined the purpose of baptism to "fulfill all righteousness."

Since many Trinitarians do not believe baptism is necessary for salvation, then it would seem many Pentecostal's are unrighteous, and the only way to become righteous is to be baptized.

John the Baptist baptized Jesus Christ to fulfill all righteousness. No one else could be baptized to fulfill all righteousness. We are all unrighteous, and the only way we can be righteous is through Jesus Christ. Nowhere in the history of the Apostolic Church was it believed one was baptized to fulfill all righteousness.

According to Trinitarians, Peter, on the Day of Pentecost, should have said, "Repent and be baptized in the Name of the Father, and of the Son, and of the Holy Ghost, to fulfill all righteousness." Are we to believe this misinterpretation of the Scriptures, or are we to believe the Apostle Peter on the Day of Pentecost when he said, "*Repent and be baptized every one of you in the Name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost*" (Acts 2:38).

Trinitarians say it is our privilege to testify publicly, by the act of baptism, that Jesus

Christ is our Savior and Lord.

We are not baptized to show publicly that Jesus Christ is our Savior and Lord. Nowhere in the Scriptures and practice of the early Church was baptism used to show publicly that we have accepted Christ as our Savior and Lord. Since many Trinitarians do not believe baptism is necessary, then they have failed to show publicly, Jesus Christ as their Savior and Lord.

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According to Trinitarians, the Apostle Peter, on the Day of Pentecost, should have said: “Repent and be baptized in the Name of the Father, and of the Son, and of the Holy Ghost, to publicly show you have fulfilled all righteousness.”

When we look at the baptism of the Ethiopian Eunuch, we see that he requested baptism immediately after he believed. He could have waited and made arrangements for Candace the Queen and all his friends to witness his baptism, as publicly accepting the Lord as his Saviour.

This was not the case. In checking the Scriptures, it is clear he realized the importance of water baptism and requested to be baptized the very moment there was water sufficient enough to be buried into Christ.

Trinitarian authors often claim they cannot attach the same importance to water baptism that some “legalists,” such as the Jesus Only advocates, do.

Naturally, they cannot attach the same importance to water baptism, because they believe baptism is not important to salvation. This false theology does not find any support within the Word of God or the practice of the early Apostolic Church.

We do not attach the importance of baptism in salvation; the Word of God stresses and attaches the importance of water baptism in order to be saved. We just do what the Word of God tells us to do.

The Bible is the legal standard that attaches the importance of water baptism to salvation. According to Trinitarians, Jesus Christ and His disciples were too legalistic in stressing the importance of water baptism to salvation.

It is strange to me, indeed, that the Assembly of God Church, years ago, when I was baptized by the Matthew 28:19 standard, was told baptism was necessary for my salvation. There seems to have been a drastic change in the theology of the Assembly of God Churches of today in not adhering to their long-standing belief in water baptism.

Trinitarian's say the "Jesus Only" people teach that if individuals have not been baptized according to the Jesus Only formula, they are not even considered saved. He says some of us make the statement that they are not "fully saved." This man says it is difficult to understand how a person can be partially saved.

Jesus Christ, Himself said in Mark 16:16, *"He that believeth and is baptized shall be saved."* According to this Scripture, even Christ did not consider one saved until he was baptized. Jesus never said, "He that believeth is saved and baptized if he wishes."

A person who has repented, and yet has not been baptized, has not met all the requirements of the Lord in the Scriptures. They have not "fully complied" with the Scriptures and command of Jesus.

Jesus said to a scribe in Mark 12:34, *"Thou art not far from the Kingdom of God."* This scribe believed in the One God of Israel and loved his neighbor. He wasn't fully in the Kingdom of God, yet Jesus recognized his Spiritual insight.

If a person is "not far" from something, then it obviously indicates he is between the starting point and the goal. Jesus certainly had an idea of being "partially saved." One can be "partially saved" or "not fully saved" thus being "not far" from the Kingdom of God.

The Apostle Peter, on the Day of Pentecost, stressed repentance, baptism, and the receiving of the Holy Ghost. If a person has repented and has not been baptized, then he has partially obeyed the Scriptures and is not far from the Kingdom of God.

The Apostle Paul, on finding disciples of John the Baptist in Ephesus, said to them, *“Have ye received the Holy Ghost since ye believed?”* They believed on Christ Jesus but were not baptized into Him. Paul detected they had an experience of repentance, but he also recognized they were not fully saved. These disciples of John the Baptist were “not far” from the Kingdom of God.

Paul baptized them in the Name of the Lord Jesus, laid his hands on them, and they received the Holy Ghost, speaking in tongues and prophesying (Acts 19:1-6).

Certainly, from Scripture, we see where Jesus and Paul had an understanding of a person being not far, or not fully saved. It appears to me that Trinitarians have a difficult time understanding and accepting the teaching of Jesus and Paul on this matter.

If a person receives the Holy Ghost the moment he believes on Christ Jesus as most Trinitarians teach, then we have a contradiction in Acts 19:2. Paul said, *“Have ye received the Holy Ghost since ye believed?”* These disciples of John the Baptist, believing on Christ Jesus, confessed they had not yet received the Holy Ghost.

Here we have a case where the Holy Ghost was already given in the grace dispensation, and some who believed on Christ Jesus confessed they had not received the Holy Ghost. We need some true confessions like this today, of people who repent and believe on Christ Jesus, yet have not received the Holy Ghost.

We do not condemn those who have repented and believe on Christ Jesus, but we admonish them to completely obey the Scriptures and be “fully saved” in being baptized in the Name of the Lord Jesus Christ, and receive the gift of the Holy Ghost, as outlined in this passage of Scripture, and Acts 2:38.

In Acts 22:16 when Paul used the term “wash away thy sins,” and this means the water would actually save a person, Trinitarians say it would seem strange that Paul would say, “I thank God that I only baptized a few of you believers.” It would seem odd, they say, that Paul would deliberately refuse to administer baptism to most of the people he was addressing when it was so important as to wash away thy sins.

Paul never applied the term “wash away thy sins” to water in this verse of Scripture. Checking the Scripture closely, which most Trinitarians leave out, it says “*calling on the Name of the Lord.*” Paul, in this verse of Scripture, is showing the importance of his baptism in water, washing away thy sins, by calling on the Name of the Lord.

In Acts 10:43 we read, “*To Him give all the prophets witness, that through His Name (Lord Jesus Christ) whosoever believeth in Him (in baptism) shall receive remission of sins.*” The blood is applied, thus washing away and remitting our sins, through the Name of the Lord Jesus Christ in water baptism.

These Scriptures harmonize with Acts 2:38, Luke 24:47, and John 20:23. The meaning of Paul in Acts 22:16 is: “*Arise and be baptized, and wash away thy sins calling on (invoking) the Name of the Lord*” (the Name of the Lord Jesus Christ for Messianic salvation).

Paul was writing to the Corinthian Church in settling a division in regard to water baptism, and not to minimize the importance of baptism. Paul said, “*I thank God that I baptized none of you, but Crispus and Gaius.*” He says in verse sixteen, “*I baptized also the household of Stephanas: besides, I know not whether I baptized any other.*”

Paul was writing to the Church at Corinth, and listing those he baptized in their assembly. That Paul baptized more than these mentioned here, is evident in reading the nineteenth chapter of Acts, and the sixteenth chapter, where he baptized the whole household of the Philippian jailor, and those of John the Baptist.

Paul said in verse seventeen, *“For Christ sent me not to baptize, but to preach the Gospel.”* Paul did not mean to imply that baptism was unimportant. He was not a local pastor, but an Apostle to the Gentiles.

Paul did not deliberately refuse to administer baptism to anyone in Scripture. If so, please give me the verse and chapter where he did. Paul did; however, explain to the Churches that when one was baptized, they were of Christ, and not of the person who baptized him.

Again, Trinitarianism is trying to force into the Scriptures what simply is not there. They are trying to force upon Paul, a belief that water washes away our sins. I think they need to pay attention and examine the Scriptures closely before making statements which Paul never said.

Trinitarianism says water is a Scriptural symbol for the Word (Eph. 5:26, Ps. 119:9, John 15:3). The claim is that in John 3:5 where Jesus said, “born of water” if interpreted in harmony with all other Scriptures, must refer to being “born of the Word.”

The word “word” in Eph. 5:26, is the Greek word *“Rhema,”* which means an “expression” or “instruction,” and is not the Greek word *“Logos,”* which is used to denote the Word of God.

Jesus Christ expressed His word of instruction that repentance and remission of sins should be preached in His Name among all nations beginning at Jerusalem (Luke 24:47). He stressed and expressed in His word of instruction to Nicodemus, that unless one was born again of the water (baptism), and of the Spirit (Holy Ghost), he could not enter into the Kingdom of God (John 3:5).

Elsewhere, in scripture, we find:

Psalms 119:9, *“Wherewithal shall a young man cleanse his way? By taking heed*

thereto according to thy Word.”

John 15:3 *“Now ye are clean through the Word which I have spoken unto you.”*

Eph. 5:26 *“That He might sanctify and cleanse it with the washing of water by the Word.”*

These passages of Scripture quoted by many Trinitarians, denote the expression and instruction of the spoken words of Jesus and not the written Word of God.

If, as according to Trinitarians, water is a Scriptural symbol for the Word, then I would have to use this same Scriptural symbol throughout the New Testament.

According to Trinitarian theology, the verse of Scripture in John 19:34, can be rendered as follows: “But one of the soldiers with a spear pierced His side, and forthwith came there out blood and Word.”

By the same token, Acts 8:36 can be rendered, “And as they went on their way, they came unto a certain Word: and the Eunuch said, See, here is Word; what doeth hinder me to be baptized?”

I think enough Scripture has been presented to prove my point; Jesus knew the difference between water and the Word.

Trinitarians avoid the force of John 3:5 by claiming that Jesus, in His discussion with Nicodemus, mentioned being born of water only once, and He never explained it fully; however, during the same discussion, He repeated the word “believe” five times.

In His discussion with Nicodemus Jesus, mentions several things that are of primary importance. Trinitarians take only the words of Christ to believe, and leaves out the rest of His important instructions.

Here is what Jesus stresses:

“believeth”	-	verse 15
“believeth”	-	verse 16
“believeth”	-	verse 18
“believeth”	-	verse 18
“believed”	-	verse 18
“born of water”	-	verse 5
“born of Spirit”	-	verse 5
“born of Spirit”	-	verse 6
“born of Spirit”	-	verse 8
“sound thereof”	-	verse 8
“through Him”	-	verse 17
“Name of Son”	-	verse 18

Jesus Christ stressed to believe, to be born of water (baptized), born of the Spirit (Holy Ghost), hearing the sound thereof (tongues), and the Name of the Only-begotten Son of God (Lord Jesus Christ).

Jesus stressed and expounded many things to Nicodemus, which He enlarges upon in other Scriptures. He did not mean to imply that one had only to believe and leave out the importance of water baptism, the Holy Ghost evidenced by speaking in tongues, and the Name.

Jesus fully explained Himself throughout the entire New Testament. Baptism was commanded by Christ, commanded by Peter, administered by Philip and Paul, and expounded upon throughout the Epistles. The early Apostolic Church had no problem in fully understanding the teachings of Jesus, as evidenced throughout the Book of Acts.

Trinitarians ignore all the other Scriptures on this important subject, look only to the third chapter of John and claim that Jesus never fully explained being born of water.

I suppose God waited until our present time, for the Trinitarian theology to fully explain to us that water baptism is not necessary, and if done, is merely to show publicly that we are fulfilling all righteousness.

I'll take the words of Christ, and the practice of the early Apostolic Church on this important subject, rather than Trinitarian theology.

Trinitarians commonly ask what happened to the thief on the cross when Jesus turned to him and said, "This day shalt thou be with me in paradise," as there was no way for him to be baptized?

It amazes me when people leave the Grace dispensation, to return to the Law dispensation, looking for an excuse for one not to be baptized.

The thief on the cross was still under the Law dispensation, as proved by the intact veil in the Jewish temple. Once that veil was rent, then the Grace dispensation was ushered in by the death of Christ.

Under the dispensation of the Law one was to go to the High Priest once a year, preferably during the Passover Feast, and have the Priest kill a lamb and offer the blood on the mercy seat. This only "rolled their sins ahead" every year, until Christ, the true Lamb of God, fulfilled in substance the types under the Law.

Jesus Christ on the cross, fulfilled all the Tabernacle types, by becoming the Lamb slain, the High Priest for all mankind, and His body the Temple of God.

In Christ, at Calvary, was the brazen altar (repentance), the brazen laver (baptism), the candlestick (light of the world/Holy Ghost), the shewbread (bread of life), the altar of incense (prayer), the Ark (body of God), and the mercy seat (grace).

When the thief on the cross asked Jesus to remember him, he was asking, under the dispensation of the Law, therefore, he had no need of water baptism in his dispensation.

People look for excuses to reject water baptism as part of salvation and always refer to the thief on the cross to justify their rejection.

I'm afraid this thief will stand in the judgment to testify against those who refuse water baptism. Surely they are able to recognize the fact this thief was saved in his own dispensation without the necessity of water baptism that is required of us today after the death of Christ.

Trinitarians say that mere belief in the Lord Jesus Christ, makes one born of God (Eph. 2:8).

According to this statement, Trinitarians have no right to judge or exclude the Devil from being born of God, because he certainly believes in the Lord Jesus Christ and trembles.

Jesus said, *"He that believeth on Me as the Scripture hath said (commanded), out of His belly shall flow rivers of living water"* (John 7:38). The Scriptures certainly command repentance, baptism, and the receiving of the Holy Ghost, in order to enter the Kingdom of God.

Why do people believe in Jesus and call Him Lord without obeying His commands? (Luke 6:46). One is born of God if he believes in Christ in obedience to His Word of instruction to be baptized and receive the Holy Ghost.

Acts 10:43 says, *"To Him give all the prophets witness, that through His Name (in baptism) whosoever believeth in Him shall receive remission of sins."* If believing on Christ makes one saved and ready for the Kingdom of God, then why did the Philippian jailor and his household get baptized?

The Ethiopian Eunuch believed that Jesus Christ was the Son of God, yet he was baptized in water by Phillip (Acts 8:38).

Cornelius and his household believed in Jesus Christ, yet he was not born of God until he received the Holy Ghost evidenced by speaking in tongues (Acts 10:46). Peter said, *“Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”* Trinitarians would jump up and say, “Yes, I can forbid water, he believes in Jesus Christ, therefore he is born of God.”

Paul was writing to the Church in Ephesus, who knew the plan of salvation, and what it took to be saved according to the Scriptures. Ephesians is addressed to the saints, who were already saved by the Apostolic doctrines.

Not one single time in the Book of Acts was one person told he was saved by believing in the Lord Jesus Christ without water baptism. Hell is full of believers in the Lord Jesus Christ; however, they never submitted to His commands to repent and be baptized of the water and of the Spirit.

Paul was telling the Ephesians that, *“For by grace are ye saved through faith and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”* (Ephesians 2:8-9). We are saved by the grace of God in this grace dispensation, and not by the works of the Law. This is what Paul was discussing in this chapter.

Trinitarians assert that there is no record of the dialogue of the baptizer while standing in the water with the convert. He says you can look in vain for a Scripture which says, “I now baptize thee in the Name of Jesus Christ.”

We have no Scripture giving a dialogue of the baptizer while standing in the water with the convert, repeating these words, “I now baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.”

We do, however, have historical support all through the Book of Acts, where baptism took place in the Name of the Lord, the Name of Jesus Christ, and the Name of the Lord Jesus Christ. We have no historical support at all, where baptism took place in the Name of the Father, and of the Son, and of the Holy Ghost. We have shown that by harmonizing the four Gospels, baptism took place in the Name of the Lord Jesus Christ. We cannot harmonize the four Gospels and find where baptism took place in the Name of the Father, and of the Son, and of the Holy Ghost.

It is common to hear Trinitarians say we have taken the words of Peter and assumed that they were the properly expressed formula, and placed them onto the lips of those who baptized in water, without a shred of evidence to support their action.

Trinitarians have taken the words of Tertullian, and the Catholic baptismal formula of Father, Son, and Holy Ghost, and has placed them upon the Apostolic Church. We have no shred of evidence in the entire Word of God, where this Trinitarian formula for baptism was used or practiced by the early Apostolic Church.

Isn't it strange indeed, that the Trinitarian world has taken the words of St. Matthew to repeat in baptism, when St. Matthew was in accord with St. Peter on the Day of Pentecost, when he said, *"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).

If St. Matthew, the author of these words, "baptize in the Name of the Father, and of the Son, and of the Holy Ghost," would sit idle and accept the words of Peter, then it is obvious he never intended his words in Matthew 28:19, to be a baptismal formula to repeat. If the author of these words, would sit and accept the words of Peter when in reality his formula was supposed to be the one, then Matthew was not much of a Spiritual leader, and he disobeyed the command and instruction of the Lord.

I think the readers of the Word of God are intelligent enough to see the real truth of

this matter.

Since sin is an inner state, Trinitarians say that no outward work like baptism can remove that which is inward. They ask, what is it that washes away thy sin? The blood of Jesus Christ (I John 1:7).

Water does not wash away our sins, it only makes one wet. The blood of Jesus Christ washes away our sins by invoking His Name in the waters of baptism. The water is an outward manifestation of being buried into Christ, while the blood remits that which is inward, through the Name of the Lord Jesus Christ. When one is baptized in water in the Name of the Lord Jesus Christ, they fulfill the command of Jesus, are born of water, and have their sins remitted by the blood (Mark 16:16, John 3:5, Hebrews 10:19-20, John 20:23, Acts 2:38).

Here is what the Scriptures teach that Trinitarians ignore and says it is not necessary to salvation:

Jesus said in John 20:23, *“Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained.”* Jesus gave the authority to His disciples to remit and retain sins. How was this to be done? This was to be done by water baptism in Jesus name.

Jesus said in Luke 24:47, *“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”* Here again, Jesus is stressing the importance of remission of sins by water baptism in His name.

Jesus said in Mark 16: 16, *“He that believeth and is baptized shall be saved:.....”* Here, again, Jesus is stressing the importance of water baptism in His name.

Here is what Peter preached on the Day of Pentecost, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”*

Here is what Paul preached in Romans 6:3-4, "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 from the dead by the glory of the Father, even so, we also should walk in newness of life."

Here is what Paul preached in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ."

Here is what Paul preached in Colossians 2:12, "Buried with him in baptism..."

Here is what Peter preached in I Peter 3:21, "The like figure whereunto even baptism doth also now save us..."

Trinitarians seem to indicate that all these Scriptures are in vain, and is not important to salvation. How can any man deliberately ignore these Scriptures as listed above in regard to water baptism and the remission of sins?

All Scriptures of Jesus, Peter, and Paul, indicate that water baptism in Jesus name is for the remission of sins, and we are buried with Christ, to rise in newness of life.

According to Paul, if we are not baptized in water in Jesus name, we are not in Christ and are not in His resurrection.

Trinitarians say none of this is necessary for salvation. Let God's Word be true, and every man a liar. May God have mercy on the Trinitarian and his false teachings on this most important issue.

CHAPTER FOUR--THE HOLY GHOST

Trinitarians reject the insistence of Jesus Only people that the Holy Spirit baptism is necessary for salvation.

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That the Holy Ghost baptism is necessary for salvation is not only our insistence but is also the insistence of Christ and the early Church. This almost sounds like blasphemy coming from Trinitarian lips.

Jesus said in John 3:5, *“Except a man be born of water and Spirit, he cannot enter into the Kingdom of God.”* The Scripture in John 7:39 says, *“But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because Jesus was not yet glorified.”* Paul said in Romans 8:9, *“Now if any man have not the Spirit of Christ, he is none of His.”*

Anyone has the right to reject any part of the Word of God he wishes; however, to those who are sincere in their salvation, we dare not reject any portion of God’s Holy Word. The reason they reject the Holy Ghost as necessary for salvation is that it goes against their personal theology.

The Assembly of God Church I was a part of years ago, certainly believed the Holy Ghost was necessary for salvation. They sure have made a drastic change, or else Trinitarianism has changed. This doctrine is the same as the Baptist’s doctrine; “only believe”.

It is hard for me to see how a trinitarian, or anyone, could reject the Word of God on this most important issue, and lose their soul by clinging to the traditions of heresy.

Trinitarians say they cannot accept the view that “born of the Spirit” in John 3:5, refers to the experience depicted in Matthew 3:11.

The reason they cannot accept that *“born of the Spirit”* in John 3:5, refers to the

experience depicted in Matthew 3:11, is because it contradicts their theology. They have the right to reject any portion of Scripture they wish that does not harmonize with their theology. However, to those who are sincere in their salvation, we must adhere to the Scriptures in order to be saved.

There is only ONE Spirit of God, therefore the experience of the early Church in Acts chapter two is the fulfillment of Matthew 3:11, and is the same as being “*born of the Spirit*” in John 3:5.

Trinitarians say the baptism in the Holy Ghost is not given as a cause for salvation, but as a consequence of salvation.

At what point, according to Scripture, is one saved for the purpose of salvation? Trinitarians believe one is saved by believing in Christ, excluding baptism, and the new birth of the Spirit. This is just the opposite of what Jesus Christ stressed in the Scriptures. Are we to believe a man, or are we to believe Jesus Christ?

Jesus said in Mark 16:16, “*He that believeth and is baptized shall be saved.*”

Jesus said in John 3:5, “*Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God.*”

Paul said in Rom. 8:9, “*If any man hath not the Spirit of Christ, he is none of His.*”

Jesus and Paul certainly stressed that the Holy Ghost, and the new birth, was necessary for salvation. If one believes on Christ, and yet rejects the new birth, they are none of Christ’s and therefore are damned.

If one is saved by only believing in Christ according to accepted theology, then Christ did not know what He was talking about, and He said words that were meaningless. I suppose the early Church in the Book of Acts spent their efforts all in vain in baptizing

converts and praying them through to the Holy Ghost. These poor saps wasted their strength and energy, when all they had to do, according to Trinitarians, was to tell them to believe in Christ.

I find the Scriptures much more authoritative on this important issue, than the dogmatic Trinitarian view.

Trinitarian theology tells us that Cornelius and his fellow Gentiles were “saved” by believing the words told them by Peter, and then, afterward, God poured out the Holy Spirit upon them, as the Holy Ghost is a blessing that comes because we are saved (Acts 11:17).

According to them, we need to rewrite the Scriptures thusly:

“He that believeth on me is saved and baptism is necessary to show publicly you are saved” (Mark 16:16).

“Repent and be saved, be baptized to show publicly you are saved, and perhaps you will receive an added blessing of the Holy Spirit from the Lord” (Acts 2:38).

“What doth hinder me to be baptized? And Phillip said, you are already saved, the hindrance in being baptized is that there is no one here to witness your water baptism publicly” (Acts 8:36-37).

“While Peter yet spake these words to be saved by, an added blessing fell on them which were saved, and Peter was astonished that they received an added blessing, for he heard them speak in tongues and magnify God” (Acts 10:44-45).

“And Paul said, have ye received an added blessing since ye were saved? And they said unto Paul, we have not so much heard whether there be an added blessing after we were saved” (Acts 19:2).

We see now how ridiculous the Scriptures would become if we arranged them to fit Trinitarian theology.

The simple Truth of the Word of God is much easier to accept than fallacy.

Peter was sent there to preach the Gospel, after being specially prepared for this ministry through the vision he had received from God. While he was preaching, the Holy Ghost fell on them as it did on those at Pentecost. They all began to speak in tongues and magnify God.

Here, in this case, we find an inversion of the usual order in which baptism of the Spirit preceded baptism in water. Peter would have doubtless hesitated to baptize Gentiles into the Divine Name of the Lord Jesus Christ.

The pouring out of the Holy Ghost upon these marked them fit candidates for water baptism. It is evident that these six Jews, who came with Peter, were contending that the Jews were only to receive the Holy Ghost and be baptized in the Name of the Lord Jesus Christ.

Undoubtedly, God used this means to convince the Jews that the Gentiles were also to be saved. The brethren at Jerusalem also contended with Peter, for his association with, and administering the rite of water baptism to Gentiles (Acts 11:1-3).

We see now that the Holy Ghost was poured out upon the Gentiles, not as an added blessing of already being saved, but to convince the Jews, that the Gentiles were also to receive this born again experience. The ministry of Peter was not complete there until he obeyed the words of Jesus, and baptized them in the Name of the Lord Jesus Christ (Acts 10:48, Luke 24:47, Acts 2:38.)

Trinitarian theology tells us there is not a single Scripture which states that one must

be baptized with the Holy Ghost, and speak with other tongues in order to be saved.

I agree with them! There is not a single Scripture which states that one must be baptized with the Holy Ghost, and speak with other tongues in order to be saved; there are "multitudes" of Scriptures that reveal this requirement throughout the Gospels and the New Testament.

I believe people are intelligent enough to find this all throughout the Scriptures, in the teachings and practices of the early Apostolic Church, without me listing every single one here on this page.

Would you move into a new house where you were not permitted to speak? Absolutely not, so is the Holy Ghost. If a person receives the Holy Ghost and does not speak in tongues, it appears the Spirit of God has not moved into that house, or the Spirit is mute. Speaking in tongues as the Spirit gives the utterance, is the sure evidence that the Spirit has moved into your heart.

Let Trinitarians continue to believe this, but we know the Scriptures in Truth. Jesus said in John 3:5, "*Except a man be born of water (baptism) and of the Spirit (Holy Ghost), he cannot enter into the Kingdom of God.*" Jesus also said in verse eight of this same chapter, "*The wind bloweth where it listeth, and thou hearest the sound thereof, -- ---so is every one that is born of the Spirit.*"

The emphasis here in this verse is that a person born of the Spirit expressed a sound thereof. I doubt if a person blows where he listeth when born of the Spirit. The sound that Jesus was referring to, was tongues, as He mentions in Mark 16:17, "*They shall speak with new tongues.*"

If a person has not received the Holy Ghost and spoke in tongues as the Spirit gives the utterance, then it is evident according to Jesus Christ, and the practice of the early Apostolic Church, they have not received the Spirit of God.

Maybe we need to rewrite the New Testament to agree with Trinitarian theology and do away with the emphasis of Jesus Christ on this most important doctrine of salvation.

Trinitarian theology says they were not told to tarry for the Spirit in order to be saved but to receive power to become witnesses, as they were saved by believing prior to Pentecost.

Jesus Christ stressed the necessity of being born again of the Spirit in order to enter the Kingdom of God. The evidence of this born again experience was the sound thereof of tongues, as the Spirit spoke and testified of the indwelling Christ.

We have no record, prior to Pentecost, where the disciples were born again or spoke in tongues as the Spirit gave the utterance. If they never spoke in tongues as the sound thereof, then they were not born again, and consequently were not saved, as far as being born again.

The disciples were saved in the sense of the time period leading up to Pentecost. They walked in all the light of Truth that was available to them at the moment. When the Spirit was poured out at Pentecost, it was then they were born again. They lived in a transition period from the Law dispensation to the grace dispensation.

When the fulness of the Spirit was poured out at Pentecost, then God had fully provided the means to be saved by in the grace dispensation, thus fulfilling His teaching on this matter. The disciples gladly accepted and obeyed all the necessary requirements stressed by Jesus Christ for salvation.

The disciples did not receive the Spirit at Pentecost to become witnesses of Christ and His Kingdom, as they were given power and sent to be witnesses of Him prior to Pentecost in Luke 10:19. The power they received in this verse is from the Greek word “*exousia*” which means “authority.” The disciples received the power of authority over

the enemy in the Name of the Lord Jesus Christ.

The power they received at Pentecost; however, was different from what they received in Luke 10:19. The power at Pentecost is from the Greek word “*dunamis*” which means “dynamo” from which we get the word “dynamite.”

The power received at Pentecost was the dynamic power and dynamite of the Holy Ghost. Wherever dynamic power and dynamite is manifested, there is a reaction. Power produces effects. They received the power (Holy Ghost) and spoke in tongues (effects) as the Spirit gave the utterance.

If a person has never received this dynamic power of the Holy Ghost, speaking in tongues as the Spirit gives the utterance, they are not born again of the Spirit and power of God, and consequently, according to Scripture, are not saved.

In our day, we live hundreds of years after Pentecost; therefore, the requirements of being saved today is not limited to believing, but to repent, be baptized in the Name of the Lord Jesus Christ, and receive the gift of the Holy Ghost (Acts 2:38).

One is living on dangerous ground, who believes on Christ, yet refuses to obey His commands in being baptized, and born again of the Spirit.

Trinitarian theology says a teaching which states one has to be baptized according to Acts 2:38, and also speak in tongues, would not only bar from Heaven many of the Christians in the world today, but also the countless millions of Christian believers who lived prior to the present day outpouring of the Holy Spirit.

The Word of God teaches and stresses repentance, baptism, and the new birth in order to be saved. The Word of God has been around long before the professing Christians of today.

If one is termed a Christian believer, then they should obey the Word of God fully, and not lean on the doctrines of men, which are contrary to the Bible.

We do not bar anyone from Heaven, we simply teach and preach the Word of God. God's Word does not bar anyone from Heaven, individuals bar themselves from Heaven by their own stubborn wills in not obeying Scripture. Countless millions died in the flood by their own choice in not obeying the preaching of Noah.

God did not send us to judge but to preach the Gospel of Truth. The Bible is the standard, and God is the Judge who judges those who do not obey His Word.

The outpouring of the Holy Ghost was given on the Day of Pentecost, to those who were conditioned to receive it. God's Spirit has been poured out all down through the centuries of our time and never has been lifted. Only when one meets the conditions of Scripture, will they receive this born again experience.

Many have received this born again experience before the year 1900 A.D. It's a shame people bar themselves from Heaven by not obeying the Word of God in repentance, water baptism, and the infilling of the Holy Ghost, evidenced by speaking in tongues as the Spirit gives the utterance.

Trinitarian theology says that, according to the Jesus Only people, no one was saved up until 1914, and then the only ones saved in the world today are those who adhere to their particular Acts 2:38 formula.

I know of no Apostolic Oneness organizations that teach no one was saved before 1914. The Name of the Lord Jesus Christ in water baptism and the infilling of the Holy Ghost for salvation existed in the early Church, and all down through the centuries prior to the year 1914. God knows those who were saved prior to 1914. Trinitarians should be more concerned about what happened in the year of 33 A.D. in the Upper Room at Jerusalem than what happened in 1914.

The year 1914 happened to be the date of greater reception of God's Truth in regard to His Name in water baptism. The teaching of Peter, on the Day of Pentecost, was accepted over the Father, Son, and Holy Ghost formula. Many honest-hearted Trinitarians at that time realized that according to Scripture, the Name of the Lord Jesus Christ was the scriptural baptismal formula.

They broke with the tradition of the Trinity doctrine and walked in the Truth of the Scriptures. Many, however, chose to stay with the Trinity doctrine of Tertullian, instead of the full Truth in God's Word.

The words in Acts 2:38, are not our particular doctrine or formula, it is the doctrine of the Bible; we just choose to follow the truth outlined for us in the Scriptures, instead of the Trinity tradition. One is certainly in a bad position, who does not follow the Truth as outlined by Jesus Christ, and the early Apostolic Church.

The only ones who will be saved today are those who follow the Truth of God's Word, instead of the dogmatic traditional Trinity doctrine of heresy.

Trinitarians say they feel it is heretical to apply the Name of Jesus to the Father, and the Holy Ghost.

Trinitarians may feel this is heretical to their belief, but this is supported by the Scriptures and the Apostolic Church. The feelings of Trinitarians do not change the Word of God on this subject.

I feel it is heretical to make God a three-person, three-headed freak of Spirit. I also feel it is heretical to deny the Name of the Lord Jesus Christ in water baptism. I feel it is heretical to believe in the Catholic Trinity doctrine that is not supported by Scripture or practiced by the Apostolic Church.

When we say "Lord Jesus Christ," then we use God's Name through Christ the Son,

the only “person” of God, in order to be saved (Acts 4:12). “Lord Jesus Christ” denotes God for salvation through the glorified person of Christ. This is the only Name in the Apostolic age that all baptisms, blessings, and benedictions took place.

It is not “heretical” to apply the Name of Jesus to the Father, and the Holy Ghost, it is “Scriptural.”

Trinitarians say they have done their best to emphasize the distinctions between the Father, and the Son, and the Holy Ghost, and to refute the Jesus Only teaching that Jesus is some “created being.”

There are no distinctions of persons between the Father, and the Son, and the Holy Ghost. The Jews never believed in the three persons of the Trinity. The early Apostolic Church, in the Book of Acts, never gave us teaching or understanding of three persons in the Trinity.

It is utterly foolish to take the three manifestations of God and make three separate and distinct persons. God is a Spirit, not a person (John 4:24). The only person is Christ, in whom the fullness of the Godhead dwells (Col. 2:8-9).

Trinitarians try to emphasize the distinctions of persons in the Godhead when he has no authorized Scripture to do so. Their thinking and theology correspond to Tertullian, the Father of Latin Christianity who, around 200 A.D., used words of his own thinking, and introduced “persons” in the so-called “Trinity.”

The Oneness people do not teach that “Jesus “ is some created being. The only created being was “Christ” the “Son” born at Bethlehem. Jesus is the English name of God, a translation of the Greek “*IEOUS*.” Jesus was never created, He exists from all eternity as the God of Israel; however, Christ was created from the womb of Mary.

Christ was not some created being, but a created being. Trinitarians try their best to

emphasize what the Scriptures do not teach.

Trinitarians say they have done their best to advance the cause of Truth and have tried to set down what he feels is Scriptural. He says that he has learned that the supreme test of his love for Truth is his willingness to humble himself and admit he is wrong if he is.

Trinitarians have set down what they feel is Scriptural. No one should set down what he thinks is Scriptural, the Bible sets down its own Truth as to what is Scriptural, and woe to the person who adds to the Word of God.

My desire is that Trinitarians will search the Scriptures (John 3:59), and find the Truth of God's Word, instead of the Trinity doctrine they support from Tertullian.

Since his teaching does not harmonize with the Scriptures, then he is wrong. It takes a real man or woman to admit they are wrong, and follow the Truth in the Scriptures, instead of traditions of men.

Trinitarians have done their best to advance the cause of the error of the Trinity doctrine not supported by Scripture, instead of the Truth as outlined for us in God's Holy Word.

CHAPTER FIVE-SUMMARY

In the Book of Numbers 6:27, we have an understanding of how the Name of the Lord was put upon the children of Israel.

“And the Lord spoke unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord Bless thee and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace; and they shall put my Name upon the children of Israel; and I will Bless them” (Num. 6:22-27).

Look closely at verse twenty-seven. *“So (or in this manner - by the invocation of the same) shall they put my Name upon the children of Israel.”*

In the thought and Word of the Lord Himself, the invocation or calling of His Name upon the children of Israel constituted a putting of His Name upon them and assured His blessing them. Aaron and his sons pronounced that blessing according to the Scriptures “in His Name,” that is “in (with the invocation of) the Name of the Lord.” This can be seen in the Scriptures in Deut. 10:8, I Chron. 16:2, and I Chron. 23:13.

There was no other way of putting the Name of the Lord upon His people, than through the invocation of that Name upon them. To call (or calling) on the Name of the Lord in the original form, was a Hebrew expression, and means to invoke in prayer the Name Lord as the Name of God.

A Hebraism is a manner or custom peculiar to the Hebrews; specifically, an idiom, expression, or manner of speaking peculiar to the Hebrew tongue.

The Hebrew “*Be*” is the same as the Greek “*En*” and the English “*With*.” The Greek preposition *eis*, which is primarily literally “into” in the English, is frequently used in the Gospels and the Epistles as well as in Acts with the meaning of “*en*” in the Greek, “*be*”

in the Hebrew, and “in” in the English to express the idea of “with.”

David came to the giant “in” the Name of the Lord. He invoked the Name of God upon himself, and thus put the Lord in Spirit upon himself. This is why he did not need any armor, he was clothed in a Spiritual sense with the Name of the Lord of Hosts.

The Scripture in Joel 2:32 says, *“And it shall come to pass, that whosoever shall call (invoke the Name of the Lord) on the Name of the Lord shall be delivered.”*

Jesus Christ said, *“I and my Father are ONE.”* He did not say one in purpose with the Father, or one in compound unity, but “ONE.” The (Greek “hen”) (Latin “Unum”) ONE and the same thing--identical in substance.

Jesus Christ made Himself God by this saying, of the same essential eternal Being and Name Lord, or “I Am” God the Father. To the Jews, this was blasphemy, but Jesus Christ knew exactly what He was saying. He said in John 8:24, *“Unless ye believe that I am He, you will die in your sins.”* There was no doubt that Jesus Christ was making Himself Jehovah God in the flesh. The word “he” was added by the KJV translators.

The Apostles recognized Jesus Christ as “My Lord and My God.” The Name Lord, as the Name of God, was called upon by the Apostles through Lord Jesus Christ. God recognizes no Spiritual relationship with those who are not in union with Him through His Son (Christ). God (Father) can be invoked in prayer for salvation only in and through the glorified person and Name of the Lord Jesus Christ.

There is no Scripture to support the fact that we call upon the “Father” to be saved, but only as Father in the “Lord Jesus Christ.” The Only True God of Israel was known, worshipped, invoked in prayer, and otherwise; exclusively in, and through the glorified Person, and Name of the Lord Jesus Christ.

The true rendering of John 14:6 in the Greek says, “No man cometh unto (or

communicates with) the Father, but through ME” (Christ). It is evident, according to Scripture, one must call on the Lord (God) through the Name of the Lord Jesus Christ.

Peter at Pentecost said, *“Repent and be baptized every one of you in (or with, that is, with the invocation of) the Name of Jesus Christ”* Acts 2:38. Calling on the Name of the Lord was done in water baptism.

Saul persecuted the early Church because he believed they blasphemed by calling upon the Lord (God) through Jesus Christ. The Jews connected “Lord” as the deity of the “Father.” Paul was told to, *“Arise and be baptized, and wash away thy sins (How?), calling (invoking) on the Name of the Lord”* (Acts 22:16).

The Name betokens the vital union between Christ and the believers. God is in that Name. By invoking the Name of Jesus Christ in baptism by the ministry, His Name is put on us, and we receive His blessings, and remission of sins (John 20:23, Acts 2:38).

The Philippian Jailor believed in the “Lord.” A belief in the Lord Jesus Christ (God in Christ) is the primary condition for salvation. He believed in the Lord through confession in water baptism in the Name of the Lord Jesus Christ (Acts 16:31-33).

We see now that calling on the Name of the Lord was by water baptism in the Name of the Lord Jesus Christ.

“Put ye on (invoke His Name in baptism) the Lord Jesus Christ” (Rom. 13:14).

“-----all that call upon the Name of our Lord Jesus Christ” (in water baptism) (I Cor. 1:2)

“-----to bind all that call (in baptism) on thy Name” (Acts 9:14).

“And this is His commandment, that we should believe on the Name of His Son

Jesus Christ” (in baptism) (I John 3:23).

“We are of God (Father): he that knoweth God (through Christ) heareth us (the Apostles); he that is not of God heareth not us (the Apostles) Hereby know we the Spirit of Truth and the Spirit of error” (I John 4:6).

“And this is the record, that God hath given to us eternal life, and this life is in His Son (Jesus Christ). He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name (in baptism) of the Son of God; that ye may know that ye have eternal life and that ye may believe on the Name (in baptism) of the Son of God” (I John 5:11-13).

“-----we are in Jesus Christ. This is the True God, and eternal life” (I John 5:20).

The Apostles of Christ understood that the Name of the Lord Jesus Christ was the Name of the Father, and of the Son, and of the Holy Ghost. The Greco-Roman world at the close of the Apostolic age (100 A.D.), adopted Matthew 28:19, as a formula for baptism. This; however, is not with the support of Scripture and is void in the performance of the baptismal rite.

The only Scriptural formula for baptism was in the Name of the Lord Jesus Christ, thus fulfilling the command of Jesus to baptize in the Name in Matthew 28:19. To deny that the Apostles and the early Church baptized “in” and “into” the Name of the Lord Jesus Christ is to deny the testimony of the Lord Himself, as given in His Holy written Word.

Jesus Christ is the Door (entrance into the sheepfold (Heaven), and we cannot get to Heaven except through Him. Through Jesus Christ in the waters of baptism (His death), is the only avenue to Heaven. If anyone climbs up another way (baptize by another method), the same is a thief and a robber.

The whole matter of redemption for mankind rests in a “Name” the Name of the Lord Jesus Christ (Acts 4:12). Calling and invoking this Name in water baptism brings one through the Door (Christ) into the sheepfold.

Go ahead, Trinitarians, baptize in your TITLES of Father, Son, and Holy Ghost, try a method not supported by Christ and His Word. Refuse the waters of baptism and the infilling of the Holy Ghost, and in doing so, you reject the Counsel of God and stand condemned by the Sacred Contents of His Word.

I JOHN 4:6

<u>The Spirit of Truth</u>	<u>The Spirit of Error</u>
God in flesh	God the Son
Jehovah in Christ	Second person of the Trinity
Lord Jesus Christ	Three persons in the Godhead

JOHN 10:1

<u>Door of Truth</u>	<u>Door of Falsehood</u>
Jesus Name Baptism	Father, Son, Holy Ghost Baptism
Confirmed by Christ	Not confirmed by Christ
Confirmed by Peter	Not confirmed by Peter
Matthew in accord	Matthew not in accord
Confirmed in Samaria	Not confirmed in Samaria
Confirmed by Phillip	Not confirmed by Phillip
Confirmed by Cornelius	Not confirmed to Cornelius
Confirmed to disciples of John	Not confirmed to disciples
Confirmed by Paul	Not confirmed by Paul
Confirmed in early Church	Not confirmed in Early Church
Apostolic Pentecostals today	Trinitarian Pentecostals today
Built upon Christ and the Apostles	Built upon Tertullian 200 A.D.
Adopted by Catholic Church	Accepted by Mother of Harlots

CHAPTER SIX--CONCLUSION

One can see in studying the Scriptures, and looking at the history of the early Apostolic Church, that indeed, water baptism took place in the Name of the Lord Jesus Christ. According to many reliable sources, Jesus never spoke the words in Matthew 28:19 as given in the KJV Bible. These words were added by the Catholic Church. (The Catholic Encyclopedia, II, page 263).

It is also evident, according to Jesus Christ and the early Apostolic Church, the Holy Ghost was necessary for salvation, as the born again experience, speaking in tongues as the Spirit gives the utterance.

That all the doctrines of the "Trinity" and baptizing in the Name of the Father, and of the Son, and of the Holy Ghost as a baptismal formula, finds no support in Scripture, is clearly evident also.

I have done my best to present the Truth from Scripture. I have also historically shown that baptism in the Name of the Lord Jesus Christ was used as a formula after the close of the Apostolic period in 100 A.D.

The Bible speaks clearly on these subjects mentioned in this book, and who is mortal man to disregard the Truths of God's Word, and substitute additional doctrines not found in its Sacred contents?

The Bible clearly reveals that God was in Christ, in the Name of the Lord Jesus Christ, for the express purpose of redemption and salvation to fallen man.

All who come to God (Father) must come in and through the Name of the Lord Jesus Christ (John 14:6).

Afterward:

Today, there are thousands of people who hold to a belief system and a salvation practice that has no Biblical support. The notion that one can pray Jesus into their heart, and that baptism is merely an outward sign, are actually late developments of this age. The basis for talking in prayer for salvation goes back a few hundred years.

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Here is what is being propagated today over the radio and television all across America and around the world: “Just accept Christ into your heart through prayer and confession, believe that He died for you on the cross, it’s all by grace through faith, not works of men, lest any man should boast. Christ will receive you, it doesn’t matter what Church you belong to or if you ever do good works. You will be born again the moment you confess Christ into your heart. You are then saved, no doubt about it, just like the thief on the cross.”

The Scripture used by many for such nonsense is found in Romans 10:9-13 *“That if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”*

People don’t even take the time to consider that the thief on the cross was still under the Law dispensation, and not in the Grace dispensation. The Grace dispensation did not start until after the resurrection of Christ.

Paul, in the book of Romans, was writing to the Christians in Rome who were already baptized in the name of the Lord Jesus Christ (by water) and had received the Holy Ghost by the evidence of speaking tongues as the Spirit gave the utterance.

Paul was not writing to the Church in Rome and telling them **how to be saved** by

believing and confessing with the mouth unto salvation. There **were saved Christians** in Rome long before Paul got there. Most of these Christians fled the persecutions from Jerusalem many years before. They were **already saved** by the Apostolic doctrines they learned in Jerusalem and the preaching of Peter on the day of Pentecost. It is highly possible that the Roman Centurian who crucified Christ carried the Gospel of Acts 2:38 back to Rome after Pentecost. All of this happened while Paul was still Saul, and persecuting the Apostolic Church. The Christians of Acts 2:38 went everywhere throughout the Roman Empire, preaching the Apostolic doctrines (Acts 8:4, 11:19).

Paul was affirming what they had **already done**, repented, confessed their sins, (with their mouth) believed in Christ (in His name), called on His name (in water baptism). (Acts 2:38).

Paul was not commissioned to preach any other doctrine than what Peter preached on the day of Pentecost. Paul, himself, was a convert of the Acts 2:38 doctrine of the Apostles. According to Scripture, he even went up to Jerusalem later to confirm that what he was preaching was in accord with the Apostles' doctrine (Acts 9:26).

Paul would not preach to the Christians in Rome an easy believism doctrine of salvation by confession of the mouth that was contrary to the Apostolic doctrines.

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