

Historical Proof the Early Church Did Not Baptize in The Triune Formula But in The Name of Jesus Christ

4/26/2008 [Apostolic Contender](#)

Here is historical proof that the early church in the Bible only baptized in the name of Jesus and not in the triune formula. The Trinity baptism did not start until the apostasy of the church in the 3rd century begun by the Catholic church.

THE ENCYCLOPEDIA BIBLICA, volume 1, 1899 edition, further supports the “Jesus Name” baptism as the original form: “...From these passages, and from Paul’s words in I Corinthians 1:13 (“Was Paul crucified for you, or were ye baptized in the name of Paul?”) It is natural to conclude that baptism was administered in the earliest times “in the name of Jesus Christ,” or in that “of the Lord Jesus.” This view is confirmed by the fact that the earliest forms of baptismal confession appear to have been single, not triple, as was the later creed” Page 473.

This encyclopedia continues on the subject of the baptismal formula expounding on Paul’s encounter with the Ephesian disciples of John (Acts 19) who stated, “We have not so much as heard whether there be any Holy Ghost” and also on Paul’s question to the disciples, “Unto what then, were ye baptized?”...Accordingly, Paul’s question simply implies that Christian baptism could scarcely have been given without some instruction as to this gift which was to follow it. In any case, it would be exceedingly strange that at this point Luke should not have referred to the three-fold formula, had it been in use, instead of simply saying, “When they heard this, they were baptized in the name of the Lord Jesus.” (Acts 19:5) Page 474

ENCYCLOPEDIA BIBLICA, volume 1, page 473, 1899 edition. Under formula: “In the Name of Jesus Christ or of the Lord Jesus. The former expression is used in Acts 2:38 and 10:48. The latter is used in Acts 8:16 and 19:5. See also Acts 22:16...From these passages, and from Paul’s words in I Corinthians 1:13 (Was Paul crucified for you, or were you baptized in the name of Paul?”), it is natural to conclude that baptism was administered in the earliest (times “in the Name of Jesus Christ,” or in that “of the Lord Jesus.” This view is confirmed by the fact that the earliest forms of the baptismal confession appear to be single—not triple, as was the later creed The Bible teaches only baptism in the Name of Jesus. Acts 2:38; 4:10- 12; 8:16; 10:47-48; - 19:3-6; 22:16; Colossians 3:17; Luke 24:46-47. This page also states: “IT IS NATURAL TO CONCLUDE THAT BAPTISM WAS IN THE NAME OF JESUS CHRIST, OR LORD JESUS.”

CATHOLIC ENCYCLOPEDIA, VOLUME 8

“Justin Martyr was one of the early Fathers of the Roman Catholic Church who helped change the ancient baptism of “in the Name of Jesus Christ” to the titles of Father, Son and Holy Ghost”

CATHOLIC ENCYCLOPEDIA, 1967 edition, volume 2, pages 56, 59.

“An explicit reference to the Trinitarian formula of baptism cannot be found in the first centuries.”

CATHOLIC ENCYCLOPEDIA, 1913 edition, volume 2, Page 265:

“They acknowledge that the original formula for baptism was in the Name of Jesus, but the pope changed it.”

ENCYCLOPEDIA OF RELIGION AND ETHICS Scribner’s T & T Clark, Edinburgh, 1924, vol 1 Page 380

“Christian baptism, when connected with the mention of a formula, is alluded to four times in the Acts (2:38, 8:16, 10:48, 19:5) and the formula is never that of (Matthew 28:19) but is twice in the name of Jesus Christ (Acts 2:38, 10:48) and twice in the name of the Lord Jesus (Acts 8:16, 19:5). That this was the usual formula of Christian baptism is supported by the evidence of the Pauline Epistles, which speak of being baptized only into Christ or into Christ Jesus (Galatians 3:27, Romans 6:3). Is it possible to reconcile these facts with the belief that Christ commanded the disciples to baptize in the trine name? The obvious explanation of the silence of New Testament on the trine name, and the use of another formula in Acts and Paul is that this other formula was the earlier, and that the trine formula is a later edition. It would require very strong argument to controvert this presumption, and none seems to exist”.

AN ENCYCLOPEDIA OF RELIGIONS - Maurice Canney, page 53.

“Persons were baptized at first “in the name of Jesus Christ” (Acts 2:38, 10:48) or “in the name of the Lord Jesus” (Acts 8:16, 19:5). Afterwards, with the development of the doctrine of the Trinity, they were baptized “in the name of the Father and of the Son and of the Holy Ghost”

EARLIEST CHRISTIANITY- J. Weiss, Published 1959, volume 2, page 633.

“However little we may know of the liturgical form of the old celebration of baptism, yet it is clear that it involved uttering the name of Christ in a vigorous, expressive manner, probably by the baptizer, possibly also by the baptized person.”

ANCHOR BIBLICAL DICTIONARY volume 1, page 586

“But the role of Jesus Christ and the Christ - even necessitated its becoming a baptism ‘into the name of the Lord Jesus’ or something similar.

“INTO THE NAME OF JESUS.” It is relatively certain that in the early Church one commonly referred to baptism as being done “into the name of the Lord Jesus” or something similar. One strange thing with this phrase is that the construction in what seems to be its earliest form. viz. into the name of..” (Greek eis to onoma” was not otherwise used in normal Greek, except for the language of banking, in which it referred to the account/name “into” which a sum of money was placed

CATHOLIC ENCYCLOPEDIA, 1913 EDITION.

“There has been a theological controversy over the question as to whether baptism in the name of Christ only was ever held valid. Certain texts in the New Testament have given rise to this difficulty. Thus St Paul (Acts 19 commands some disciples at Ephesus to be baptized in Christ’s Name: “they were baptized in the name of the Lord Jesus.” In Acts 10 we read that St Peter ordered others to be baptized “in the name of the Lord Jesus Christ”. Those who were converted by Philip (Acts 8 “were baptized in the name of Jesus Christ”, and above all we have the explicit command of the Prince of the Apostles: “Be baptized every one of you in the name of Jesus Christ for the remission of your sins” (Acts 2:38). Owing to these texts some theologians have held that the Apostles baptized in the name of Christ only

THE BEGINNINGS OF CHRISTIANITY—page 126

“Heitmuller believes that James 2:7.... is a specific reference to those who have had the name ‘Jesus’ pronounced over them in baptism....”

Why follow the Roman Catholic Church in baptism? Shouldn't the true church follow the baptismal formula set forth by the original twelve Apostles?