

**DEBATE CHARTS**

**BY**

**JERRY HAYES**

**(WATER BAPTISM)**

**"... I AM SET FOR THE DEFENSE  
OF THE GOSPEL."**

**Philippians 1:17**

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THE GREAT COMMISSION

Matthew 28:19

"Go ye therefore and teach all nations, baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost."

I. FATHER, SON, HOLY GHOST:

NOT NAMES

BUT

TITLES!

\* IF NOT:

- \* Would you buy a
- \* Check, written in
- \* the amount of \$500.00
- \* signed; FATHER,
- \* Son, Husband, for
- \* only \$5.00???
- \*

II. Jesus said to Baptize in the N-A-M-E (Singular)

NOT .... in the N-A-M-E-S (Plural).

A. If Father, Son, and Holy Ghost were names; and if Jesus intended for us to call all three titles, or names, He would have said;

"BAPTIZING THEM IN THE N-A-M-E-S OF ,ETC...."  
(Plural)

B. But He said, "IN THE NAME." (Singular)

CONCLUSION:

FATHER, SON, HOLY GHOST,  
are titles of ONE MIGHTY NAME!

Zechariah 14:9,

"ONE LORD, " HAS ONLY ONE NAME!!!

NOT THREE!!!!

MATTHEW 28:19

AND

THE NAME:

BAPTIZING THEM IN THE NAME OF THE:

I. FATHER:

John 17:5,6; 25,26

John 5:43, "I have come  
in my Father's Name.

Hebrews 1:4, Jesus Received  
His Name by inheritance.

*The Name of the Father is:*

II. SON:

The Name of the Son is:

Matthew 1:21, "And thou shalt  
call His Name Jesus."

*Name of the Holy Ghost is:*

**JESUS**

III. HOLY GHOST:

John 14:18, "I will come  
to you."

John 14:26, The Comforter  
sent in the Name of Jesus.

THUS: ACTS 2:38, "..... BE BAPTIZED ..... IN THE  
NAME OF JESUS CHRIST."

THE GREAT COMMISSION AS GIVEN BY LUKE:

Luke 24:47; "AND THAT REPENTANCE AND REMISSION OF  
SINS SHOULD BE PREACHED IN HIS NAME  
AMONG ALL NATIONS, BEGINNING AT  
JERUSALEM."

**BAPTISM IN JESUS' NAME**

according to the Bible:

- Jesus Taught:** "THAT REPENTANCE AND REMISSION OF SINS  
**Luke 24:47** SHOULD BE PREACHED IN HIS NAME, BEGINNING  
 AT JERUSALEM."
- Peter Obeyed:** " REPENT AND BE BAPTIZED EVERYONE OF YOU IN THE  
**Acts 2:38,39** NAME OF JESUS CHRIST FOR THE REMISSION  
 OF SINS."
- Samaritans** "THEY WERE BAPTIZED..... IN THE  
**Receive It:** NAME OF THE LORD JESUS."  
**Acts 8:16**
- Baptism** "HE COMMANDED THEM TO BE BAPTIZED IN  
**Commanded:** THE NAME OF THE LORD JESUS." (R.V.)  
**Acts 10:48**
- Paul** "WHEN THEY HEARD THIS THEY WERE  
**Rebaptized;** BAPTIZED IN THE NAME OF THE LORD JESUS."  
**Acts 19:3-5**
- Everything** "WHATSOEVER YOU DO IN WORD OR DEED  
**Done in** DO ALL IN THE NAME OF THE LORD JESUS."  
**Jesus' Name;**  
**Col. 3:17**
- Salvation** "... FOR THERE IS NONE OTHER NAME  
**in No Other** UNDER HEAVEN GIVEN AMONG MEN,  
**Name;** WHEREBY WE MUST BE SAVED."  
**Acts 4:12**
- Saved By** "BAPTISM DOTHS ALSO NOW SAVE US."  
**Baptism:**  
**1 Peter 3:21**

**BAPTISM:****SALVATION IS IN:****THE NAME OF JESUS!***JLN © 1983*

MATTHEW 28:19  
"INTERPRETED"

THE APOSTLES INTERPRET AND OBEY MATTHEW 28:19

ACTS 2:38

ACTS 8:16

ACTS 10:48

ACTS 19:5

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IN THE NAME  
OF  
JESUS CHRIST.

THE APOSTLES KNEW:

- A. Jesus is the Family Name.....Ephesians 3:15
- B. The Fulness of the Godhead Dwelt,  
bodily in Jesus ..... Colossians 2:9
- C. Baptism must be performed in the  
Name of the One crucified ..... 1 Corinthians 1:13
- D. They knew the Name of the  
Son was JESUS ..... Matthew 1:21
- E. They knew that the Son came in  
the Father's Name ..... John 5:43, Hebrews 1:4
- F. They knew that the Holy Spirit was the  
Spirit of Christ and would come in the  
Name of Jesus ..... John 14:17, 18, 26
- G. And also that the Name, "JESUS"  
Means JEHOVAH SALVATION ..... Matthew 1:21

(Fausset's Bible Encyclopedia Page 359).

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IN THE NAME \_\_\_\_\_ WITH USE OF THE NAME

**I. HEALING:**

Acts 4:7, By what power, or by what Name.....

4:10 - BY THE NAME OF JESUS CHRIST OF NAZARETH

3:16 - AND HIS NAME THROUGH FAITH IN HIS NAME  
HATH MADE THIS MAN STRONG.

THE GENESIS OF THIS HEALING:

Acts 3:6, "Then Peter said ..... in the Name of Jesus  
Christ of Nazareth rise up and walk."

**II. DEVILS CAST OUT:**

(Authority Given;)

Mark 16:17 "IN MY NAME SHALL CAST OUT DEVILS..."

(Authority Taken;)

Acts 16:18 "BUT PAUL .... SAITH TO THE SPIRIT, I  
COMMAND THEE IN THE NAME OF JESUS  
CHRIST TO COME OUT OF HER."

**III. COMING OF FALSE CHRISTS'**

Matthew 24:5 FOR MANY SHALL COME IN MY NAME,  
SAYING I AM CHRIST.

**IV. BAPTISM OF WATER:**

Acts 2:38 BE BAPTIZED EVERY ONE OF YOU IN THE NAME  
OF JESUS CHRIST.....

Acts 22:16 BE BAPTIZED, AND WASH AWAY THY SINS,  
CALLING ON THE NAME OF THE LORD.

CONCLUSION: IN EVERY CASE THE NAME OF JESUS  
IS SPOKEN.....

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## NAME REQUIRED

Matthew 17:21, **HOWBEIT THIS KIND GOETH OUT BUT  
BY PRAYER AND FASTING.**

**SUBJECT: THE DEVIL**

Jesus said: **Mark 16:17, IN MY NAME SHALL THEY  
CAST OUT DEVILS.**

**ITEM: Luke 10:17**

**AND THE 70 RETURNED AGAIN WITH JOY  
SAYING, LORD, EVEN THE DEVILS ARE  
SUBJECT UNTO US THROUGH THY NAME.**

**ITEM: Luke 9:49, The other disciple.**

**WE SAW ONE CASTING OUT DEVILS  
IN THY NAME...**

**FACT: THE NAME OF JESUS MUST HAVE BEEN INVOKED  
OR JOHN WOULD NOT HAVE KNOWN BY WHAT  
MEANS THE EXORCISM.**

**FACT: TO DEAL WITH A MATTER, THE NAME MUST BE  
INVOKED, NOT JUST ACT IN HIS AUTHORITY.**

**Matthew 17:19**

**EXAMPLE: Acts 16:18, "BUT PAUL . . . SAID TO THE  
SPIRIT, I COMMAND THEE IN THE NAME  
OF JESUS CHRIST TO COME OUT OF HER."**

**The Imitators:**

**Acts 19:13, "... TOOK UPON THEM TO  
CALL OVER THEM WHICH HAD EVIL  
SPIRITS THE NAME OF THE LORD JESUS."**

**CONCLUSION:**

**The terms: THROUGH THE NAME  
IN THE NAME  
BY THE NAME**

**TO CALL, SAY  
INVOKE THE NAME**

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**THE SPOKEN NAME EQUALS POWER**

**WEBSTER: (1) POWER, ABILITY TO ACT OR PRODUCE  
AN EFFECT.**

**ACTS 4:7 . . . . BY WHAT POWER, OR BY WHAT NAME. . . .**

**ACTS 4:9 . . . . BY WHAT MEANS . . . .**

**ANSWER:**

**ACTS 4:10 - BY THE NAME OF JESUS**

**BY WHAT POWER?**

**Verse 10, BY THE NAME OF JESUS CHRIST**

**ACTS 3:16, HIS NAME . . . HATH MADE THIS MAN  
STRONG.**

**THE ABOVE REFERS TO:**

**ACTS 3:6 - PETER SAID . . . IN THE NAME OF JESUS, ETC...**

**CONCLUSION:**

**THE POWER OR MEANS WAS THE SPOKEN**

**N A M E O F J E S U S !!!!**

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**C O M M A N D E X A M P L E I N F E R E N C E**

**I. BAPTISM IN THE NAME OF JESUS BY COMMAND:**

- A. ACTS 2:38 - BE BAPTIZED IN THE NAME OF JESUS CHRIST
- B. ACTS 22:16 - BE BAPTIZED, CALLING ON THE NAME
- C. ACTS 10:48 - COMANDED TO BE BAPTIZED IN THE NAME

**II. BAPTISM IN THE NAME OF JESUS BY EXAMPLE:**

- A. ACTS 8:15-17, ONLY THEY WERE BAPTIZED IN THE NAME  
OF THE LORD JESUS.  
         THIS WAS A RESULT OF VERSE 12:  
    "HE PREACHED THE NAME.  
    THEY WERE THEN BAPTIZED IN THAT NAME."
- B. ACTS 19:1-7, WHEN THEY HEARD THIS THEY WERE  
BAPTIZED IN THE NAME OF THE LORD JESUS.

**III. BAPTISM IN THE NAME OF JESUS BY STRONG INFERENCE:**

- A. 1 CORINTHIANS 1:13, WAS PAUL CRUCIFIED FOR YOU?  
    INFERRED: BAPTISM WAS IN THE NAME  
    OF THE ONE CRUCIFIED!
- B. JAMES 2:7, DO NOT THEY BLASPHEME THAT WORTHY  
NAME WHICH WAS CALLED UPON YOU, Gk.
- C. ACTS 15:17, AND ALL THE GENTILES, UPON WHOM MY  
NAME IS CALLED, SAITH THE LORD.  
    INFERRED: THE NAME OF JESUS WAS  
    CALLED UPON BELIEVERS AT THE  
    TIME OF WATER BAPTISM.

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THINGS THAT SAVE

1 PETER 3:21, BAPTISM DOTHS ALSO NOW SAVE US...

SELVES... ACTS 2:40

WORKS... JAMES 2:14,17,20,26

GRACE... EPHESIANS 2:5,8

FAITH... LUKE 7:50; HEBREWS 11:6

MERCY... TITUS 3:5

BLOOD... ROMANS 5:9; Hebrews 9:19,22

DEATH... ROMANS 5:10; 6:3

NAME... ACTS 4:12; 2:38

THE ONE THING THAT  
ALL OF THESE THINGS  
HAVE IN COMMON IS:

BAPTISM!

HOW DO THINGS THAT SAVE ACCOMPLISH THEIR PURPOSE?

BY MERE EXISTENCE? NO!

BUT BY BEING APPLIED

THE EXISTENCE OF BAPTISM DOES NOT SAVE..

IT IS THE APPLICATION OF BAPTISM!

THE EXISTENCE OF THE NAME OF JESUS DOES NOT SAVE:

IT IS THE APPLICATION OF THE NAME THAT SAVES!

THIS IS DONE BY ORALLY SPEAKING THE SAVING NAME DURING  
THE SAVING ACT OF BAPTISM. ....

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**T H E N A M E S A V E S**

**ACTS 4:12**

**"... FOR THERE IS NONE OTHER NAME  
UNDER HEAVEN, GIVEN AMONG MEN,  
WHEREBY WE MUST BE SAVED."**

**I. IN WHAT WAY DOES THE NAME SAVE?**

**A. LUKE 24:47, REMISSION OF SINS SHOULD BE  
PREACHED IN HIS NAME....**

**1 CORINTHIANS 6:11, BUT YE ARE WASHED, BUT YE ARE  
SANCTIFIED, BUT YE ARE JUSTIFIED IN THE  
NAME OF THE LORD JESUS. . .**

**IN THE NAME WE ARE (1) JUSTIFIED, (2) WASHED  
(3) SANCTIFIED, (4) AND HAVE REMISSION OF SINS.**

**II. HOW MAY A PERSON RECEIVE THE NAME OF JESUS?**

**A. ACTS 2:38 THEN PETER SAID UNTO THEM, REPENT  
AND BE BAPTIZED EVERY ONE OF YOU  
IN THE NAME OF JESUS CHRIST FOR THE  
REMISSION OF SINS . . .**

**B. ACTS 22:16 BE BAPTIZED, AND WASH THY SINS  
AWAY, CALLING ON THE NAME OF  
THE LORD. . . .**

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CIRCUMCISION

**OLD TESTAMENT**  
GENESIS 17:10 - 12  
THIS IS MY COVENANT  
EVERY MAN CHILD AMONG  
YOU SHALL BE  
CIRCUMCISED, AND HE THAT  
IS EIGHT DAYS OLD SHALL BE  
CIRCUMCISED AMONG YOU.



**NEW TESTAMENT**  
COLOSSIANS 2:11,12  
IN WHOM YE ARE CIRCUM-  
CISED WITH THE CIRCUMCIS-  
ION MADE WITHOUT HANDS,  
IN THE PUTTING OFF THE  
BODY OF THE SINS OF THE  
FLESH BY THE CIRCUMCISION  
OF CHRIST:  
BURIED WITH HIM IN BAPTISM  
THROUGH THE FAITH OF THE  
OPERATION OF GOD.

**FACT: WATER BAPTISM IS CHRISTIAN CIRCUMCISION**



**ITEM: LUKE 1:59**            **THAT ON THE EIGHTH DAY THEY CAME TO  
CIRCUMCISE THE CHILD; AND THEY CALLED  
HIM ZACHARIAS. . .**

**LUKE 2:21**            **AND WHEN THE EIGHT DAYS WERE ACCOMPLISHED  
FOR THE CIRCUMCISING OF THE CHILD, HIS  
NAME WAS CALLED JESUS. . .**

**FACT: ( THE NAME IS CALLED AT CIRCUMCISION!)**

**THE FAMILY NAME IS JESUS EPHESIANS 3:15**

**ITEM: JAMES 2:7**            **DO NOT THEY BLASPHEME THAT WORTHY NAME  
WHICH WAS CALLED UPON YOU?**

**FACT: JESUS' NAME IS CALLED UPON BELIEVERS!!!**

**WHEN?            —AT CIRCUMCISION..**

**WHICH IS?       — WATER BAPTISM!!!**

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WHAT IS THE DIFFERENCE?

- IN -

THE BAPTISM OF JOHN THE BAPTIST? MATTHEW 3:6-11

- AND -

THE BAPTISM OF JESUS CHRIST ? MATTHEW 28:19; ACTS 2:38

THERE MUST HAVE BEEN A DIFFERENCE BECAUSE JOHN'S DISCIPLES WERE REBAPTIZED BY PAUL.

I. SAME IN MODE:

A. John's Baptism . . . . . SUBMERSION MATTHEW 3:16

B. JESUS' BAPTISM . . . . . SUBMERSION, ACTS 2:38,39

II. SAME IN REASON:

A. John's Baptism . . . . . REMISSION OF SINS, MARK 1:4

B. Jesus's Baptism . . . . .REMISSION OF SINS, ACTS 2:38

III. DIFFERENT IN PRONOUNCEMENT:

A. JOHN'S BAPTISM . . . TOLD TO BELIEVE ON HIM THAT WAS COMING AFTER HIM .... ACTS 19:4

B. JESUS' BAPTISM . . . HAD THE NAME OF THE LORD JESUS CALLED UPON THEM... ACTS 19:5

SEE ACTS 22:16 —

"ARISE AND BE BAPTIZED AND WASH AWAY THY SINS, (BY) CALLING ON THE NAME OF THE LORD." (GREEK)

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**A SAVING TOWER**

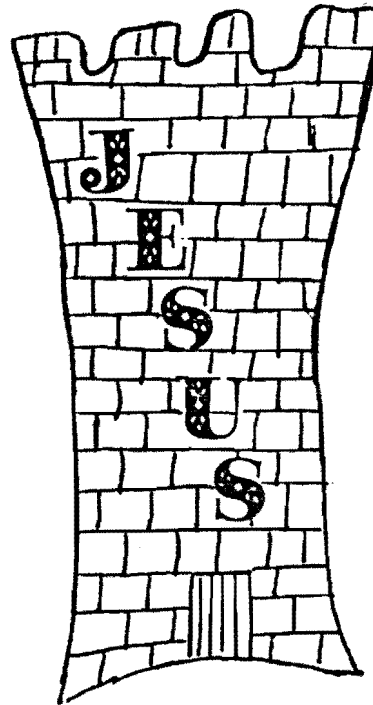
**PROVERBS 18:10:**

**THE NAME OF THE LORD IS A STRONG TOWER  
THE RIGHTEOUS RUNNETH INTO IT, AND IS SAFE**

**EPHESIANS 4:5 ONE LORD**

**ACTS 9:5 = WHO ART THOU, LORD?**

**AND THE LORD SAID, I  
AM JESUS. . .**



**TO BE SAFE ONE MUST BE IN THE TOWER!!!**

**ONE MUST ENTER INTO THE NAME OF JESUS!!!**

**HOW MIGHT ONE ENTER INTO THE TOWER ( NAME ) ?**

**GALATIANS 3:27 FOR AS MANY OF YOU AS HAVE BEEN  
BAPTIZED INTO CHRIST HAVE PUT  
ON CHRIST.**

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**COLOSSIANS 3:17**

**AND WHATSOEVER YE DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD AND THE FATHER BY HIM.**

**COMPANION SCRIPTURE**

**EPHESIANS 5:20; GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND THE FATHER IN THE NAME OF OUR LORD JESUS CHRIST.**

**I. SUBJECT: GIVING THANKS, TEACHING, ADMONISHING.**

**EPHESIANS 5:20 GIVING THANKS ALWAYS. . .**

**COLOSSIANS 3:15 AND BE YE THANKFUL . . .**

**COLOSSIANS 3:16 TEACHING AND ADMONISHING ONE ANOTHER**

**II. SETTING: THE MEETING PLACE i.e. THE CHURCH.**

**A. EPHESIANS 5:19, SPEAKING TO ONE ANOTHER IN PSALMS, AND SPIRITUAL SONGS.**

**B. COLOSSIANS 3:16, TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS, AND HYMNS, AND SPIRITUAL SONGS, ETC.**

**III. CONCLUSION:**

**WORDS AND DEEDS ASSOCIATED WITH WORSHIP IN THE MEETING HOUSE ARE TO BE DONE IN THE NAME OF JESUS.**

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NEGLECTFUL APOSTLES???

ITEM 1.

MATTHEW 28:19

GO YE, THEREFORE, AND TEACH ALL NATIONS,  
BAPTIZING THEM IN THE NAME OF THE FATHER,  
AND OF THE SON, AND OF THE HOLY GHOST.

FACT = MY OPPONENT BELIEVES IN THE NAME, REALLY  
MEANS IN THE AUTHORITY..

FACT = MY OPPONENT BELIEVES THAT JESUS IS LIMITED  
TO THE SON ONLY.

ITEM 2:

IF MY OPPONENT IS CORRECT;

JESUS COMMANDED TO BAPTIZE IN THE AUTHORITY  
OF THE FATHER, SON, HOLY GHOST, (ALL THREE).

ITEM 2b:

THE APOSTLES ALWAYS ONLY BAPTIZE IN THE AUTHORITY  
OF JESUS:

ACTS 2:38; 8:16; 10:48; 19:5; 1 Corinthians 1:13,15.

FACT: APOSTLES NEGLECTED THE AUTHORITY OF THE  
FATHER AND HOLY GHOST AND BAPTIZED ONLY  
IN THE AUTHORITY OF THE SON. . . .

CONCLUSION:

NEGLECTFUL APOSTLES.

OBEYED 1/3 OF THE COMMAND

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**NAME VERSUS AUTHORITY**

**DID JESUS LIE??**

**NOTICE: JOHN 16:24 HITHERTO HAVE YE ASKED  
NOTHING IN MY NAME (UNTIL NOW)**

**QUESTION? HAD THEY ASKED ANYTHING BY HIS AUTHORITY  
BEFORE THIS TIME??**

**ANSWER: YES!**

**LUKE 19:29-34: HE SENT TWO OF HIS DISCIPLES,  
SAYING, GO YE INTO THE VILLAGE . . . IN THE WHICH  
AT YOUR ENTERING YE SHALL FIND A COLT TIED . . .  
LOOSE HIM, AND BRING HIM HITHER.  
. . . AND AS THEY WERE LOOSING THE COLT, THE  
OWNERS THEREOF SAID UNTO HIM, WHY LOOSE YE  
THE COLT? AND THEY SAID THE LORD HATH NEED  
OF HIM.**

**FACT: THE DISCIPLES WENT AND ASKED IN CHRIST'S AUTHORITY.**

**FACT: LATER, JESUS SAID THEY HAD NOT YET ASKED  
ANYTHING IN HIS NAME.**

**CONCLUSION:**

**NAME AND AUTHORITY NOT THE SAME!**

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**FALSE PROPHETS**

**(NAME AND AUTHORITY )**

**MARK 13:6 FOR MANY SHALL COME IN MY NAME, SAYING  
I AM CHRIST; AND SHALL DECEIVE MANY.**

**JEREMIAH 23:25 "PROPHECY LIES IN MY NAME.**

**JEREMIAH 29:9 THEY PROPHECY FALSELY UNTO YOU  
IN MY NAME.**

**JEREMIAH 29:23 SPOKEN LYING WORDS IN MY NAME.**

**ZECHARIAH 13:3 SPEAKEST LIES IN THE NAME OF  
THE LORD.**

**NOTICE:**

**IF MY OPPONENT IS CORRECT IN SAYING THAT IN THE NAME  
MEANS IN THE AUTHORITY, THEN:**

- A. FALSE PROPHETS WILL COME IN JESUS AUTHORITY...**
- B. PROPHECY LIES IN JESUS' AUTHORITY....**

**CONCLUSION:**

**IN THE NAME  
AND  
IN THE AUTHORITY  
ARE NOT THE SAME!**

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**APOSTLES USED AUTHORITY BUT NO NAME**

**LUKE 9:1** THEN HE CALLED HIS TWELVE DISCIPLES TOGETHER,  
AND GAVE THEM POWER AND AUTHORITY OVER ALL  
DEVILS, AND TO CURE DISEASES.

**VERSE 6;** AND THEY DEPARTED, AND WENT THROUGH THE TOWNS,  
PREACHING THE GOSPEL, AND HEALING EVERY WHERE.

**BUT**

**THEY HAD NOT YET USED THE NAME!**

**JOHN 16:24** HITHERTO HAVE YE ASKED NOTHING IN MY NAME

**NOTICE:**

**TO USE THE NAME IS TO USE THE AUTHORITY; BUT  
TO USE THE AUTHORITY IS NO NECESSARILY  
USING THE NAME!**

**EXAMPLE:**

**TO BE IN THE OCEAN IS TO BE IN THE WATER;  
BUT TO BE IN THE WATER IS NOT NECESSARILY  
BEING IN THE OCEAN. . . . .**

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AUTHORITY IS NOT POWER

LUKE 4:36 "... WITH AUTHORITY AND POWER HE COMMANDETH."

LUKE 9:1 "... HE CALLED HIS TWELVE .. AND GAVE THEM  
POWER AND AUTHORITY. . . "

1 CORINTHIANS 15:24, "... PUT DOWN ALL RULE AND  
AUTHORITY AND POWER."

| <u>AUTHORITY</u> | vs. | <u>POWER</u>      |
|------------------|-----|-------------------|
| DRIVER'S LICENSE |     | NO GAS IN THE CAR |
| BUILDING PERMIT  |     | 19¢ TO BUILD      |
| PASSPORT         |     | NO AIRLINE TICKET |

**AUTHORITY:**

LUKE 9:1

THEN HE CALLED HIS TWELVE DISCIPLES TOGETHER, AND  
GAVE THEM POWER AND AUTHORITY OVER ALL DEVILS,  
AND TO CURE DISEASES.

**SPECIAL POWER NEEDED:**

MATTHEW 17:21

HOWBEIT THIS KIND GOETH NOT OUT  
BUT BY PRAYER AND FASTING.

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IN THE NAME  
(GREEK)

ACTS 2:38      EPI                      TO                      ONOMATI  
                    IN                              THE                      NAME

BE BAPTIZED ... IN THE NAME OF JESUS CHRIST

MATTHEW 24:5    EPI                      TO                      ONOMATI  
                            IN                              MY                      NAME

MANY WILL COME IN MY NAME, SAYING I AM CHRIST.

FACT # 1...

SAME GREEK PHRASE. . .

FACT # 2...

SAME MEANING MUST BE APPLIED. . .

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THE WORDS

AUTHORITY

NAME

"EXOUSIA"

"ONOMA"

EXAMPLES OF THEIR USAGE IN SCRIPTURE:

NAME -- ONOMA:

PHILPPIANS 2:9, "... AND GIVEN HIM A NAME WHICH IS  
ABOVE EVERY NAME."

i.e. VERSE 10, "... AT THE NAME OF JESUS."

WHEN A SPOKEN NAME IS REFERRED TO "ONOMA" IS USED.

AUTHORITY -- EXOUSIA:

JOHN 5:27, "AND HATH GIVEN HIM AUTHORITY."

WHEN AUTHORITY IS REFERRED TO "EXOUSIA" IS USED.

OPPONENT . . . ! IN THE SCRIPTURES:

WHERE IS EXOUSIA TRANSLATED NAME?

WHERE IS ONOMA TRANSLATED AUTHORITY?

CAN YOU MAKE THE CONNECTION? ? ?

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MARK 16:17,18

MY OPPONENTS' VERSION

IN MY NAME = IN MY AUTHORITY

VERSE 17 AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE:

IN MY AUTHORITY SHALL THEY CAST OUT DEVILS;

IN MY AUTHORITY SHALL THEY SPEAK WITH NEW TONGUES;

VERSE 18

IN MY AUTHORITY THEY SHALL TAKE UP SERPENTS;

AND IF IN MY AUTHORITY THEY DRINK ANY DEADLY  
THING IT SHALL NOT HURT THEM

IN MY AUTHORITY THEY SHALL LAY HANDS ON THE  
SICK AND THEY SHALL RECOVER.

QUESTION: DID THE LORD EVER AUTHORIZE THE DRINKING OF POISON? ?

ANSWER: NO!

MATTHEW 4:7 THOU SHALT NOT TEMPT  
DEUTERONOMY 6:16 THE LORD THY GOD.

CONCLUSION:

IN MY NAME IN RELATION TO CASTING OUT DEVILS  
DOES NOT NECESSARILY CARRY OVER TO THE  
OTHER SIGNS. . .

NOTE THE SEMICOLON (;)

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## SEMICOLON ( ; ) VERSUS THE COMMA ( , )

### SEMICOLON ( ; ) USED IN MARK 16:17,18

THE SEMICOLON ( ; ) IS USED TO SHOW A STRONGER SEPARATION BETWEEN THE PARTS OF A SENTENCE THAN DOES A COMMA. THE SEMICOLON IS USED TO SEPARATE INDEPENDENT COORDINATE CLAUSES.

### COMMA ( , )

THE COMMA IS USED TO SEPARATE A DEPENDENT CLAUSE FROM THE MAIN CLAUSE.

OPPONENT CANNOT READ MARK 16:17,18 AND MAKE ALL CLAUSES DEPENDENT ON ( IN MY NAME ) BECAUSE OF THE SEMICOLON ( ; )

REASON: EACH CLAUSE IS INDEPENDENT!

### HOWEVER:

OPPONENT CAN READ 1 TIMOTHY 3:16 IN THIS FASHION:

... GOD WAS MANIFEST IN THE FLESH ( SEPARATE  
DEPENDENT CLAUSES)

...GOD WAS SEEN OF ANGELS,  
... GOD PREACHED UNTO THE GENTILES,  
... GOD WAS BELIEVED ON IN THE WORLD,  
... GOD WAS RECEIVED UP INTO GLORY.

BUT HAS HE?

DOES HE?

WILL HE? ? ?

*J.H. © 1983*

IN THE NAME OF JESUS  
AND A  
CHURCH OF CHRIST COMMENTATOR

H. LEO BOLES

NEW TESTAMENT COMMENTARY -- ACTS

ACTS 4:18

COMMAND THEM NOT TO SPEAK AT ALL  
NOR TEACH IN THE NAME OF JESUS. . . .

"THE ORIGINAL CONVEYS THE IDEA THAT  
THEY WERE NOT TO LET THE NAME OF  
JESUS PASS THEIR LIPS AGAIN."

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## JAMES 2:7 and a

## CHURCH OF CHRIST COMMENTATOR

GUY N. WOODS

NEW TESTAMENT COMMENTARIES, JAMES

PAGE 117, JAMES 2:7

THE PHRASE "BY WHICH YE ARE CALLED," IS TO EPIKIETHEN EPH "HAMAS, LITERALLY, WHICH IS CALLED UPON YOU," AND SUCH IS THE MARGINAL RENDERING IN THE AMERICAN STANDARD VERSION. THE VERB "CALLED" IS FROM "EPIKALEO," AORIST, PASSIVE PARTICIPLE, AND SIGNIFIES "TO ASSIGN A NAME TO, TO PLACE A NAME UPON, THIS NAME WAS MOST SURELY THAT OF CHRIST, PRONOUNCED UPON US IN BAPTISM. . . "

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**pro-mulge'** (prō-mūlj'), *v. t.*; -MULGED' (-mūlj'd'); -MULO-ING (-mūlj'ing). To promulgate; publish; make known.  
**pro-nate** (prō'nāt), *v. t. & i.* [LL. *pronatus*, past part. of *pronare* to bend forward.] To cause to assume, or to assume, a position of pronation. — **pro-na'tor** (prō-nā'tōr), *n.*  
**pro-na'tion** (prō-nā'shūn), *n.* *Physiol. & Anat.* A rotation of the hand and lower arm so that the palm is turned downward; also, the position resulting from this movement; — the opposite of *supination*.  
**prone** (prōn), *adj.* [L. *pronus*.] **1.** Having a propensity or inclination; disposed; — with *to*; as, a mind *prone* to doubt. **2.** Inclined or willing to do something implied or specified. **3.** Downward: **a** Strictly, standing, lying, or placed so that the face and belly are in line with or upon the earth, floor, etc.; — opp. to *supine*; as, a *prone* position. **b** Loosely, prostrate; flat; — opp. to *erect*. **4.** *Poetic.* That descends, slopes, or moves downward. — **prone'ly**, *adv.* — **prone'ness**, *n.* — **Syn.** See **BENT**.  
**pro-neph'ros** (prō-nēf'rōs), *n.* [NL., fr. Gr. *pro* before + *nephros* a kidney.] *Embryol.* One of the anterior of the three pairs of embryonic renal organs of typical vertebrates.  
**prong** (prōng; 74), *n.* [ME. *prange*, *pronge*.] A tine of a fork; hence, a slender projecting part, as a point of an antler. — *v. t.* To stab, pierce, or break up (as soil) with a prong.  
**prong'horn'** (-hōrn'), *n.*; see **PLURAL, Note, 3.** A peculiar antelope-like ruminant (*Antilocapra americana*) of the treeless parts of the western United States and Mexico.  
**pro-nom'i-nal** (prō-nōm'ē-nāl; -n'l'), *adj.* [LL. *pronominalis*.] *Gram.* Belonging to, or of the nature of, a pronoun. — **pro-nom'i-nal-ly**, *adv.*  
**pro'noun** (prō'noun), *n.* [F. *pronom*, fr. L. *pronomēn*, fr. *pro* for + *nomen* name, noun.] *Gram.* A word used instead of a noun; one of a small group of words referring to persons or things either named, asked for, or understood in the context. *Abbr.* *pron.*  
**pro-nounce'** (prō-nouns'; 106), *v. t.*; -NOUNCED' (-nounst'); -NOUNCING (-noun'sing). [OF. *prononcier*, fr. L. *pronuntiare*, fr. *pro* + *nunciare*, *nuntiare*, to announce.] **1.** To utter officially or ceremoniously; to deliver, as a decree. **2.** *Now Rare.* To declare publicly. **3.** To affirm or assert, as one's judgment; as, to *pronounce* one a brave man. **4.** To speak aloud, now esp. with reference to articulation or correct accent. **5.** To deliver, as a speech, effectively. — *v. i.* **1.** To make a pronouncement. **2.** To utter words or syllables. — **Syn.** Articulate, utter, speak. — **pro-nounce'a-ble**, *adj.* — **pro-nounce'er** (-noun'sēr), *n.*  
**pro-nounced'** (-nounst'), *adj.* Strongly marked; decided. — **pro-nounce'ed-ly** (-noun'sēd-lī; -sīd-lī), *adv.*  
**pro-nounce'ment** (prō-nouns'mēnt), *n.* A pronouncing; a declaration; a formal announcement.  
**pron'to** (prōn'tō), *adj. & adv.* [Sp.] *Colloq., U. S.* Quick; quickly; promptly.  
**pro-nun'ci-a-men'to** (prō-nūn'shī-ā-mēn'tō; -sī-ā-), *n.*; *pl.* -tōs or -tōes (-tōz). [Sp. *pronunciamento*.] A proclamation or pronouncement.  
**pro-nun'ci-a'tion** (prō-nūn'sī-ā'shūn; -shī-ā'shūn), *n.* Act or manner of pronouncing words; articulate utterance.  
**proof** (prōof; 85), *n.* [ME. *profe*, *prove* (after *prove*, *v.*), fr. *profa*, *prove*, fr. OF. *prove*, *proveve*, fr. LL. *proba*. See **PROVE**.] **1.** That degree of cogency, arising from evidence, which convinces the mind of any truth or fact and produces belief; also, that which proves or tends to prove. Properly speaking, *proof* is the effect or result of evidence; evidence is the medium of proof. **2.** **a** Any effort, process, or operation designed to establish or discover a fact or truth; test; trial. **b** A test applied to substances to determine if they are of satisfactory quality, etc. **3.** Quality or state of having been proved or tried; as, armor of *proof*. **4.** Proof strength, that is, the minimum strength of proof spirit; sometimes, short for **PROOF SPIRIT**. Also, strength with reference to the standard for proof spirit. **5.** *Engraving & Etching.* A proof impression. **6.** *Law.* Evidence operating to determine the judgment of a tribunal. **7.** *Math.* An operation for testing the accuracy of a previous operation; a check. **8.** *Photog.* A test print made from a negative. **9.** *Print.* A trial impression, as from type, taken for correction or examination; — called also **proof sheet**.  
*— adj.* [From *proof*.] **1.** Firm or successful in resisting; as, *proof* against harm. **2.** Used in proving or testing, or serving as a proof. *Specif.*, designating or pertaining to small samples of perfectly fine (i. e., pure) gold or silver prepared and kept in the United States mints and assay offices as standards. **3.** Of standard strength or quality, as spirits, vinegar, etc.  
**proof.** A combining form of the adjective *proof*, denoting: **a** *Impervious to the penetration of*, as in *waterproof*. **b** *Impervious to the adverse action of*, as in *bombproof*.



Pronghorn. (145)

**c** *Able to withstand damage or destruction by*, as in *tornado-proof*. **d** *As impervious as*, as in *armor-proof*. **e** *Offering firm resistance to*, as in *slander-proof*.  
**PROOF.** Adjective compounds in *-proof* are formed freely, and their meanings can readily be understood from the above definitions. Most of these compounds are written as solid words; a few, esp. long ones, are hyphenated. From such compounds, nouns may be formed by adding *-ness*. The compounds are also often used as verbs with the meaning of *to make proof against* (what is specified); as, *to water-proof* a surface.  
**proof/read'** (prōof'rēd'), *v. t. & i.*; see **READ**. To read and mark corrections in (printer's proof). — **proof/read'er**, *n.* — **proof/read'ing**, *n.*  
**proof spirit.** A strong distilled alcoholic liquor, or mixture of alcohol and water, containing a standard amount (in the United States one half of its volume) of alcohol of a sp. gr. 0.7939 at 80° F.  
**prop** (prōp), *v. t.*; **PROPPED** (prōpt), *Rare* **PROPT**; **PROP'PING**. [From **PROP**, *n.*] **1.** To support by placing something under or against or by being placed under or against; as, timbers that *prop* a falling roof. **2.** To sustain; strengthen. — *n.* [MD. *proppe* a prop, also (D. *prop*) stopple, stopper.] That which props or sustains; a support; a stay.  
**pro'pae-deu'tic** (prō'pē-dū'tīk), -**deu'ti-cal** (-tī-kāl), *adj.* [Gr. *propaideuein* to teach beforehand, fr. *pro* + *paideuein* to bring up a child, fr. *pais*, *paídos*, a child.] Of, pert. to, or conveying, preliminary instruction; introductory.  
**pro'pae-deu'tic**, *n.* **1.** A propaedeutic branch of knowledge. **2.** A preparatory or introductory course.  
**pro'pae-deu'tics** (-tīks), *n.*; see **-ICS**. The preliminary learning connected with any art or science.  
**prop'a-ga-ble** (prōp'ā-gā-b'l'), *adj.* Capable of being propagated.  
**prop'a-gan'da** (prōp'ā-gān'dā), *n.* [Abbr. fr. L. *de propaganda fide*. See **PROPAGATE**.] **1.** [*cap.*] *R. C. Ch.* **a** The Congregation of Propaganda. See **CONGREGATION**, **5 b**. **b** More fully **College of Propaganda**. A college instituted by Urban VIII (1623-44) to educate priests for missions. **2.** Any organized or concerted group, effort, or movement to spread particular doctrines, information, etc. **3.** **a** A doctrine or ideas, spread through propaganda (sense 2). **b** A plan for the propagation of a doctrine or system of principles.  
**prop'a-gan'dism** (-dīz'm), *n.* The action, practice, or art of propagating doctrines, etc., or of using propaganda. — **prop'a-gan'dist** (-dīst), *n. & adj.*  
**prop'a-gan'dize** (-dīz), *v. t.* To subject to a propaganda.  
**prop'a-gate** (prōp'ā-gāt), *v. t.* [L. *propagatus*, past part. of *propagare* to propagate.] **1.** To cause to continue or multiply by generation. **2.** To cause to spread or extend. **3.** To transmit; to carry, as forward in space or time or through a medium; as, to *propagate* light. **4.** To spread from person to person; disseminate. **5.** *Obs.* To multiply; increase. — *v. i.* To have young or issue; to be produced by generation, or by seeds, cuttings, etc. — **prop'a-ga'tor**, *n.*  
**prop'a-ga'tion** (-gā'shūn), *n.* Act of propagating; as: **a** Continuance by generation or successive production. **b** Diffusion; dissemination. — **prop'a-ga'tive** (prōp'ā-gā'tīv), *adj.*  
**prop'ane** (prō'pān), *n.* [*propyl* + *methane*.] *Chem.* A heavy gaseous hydrocarbon, CH<sub>3</sub>CH<sub>2</sub>CH<sub>3</sub>, of the methane series, occurring naturally dissolved in crude petroleum.  
**prop'ar-ox'y-tone** (prō'pār-ōk'sī-tōn), *n.* [Gr. *proparoxytōnos*, *adj.* See **PRO**; *PAROXYTONE*.] *Gram.* A word having the acute accent on the antepenult. — **prop'ar-ox'y-tone, -ton'ic** (-tōn'īk), *adj.* — **prop'ar-ox'y-tone, v. t.**  
**prop'a'tri-a** (prō pā'trī-ā). [L.] For one's country.  
**prop'el'** (prō-pēl'), *v. t.*; **PRO-PELLED'** (-pēld'); **PRO-PEL'LING**. [L. *propellere*, -*pulsum*, fr. *pro* + *pellere* to drive.] To impel forward or onward; to push ahead; to drive onward.  
**prop'el'lant** (-pēl'ānt), *n.* A propelling agent.  
**prop'el'lent** (-ēnt), *adj.* Driving forward; able or tending to propel. — *n.* Something that propels.  
**prop'el'ler** (-ēr), *n.* One that propels; *specif.*, a screw propeller.  
**prop'end'** (prō-pēnd'), *v. i.* [L. *propendere*, -*pensum*, fr. *pro* + *pendere* to hang.] *Now Rare.* To be favorably inclined or disposed; to tend.  
**prop'ense'** (prō-pēns'; 106), *adj.* [L. *propensus*, past part.] *Archaic.* Inclining toward; also, partial.  
**prop'en'sion** (-pēn'shūn), *n.* *Now Rare.* Propensity.  
**prop'en'si-ty** (-sī-tī), *n.*; *pl.* -tīes (-tīz). **a** A natural inclination or bent. **b** A favorable disposition; a liking; bias. — **Syn.** See **BENT**. — **Ant.** Aversion.  
**prop'er** (prōp'ēr), *adj.* [OF. *propre*, fr. L. *proprius*.] **1.** *Archaic.* Belonging to one; one's own. **2.** Belonging to the natural or essential constitution; peculiar; distinctive; as, every animal has his *proper* instincts. **3.** Of or pertaining to the exact or specified part strictly so called; as, Greece *proper*. **4.** Befitting one's nature, qualities, etc.; right; fit. **5.** *Archaic.* Becoming in appearance; handsome. **6.** Fine; excellent. **7.** Strictly pertinent or

chair; go; sing; then, thin; natūre, verdūre (118); **z** = **ch** in G. *ich*, *ach*; **bon**; **yet**; **zh** = **z** in *azure*. Numbers refer to §§ in *Guide to Pronunciation*. Explanations of Abbreviations, etc., precede *Vocabulary*. | *Foreign Word*.

ACTS 22:16  
AND A  
CHURCH OF CHRIST COMMENTATOR

H. LEO BOLES

NEW TESTAMENT COMMENTARY, ACTS

PAGE 355, ACTS 22:16

IT LITERALLY MEANS " CAUSE THYSELF  
TO BE BAPTIZED" OR " SUFFER  
SOMEONE TO BAPTIZE THEE. . . "  
"CALLING ON HIS NAME" MEANS  
INVOKING THE NAME OF CHRIST IN  
SO DOING.

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**JAMES 2:7 THE TEXT**

**"DO NOT THEY BLASPHEME THAT WORTHY NAME  
BY WHICH YE ARE CALLED?"**

**I. GREEK TEXT: DO NOT THEY BLASPHEME THE GOOD NAME  
WHICH WAS CALLED UPON YOU.**

**A. BELIEVERS HAD A NAME CALLED UPON THEM:**

**1. TENSE OF THE VERB "CALLED" PERFECT AND  
AORIST DENOTES A SINGLE ACT.**

**a.) IT WAS A NAME THAT HAD BEEN CALLED  
AT ONE PARTICULAR TIME.**

**2. IF IT WAS A CALLING WHICH OCCURRED  
HABITUALLY THE IMPEFECT TENSE WOULD  
HAVE BEEN USED.**

**a.) THE TITLE CHRISTIAN IS RULED OUT.**

**II. WHAT THEN WAS THIS NAME ? ?**

**A. ACTS 15:17 "... AND ALL THE GENTILES, UPON  
WHOM MY NAME IS CALLED, SAITH THE LORD."**

**1. THE LORD'S NAME IS JESUS - ACTS 9:5**

**III. WHEN WAS THIS ONE PARTICULAR CALLING OF THE NAME,  
UPON BELIEVERS ?**

**A. ACTS 22:16 "... BE BAPTIZED ... CALLING  
ON THE NAME OF THE LORD."**

**1. THE GREEK = GET YOUR SELF BAPTIZED, HAVING  
THE NAME OF THE LORD UPON YOU."**

**CONCLUSION:**

**THE BAPTIZER CALLED THE NAME OF JESUS  
OVER THE ONE BEING BAPTIZED. . . .**

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**JAMES 2:7 AND THE LEXICONS**

**ENGLISH = "BY WHICH YE ARE CALLED."**

**GREEK = "WHICH WAS CALLED UPON YOU."**

**I. THE KEY IS "CALLED," -EPIKALEO -**

**A. "EPI" - "UPON - OVER"**

**"KALEO" - "CALL WITH A LOUD VOICE."**

1. **ARNDT = GINGRICH LEXICON PAGE 294  
REFER TO "EPIKALEO"  
AS FOUND IN ACTS 15:17 AND JAMES 2:7 AS  
MEANING: "SOMEONE'S NAME IS CALLED OVER  
SOMEONE TO DESIGNATE THE LATTER AS THE  
PROPERTY OF THE FORMER."**
2. **DR. GINGRICH, SHORT LEXICON, PAGE 79, STATES:  
EPIKALEO "CALLED" AS FOUND IN ACTS 15:17 AND  
JAMES 2:7 MEANS "UPON WHOM THE NAME HAS BEEN  
INVOKED, TO INDICATE THAT THE PERSON INVOLVED  
BELONGS TO THE ONE NAMED."**
3. **F.F. BRUCE, THE NEW INTERNATIONAL  
COMMENTARY ON ACTS, PAGE 76.**

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ACTS 22:16

AND NOW WHY TARRIEST THOU? ARISE, AND BE BAPTIZED  
AND WASH AWAY THY SINS, CALLING ON THE NAME  
OF THE LORD. (kju)

I. "CALLING ON THE NAME OF THE LORD."

A. CALLING --- IS A FORM OF THE GREEK WORD:  
EPIKALEO

- 1). "EPI" MEANS, UPON OR OVER;  
"KALEO" MEANS, TO CALL OUT LOUD.

B. THE NAME OF THE LORD ----

- 1). THIS NAME IS JESUS ACTS 9:5

II. BE BAPTIZED . . .

A. IN THE MIDDLE VOICE. . . .

- 1). WHICH MEANS, "GET YOURSELF BAPTIZED."

- a). CAUSE THYSELF TO BE BAPTIZED, OR  
SUFFER SOMEONE TO BAPTIZE THEE.

(LEO BOLES, COMMENTARY ON ACTS.

G.A. PUBLISHERS, PAGE 255 CHURCH OF CHRIST.)

(A.T. ROBERTSON'S WORD PICTURES OF THE  
NEW TESTAMENT, PAGE 391.)

CONCLUSION:

PAUL WAS INSTRUCTED TO "GET HIMSELF BAPTIZED" BY  
HAVING THE NAME OF JESUS CALLED OUT LOUD UPON  
OR OVER HIM. THUS, GETTING HIS SINS WASHED AWAY.

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## E P I K A L E O

## \* C A L L E D \*

- FACTS:**
- I. JAMES 2:7 AND ACTS 15:17, CALLED, (EPIKALEO) MEANS, "SOMEONE'S NAME IS CALLED OVER SOME ONE TO DESIGNATE THE LATTER AS PROPERTY OF THE FORMER." (ARNDT & GINGRICH, PAGE 294)
  - II. ALMOST EVERY WHERE ANY FORM OF EPIKALEO (CALLED) IS USED, A PROPER NAME IS CALLED OUT TO OR CALLED UPON SOMEONE.
  - III. "EPIKALEO" IS FOUND 31 TIMES IN THE NEW TESTAMENT AND IS NEVER USED IN CALLING THE NAME OF MORE THAN ONE PERSON DURING THE CALLING!
  - IV. "EPIKALEO" (APPEAL TO), TRANSLATED, APPEAL TO 6 TIMES IN SCRIPTURES: ACTS 25:11; 12:25; 26:32; 28:19. IN EACH USAGE A PROPER NAME WAS CALLED.
  - V. MR GUY N WOODS, CHURCH OF CHRIST, ON JAMES 2:7 SAYS THAT "EPIKALEO" MEANS "TO ASSIGN A NAME TO, TO PLACE A NAME UPON. THIS NAME WAS MOST SURELY THAT OF CHRIST PRONOUNCED UPON US IN BAPTISM."
  - VI. "EPIKALEO" IN JAMES 2:17, GREEK TEXT REVEALS:
    - A. IT WAS A NAME THAT "HAD BEEN" CALLED UPON THEM NOT A NAME BY WHICH THEY WERE BEING CALLED AT THAT TIME.
    - B. THE TENSE OF THE VERB (CALLED), IS PERFECT AND AORIST, DENOTES A SINGLE ACT.
    - C. IF IT WAS A CALLING WHICH OCCURRED HABITUALLY THE IMPERFECT TENSE WOULD HAVE BEEN USED.

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EPIKALEO  
\* CALLED \*

VII. THAYER = EPIKALEO = "TO CALL ALOUD, TO  
UTTER IN A LOUD VOICE."

VIII. "EPIKALEO" DR. GINGRICH, SHORT LEXICON,  
PAGE 79, "EPIKALEO" CALLED, AS FOUND IN  
ACTS 15:17 AND JAMES 2:7 MEANS "UPON WHOM  
THE NAME HAS BEEN INVOKED, TO INDICATE  
THAT THE PERSON INVOKED BELONGS TO THE  
ONE NAMED."

IX. EPIKALEO:

EPI== UPON, OVER

KALEO ++ CALL OUT LOUD

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THE OTHER "CALLED"  
"CHREMATIZO"

ACTS 11:26 "... WERE CALLED CHRISTIANS IN ANTIOCH."

GREEK = CHREMATIZO = CALLED.

- 1.) NOT THE SAME "CALLED" OF ACTS 15:17; 22:16;  
OR JAMES 2:17.
- 2.) CHREMATIZO, TRANSLATED "CALLED" TWO  
TIMES IN THE NEW TESTAMENT: ACTS 11:26  
ROMANS 7:3.
- 3.) IN EACH CASE "CHREMATIZO" (CALLED)  
REFERS TO A TITLE, NOT A PROPER NAME!

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## THE LEXICONS

1. ACTS 2:38 "BE BAPTIZED OR HAVE ONESELF BAPTIZED WHILE NAMING THE NAME OF JESUS."  
( ARNDT, GINGRICH LEXICON, PAGE 576)
2. "THE NAME OF JESUS CHRIST (ACTS 2:38) IS AN ACCOMPANYING CIRCUMSTANCE OF THE BAPTISM. THE BAPTIZER NAMED IT OVER THE PERSON BAPTIZED."  
( F.F. BRUCE'S GREEK TEXT OF ACTS, PAGE 98)
3. "THE GREEK PHRASE, 'IN THE NAME OF JESUS' (ACTS 2:38), MEANS THE ACT OF BAPTISM TAKES PLACE WITH THE UTTERANCE OF THE NAME OF JESUS,"  
(SCHAFF HERZOG'S RELIGIOUS KNOWLEDGE, VOLUME 1, PAGE 436.)
4. "THE PHRASE, 'BAPTIZE (EN) AND (EPI) THE NAME' GIVES THE DESCRIPTION OF THE PROCESS OF BAPTISM. THEY INDICATE THAT BAPTISM TOOK PLACE DURING THE NAMING OF THE NAME OF JESUS."  
(HEITMULLER, IM NAMEN JESU, PAGE 127.)
5. " IN THE NAME OF, IS A FREQUENTLY OCCURRING BIBLE PHRASE MEANING BY THE AUTHORITY OR POWER OF THE PERSON WHOSE NAME IS MENTIONED. THE EXPRESSION 'BAPTIZED IN THE NAME OF JESUS CHRIST,' IS OFTEN RENDERED AS BAPTIZED USING THE NAME OF JESUS CHRIST."  
( NEWMAN & NIDA, A TRANSLATOR'S HANDBOOK OF ACTS PAGE 72 & 220.)

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## THE LEXICONS

6. "OF PERSONS OVER WHOM SOMETHING IS DONE. SPEAK THE NAME OF JESUS OVER SOMEONE. 'EPI' - UPON. AMOS 9:12; ACTS 15:17; AND JAMES 2:7. " (ARNDT & GINGRICH, LEXICON, PAGE 288.)
7. " EPIKALEO" (CALLED), SOMEONE'S NAME IS CALLED OVER SOMEONE TO DESIGNATE THE LATTER AS PROPERTY OF THE FORMER. AMOS 9:12; ACTS 15:17; JAMES 2:7." ( ARNDT & GINGRICH LEXICON, PAGE 294.)
8. " THE CHRISTIAN RECEIVES THIS NAME AT HIS BAPTISM." ( ARNDT & GINGRICH, LEXICON, PAGE 575.)
- THE MOST EMINENT AUTHORITIES ON TRANSLATION OF HEBREW WORDS:
9. KOEHLER - BRUMGARTNER, PAGE 983; " IN THE NAME OF JEHOVAH MEANS CALLING THE NAME."
10. BROWN, DRIVER, BRIGGS, PAGE 1048; " IN THE NAME OF JEHOVAH MEANS TO CALL WITH, THAT IS USE THE NAME OF JEHOVAH IN WORSHIP."

**WASHED BY THE NAME  
SPOKEN**

**EPHESIANS 5:26 =**

**THAT HE MIGHT SANCTIFY AND CLEANSE IT ( CHURCH )  
WITH THE WASHING OF WATER BY THE WORD.**

**ITEM: WE ARE WASHED CLEAN IN WATER BAPTISM  
(ACTS 22:16)**

**"BE BAPTIZED, AND WASH AWAY THY SINS..."**

**FACT: THE WASHING OF WATER IN EPHESIANS 5:26  
IS WATER BAPTISM.... ACTS 22:16**

**ITEM: GREEK --- (RHEMA ). ENGLISH --- (WORD)**

- A. REFERS TO A SPOKEN WORD THAT IS TO BE SPOKEN  
AT THE WASHING, (BAPTISM).**
- B. THAYER; "THAT WHICH IS . . . UTTERED BY THE  
LIVING VOICE." PAGE 562.**
- C. VINE: "DENOTES THAT WHICH IS SPOKEN."  
(EXPOSITORS DICTIONARY, PAGE 230 )**
- D. F.F. BRUCE: (THE EPISTLE TO THE EPHESIANS Page 116.)  
"THE WORD WHICH ACCOMPANIES THE WASHING IS  
AN UTTERANCE, A SPOKEN WORD ( GREEK RHEMA).  
THE WORD WHICH IS SPOKEN OVER THE PERSON BEING  
BAPTIZED, PRONOUNCING THE HOLY NAME UPON HIM."  
THIS WASHING WITH WATER, ACCOMPANIED BY A  
SPOKEN WORD CAN SCARCELY BE ANYTHING OTHER  
THAN BAPTISM.**

**FACT: . . . . . THE ABOVE AGREE WITH:**

**ACTS 22:16, "... AND WASH AWAY THY SINS, (BY,  
CALLING ON THE NAME OF THE LORD."**

**CONCLUSION: WE ARE WASHED BY THE UTTERANCE ( RHEMA) OF A  
LIVING VOICE CALLING ON THE NAME OF THE LORD....**

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JOSEPH HENRY THAYER  
ON THE NAME

PAGE 447 and 448;

THE NAME BY WHICH A PERSON OR A THING IS CALLED,  
AND DISTINGUISHING FROM OTHERS.

SECOND DIFFERENCE:

BY A USAGE CHIEFLY HEBRAISTIC THE NAME IS USED  
FOR EVERYTHING WHICH THE NAME COVERS, EVERYTHING  
THE THOUGHT OR FEELING OF WHICH IS ROUSED IN THE  
MIND BY MENTIONING, HEARING, REMEMBERING, THE  
NAME. i.e. ONE'S RANK, AUTHORITY, etc. . . .

NOTE: THE NAME REPRESENTS HIS AUTHORITY WHEN:

MENTIONED,            HEARD,            REMEMBERED.

BY BAPTISM TO BIND ANY ONE TO RECOGNIZE AND  
PUBLICLY ACKNOWLEDGE THE DIGNITY AND AUTHORITY  
OF ONE. . MATTHEW 23:19; ACTS 8:16; 19:5; 1 CORINTHIANS 1:13,15

NOTE: ACCORDING TO THAYER:

IN BAPTISM WE ARE BOUND TO RECOGNIZE AND PUBLICLY  
ACKNOWLEDGE THE DIGNITY AND AUTHORITY OF JESUS BY:  
MENTIONING, HEARING, OR REMEMBERING HIS NAME.

THE NAME OF CHRIST . . . IS USED IN THE NEW TESTAMENT OF  
ALL THOSE THINGS WHICH, IN HEARING OR RECALLING THAT  
NAME, WE ARE BIDDEN TO RECOGNIZE IN JESUS AND TO PROFESS.

. . . . IN THE USE OF THE NAME OF CHRIST, i.e. THE POWER OF HIS  
NAME BEING INVOKED FOR ASSISTANCE, MARK 9:38; Luke 10:17  
ACTS 3:6; 4:10; 16:18; JAMES 5:15 . . . BY UTTERING THY NAME  
AS A SPELL MARK 9:38

NOTE: CASTING OUT DEVILS IN THE NAME OF JESUS USING HIS NAME TO  
INVOKE POWER. . .

OPPONENT? IS THE NAME OF JESUS A MAGIC FORMULA OR A  
SUPERNATURAL POWER

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**BAPTISM IN JESUS' NAME  
ACCORDING TO HISTORY**

- I. **BRITANNICA ENCYCLOPEDIA, 11TH EDITION, VOLUME 3 PAGE 365,366**  
**"THE BAPTISMAL FORMULA WAS CHANGED FROM THE NAME OF  
JESUS CHRIST TO THE WORDS FATHER, SON AND HOLY GHOST,  
BY THE CATHOLIC CHURCH IN THE THIRD CENTURY."**
  
- II. **BRITANNICA ENCYCLOPEDIA, VOLUME 3, PAGE 82**  
**EVERYWHERE IN THE OLDEST SOURCES, IT STATES THAT  
BAPTISM TOOK PLACE IN THE NAME OF JESUS CHRIST.**
  
- III. **CANNEY ENCYCLOPEDIA OF RELIGION, PAGE 53**  
**"THE EARLY CHURCH ALWAYS BAPTIZED IN THE NAME OF THE  
LORD JESUS UNTIL DEVELOPMENT OF THE TRINITY DOCTRINE  
IN THE 3RD CENTURY."**
  
- IV. **CATHOLIC ENCYCLOPEDIA, VOLUME 2, PAGE 263**  
**HERE THE CATHOLICS ACKNOWLEDGE THAT BAPTISM WAS  
CHANGED BY THE CATHOLIC CHURCH.**
  
- V. **DICTIONARY OF THE BIBLE BY SCRIPTURE, VOL. 1, PAGE 241**  
**"THE ORIGINAL FORM OF WORDS WERE INTO THE NAME OF  
JESUS CHRIST, OR LORD JESUS. BAPTISM INTO THE TRINITY  
WAS A LATER DEVELOPMENT."**

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VI. HASTINGS ENCYCLOPEDIA OF RELIGION, VOL. 2, PAGE 377,378, 389

"CHRISTIAN BAPTISM WAS ADMINISTERED USING THE WORDS, 'IN THE NAME OF JESUS.' THE USE OF A TRINITY FORMULA OF ANY SORT WAS NOT SUGGESTED IN THE EARLY CHURCH HISTORY. BAPTISM WAS ALWAYS IN THE NAME OF THE LORD JESUS UNTIL THE TIME OF JUSTIN MARTYR WHEN THE TRIUNE FORMULA WAS USED.

VII. HASTINGS ENCYCLOPEDIA OF RELIGION, VOL. 2, PAGE 377  
ON ACTS 2:38

"NAME WAS AN ANCIENT SYNONYM FOR 'PERSON.'  
PAYMENT WAS ALWAYS MADE IN NAME OF SOME PERSON  
REFERRING TO OWNERSHIP. THEREFORE ONE BEING  
BAPTIZED IN JESUS' NAME BECAME HIS PERSONAL  
PROPERTY. ' YE ARE CHRIST'S.' "

VIII. NEW INTERNATIONAL ENCYCLOPEDIA, VOL. 22, PAGE 477

"THE TERM 'TRINITY' WAS ORIGINATED BY . . . TERTULLIAN,  
A ROMAN CATHOLIC CHURCH FATHER."

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**ESSENTIALITY OF BAPTISM**

**JESUS:**           **MARK 16:16**  
"HE THAT BELIEVETH AND IS BAPTIZED  
SHALL BE SAVED. . . ."

**PETER:**           **1 PETER 3:21**  
" . . . BAPTISM DOTH ALSO NOW SAVE US."

**ACTS 2:38;**  
" . . . BE BAPTIZED EVERYONE OF YOU  
IN THE NAME OF JESUS CHRIST FOR THE  
REMISSION OF SINS. . . "

**ANANIAS:**       **ACTS 22:16**  
" . . . BE BAPTIZED AND WASH AWAY THY SINS. . . "

**WATER BAPTISM AND THE BLOOD****I. WASHED BY THE BLOOD:****REVELATION 1:5;**

**"UNTO HIM THAT LOVED US AND WASHED US FROM  
OUR SINS IN HIS OWN BLOOD."**

**A. WASHED BY BAPTISM = ACTS 22:16****II. REMISSION OF SINS IN THE BLOOD:****MATTHEW 26:28;**

**"FOR THIS IS MY BLOOD WHICH IS SHED FOR . . .  
THE REMISSION OF SINS. . ."**

**A. WATER BAPTISM REMITS SINS, = ACTS 2:38****CONCLUSION:****THE BLOOD MUST BE APPLIED IN THE WATER****1 JOHN 5:8;**

**"AND THERE ARE THREE THAT BEAR WITNESS  
IN EARTH, THE SPIRIT, AND THE WATER, AND  
THE BLOOD, AND THESE THREE AGREE IN ONE."**

*J.L.H. ©1983*

WHAT IS THE ISSUE?  
=====

My opponent and I are agreed on several things relating to the subject of water baptism.

- [1] Baptism is an IMMERSION in water, not sprinkling or pouring. This is NOT the issue.
- [2] Baptism is NECESSARY in order for one to receive the forgiveness of sins. This is NOT the issue.
- [3] Baptism is "IN THE NAME of the Father, and of the Son, and of the Holy Ghost." This is NOT the issue.
- [4] Baptism is "IN THE NAME of Jesus Christ." This is NOT the issue.

The issue between us in this debate is:

What M U S T be O R A L L Y S P O K E N by the baptizer in order for baptism to be valid???

- - - - -

PLEASE KEEP THE REAL ISSUE IN MIND

WHAT WORDS MUST BE ORALLY PRONOUNCED?  
=====

I challenge my opponent to complete the following statement by filling in the blanks:

In \_\_\_\_\_ [Bible reference]  
the Scriptures state that \_\_\_\_\_  
\_\_\_\_\_ [exact  
words] MUST BE ORALLY SPOKEN BY THE BAPTIZER in  
order for the penitent believer's sins to be forgiven.

- - - - -

WILL HE DO IT? WAIT AND SEE!

WE MAY "SAY" WHAT WE "DO"!  
=====

- [1] We MUST DO what Jesus commands in Matthew 28:19, that is, baptize "in the name of the Father, and of the Son, and of the Holy Ghost."
- [2] My opponent admits that it is scriptural for the baptizer to SAY what he is DOING.

THEREFORE:

- [3] The baptizer may SAY that he is baptizing "in the name of the Father, and of the Son, and of the Holy Ghost."

MY POSITION IS PROVED!

MY OPPONENT'S POSITION IS DISPROVED!

WHAT I SAY WHEN BAPTIZING  
=====

Since the New Testament does NOT specify any particular words that MUST be ORALLY SPOKEN by the baptizer, then:

I MAY say anything that is in harmony with the Scriptures that describes what I am doing.

- - - - -

For example, I MAY SAY:

- [1] The words of Matthew 28:19.
- [2] The words of Romans 6:3-4.
- [3] Words that would instruct those in the audience concerning what is being done.
- [4] Different things at different times.
- [5] Many other things as long as the words are in harmony with the Scriptures and describe what I am doing.

- - - - -

Question: What are the exact words that are orally spoken by my opponent when he baptizes?



CHART 13

WHICH WORDS ARE SCRIPTURAL FOR THE BAPTIZER TO SAY?  
=====

| YES | NO  | WORDS  |
|-----|-----|--|
| ___ | ___ | "I baptize you in the name of Jesus."  |
| ___ | ___ | "I baptize you in the name of Christ."   |
| ___ | ___ | "I baptize you in the name of the Lord."   |
| ___ | ___ | "I baptize you in the name of Jesus Christ."   |
| ___ | ___ | "I baptize you in the name of the Lord Jesus."                                       |
| ___ | ___ | "I baptize you in the name of the Lord Jesus Christ."                                |
| ___ | ___ | "I baptize you by the authority of Jesus."   |
| ___ | ___ | "I baptize you into Jesus."  |
| ___ | ___ | "I baptize you in the name of the Father, and of the<br>Son, and of the Holy Ghost." |
| ___ | ___ | "I baptize you in the name of Jesus Christ of<br>Nazareth."                          |
| ___ | ___ | "Jesus."   |

Since my opponent contends that certain words MUST be ORALLY SAID by the baptizer, it is only reasonable that he tell us which of these statements would be SCRIPTURAL for the baptizer to SAY over the candidate for baptism. WILL HE DO IT???

MY OPPONENT IS INCONSISTENT!  
=====

When my opponent reads the following passages, he thinks that the expression "IN THE NAME OF" means that the words given were ORALLY SPOKEN by the baptizer:

- "in the name of Jesus Christ" (Acts 2:38)
- "in the name of the Lord Jesus" (Acts 8:16)
- "in the name of the Lord Jesus" (Acts 19:5)

However, when he reads the following passage where the expression "IN THE NAME OF" is found, he thinks that the words given MUST NOT be ORALLY SPOKEN by the baptizer:

- "in the name of the Father, and of the Son,  
and of the Holy Ghost" (Matthew 28:19)

- - - - -

My opponent's "reasoning" (?) is strange indeed!

CHART 16

WHAT WORDS WERE ORALLY SPOKEN OVER THESE  
WHEN THEY WERE BAPTIZED?  
=====

|                                   |                  |
|-----------------------------------|------------------|
| The Jews on Pentecost?            | Acts 2:38,41     |
| The Samaritans?                   | Acts 8:12-13     |
| The Ethiopian Treasurer?          | Acts 8:36-38     |
| Saul of Tarsus?                   | Acts 9:18; 22:16 |
| The Gentiles at Cornelius' House? | Acts 10:47-48    |
| Lydia's Household?                | Acts 16:14-15    |
| The Jailer's Household?           | Acts 16:33       |
| The Corinthians?                  | Acts 18:8        |
| The Ephesians?                    | Acts 19:5        |

- - - - -  
I Know What Was Done.

PLEASE TELL US WHAT WAS  
ORALLY SPOKEN OVER THEM  
WHILE THEY WERE BAPTIZED!

"SAYING"

=====

Acts 19:1-5

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

HE SAID unto them, Have ye received the Holy Ghost since ye believed? And THEY SAID unto him, We have not so much as heard whether there be any Holy Ghost.

And HE SAID unto them, Unto what then were ye baptized? And THEY SAID, Unto John's baptism.

Then SAID PAUL, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus."

NOTES

- [1] In verses 2, 3, and 4 we can read the WORDS that were ORALLY SAID by Paul.
- [2] In verses 2 and 3 we can read the WORDS that were ORALLY SAID by the Ephesians.
- [3] In verse 5, when the Ephesians were baptized, we do NOT read what was ORALLY SAID by either Paul or the Ephesians! We do read what they DID, but NOT what was ORALLY SAID!

MY OPPONENT MUST FIND WHAT WAS O R A L L Y S A I D!

EVERY "WORD OR DEED" REQUIRES A "FORMULA"  
=====

My opponent thinks that baptism "in the name" of Jesus means that certain words MUST be ORALLY SPOKEN over the person being baptized in water.

According to that reasoning (if he is consistent), then he should contend that EVERY "WORD OR DEED" that a person does REQUIRES certain words to be ORALLY SPOKEN over the person at the time the act is done!

Notice the command given by the apostle Paul:

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

Question: What is to be done "IN THE NAME of the Lord Jesus"?

Paul's Answer: ALL that we DO in WORD or DEED!

- - - - -

Does my opponent believe that certain words MUST be  
O R A L L Y   S P O K E N  
over the person in ALL that he does?

"REPENTANCE" MUST BE IN THE NAME OF JESUS  
=====

The Bible teaches that a person must REPENT in the name of Jesus Christ:

- "Repent, and be baptized every one of you in the name of Jesus Christ" (Acts 2:38)
- "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17)

However, my opponent does NOT believe that one must ORALLY SAY "I repent in the name of Jesus Christ" in order to make his REPENTANCE valid. He knows that one can REPENT in Jesus' name without having to ORALLY speak those words. He also believes that many other things can be done in Jesus' name without ORALLY announcing that fact.

Yet, he believes that WATER BAPTISM is NOT in Jesus' name unless certain words are ORALLY said over the candidate.

- - - - -

Strange "logic" (?) indeed!

COMING IN JESUS' NAME  
=====

Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matthew 24:4-5). Observe the following facts:

- [1] Jesus was the speaker.
- [2] He said, "Many shall come in my name"--  
that is, they would come IN THE NAME OF JESUS.
- [3] These people would SAY, "I am Christ."
- [4] They would NOT SAY, "I am Jesus."

Therefore, it is POSSIBLE to do something IN JESUS' NAME without ORALLY SPEAKING the word "Jesus"!

INSTRUCTIONS TO THE BAPTIZER  
=====

In Matthew 28:19 Jesus gives instructions to those who were to administer water baptism. He told them:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Thus, in order to obey the Lord's instructions, the disciples had to:

[1] Go

[2] Teach

[3] Baptize

In baptizing those who had been taught, the disciples:

(1) MUST baptize "in the name of the Father, and of the Son, and of the Holy Ghost"-- that is, into fellowship or communion with Deity.

(2) Were NOT commanded to ORALLY PRONOUNCE certain words over the candidate.



WHAT IS A "NAME"?  
=====

"1. a word or phrase by which a person, thing, or class of things is known, called, or spoken to or of; an appellation; a title.

"2. a word or words expressing some quality considered characteristic or descriptive of a person or thing; an epithet; as, they called him names.

"3. (a) fame, reputation, or character; as, a good name; (b) good reputation." (Webster's New Twentieth Century Dictionary of the English Language, 1976 edition, page 1193).

- - - - -

"1. a word or a combination of words by which a person, place, or thing, a body or class, or any object of thought, is designated or known.... 3. an appellation, title, or epithet, applied descriptively...." (The American College Dictionary, 1966 edition, page 806).

NAMES OF GOD  
=====

The Bible mentions various NAMES of God, including:

|                   |                   |
|-------------------|-------------------|
| The Lord          | Exodus 15:3       |
| God Almighty      | Exodus 6:3        |
| I Am              | Exodus 3:13-14    |
| The Lord of Hosts | Jeremiah 10:16    |
| Jehovah           | Psalms 83:18      |
| The God of Hosts  | Amos 5:27         |
| Jealous           | Exodus 34:14      |
| Holy              | Isaiah 57:15      |
| The Lord Thy God  | Deuteronomy 28:58 |

NAMES OF THE SON OF GOD  
=====

The Bible mentions various NAMES of the Son of God, including:

|                                     |                  |
|-------------------------------------|------------------|
| Jesus                               | Luke 2:21        |
| Immanuel                            | Isaiah 7:14      |
| The Son of God                      | Luke 1:35        |
| The Word of God                     | Revelation 19:13 |
| Wonderful                           | Isaiah 9:6       |
| Counsellor                          | Isaiah 9:6       |
| The mighty God                      | Isaiah 9:6       |
| The everlasting Father              | Isaiah 9:6       |
| The Prince of Peace                 | Isaiah 9:6       |
| King of Kings, and<br>Lord of Lords | Revelation 19:16 |

JESUS IN GREEK = JEHOVAH IN HEBREW  
=====

Since my opponent contends that the name "JESUS" in Greek is the same as "JEHOVAH" in Hebrew, it follows that:

1. If the baptizer must SAY the word "JESUS" when baptizing, then he could actually SAY the word "JEHOVAH" instead (since my opponent says that these mean the SAME--they are just different languages).
2. If the baptizer may NOT SAY the word "JEHOVAH" when baptizing, but he MUST SAY the word "JESUS" when baptizing, then he is contending that the baptizer is RESTRICTED as to what LANGUAGE he uses in baptizing (Greek rather than Hebrew).

QUESTION: MUST the baptizer SAY the GREEK form of the name when baptizing?

PLEASE WATCH FOR MY OPPONENT'S ANSWER

MUST THE BAPTIZER SAY 'Ιησοῦ WHEN BAPTIZING?  
=====

"Jesus" is an ENGLISH word. It was NOT used by the writers of the New Testament, and it was NEVER SPOKEN by any person in the New Testament. Yet my opponent says that the word "Jesus" MUST be ORALLY SPOKEN by the baptizer in order for baptism to be scriptural!

The word used in Acts 2:38, 8:16, and 19:5 is 'Ιησοῦ. If, as my opponent alleges, the baptizer must ORALLY SPEAK what was recorded by Luke in these verses, then my opponent must SAY 'Ιησοῦ over the candidate for baptism, and NOT the word "Jesus," which was unknown to those in the New Testament.

SAYING "JESUS" OVER THE CANDIDATE  
DOES NOT MAKE BAPTISM IN HIS NAME  
=====

- [1] If the administrator said, "I baptize you in the name of Jesus," then sprinkled water on the candidate's head, would this really be baptism "in Jesus' name"?
- [2] If the administrator said, "I baptize you in the name of Jesus Christ," then immersed an infant, would this truly be baptism "in Jesus' name"?
- [3] If the administrator said, "I baptize you in the name of the Lord Jesus," then immersed an unbeliever, would this actually be baptism "in Jesus' name"?
- [4] If the administrator said, "I baptize you in the name of the Lord Jesus Christ," then immersed a person who had refused to repent of his sins, would this in fact be baptism "in Jesus' name"?

In NONE of these cases was the person actually  
BAPTIZED IN JESUS' NAME!

Baptism is NOT in Jesus' name because of what may be  
ORALLY SPOKEN by the administrator!

Baptism in Jesus' name is baptism as AUTHORIZED by Jesus.

CHART 40

"IN THE NAME OF"  
=====

"(a) in appeal or reference to; (b) by the authority of;  
as the representative of; (c) as belonging to." (Webster's  
New Twentieth Century Dictionary of the English Language,  
1976 edition, page 1193).

"NAME" (SINGULAR)  
=====

My opponent contends that "name" in Matthew 28:19 is SINGULAR; therefore, the Father, the Son, and the Holy Ghost all have the same name, and that name is "Jesus."

Of course, his reasoning is faulty:

- [1] "... his NAME shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).
- [2] "... neither make mention of the NAME of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them" (Joshua 23:7).
- [3] "... and the NAME of my fathers Abraham and Isaac ..." (Genesis 48:16).

In each of these passages "name" (singular) is used with reference to several "names"!



BAPTISM IN THE NAME OF JESUS CHRIST

In order for one to be baptized "in the name of Jesus Christ," he must have:

- [1] Heard the word of God (Romans 10:17; Acts 18:8).
- [2] Believed (Hebrews 11:6; Mark 16:16).
- [3] Repented of his sins (Acts 2:38; 17:30).
- [4] Confessed his faith (Romans 10:9-10; Acts 8:37).

His baptism must be:

- [1] A burial in water (Romans 6:4; Colossians 2:12).
- [2] For the remission of sins (Acts 2:38).
- [3] In the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19).
- [4] In the name of the Lord Jesus (Acts 19:5).

- - - - -

What must be ORALLY SPOKEN by the baptizer?  
Concerning this the Bible is S I L E N T !

JESUS CAME IN HIS FATHER'S NAME  
=====

My opponent concludes that the Father's name is "Jesus" because Jesus said, "I am come in my Father's name" (John 5:43). Of course, he is WRONG in his reasoning!

- [1] David came to fight Goliath "in the name of the Lord" (1 Samuel 17:45). According to my opponent's reasoning, the Lord's name was "David"!
- [2] My opponent claims to be here "in the name of the Lord." Does this mean that the Lord's name is the same as my opponent's?
- [3] The fact that Jesus came in his Father's name shows that Jesus and the Father are two persons!

CLASSES OF NOUNS  
=====

The following information is taken from English Grammar Simplified by James C. Fernald. Revised Edition by Cedric Gale. New York: Funk & Wagnalls Company, Inc., 1963, page 3.

-----  
CLASSES OF NOUNS

Nouns are divided into two main classes: common and proper.

A common noun is the name of any one of a class or group of objects. A common noun never begins with a capital letter unless it is the first word in a sentence: man, boy, girl, house, river, tree.

A proper noun is the official name of a single object or sometimes of a single group of objects. A proper noun always begins with a capital letter: God, the Deity, Galileo, Baltimore, the Potomac, the Romans, the Alps, Boston, New York, Chicago, Washington.

The distinction between proper and common nouns can be clarified by placing a proper noun in the class to which it belongs:

| Proper Noun | Common Noun | Proper Noun | Common Noun       |
|-------------|-------------|-------------|-------------------|
| Boston      | city        | Atlantic    | ocean             |
| Mississippi | river       | George      | man or boy        |
| Virginia    | state       | France      | country or nation |

"PROPER NOUN"  
=====

"in grammar, the name of a particular person, place, or thing." (Webster's New Twentieth Century Dictionary of the English Language, 1976 edition, page 1193).

"in grammar, used to designate a specific individual, place, etc.; Donald, Rover, Boston, etc. are proper nouns, written with an initial capital letter." (Webster's New Twentieth Century Dictionary of the English Language, 1976 edition, page 1442).

"a name designating a specific person, place, etc." (Webster's New Twentieth Century Dictionary of the English Language, 1976 edition, page 1442).

"(of a name, noun, or adjective) designating a particular person or thing, written in English with an initial capital letter: John, Chicago, Monday, American." (The American College Dictionary, 1966 edition, page 970).

MR. HAYES OFFERS ME A CHECK!

Mr. Hayes has offered to give me a check in the amount of \$500 , but I must pay him \$50 for it.

I ACCEPT HIS OFFER

provided that he will sign the following statement:

I, Jerry L. Hayes, certify that I have on file with my bank a signature card that authorizes my bank to pay funds from my account on my personal check signed "father, son, and husband."

---

Jerry L. Hayes

MR. HAYES, WILL YOU SIGN THIS STATEMENT?

MY OPPONENT OFFERS ME A CHECK  
=====

1. If my opponent has AUTHORIZED his bank to pay funds from his account when his check is signed "father, son, and husband," then I will get the money -- and have made a considerable PROFIT!
2. If my opponent has NOT authorized his bank to pay funds from his account when his check is signed "father, son, and husband," then he is guilty of presenting a FRAUDULENT CHECK!

WHICH WILL IT BE???

A CHECK "IN MY OPPONENT'S NAME"  
=====

My opponent argues that a check drawn on his account at his bank is NO GOOD unless he has signed his NAME on the check.

QUESTION 1: Is it necessary for his name to be ORALLY SPOKEN over the check in order to make it a valid check?

QUESTION 2: May the baptizer simply write the words "I baptize you in the name of Jesus Christ" on a piece of paper, and show it to all of those who are present, and make the baptism valid?

QUESTION 3: Is a check that is on his account at his bank, and that bears his authorized signature, "in his name"?

CIRCUMCISION  
=====

[1] Only males were circumcised (Genesis 17:10).

QUESTION: Does my opponent baptize only males?

[2] Children were circumcised (Genesis 17:12; Luke 1:59).

QUESTION: Does my opponent baptize children?

[3] At the time of circumcision, a child received his own name (Luke 1:59-63; 2:21).

QUESTION: Did my opponent receive his own name when he was baptized?

- - - - -

MY OPPONENT IS NOT CONSISTENT IN HIS ATTEMPT  
TO PARALLEL CIRCUMCISION AND BAPTISM



I DO NOT AGREE WITH THE CATHOLICS!  
=====

[1] I DO NOT BELIEVE THAT "POURING" IS SCRIPTURAL BAPTISM!

"... true Baptism is also given by pouring water over the head of the person being baptized ..."  
(The Kingdom of Jesus, page 83).

[2] I DO NOT BELIEVE IN BAPTIZING INFANTS!

"The necessity of infant Baptism follows from the fact that they have contracted the guilt of original sin ..."  
(The Question Box, page 243).

[3] I DO NOT BELIEVE THAT INFANTS DYING WITHOUT BAPTISM ARE DEPRIVED OF HEAVEN!

"Children dying unbaptized are indeed deprived of the Beatific Vision of God in heaven ..."  
(The Question Box, page 243).

[4] I DO NOT BELIEVE THAT ANY OTHER BAPTISM IS A SUBSTITUTE FOR SCRIPTURAL WATER BAPTISM!

"... there is a substitute for Baptism by water. It is Baptism of Desire ..."  
(Father Smith Instructs Jackson, page 143).

I DO NOT AGREE WITH THE CATHOLICS!  
=====

[5] I DO NOT BELIEVE THAT BAPTISM IS A "SACRAMENT"!

"Before Baptism we cannot receive any other sacrament; for Baptism is the first of the sacraments" (The Living Faith, page 148).

[6] I DO NOT BELIEVE THAT THE WORDS "IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST" MUST BE ORALLY SPOKEN OVER THE PERSON BEING BAPTIZED!

"The one who confers it, pours ordinary water on the head of the subject, and says, while so doing: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit'" (Father Smith Instructs Jackson, page 141).

"Do you accept baptism by immersion? ... We would, if we were sure that the proper words were employed whilst the water was applied ..." (page 142).

- - - - -

THEREFORE, MY OPPONENT IS NOT TELLING THE TRUTH  
WHEN HE SAYS MY PRACTICE CAME FROM THE CATHOLICS!

MY OPPONENT AGREES WITH THE CATHOLICS!  
=====

The point of difference between my opponent and me in this debate is this:

- (1) My opponent believes that certain words MUST be ORALLY SPOKEN by the baptizer in order for the baptism to be valid.
- (2) I do NOT believe this--because such is NOT taught in the Bible.

HOWEVER, insofar as this matter is concerned, MY OPPONENT agrees with the ROMAN CATHOLIC CHURCH! [Note: They do NOT agree as to WHAT WORDS MUST BE SPOKEN, but they agree that SOMETHING must be!]

- [1] "The one who baptizes pours water on the head of the candidate and at the same time says the words: 'I baptize you in the name of the Father, and of the Son, and of the Holy Ghost'" (The Living Faith, page 143).
- [2] "The words prescribed by Jesus are said at the same time the person is being plunged into the water: 'I baptize you in the name of the Father and of the Son and of the Holy Spirit'" (The Kingdom of Jesus, page 83).

MY OPPONENT AGREES WITH THE CATHOLICS!  
=====

- [3] "True Baptism is also given by pouring water over the head of the person being baptized, while at the same time the formula prescribed by our Lord is being said" (The Kingdom of Jesus, page 83).
- [4] "The one who confers it, pours ordinary water on the head of the subject, and says, while so doing: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit'" (Father Smith Instructs Jackson, page 141).

Therefore, it is my opponent and his brethren who agree with the Catholics that certain words MUST be ORALLY SPOKEN by the baptizer!

-----

Furthermore, he also agrees with the MORMONS, that certain words MUST be ORALLY SPOKEN by the baptizer:

"These are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen" (3 Nephi 11:24-25).

ACTS 2:38  
=====

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

- [1] This verse tells what those in the audience were to DO, not what the baptizer was to SAY! (Note verse 37: "what shall we DO?")
- [2] In order to help my opponent, this would have to read: "... Repent, and be baptized every one of you, with the baptizer saying the words 'I baptize you in the name of Jesus Christ' over you...." But that is NOT what the word of God says!
- [3] In this verse, REPENTANCE is also "in the name of Jesus Christ." If my opponent were consistent, he would have to contend for WORDS being ORALLY SAID over the person when he repents, otherwise his repentance is not scriptural. But he does not argue for this.

ACTS 8:16

=====

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"

- [1] This verse does not tell what the baptizer ORALLY PRONOUNCED over the person being baptized.
- [2] In order to help my opponent it would need to say: "... only they were baptized, with the baptizer saying over them 'I baptize you in the name of the Lord Jesus.'" But that is NOT what the Bible declares!
- [3] If the expression "in the name of the Lord Jesus" means that these words were SPOKEN over the person being baptized, then the identical expression in Colossians 3:17 would mean that these same words must be ORALLY SPOKEN in order for EVERY "word or deed" to be scriptural! My opponent and his brethren do not practice this; therefore, they are self-condemned!

ACTS 10:48  
=====

"And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

- [1] This passage does not tell what may have been SAID over these Gentiles when they were baptized.
- [2] My opponent needs this to read: "And he commanded them to be baptized, while the words 'I baptize you in the name of Jesus' were orally spoken over them." The verse does NOT read this way!
- [3] If the expression "in the name of the Lord" means that these words were ORALLY SPOKEN by the person doing the baptizing, then the word "Jesus" was NOT orally pronounced over the candidate, as my opponent contends is necessary!

ACTS 19:5  
=====

"When they heard this, they were baptized in the name of the Lord Jesus."

- [1] This tells what these Ephesians did, NOT what the baptizer SAID ORALLY over them.
- [2] In order to fit my opponent's theory the verse should read: "When they heard this, they were baptized, while the words 'I baptize you in the name of the Lord Jesus' were spoken over them."
- [3] My opponent's view is that this passage requires certain words to be SPOKEN ALOUD over the person when he is baptized. Then, by the same reasoning, the identical words are required for every other "word or deed" practiced today (Col. 3:17). But he and his brethren do not practice this!



TRANSLATIONS OF ACTS 22:16  
=====

King James Version: "... arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

New King James Version: "... Arise and be baptized, and wash away your sins, calling on the name of the Lord."

American Standard Version: "... arise, and be baptized, and wash away thy sins, calling on his name."

New American Standard Version: "... Arise, and be baptized, and wash away your sins, calling on His name."

New Testament In Plain English: "... Get up and be baptized, and wash away your sins, calling on his name."

Norlie's Simplified New Testament: "... Rise up and be baptized and wash away your sins, calling on the name of the Lord."

Revised Standard Version: "... Rise and be baptized, and wash away your sins, calling on his name."

New Testament In The Language Of The People: "... Get up and be baptized and wash your sins away by calling on His name."

The Amplified New Testament: "... Rise and be baptized, and by calling upon His name wash away your sins."

CHART 120

TRANSLATIONS OF ACTS 22:16  
=====

Today's English Version: "... Get up and be baptized and have your sins washed away by calling on his name."

Confraternity Version: "... Get up and be baptized and wash away thy sins, calling on his name."

The New American Bible: "... Be baptized at once and wash away your sins as you call upon his name."

New International Version: "... Get up, be baptized and wash your sins away, calling on his name."

The New Testament Emphasized: "... arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The New Testament: An American Translation: "... Get up and be baptized, and wash out your sins, calling on his name."

The New Testament In Modern English: "... Get up and be baptised! Be clean from your sins as you call on his name."

Berry's Interlinear Literal Translation: "... Having arisen be baptized and wash away thy sins, calling on the name of the Lord."

The Children's New Testament: "... Get up! Be baptized. Have your sins washed away by calling on His name."

"CALLING" IN ACTS 22:16  
=====

The word "epikalesamenos" is the nominative case, singular number, masculine gender, middle voice, first aorist tense, participle of "epikaleō" (The Analytical Greek Lexicon, page 157).

Note that this word is in the MIDDLE VOICE.

[1] "The middle voice represents the subject as acting with reference to himself" (William Hersey Davis, Beginner's Grammar of the Greek New Testament, page 36).

[2] "The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself" (J. Gresham Machen, New Testament Greek For Beginners, page 57).

Therefore, Acts 22:16 is NOT saying that Ananias was to do the "calling," but that Saul was to do the "calling" (he was to act with reference to himself by "calling on the name of the Lord"). Notice that the verse states that:

- [1] SAUL was to ARISE.
- [2] SAUL was to BE BAPTIZED.
- [3] SAUL was to WASH AWAY his sins.
- [4] SAUL was to CALL on the name of the Lord.

My opponent's position is that THE BAPTIZER (Ananias) had to do the CALLING, but he is WRONG!!!

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 up from the dead by the glory of the Father, even so we also should walk in newness of life."

- [1] This passage does NOT say that certain words must be SPOKEN ALOUD by the baptizer.
- [2] According to my opponent's theory, Paul should have written: "Know ye not, that so many of us as were baptized, with the baptizer saying 'I baptize you in the name of Jesus Christ' over us, were baptized into his death? ..." Of course, Paul did not write any such thing.

GALATIANS 3:27  
=====

"For as many of you as have been baptized into Christ have put on Christ."

- [1] This text refers to the Galatians having been baptized into Christ, but it does NOT tell what was SPOKEN ALOUD by the baptizer.
- [2] According to my opponent's view, it should state: "For as many of you as have been baptized, with the words 'I baptize you in the name of Jesus' spoken over you, have put on Christ." But Paul did NOT write that!
- [3] Does my opponent believe that baptism would be scriptural if the baptizer SAID, "I baptize you into Christ"?

ACTS 4:12

=====

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

- [1] This text does not even mention water baptism; consequently, it does NOT prove the theory of my opponent and his brethren!
- [2] The name specified in this context is "Jesus Christ of Nazareth" (see verse 10). Does my opponent contend that one who administers water baptism must ORALLY SAY the words "Jesus Christ of Nazareth"?

PROVERBS 18:10

=====

"The name of the Lord is a strong tower: the righteous  
runneth into it, and is safe."

- [1] This statement was made about 1000 years BEFORE  
Jesus commanded water baptism. Yet my opponent  
applies it to try to prove his position on water  
baptism.
- [2] When this statement was written, was "Jesus" the  
"name of the Lord"?
- [3] Does my opponent believe that "the name of the Lord  
is a strong tower" ONLY in water baptism?
- [4] This passage does NOT say that "ORALLY PRONOUNCING  
the name of the Lord is a strong tower"!

THIS VERSE DOES NOT PROVE  
MY OPPONENT'S POSITION!

MATTHEW 1:21

=====

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

- [1] This verse does not even mention water baptism; thus, it cannot prove my opponent's position!
- [2] I believe what this text says, but to help my opponent it would have to read: "And she shall bring forth a son, and the person who baptizes must orally pronounce his name over the person being baptized...." But it does NOT so state!



MATTHEW 12:21  
=====

"And in his name shall the Gentiles trust."

- [1] This verse does not mention water baptism; therefore, it cannot prove my opponent's position!
- [2] This verse states that the Gentiles would TRUST in His name. It does not tell what must be SPOKEN by the person administering water baptism.
- [3] In order to fit my opponent's position it should say:  
"And his name shall be orally spoken over the Gentiles when they are baptized."

ACTS 10:43

=====

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

[1] This verse does not mention water baptism; therefore, it does not prove his theory!

[2] If it said "To him give all the prophets witness, that through his name whosoever has the name of Jesus orally spoken over him in baptism shall receive remission of sins"--which is NOT what it says--then my opponent would have a point.

[3] I believe exactly what this verse says.

ROMANS 10:13

=====

"For whosoever shall call upon the name of the Lord shall be saved."

- [1] This verse does not mention baptism in water, so it does not prove my opponent's position!
- [2] In order to prove his view it should read: "For whosoever shall have the name of the Lord called over him in baptism shall be saved." Of course, it does NOT say that!

## ACTS 15:17

=====

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

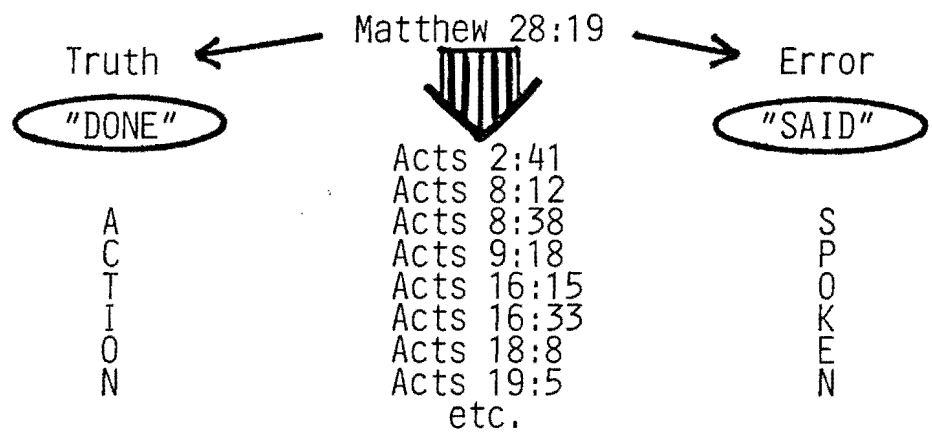
1. The verse does NOT say: "... and all the Gentiles OVER WHOM the word 'JESUS' was ORALLY PRONOUNCED at the time of BAPTISM ..."!
2. In fact, BAPTISM is NOT EVEN MENTIONED in this passage!
3. James is here referring to Amos 9:12, "... and of all the heathen, which are called by my name ...."

THAT NAME BY WHICH WE ARE CALLED

1. James writes, "Do not they blaspheme that worthy name by the which ye are called?" (James 2:7).
2. Peter declares: "If ye are reproached for the name of Christ, blessed are ye . . . . if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4:14-16, ASV).
3. The context of Acts 15:17 shows the name by which they were called (cf. Amos 9:12):
  - the conversion of the Gentiles through Peter's preaching (Acts 10)
  - Peter explains these circumstances to the Jews (Acts 11)
  - the disciples were then called "Christians" (Acts 11:26)
  - Peter referred to these same events (Acts 15:7)
  - James applied the prophecy of Amos to these events (Acts 15:17)

THEREFORE, THIS NAME WAS "CHRISTIAN"!

TRUTH & ERROR ON MATTHEW 28:19



The examples in these passages show us the ACTION, but do NOT show us what was SPOKEN over the candidate when he was baptized!!!

MATTHEW 28:19--THE GREEK TEXT

"... βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος" (Nestle-Aland Novum Testamentum Graece).

| <u>NOUN</u> | <u>CASE</u> | <u>NUMBER</u> |              |
|-------------|-------------|---------------|--------------|
| πατρός      | genitive    | singular      | [of πατήρ ]  |
| υἱοῦ        | genitive    | singular      | [of υἱός ]   |
| πνεύματος   | genitive    | singular      | [of πνεῦμα ] |

- - - - -

| <u>ARTICLE</u> | <u>CASE</u> | <u>NUMBER</u> |         |
|----------------|-------------|---------------|---------|
| τοῦ            | genitive    | singular      | [of ὁ ] |

- - - - -

"When the copulative καί connects two nouns of the same case, if the article ὁ or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person" (Dana & Mantey, A Manual Grammar of the Greek New Testament, page 147).

PENTECOSTALS IN CONFLICT  
=====

The so-called "oneness Pentecostals" are NOT in agreement as to what words must be ORALLY SPOKEN by the baptizer.

[1] "We believe the name to use in baptizing is JESUS CHRIST" (Articles of Faith, First Church of Jesus Christ, Inc.).

[2] "We are opposed to the doctrine of leaving the name or title, Christ, off in baptizing. We believe this doctrine to be anti-Christ.... The use of the word Lord in connection with Jesus Christ as practiced by many (the Lord Jesus Christ) is acceptable" (Articles of Faith, Holiness Church of Jesus Christ).

[3] "In the United Pentecostal Churches all over the world, when our converts are baptized, the preacher says, 'I baptize you in the name of the Lord Jesus Christ.'" (Marvin A. Hicks, First Affirmative Speech, Hicks-Ramsey Debate).

[4] "You can say 'Lord Jesus' - you can say 'Jesus Christ' - you can say 'Lord Jesus Christ' if you care to, but you've got to have that proper name" (R. E. Bayer, Closing Night, Bayer-Jackson Debate).

[5] "There is one name, Jesus, that must be called in water baptism" (D. L. Welch, First Negative Speech, Thrasher-Welch Debate).



THE 1914 REVELATION  
=====

The FOREWORD of the Manual of the United Pentecostal Church International states:

"... In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name became tenets of faith...."

- - - - -

NOTE: The statement above was made by my opponent's own brethren, people who agree with his position in this debate, not by his religious enemies! They admit that:

- [1] This "revelation" came in 1914!
- [2] Prior to that time my opponent's position was not a "tenet of faith"!

A CONTRAST

=====

THE BAPTISM OF JOHN

THE "GREAT COMMISSION" BAPTISM

- |  |   |
|--|---|
| [1] Candidate did not believe in the death, burial, and resurrection of Christ as historical facts (Luke 3:3-4). | [1] Candidate must believe in the death, burial, and resurrection of Christ as historical facts (1 Corinthians 15:1-4). |
| [2] Candidate confessed his sins (Matthew 3:6).  | [2] Candidate confessed his faith in Jesus Christ as the Son of God (Acts 8:37).  |
| [3] For Jews (Luke 3:7-8)  | [3] For Jews and Gentiles (Mark 16:15-16).  |
| [4] Person not baptized to enter the kingdom (Mark 6:16; 9:1)  | [4] Necessary for one to enter the kingdom (John 3:5)   |
| [5] Holy Spirit not received (Acts 19:2-3).  | [5] Holy Spirit received (Acts 2:38).   |
| [6] Served its purpose (Acts 19:3-5)   | [6] Continues today (Matthew 28:19-20)  |

"The only difference in John's baptism and that of the New Testament preacher today was what was said over the candidate." (R. W. Forsythe 4th Negative Speech, Thrasher-Forsythe written debate).

THE EGG ILLUSTRATION  
=====

My opponent argues that "Jesus" is the name of the Father, "Jesus" is the name of the Son, and "Jesus" is the name of the Holy Ghost:

|            |   |       |
|------------|---|-------|
| Father     | ) |       |
| Son        | ) | Jesus |
| Holy Ghost | ) |       |

In order to illustrate this theory, my opponent uses an egg, which is composed of yolk, white, and shell. But, he says, all three of these are "egg":

|       |   |     |
|-------|---|-----|
| Yolk  | ) |     |
| White | ) | Egg |
| Shell | ) |     |

According to his illustration:

Since he believes that the Father IS the Holy Ghost, then, in his illustration, the yolk IS the shell! Of course, when my opponent goes to a restaurant and orders "scrambled eggs," he expects the cook to know the difference!

The Egg Does Not Accurately Illustrate His Position!

THE LIGHT BULB ILLUSTRATION

My opponent argues that "Jesus" is the name of the Father, "Jesus" is the name of the Son, and "Jesus" is the name of the Holy Ghost:

|            |   |       |
|------------|---|-------|
| Father     | ) |       |
| Son        | ) | Jesus |
| Holy Ghost | ) |       |

As an illustration of his theory, my opponent refers to an electric bulb, which involves the power, the glass bulb, and the light rays:

|       |   |            |
|-------|---|------------|
| Power | ) |            |
| Bulb  | ) | Light Bulb |
| Light | ) |            |

But, we all recognize that:

- [1] The power is NOT the bulb, the bulb is NOT the light, and the light is NOT the power. They are distinct!
- [2] Will my opponent admit that the Father, the Son, and the Holy Ghost are distinct?

THE WORD "JESUS" WAS NOT ALWAYS  
ORALLY PRONOUNCED IN HEALING  
=====

My opponent thinks that the word "Jesus" was always ORALLY SPOKEN when miraculous healing was done. Of course, he is WRONG about this as he is on the proposition under discussion.

- [1] What words were ORALLY SPOKEN when the impotent man in Lystra was healed? (Acts 14:8-10).
- [2] What words were ORALLY SPOKEN when Dorcas was raised from the dead? (Acts 9:40).
- [3] What words were ORALLY SPOKEN when Elymas was made blind? (Acts 13:9-11).

In each of these cases, the Bible records the words that were ORALLY SPOKEN; however, the word "Jesus" was NOT SPOKEN ALOUD when the miracle was done.

Since the word "Jesus" was ORALLY SPOKEN in some instances, but it was NOT ORALLY SPOKEN in others, I know that:

- [1] The word "Jesus" MAY be ORALLY SPOKEN in healing in the New Testament.
- [2] It is NOT true that the word "Jesus" MUST be ORALLY SPOKEN in healing in the New Testament.

HEALING & BAPTISM  
=====

My opponent attempts to prove that the word "Jesus" MUST be ORALLY SPOKEN by the administrator of baptism by showing that it was always ORALLY SPOKEN in healing. However, since I have proven that the word "Jesus" was NOT ALWAYS ORALLY SPOKEN in healing, then it follows (by his reasoning) that the word "Jesus" was NOT ALWAYS ORALLY SPOKEN by the baptizer!

|   |      |   |
|---|------|---|
| Healing   | ---- | Baptism   |
| In Jesus' Name  | ---- | In Jesus' Name  |
| The word "Jesus" NOT<br>Always ORALLY SPOKEN<br>over the person | ---- | The word "Jesus" NOT<br>Always ORALLY SPOKEN<br>over the person |

HEALING & BAPTISM ARE NOT PARALLEL

HEALING

BAPTISM

- [1] Water was not always required in healing.
- [2] Christians were often healed.
- [3] People were healed by the authority of Christ before Pentecost.

- [1] Water was always required in baptism.
- [2] Christians were not baptized.
- [3] People were baptized by the authority of Christ beginning on Pentecost.

WHAT DOES "FORMULA" MEAN?

Formula: "... a set form of words, as for stating or declaring something definitely or authoritatively, for indicating procedure to be followed, or for prescribed use on some ceremonial occasion ..." (The American College Dictionary, 1966 edition, page 477).

"... a set form of words for ceremonial use ... a prescribed or set form or method ..." (The Merriam-Webster Dictionary, 1974 Pocket Book edition, page 285).

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Ceremony: "... a formal religious or sacred observance; a solemn rite ..." (The American College Dictionary, 1966 edition, page 197).



CAMPBELLITE?  
=====

My opponent has called me a "Campbellite"! He has done so either ignorantly or dishonestly.

I challenge him to name ONE THING that I BELIEVE, TEACH, or PRACTICE that originated with Alexander Campbell! If he cannot do so, then I demand that he publicly apologize before this audience for making the FALSE CHARGE.

What will he do? He will either:

- [1] Prove his charge that I am a "Campbellite", or
- [2] Continue making such statements without proof, or
- [3] Apologize for his false charge, or
- [4] Ignore the matter.

-----  
Wait And See Which He Does!

FATHER IN CREATION, ETC.  
=====

According to my opponent, there is only one PERSON in the Godhead (Jesus), but there are three OFFICES (Father, Son, and Holy Ghost):

|            |    |                   |
|------------|----|-------------------|
| Father     | in | Creation          |
| Son        | in | Redemption        |
| Holy Ghost | in | Indwelling Spirit |

His distinctions are NOT based upon the teaching of the Bible--thus they are WRONG! Notice, for example:

- [1] The Son is referred to in "creation" (Hebrews 1:2,10).
- [2] The Father is referred to in "redemption" (Isaiah 63:16).
- [3] The Son is referred to in "indwelling" (John 15:5).

Etc.

DOES MY OPPONENT HAVE A CHOICE?  
=====

[1] Does my opponent have a choice about WHERE he baptizes (river, lake, ocean, baptistery, etc.)?

YES, because the Bible does not REQUIRE a specific place to baptize!

[2] Does my opponent have a choice about WHAT TO SAY when he baptizes?

YES, because the Bible does not REQUIRE the baptizer to ORALLY SAY specific words over the candidate (e.g., my opponent admits that one may say "Jesus Christ" or "Lord Jesus" or "Lord Jesus Christ").

WHAT SOME "AUTHORITIES" SAY  
=====

Funk & Wagnalls New Encyclopedia, 1972, volume 3, page 177:

"Baptism was accompanied, from an early period in the history of the Church, with various forms and ceremonies besides the simple rite of washing with water and the pronouncing of the formula. The traditional words of baptism contained the threefold phrase 'Father (or God), Son, and Spirit' long before the ancient creeds (q.v.) were formulated."

A Dictionary of the Bible by John D. Davis, 1969, page 265:

"There do not lack passages in which the three persons are brought together in a manner which exhibits at once their unity and distinctness. The most prominent of these are perhaps the formula of baptism in the triune name, put into the mouths of his followers by the resurrected Lord (Mat. xxviii. 19) ...."

An Outline of Church History by Theodore Huggenvik, 1955, page 56:

"The formula used in connection with Christian baptism came to form a summary of the Christian faith ... It expressed the belief of the church in the triune God, Father, Son and Holy Spirit. Christianity is in its essence Trinitarian from the beginning."

DAVID LIPSCOMB ON A "FORMULA IN BAPTISM"

"We know of no necessity for saying one word in baptism to render it valid. We have no intimation in the Bible that there was any formula repeated, nor do we believe there was. The believer made known his faith in Christ; was taken upon this confession or declaration of faith and baptized. The baptism that was done put them into the names of the Father and of the Son and of the Holy Spirit.

"The repeating the formula is a declaration of what is done, but it is not essential to the doing. It shows the tendency to mere ritualism, having faith in repeating formulas, etc., that persons run into these days. A man must eat and drink and work and trade in the name of Jesus. There is just as much necessity for saying, 'I take this bread, I drink this water, I plow this furrow or plant this corn in the name of the Lord, I sell this horse in the name of the Lord,' to make it acceptable as in the name of the Lord, as to say: 'I baptize in the name of Christ, into the name of the Father and of the Son and of the Holy Spirit.' All that a Christian does, is or should be in the name of the Lord. If a Christian were to take a person who declared his faith in Christ and baptize him without uttering a word, it would be valid baptism. There is no harm when you do a thing in telling what you do, save as people come to attach a virtue to the words spoken, not to the submission of the individual to the Lord. The formula is only a telling what you are doing. The Lord knows without being told; the subject knows, if a proper one; the administrator knows what he is doing; and most intelligent believers know. It may be well to tell the audience for the benefit of ignorant hearers, but it certainly is not necessary to the validity of the ordinance." (David Lipscomb, Questions Answered, 1974 Printing, page 32).

WHOM DID HE HEAR?  
=====

John 16:13

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (King James Version)

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (American Standard Version)

OBSERVE THAT:

- [1] The Holy Spirit would NOT speak from Himself.
- [2] The Holy Spirit would speak what He HEARD.

QUESTION: WHOM would the Holy Spirit HEAR???

WHAT REMITS SINS?  
 =====

There are several things that the Bible teaches are necessary in order that one's sins may be remitted, including:

THE BLOOD OF CHRIST -- Matt. 26:28; Heb. 9:22  
 BELIEF -- Acts 10:43  
 REPENTANCE -- Acts 2:38  
 CONFESSION -- Romans 10:9-10  
 BAPTISM -- Acts 2:38  
 REPENTANCE & PRAYER -- Acts 8:22  
 FOR THE CHILD OF GOD

H O W E V E R

The issue in this debate is: WHERE DOES THE BIBLE TEACH that the BAPTIZER MUST ORALLY PRONOUNCE the word "Jesus" over the person being baptized?

WE ARE STILL AWAITING THAT VERSE OF SCRIPTURE!

MAY

===

The Scriptures teach that one MAY

- [1] Baptize a person in a bathtub.
- [2] Preach over the radio.
- [3] Use an overhead projector to teach.
- [4] orally say the words "Jesus Christ" or "Lord Jesus" or "Lord Jesus Christ" when baptizing.

I would be willing to affirm each of these propositions in discussion. Would my opponent?

- - - - -

Similarly, I believe that one MAY say the words of Matthew 28:19 over the candidate for baptism; however, the Scriptures do NOT teach that one MUST say those words, or any other specific words, over the candidate--any more than the Scriptures teach that one MUST do the other things listed above.



ZECHARIAH 14:9

=====

And the Lord shall be King over all the earth.

In that day it shall be--

"The Lord is one,"

And His name one.        [New King James Version]

1. "One" is  $\text{אֱלֹהִים}$  'echâd [Young's Analytical Concordance, page 718].
2. 'echad: "prop. united, i.e. one" [Strong's Exhaustive Concordance, Hebrew Dictionary, page 10].
3. "His name one. Idolatry shall be abolished, and the one God shall be everywhere adored" [The Pulpit Commentary, volume 14, "The Book of Zechariah," page 158].
4. "There shall be one Lord, and his name one. All shall worship one God only, and not idols, and shall be unanimous in the worship of him. All false gods shall be abandoned, and all false ways of worship abolished" [Matthew Henry's Commentary, IV, page 1471].

MR. HAYES: DIFFERENCE BETWEEN "DOING" AND "SAYING"  
=====

"Anybody that can't see the difference in doing what one says do, and saying and just repeating what someone has said, is blind and needs to be led by the hand. He's a menace to those walking around who can see." [Jerry L. Hayes, December 15, 1983, Hayes-Thrasher Debate].

T H E R E F O R E

Mr. Hayes knows that there is a difference between DOING what is mentioned in Acts 2:38; 8:16; 10:48; 19:5; 22:16; etc. and SAYING the words over the person being baptized.

O R

Mr. Hayes is blind, needs to be led by the hand, and is a menace to those walking around who can see.

QUESTIONS FOR MR. HAYES (THURSDAY, DECEMBER 15, 1983)

1. MUST the baptizer ORALLY ANNOUNCE what he is doing in order for the baptism to be valid?

Yes \_\_\_\_\_ No X *but must announce*

2. Do you do as Jesus commanded in Matthew 28:19, that is, baptize in the name of the Father, and of the Son, and of the Holy Ghost?

Yes X No \_\_\_\_\_

*perfect led down list he must say what is commanded Acts 2:38*

3. Which of the following statements would be valid for the baptizer to SAY over the candidate?

(Check all that apply)

YES NO WORDS

X \_\_\_\_\_ "I baptize you in the name of Jesus."

\_\_\_\_\_ X "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

\_\_\_\_\_ X "I baptize you in the name of the Lord."

\_\_\_\_\_ X "I baptize you in the name of Jehovah."

X \_\_\_\_\_ "I baptize you into Jesus."

X \_\_\_\_\_ "I baptize you in the name of 'Iησοῦ.'"

\_\_\_\_\_ X "Jesus."

*why not?*

*Matt. 28:19*

*my notes*

*Jerry's answers*

**The Weapons Of Our Warfare**

# **The Baptismal Formula**

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**The Weapons Of Our Warfare**

# **The Baptismal Formula**

**FAITH AND FACTS PRESS**

**6530 N. Michigan Road  
Indianapolis, Indiana 46268**

Resolved: The Scriptures teach that water baptism is to be administered in the New Testament church only in the name of Jesus Christ, as was used by the Apostles.

Affirm

\_\_\_\_\_  
R. E. Bayer

Deny

\_\_\_\_\_  
John A. Welch

only”

Resolved: The Scriptures do not require any (specific) word or words during the act of water baptism.

Affirm

\_\_\_\_\_  
John A. Welch

Deny

\_\_\_\_\_  
R. E. Bayer

Formula?

# The Issue

## Is Not:

- Are we baptized in Jesus's name
- Should we baptize in Jesus' name
- May Jesus' name be pronounced
- Must one say "in the name of Father, Son & Holy Ghost"
- What one has done when he is baptized





# **“In the Name”**

*en onomati tinos* — i.e. “To do a thing by one’s command and authority, acting on his behalf, promoting his cause.” (*Thayer*, pg. 447)

“to do anything...relying upon the name...the authority of anyone... appeal being made to his authority and command.” (*Thayer* p. 232)



# **In the Name Authority**

**Acts 4: 7 —**

“By what power, or by what name, have ye done this?”

**4:17-18 —**

“commanded...not to speak at all nor teach in the name of Jesus.”

**1 Samuel 25:5,9 —**

“David sent out 10 young men...” saying

# No Name Spoken

**Acts 9:36-43**

**Acts 13:8-13**

**Acts 19:11-12**

**Acts 14:8-10**

**Acts 28:1-5**

**Dorcas Raised**

**Elymas Stricken**

**Cloths Carried**

**Lame Man Healed**

**Viper on Paul**

(Mark 16: 17-18)

**One may act  
in the name of Jesus  
without saying anything.**

**Two or Three  
Witnesses**



# What Is The Name?

**Isaiah 9:6 —**

“Wonderful, Counsellor, The mighty God,  
Everlasting Father, The Prince of Peace”

**Matthew 1:23 —**

“They shall call his name Emmanuel.”

**Matthew 1:25 —**

“he called his name Jesus.”

**Matthew 16:16 —**

“Thou art the Christ, the Son of the living  
God”

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus in earth, and things under the earth;

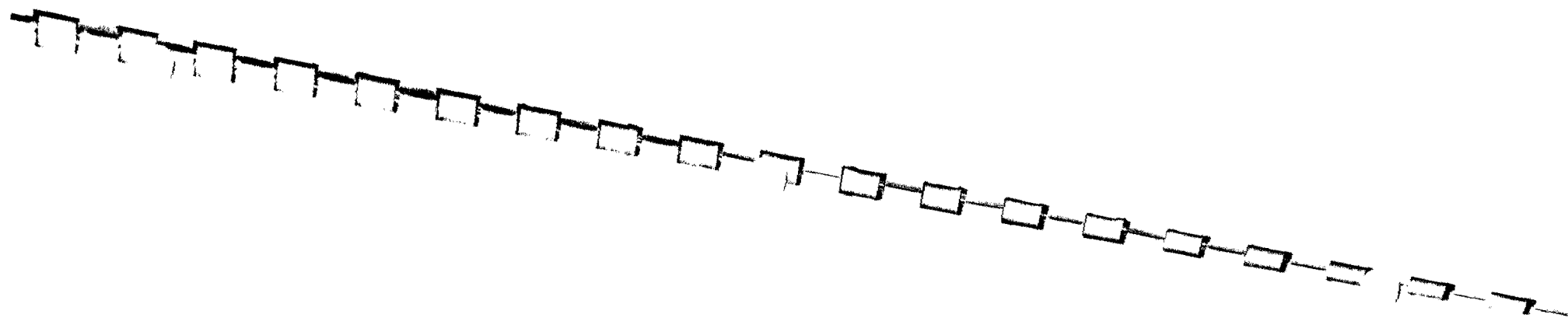
every knee should bow, of things in heaven, and things in Philipians 2:9-10

and given him a name which is above every name: That at the name of Jesus in earth, and things under the earth;

# Which is the Formula?

- Acts 2:38** “Repent, and be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.”
- Acts 8:16** “...only they were baptized in the name of the Lord Jesus.”
- Acts 10:48** “And he commanded them to be baptized in the name of the Lord.”





“...in the name of Jesus Christ.”

“...in the name of the Lord Jesus.”

“...in the name of the Lord.”

Which of these is the right  
formula that is to be said  
over one when baptized?



# Here Is What Was Done, But What Was Said?

- **Acts 2:38-41** “...be baptized in the name of Jesus Christ...then they that gladly...were baptized...”
- **Acts 8:12-16** “...only they were baptized in the name of the Lord Jesus.”
- **Acts 8:38** “...and he baptized him.”
- **Acts 16:15** “and when she was baptized...”

What  
Was  
Said?



# Fill In The Blank

**What Was Done**

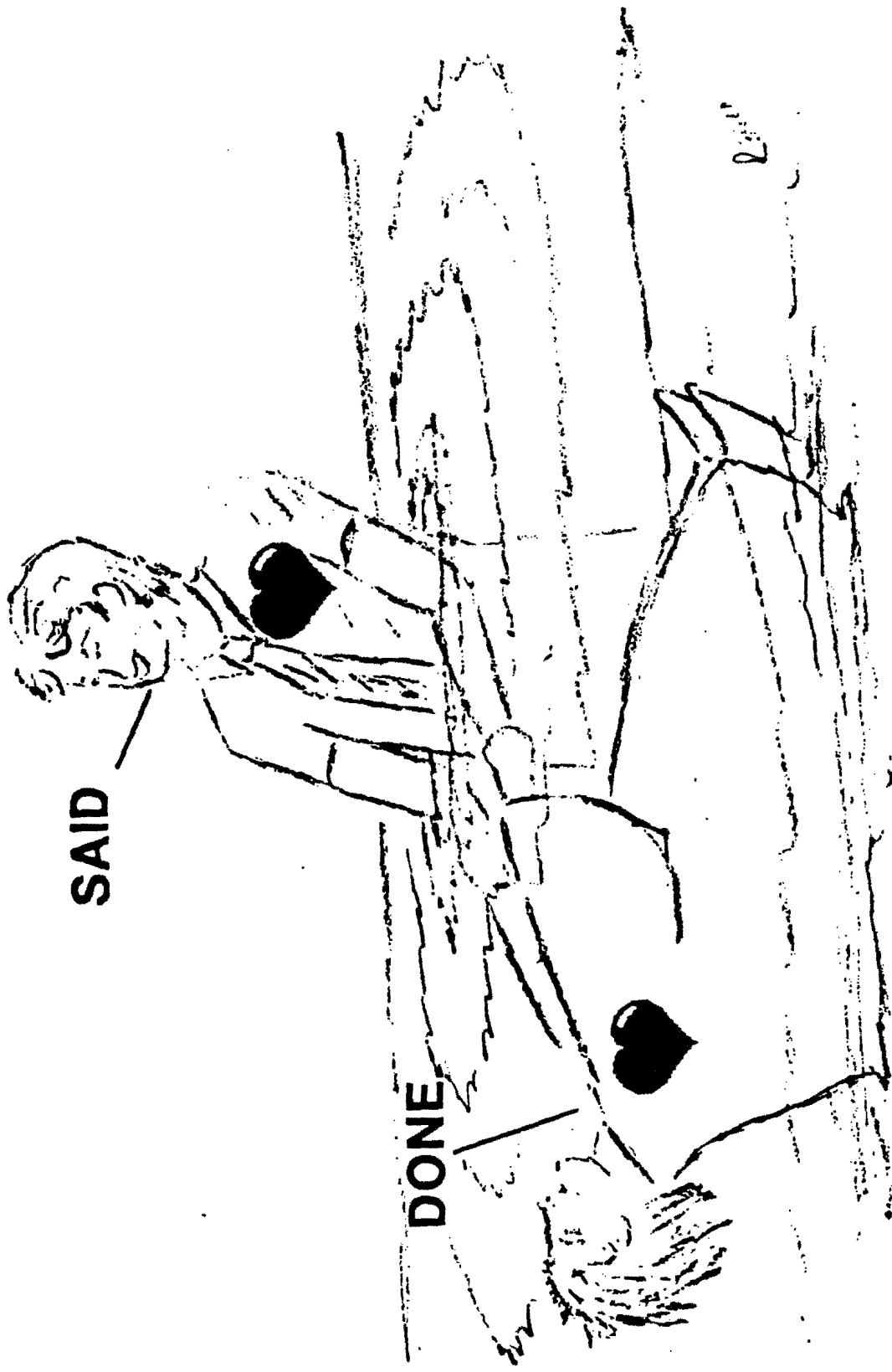
**What Was Said**

Acts 2:38    “baptized in the name  
of Jesus Christ.”

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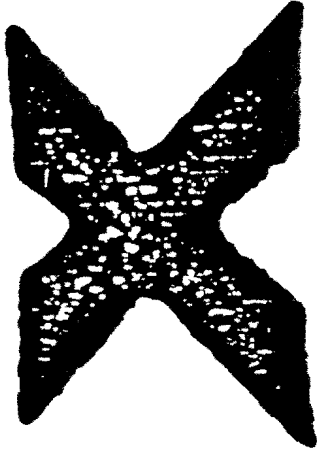
Acts 10:48    “baptized in the name  
of the Lord.”

---



SAID

DONE



This people draweth nigh unto me with their mouth, and  
honoureth me with their lips, but their heart is far from me. But  
in vain they do worship me, teaching for doctrines the com-  
mandments of men.

— Matthew 15:8-9

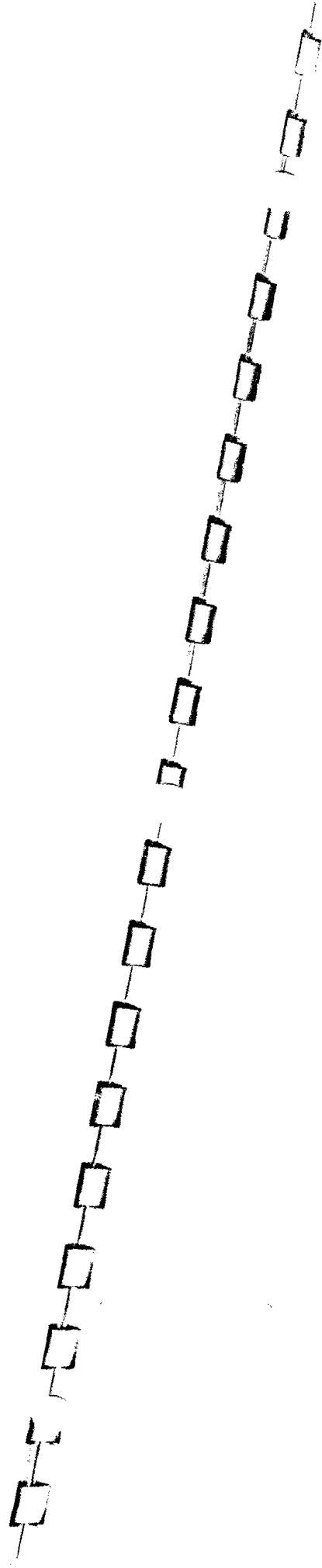
But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

— Romans 6:17



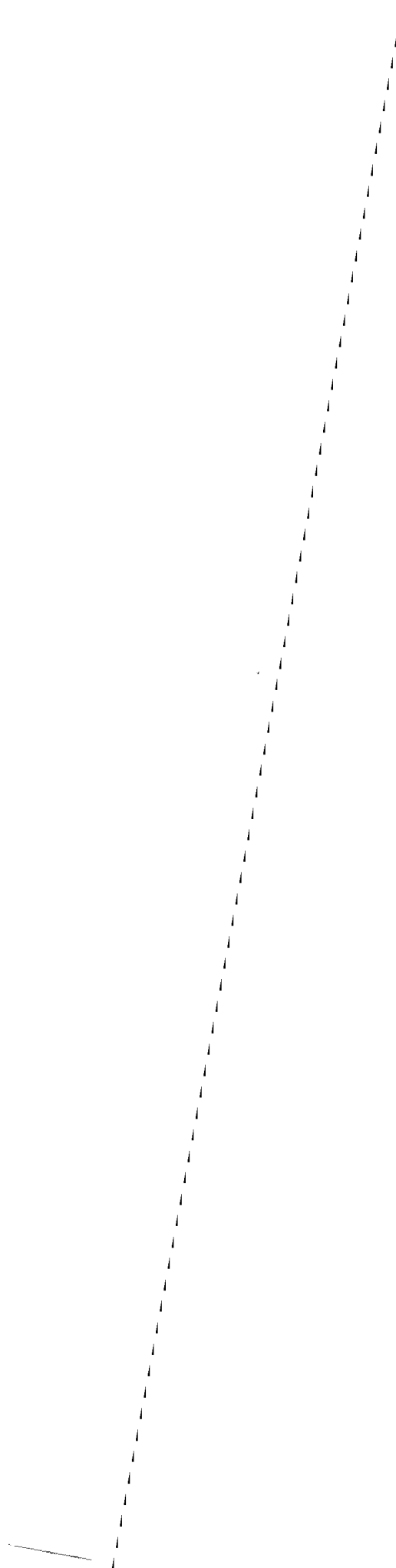
# Things We Must Do “In the Name of the Lord Jesus”

- Must sing “in the name of the Lord Jesus”  
(Colossians 3:16)
- Must pray “in the name of the Lord Jesus”  
(1 Timothy 2:8)
- Must repent “in the name of the Lord Jesus”  
(Acts 2:38)
- Must visit the fatherless and widows in their affliction  
“in the name of the Lord Jesus”  
(James 1:27)
- Must pay taxes “in the name of the Lord Jesus”



Colossians 3:17 — “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus...”

**Must we say  
a formula  
each time?**







# **Formula or Doctrine Believed**

And it shall come to pass, that whosoever shall call on the  
name of the Lord shall be saved.

— Acts 2:21

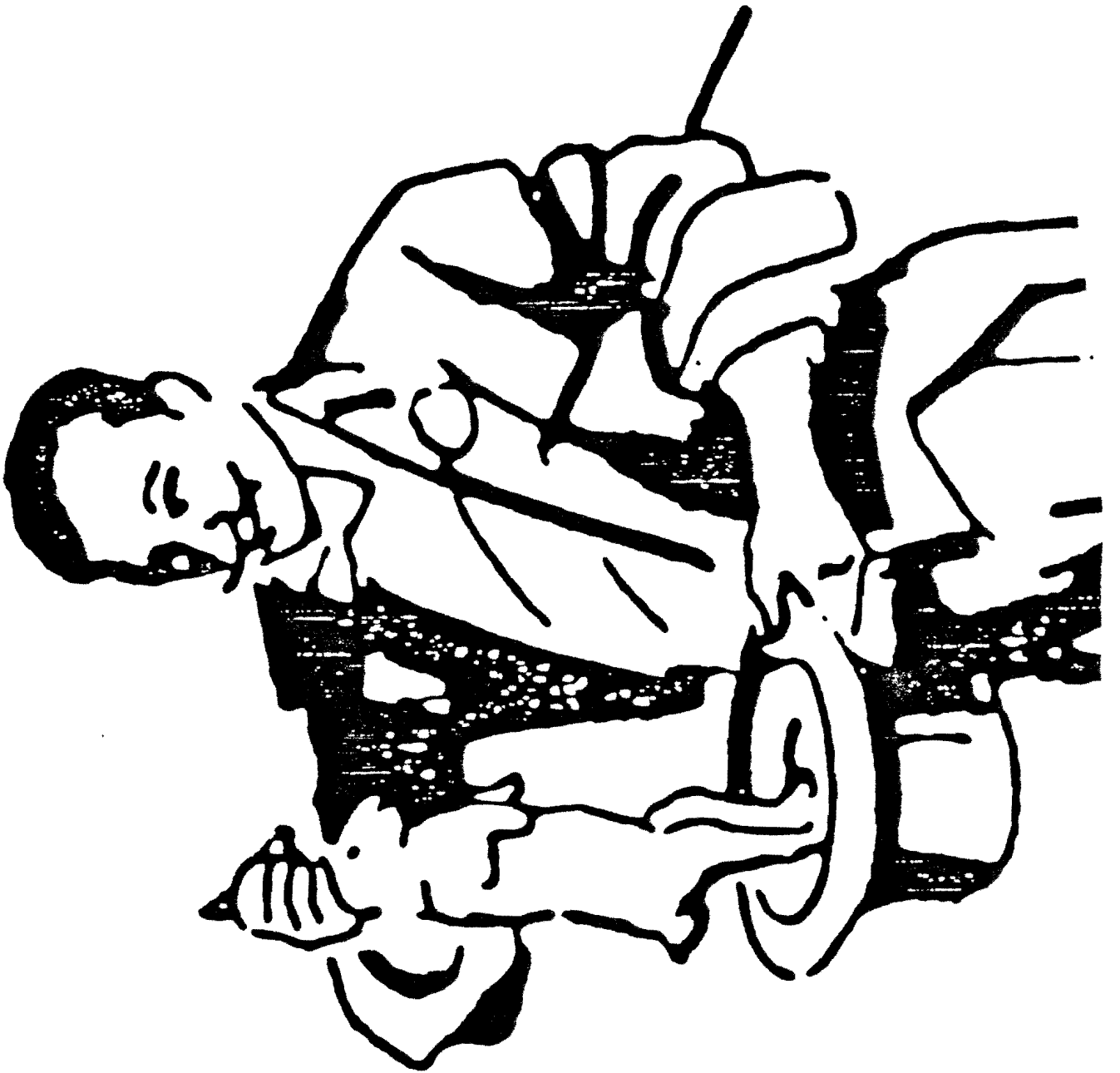
*versus*

Not every one that saith unto me, Lord, Lord, shall enter into



# **Authority Taught or Formula Invoked**

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

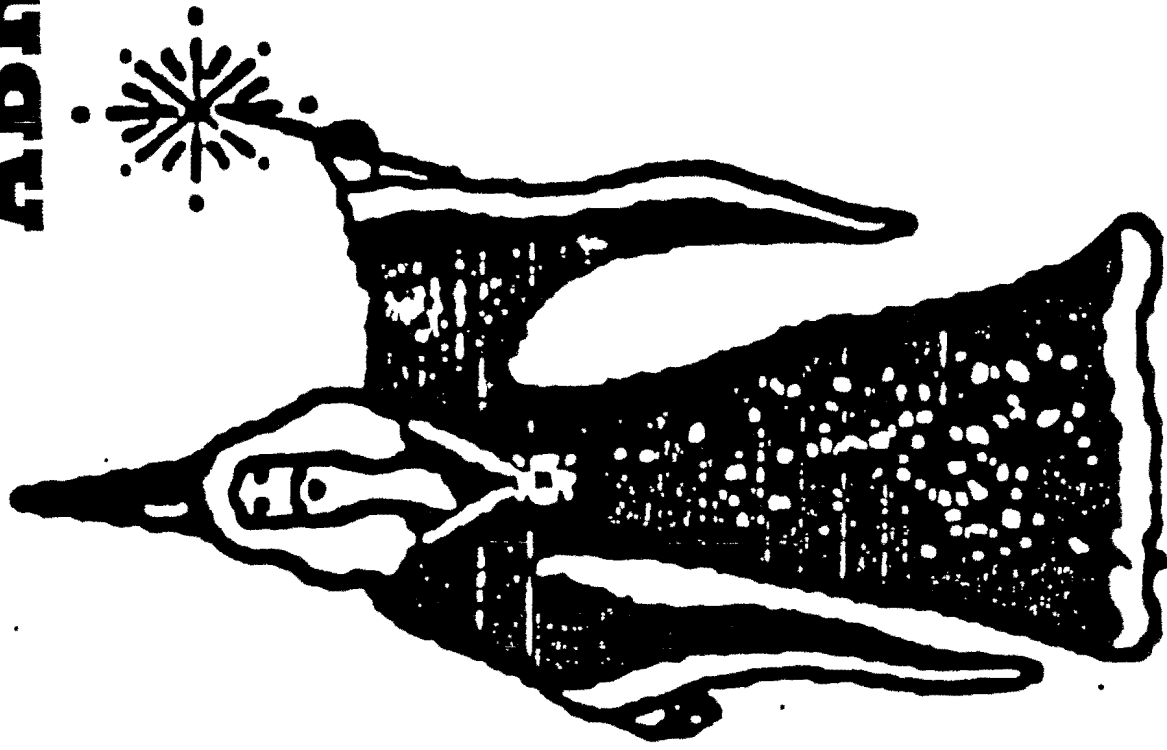


**ABRA CADABRA**

(Overlay)

**Authority for Life  
or  
Formula to Be Said**

**ABRA CADABRA**



Is The Formula

Another

“MAGIC WORD”



## **A Baptismal Charm?**

**"The name is not the mere designation, a sense which would give to the baptismal formula merely the force of a charm. The name is in the Lord's prayer ('Hallowed be thy name') is the expression of the sum total of the divine Being...When one is baptized into the name ...he professes to acknowledge and appropriate God in all that he is and**

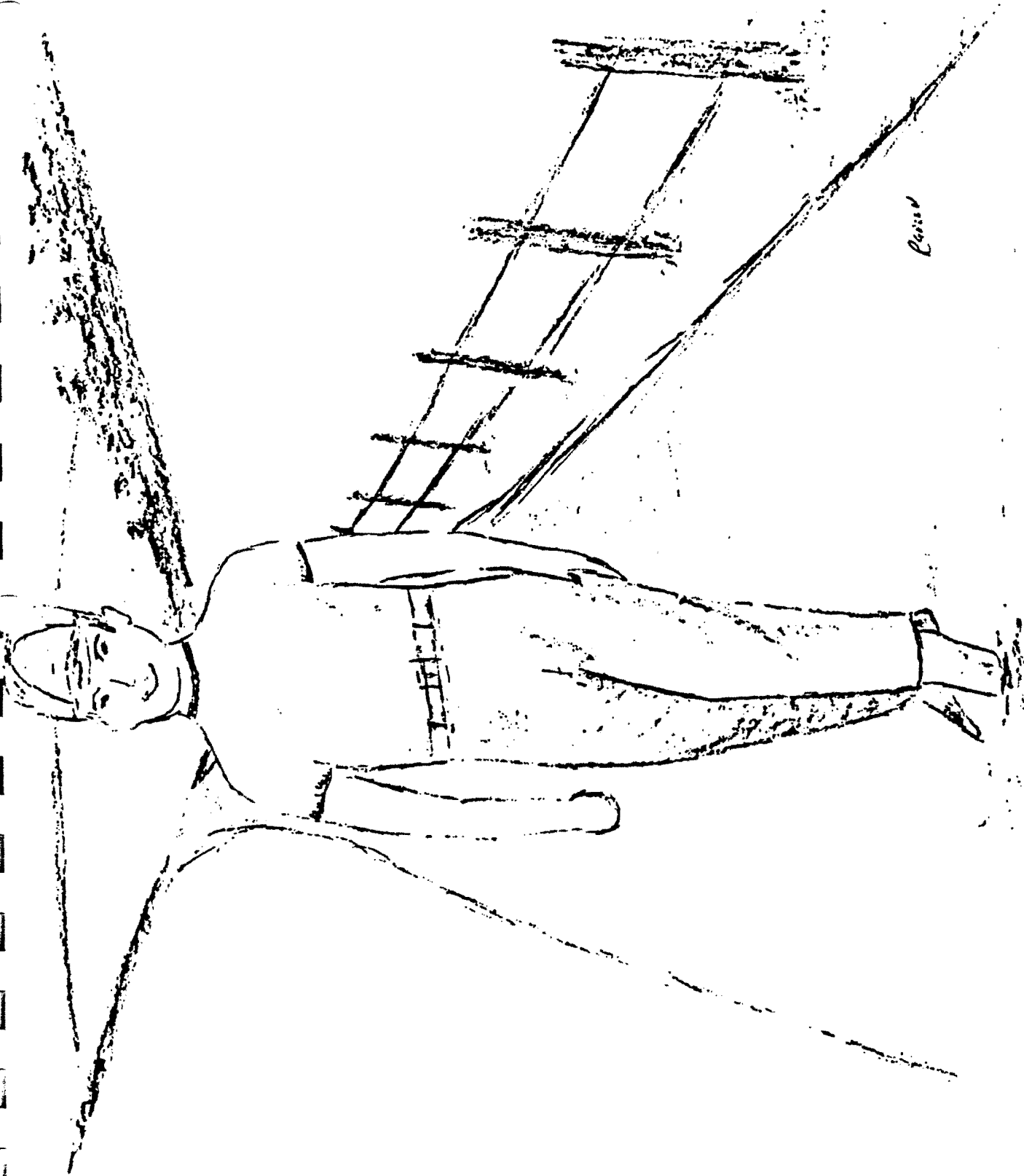


Authority for  
a Righteous Life

Or

a Magic “Abra Cadabra”





Person

# Open Sesame



2000

# Smoke Screen

**ONENESS**



## **On Collective Nouns**

**"A Masculine noun is the Singular, with the Article, is often used collectively to denote the whole class."**

*(Grammar of the New Testament Greek, Winer)*



## Collective Nouns

**Romans 1:21 - "Their foolish heart was darkened."**

**Matthew 17:6 - "They fell on their face."**

**Matthew 18:6 - "In the mouth of two or three witnesses."**

**Mark 9:31 - "They sought to take him but he escaped"**

**Singular Collective  
Nouns May Refer To  
More Than  
One Person**

# What Was the Real Name of John



But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. —Luke 1:13

And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And

# Definitions

**name:** "The title by which any person or thing is known or designated," (*Webster's Collegiate Dictionary* p.66)



# **JOHN 19:19**

“And Pilate wrote a **title**, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**”

**Webster: Name: “title”**



# **Circumcision**

In Old Testament circumcision, personal name was given not Divine name or Family name.

In Colossians 2, circumcision is performed by Christ. Therefore, Christ will have to call the name.

# WHICH **?** JESUS

If **SON** is not sufficient  
to identify Jesus...

- Must some title be used in connection with his name for proper identification?
- Joshua was called Jesus  
Acts 7:45 Hebrews 4:8



# **Mining “or”**

**“or” joins synonymous items:**

- Power or name (Acts 4:7)
- Common or unclean (Acts 11:8)
- Stumblingblock or occasion to fall (Romans 14:13)

# **Acts 4:7 — “or”**

**Opponent says “or” shows power  
and name are not the same**

- “or” — “shows related and similar terms where one can take the place of another” (p. 342, A&G)
- “By what power, or by what name have ye done this?” (KJV)
- “By what sort of power or authority have ye done

# **Acts 15:17**

## **Upon Whom My Name Is Called**

- This is a result of their obedience, not a formula.
- If there is a ritual calling then God performs it, not the baptizer

# Philippians 2:8-10

## Because of His Work

Obedient  
Dying on Cross  
(v. 8)

## God Honors Him

Exalts Him,  
Gives Him a  
Name Above  
All Others  
(v. 9)

## All Submit to Him

Due to His Name,  
Which the Father  
Gave Him When He  
Exalted Him  
(v. 10)

# Parallels to Philippians 2:8-10

## Acts 2:32-33, 36

- Raised up by God
- Exalted at God's right hand
- Made Him Lord & Christ

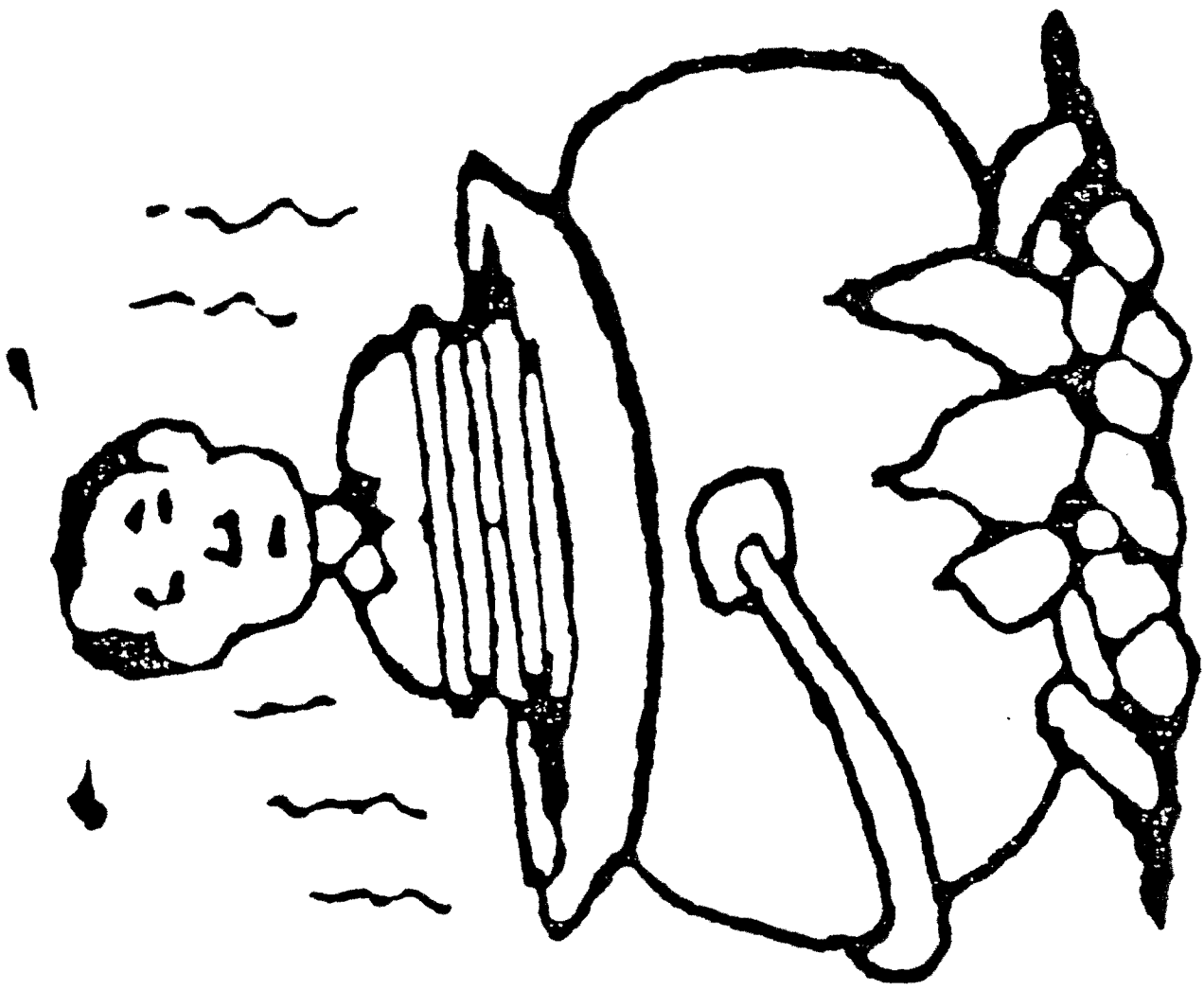
## Ephesians 1:19-23

- God's power in Christ

Reference to Place Christ Has  
Due to His Redemptive Work

He Had the Name





# **firing the preacher**

**"14. Any minister holding or seeking to hold credentials or a license with us who speaks or writes in opposition to any Articles of Faith, shall be called before the District Board who shall decide upon the penalty to be inflicted."**

# **firing the preacher**

## **3. Resignation or dismissal, and rules relating thereto:**

- (a) A pastor desiring to leave a church must give the church board thirty days notice. By mutual agreement the time may be changed. In any event it shall be considered the church's responsibility to pay his stipulated income for the thirty days following his resignation. Furthermore it is understood that in this event, the church is immediately at liberty to start negotiations for a new pastor as outlined in Section 5, paragraph 3.**
- (b) A Church desiring to change pastors shall express this desire according to the following procedure:**
  - (1) The church board shall inform the pastor in writing of this desire.**
  - (2) The pastor and church shall meet within thirty days to discuss the situation and if possible to resolve the matter.**
  - (3) In the event that this meeting cannot solve the existing problems or differences given as the cause for desiring the change, then the pastor and or church board shall notify the District Superintendent.**
  - (4) The District Superintendent shall then arrange a meeting with the pastor and church to assist in mediation.**
  - (5) If necessary the matter shall be brought to the church congregation in a duly called meeting, presided over the District Superintendent, in which meeting a vote of confidence in the pastor may be taken.**

General  
British International Church  
International Church  
1979



ARTICLES OF FAITH  
\*\*\*\*\*  
CONSTITUTION

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