

Back To Basics

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SPECIAL ISSUE: THE GODHEAD

Johnie Edwards

The Bible teaches that there are three persons who make up the Godhead. Yet, there are those who claim that Jesus alone constitutes the Godhead. The word "Godhead" denotes Deity or Godhood. This special issue of *Back To Basics* examines what the Bible has to say on this vital subject.

1) **THE TERM GODHEAD.** Even a casual reading of the Scriptures will reveal the Godhead mentioned three times in the New Testament. "Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like gold, or silver, or stone, graven by art and man's device" (Acts 17:29). Romans 1:20 declares, "For the invisible things that are made, even his eternal power and **Godhead**; so that they are without excuse." Paul wrote the Colossians, "For in him dwelleth all the fulness of the **Godhead** bodily" (Col. 2:9).

2) **THE BIBLE MENTIONS THREE.** A basic examination of the Bible reports that three persons are often mentioned. Please count them: "Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy**

Spirit" (Mt. 28:19). "Now I beseech you, brethren, for the **Lord Jesus Christ's** sake, and the love of **God**, and the communion of the **Holy Ghost**, be with you all" (2 Cor. 13:14). How many did you count: one or three?

3) **THERE ARE THREE DISTINCT PERSONS.** At His baptism, "**Jesus** (one)...went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** (two) descending like a dove, and lighting upon him: And lo a **voice from heaven** (three), saying, This is my beloved Son, in whom I am well pleased" (Mt. 3:16-17). John says there are three. Read it: "For there are **three** that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 Jn. 5:7). They are three who agree as one as verse 8 says, "and these three agree in one." God, Christ and the Holy Spirit are one, just as a husband and wife are said to be "one" (Eph. 5:31); yet we all know they are two different persons.

May we get back to studying and teaching the basics concerning The Godhead.

IF THERE IS ONLY ONE IN THE GODHEAD

Johnie Edwards

There are consequences of the doctrine that there is only one person in the Godhead. We take a look at some of these.

1) **WHY THE WORD *BOTH*?** The word “both” means more than one. John wrote, “Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath **both the Father and the Son**” (2 Jn. 9). Why would the Holy Spirit refer to “both the Father and the Son,” if they are one and the same person?

2) **WHY THE WORDS *THOU AND ME*?** The Hebrew writer quoted Jesus as saying, “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast **thou prepared me**” (Heb. 10:5). Those who teach that there is only one person in the Godhead have to deal with this and tell us who is “thou” and “me” in this passage. It is obvious that “thou” is God, the Father, and “me” is Jesus, the Son.

3) **WHY DID THE HOLY SPIRIT EMPLOY THE WORDS *US AND OUR*?** It was said at the creation, “Let **us** make man in **our** image, after **our** likeness...” (Gen. 1:26). The “oneness” doctrine demands that the words “us” and “our” should not have

been used! The reason they are used is there was more than one present at the creation. In fact, Paul told the Colossians, “For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him” (Col. 1:16). In fact, John declared that Jesus was with God at the beginning (Jn. 1:1-3, 14).

4) **WHY IS JESUS SAID TO BE THE MEDIATOR BETWEEN GOD AND MAN?** Writing Timothy, Paul penned, “For there is one God, and **one mediator between God and men, the man, Christ Jesus**” (1 Tim. 2:5). If there is only one person in the Godhead, how could Jesus be the mediator between God and men? Is Jesus the mediator between himself and himself? See the consequence of this “oneness” doctrine?

A Thank You Is In Order

Johnie, Johnie Paul, and John Isaac Edwards thank you, our readers and subscribers, for your acceptance of *Back To Basics*. The subscriptions have far exceeded our expectations. We have received expressions of thanks from many around this land and across the seas, and will work hard to bring you the best in basic Bible teaching.

Back To Basics

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A STUDY OF "ONE"

John Isaac Edwards

Not knowing how the word "one" is used in the Scriptures, "Jesus only people" do err saying, "Jesus is the Father and the Son and the Holy Ghost."

1) **HUSBAND AND WIFE = ONE.** Genesis 2:24 says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Here a man and his wife are said to be one. The John 10:30 statement makes Jesus and the Father one person, no more than the Genesis 2:24 statement makes husband and wife one person!

2) **PEOPLE OF THE WHOLE EARTH = ONE.** In Genesis 11:6, the Lord said, "Behold, the people is one..." *Question:* Were the people of the whole earth all one person? Yet, they were said to be one. Further, the Lord said, "let us go down, and there confound **their** language" (Gen. 11:7). Observe the words "us" and "their." Plural personal pronouns require plural persons! If one Lord requires one person, then one people also requires one person! This bites the "Jesus only people" at both ends.

3) **TWO DREAMS = ONE.** Joseph said unto Pharaoh, "The dream of Pharaoh is one" (Gen. 41:25). *Question:* How many dreams did Pharaoh have? "Pharaoh dreamed" (Gen. 41:1), and he "dreamed the second time" (Gen. 41:5). There were two distinct dreams, yet they were said to be one. In what sense were the two dreams one? One in interpretation and meaning (Gen. 41:26).

4) **CHILDREN = ONE TROUP.** 2 Samuel 2:25 records, "And the children of Benjamin gathered themselves together after Abner, and became one

troupe..." One God demands one person no more than one troupe demands one person.

5) **PLANTER AND WATERER = ONE.** Paul said, "Now he that planteth and he that watereth are one" (1 Cor. 3:8). Paul planted and Apollos watered (1 Cor. 3:6). Was Paul Apollos? Was Apollos Paul?

6) **JEWS AND GENTILES = ONE.** Jews and Gentiles are said to be one (Gal. 3:28; Eph. 2:14). When Jew and Gentile were made "one," did they become one person?

Just as there are some 6 1/2 billion persons comprising one humanity (Acts 17:26), there are multiple persons making up one Deity.

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THREE VERSES. THREE PERSONS. ONE GOD.

David McPherson

The Bible plainly teaches that God is one, and that there is only one God. Long ago, Moses declared, "Hear, O Israel: The Lord our God, the Lord is one!" (Dt. 6:4). In the New Testament, Paul later wrote, "Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one" (1 Cor. 8:4).

While there is only one God, there are three persons in the Godhead. Various passages of Scripture speak of God the Father, God the Son, and God the Spirit. We call your attention to the following:

1) **GOD THE FATHER.** As Paul opens his letter to the Romans, he makes reference to God the Father. He writes, "To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom. 1:7). God the Father is the Father of Jesus, His only begotten Son (Jn. 3:16), and the Father of all Christians. Our heavenly Father is one with, yet distinct from, the other two persons of the Godhead.

2) **GOD THE SON.** A good example of Jesus being God is seen in Hebrews the first chapter. Notice what God the Father says, "But to the Son He says: Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of your kingdom" (Heb. 1:8). Here, speaking of Christ's superiority over the angels, God the Father is referring to Jesus (the Son) as God. Was He correct? Is Jesus Deity? Absolutely!

3) **GOD THE SPIRIT.** From what is written in the book of Acts, it becomes apparent that

like the Father and the Son, the Spirit is also God. "But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God" (Acts 5:3-4). Notice that when Ananias lied to the Holy Spirit, he was said to have lied to God. The word "God" in verse four denotes divinity. Clearly, while distinct from the Father and the Son, the Holy Spirit is divine.

In all three of the aforementioned passages, the term "God" comes from the same Greek word - *theos*. It is defined in Strong's Greek Dictionary as "of uncertain affinity; a deity, especially the supreme divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god (-ly, -ward)."

As the song suggests, "Holy, Holy, Holy! Merciful and Mighty! God in three persons, blessed Trinity!" Three verses. Three persons. One God.

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ONENESS DOCTRINE WORD STUDY

Johnie Edwards

One of the best ways to get a good handle on the “oneness” doctrine is a good word study. Thus, we take a basic look.

1) **AND.** The word “and” is used a number of times in the Bible connecting God, Christ, “**and**” the Holy Spirit (Mt. 28:19). The word “and” tells us that there is more than one in the Godhead.

2) **BOTH.** If I were to say both of the boys play basketball. Would you have any trouble knowing there is more than one boy involved? Now watch this passage: “Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father and the Son” (2 Jn. 9). The word “both” tells us there is more than one person.

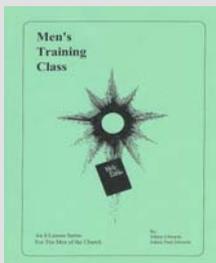
3) **ANOTHER.** Jesus was a comforter to His disciples while He was with them, but He is going away and says, “And I will pray the Father, and he shall give you **another** Comforter, that he may abide with you forever” (Jn. 14:16). This comforter is the Holy Spirit (Jn. 14:26). Do

you see that the word “another” indicates more than one person?

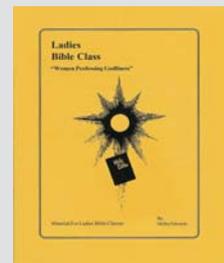
4) **SEND.** If you heard one say, “I am sending John to town,” how many persons do you think is involved? One or two? It is the same with Jesus sending the Holy Spirit. Jesus said, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter (Holy Spirit) will not come unto you; but if I (Christ) depart, I will **send** him unto you” (Jn. 16:7). A sender and one sent is not one person, but two!

5) **THREE.** Being told that there are three boys riding their bicycles down the street tells you three persons are involved in bike riding, right? Now listen to this: “For there are **three** that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one” (1 Jn. 5:7). From this reading, how many persons are bearing record in heaven? One or three? The fact that they are said to be one does not say or mean they are just one person! Please take the time to study these basic words in helping understand the Godhead question.

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PRONOUNS FOR "JESUS ONLY" PEOPLE

John Isaac Edwards

Anyone who thinks there is only one person in the Godhead needs a basic grammar lesson. *Apronoun* is a word that replaces a *noun* or another pronoun. The noun to which a pronoun refers is called the *antecedent*. An elementary rule overlooked by "Jesus only" people is that pronouns must agree with the nouns for which they stand in case, gender, and number.

PERSONAL PRONOUNS

1) **I AND HE**. Jesus promised the twelve, "And **I** will pray the Father, and **he** shall give you another Comforter, that **he** may abide with you for ever" (Jn. 14:16). Now drop down to verse 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever **I** have said unto you."

I and *he* are not the same person. *I* has reference to Jesus (vv. 6, 9, 23), while the first *he* refers to the Father and the second *he* stands for the Holy Ghost. "Another Comforter" in John 14:16 indicates some other, just as "another servant" in Mark 12:4 suggests one different or distinct from the one first sent.

Note: If it be argued, that since Jesus and the Father were both said to send the Holy Spirit (Jn. 14:26; 15:26), that Jesus and the Father are therefore one person; then were the prophets/teachers and the Holy Ghost the same person in Acts 13:1-4, when the prophets and teachers sent Barnabas and Saul away and were said to be sent forth by the Holy Ghost (Acts 13:1-4)? Just because one action is attributed to multiple persons does not make them one and the same person.

2) **I AND THEE / THOU AND ME**. Upon the raising of dead Lazarus, "Jesus lifted up his eyes, and said, Father, **I** thank **thee** that **thou** hast heard **me**. And **I** knew that **thou** hearest **me** always: but because of the people which stand by **I** said it, that they may believe that **thou** hast sent **me**" (Jn. 11:41-42).

Question: To whom was Jesus speaking on this occasion? If Jesus is the only person in the Godhead, then He must have just been carrying on a conversation with Himself!

In order for "Jesus only" teaching to be true, this statement would have to read: "**Self**, I thank thee that thou hast heard **thysself**. And I knew that thou hearest **thysself** always: but because of the people which stand by I said it, that they may believe that thou hast sent **thysself**." Do you see the absurdity of this false doctrine?

3) **MY AND THY**. Jesus spake concerning John, "This is he, of whom it is written, Behold I send **my** messenger before **thy** face, which shall prepare **thy** way before thee" (Lk. 7:27).

Question: How many persons are involved in this passage? Let the "Jesus only" people tell us to which persons the pronouns "my" and "thy" refer. They cannot be referring to the same person.

PLURAL PERSONAL PRONOUNS

Plural personal pronouns require a plural number of persons. Note these examples:

1) **WE**. Jesus prayed, "Holy Father, keep

through thine own name those whom thou hast given me, that they may be one, as **we** are” (Jn. 17:11, 22). *We* corresponds with *they* in these verses. If *we* is singular, then *they* must also be singular. Was Jesus praying that the disciples all be one person?

2) *Us*. The Lord God used the word “**us**” (Gen. 1:26; 3:22; 11:7). If there is only one person in the Godhead, Jesus only, explain why a singular person would use a plural pronoun in reference to Himself.

3) *OUR*. Jesus said, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make **our** abode with him” (Jn. 14:23). When Jesus referred to Himself, He used the singular pronoun *me*; but when He added the Father, He changed to the plural *we* and *our*. Why the change in pronouns, if Jesus and the Father are one and the same person?

PRONOUNS IN MESSIANIC PSALMS

Psalms prophesying of the coming Messiah include pronouns expressing distinction of persons. Such passages could be multiplied.

1) *PSALM 2:6-7*: “Yet have **I** set **my** king upon **my** holy hill of Zion. **I** will declare the decree: the Lord hath said unto **me**, **Thou** art **my** Son; this day have **I** begotten **thee**.” Read Acts 13:30-37 and Hebrews 1:5. Who is the king set on Zion’s holy hill? Who set him there? Who said, “Thou art my Son; this day have I begotten thee”? Who is the begotten Son?

2) *PSALM 8:4-6*: “What is man, that **thou** art mindful of **him**? and the son of man, that **thou** visitest **him**? For **thou** hast made **him** a little lower than the angels, and hast crowned **him** with glory and honour. **Thou** madest **him** to have dominion over the works of **thy** hands; **thou** hast put all things under **his** feet.” Read Hebrews 2:6-9. If you are a believer in the “Jesus only”

doctrine, tell us to whom “thou” and “him” and “thou” and “his” refer? Can you tell us?

3) *PSALM 16:10*: “For **thou** wilt not leave **my** soul in hell; neither wilt **thou** suffer **thine Holy One** to see corruption.” Read Acts 2:25-32; 13:34-37. The “Jesus only” crowd likes to run to “Holy One” passages, nevermind the fact that “Holy” is used of the Father (Jn. 17:11), of Jesus (Acts 4:27), and of the Spirit (Acts 5:3). The “Jesus only” advocates admit the “Holy One” in Psalm 16:10 is Jesus. Let them tell us who is the antecedent of *thou*. We await their response.

4) *PSALM 40:6-8*: “Sacrifice and offering **thou** didst not desire; **mine** ears hast **thou** opened: burnt offering and sin offering hast **thou** not required. Then said **I**, Lo, **I** come: in the volume of the book it is written of **me**, **I** delight to do **thy** will, O **my** God: yea, **thy** law is within **my** heart.” Read Hebrews 10:5-10, which mentions “a body hast **thou** prepared **me**.” One person prepared another person a body. It falls on the “Jesus only” people to tell us about this body-preparing. Whose body was it? Who prepared it?

5) *PSALM 45:6-7*: “**Thy** throne, O God, is for ever and ever: the sceptre of **thy** kingdom is a right sceptre. **Thou** lovest righteousness, and hatest wickedness: therefore God, **thy** God, hath anointed **thee** with the oil of gladness above **thy** fellows.” Read Hebrews 1:8-9 and Acts 4:27; 10:38. Who anointed Jesus?

6) *PSALM 110:1*: “The Lord said unto **my** Lord, Sit **thou** at **my** right hand, until **I** make **thine** enemies **thy** footstool.” Read Acts 2:32-36 and Hebrews 1:3. Who is represented by *thou* and *my*?

A good exercise is to read the Lord’s prayer in John 17 and circle every pronoun that indicates a plurality of persons - there are over 100! If “Jesus only” teaching be true, words must have no meaning!

ANSWERING "JESUS ONLY" ARGUMENTS

Larry Ray Hafley

The Pentecostal "Oneness" or "Jesus Only" doctrine teaches that Jesus is the only person in the Godhead. Jesus is, they say, the Father; he is the Son; he is the Holy Spirit. Some of their basic arguments are these:

1) Jesus said, "I and my Father are one" (Jn. 10:30). From this they contend that Jesus and the Father are "one person," but that is not what the text says. It says they "are one," but it does not say they are "one person." (a) A husband and wife are "one flesh" (Mt. 19:5). Are they, therefore, one person? No, for when Ananias lied and died in Acts 5, his death did not result in his wife's death, which occurred nearly three hours later (Acts 5:5-10). (b) Paul and Apollos were said to be "one" (1 Cor. 3:6-8). Were they "one person"? Obviously, not (Acts 19:1; 1 Cor. 16:12). (c) Disciples of Christ are to be "one" (Jn. 17:20-22). Did Jesus pray that they all may become "one person"? No, they are to be one "even as" the Father and the Son are one. How are the Father and the Son one? If they are one in person, then Jesus was praying that the disciples were all to become "one person," but they are one in love, in power, in action, in honor, in judgment and purpose, *not in person* (Jn. 5:19-46).

2) Pentecostals take such statements as those which follow and argue that there is but one person in the Godhead - "the Lord he is God; there is none beside him...I, even I, am the Lord; and there is no god with me" (Dt. 4:35; 32:39; Cf. Is. 43:11; 43:6, "I, even I, am the Lord; and beside me there is no Saviour...beside me there is no God."). In each of these verses and others like them, the contrast is between God and idols.

The statements are not speaking about persons in the Godhead, but about the fact that there is but one divine essence and that the gods of the nation are false, non-existent (Dt. 4:28; 32:12, 21; Is. 42:17; 44:9-20; Cf. 1 Cor. 8:5-6).

There is one mankind, one humanity, but there are billions of persons in one humanity, billions of individuals which constitute mankind. The fact that you and I are individual personalities does not mean there are two "mankinds." So, there is one divine essence, one God, but three persons who are Deity, or God. The Father, the Son, and the Holy Spirit are each referred to as "God" (Eph. 4:6; Heb. 1:8; Acts 5:3, 4-lied to the Holy Spirit, lied unto God). That they are separate and distinct beings may be seen at the baptism of Jesus. God the Father (one person) spoke *from heaven* and the Spirit (one person) descended *from heaven* in the bodily form of a dove while Jesus (one person), *on earth*, was being baptized in water (Mt. 3:16, 17; Lk. 3:21, 22; Jn. 1:32).

3) Those of the "Jesus Only" persuasion argue that since Scripture says that Jesus is "the fulness of Godhead bodily," that, therefore, there can be no other person. (a) In each of us there dwells "the fulness of humanity." The fulness of manhood dwells in you, but that does not mean you are the only person in what is called "mankind." So, the fulness of Deity dwelt in Jesus, but he is not the only person in "the Godhead." (b) Believers receive the fulness of Christ (Jn. 1:16). When they do, are they the same person as Christ? Do they become Christ when they receive his fulness? No, and neither is Jesus the same person as the Father because he par-

takes of the fulness of the Godhead. (c) Paul prayed that the Ephesians “might be filled with all the fulness of God” (Eph. 3:19). If they were so filled, would they become God? If not, neither does Jesus become the Father because he is filled with all the fulness of the Godhead bodily.

4) Oneness Pentecostals say Jesus is in the Father and the Father is in Jesus, and since Jesus said, “He that hath seen me hath seen the Father,” therefore, Jesus is the Father, and the Father is Jesus (Jn. 14:9-10). (a) Paul was in Christ, and Christ was in Paul (Gal. 2:20; 3:26-27). Was Paul Christ? (b) God and Christ (note plural, “we,” “our”) are in believers and believers are in God and Christ (Jn. 14:23; 1 Jn. 4:12). Are believers God? (c) Did you ever say of a little boy, “You can see his daddy in him”? Did you mean the little boy and his father were the same

person? Likewise, when Jesus said, “He that hath seen me hath seen the Father,” he did not mean that he and the Father were the same person, for later he spoke of “**both** me and my Father” (Jn. 15:24; Cf. 2 Jn 9b-“**both** the Father and the Son”).

Note how the Bible should read if it taught the “Jesus Only” doctrine: (a) “God so loved the world that he gave his only begotten **self**” (Jn. 3:16). (b) “Thou art the Christ, the Son of **thyself**” (Mt. 16:16). (c) “Out of Egypt have I called my **self**” (Mt. 2:15). (d) “Thou art my Son, this day have I begotten **me**” (Heb. 1:5). (e) “I will be to **me** a Father, and I shall be to **me** a Son” (Heb. 1:5). (f) “As the living Father hath sent **himself**” (Jn. 6:57).

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Paul Adams

Memory Verse: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19).

The Godhead

Read Matthew 3:13-17 and tell what each of the persons in the Godhead was doing at the same event. Draw a line to the correct answer.

Descended as a dove.

Jesus

Was baptized.

The Father

Said, "This is my beloved Son in whom I am well pleased."

The Holy Spirit



Multiple Choice

Circle the correct answer.

Ephesians 4:6 teaches that there is _____.

No God

One God

One Fellowship

1 John 5:7 says that there are _____ that bear record in Heaven.

12

144,000

3

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

BAPTISM IN THE NAME OF JESUS ONLY

Donnie V. Rader

The “baptismal formula” issue and the question of how many members are in the Godhead are closely related. Those who believe that there is a baptismal formula (or say that baptism must be in the name of Jesus only) believe that Jesus is the only being in the Godhead. They conclude that the “formula” of words to be uttered at one’s baptism must include “Jesus.”

THE GODHEAD

1) **The “oneness” doctrine.** This doctrine says that Jesus is the only member of the Godhead. He is the Father, the Son, and the Holy Spirit. Those who believe this argue from passages that mention God is “one” (i.e. Dt. 6:4). Those passages do not say God is one personality. The point in the context is that God is “one,” in contrast to idols (cf. Dt. 6:14).

2) **Three members of the Godhead.** At the baptism of Jesus, Jesus was on earth, the Father spoke from heaven and the Holy Spirit descending like a dove (Mt. 3:16-17). Jesus said that his own testimony and the Father’s testimony was the testimony of two (Jn. 8:16-17). The Son said that the Father was greater than he (Jn. 14:28).

The Father is Deity (Jn. 20:17). However, he is not the Son (Jn. 8:16-17). Neither is he the Holy Spirit (Jn. 14:26). The Son is Deity (Heb. 1:8). However, he is not the Father or the Holy Spirit (Acts 10:38; Jn. 16:7-8). The Holy Spirit is Deity (Acts 5:3-4). The above passages show that he is neither the Father nor the Son.

Believers are said to be “one” as the Father and Son are “one” (Jn. 17:20-21). If the

Father and Son are one person, can believers all be one person?

BAPTISM IN THE NAME OF JESUS

1) **Baptism is to be in the name of the Lord Jesus** (Acts 2:38; 8:16; 10:48; 19:5).

2) **What does “in the name of” mean?** Acts 4:7 shows that to do something “in the name of” another means to act by the power or authority they have given to you. We are to do all “in the name of” Christ (Col. 3:17). Does that mean we must say “in the name of Christ”? No, it simply means we are to do all things by His authority.

Baptism in the name of Jesus is something you DO, not something you SAY. When the apostles were forbidden to speak “in the name of” Jesus (Acts 5:40), what was being forbidden? Was it a formula of words or what the apostles were doing?

3) **Which “formula” do we use?** If a “formula” is to be used, which one of the following expressions do we use?

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

“in the name of the Lord Jesus” (Acts 8:16; 19:5).

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

“in the name of the Father, and of the Son, and of the Holy Spirit” (Mt. 28:19).

The Bible does not teach that a formula of words are to be used when one is baptized.

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