

# The Baptism In The Name Of Jesus



“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” **Acts 8:37.**

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**"Then Peter said unto them, Repent, and be baptized every one of you in the "name of Jesus Christ" for the remission of sins, and ye shall receive the gift of the Holy Ghost. " Acts 2:38**

## **1. INTRODUCTION**

Our intention is to try to bring to the sincere readers as much information on this very important subject , trying to put into perspective the events leading up to the day of Pentecost according to **Acts 2:38**.

Soon after the resurrection of JESUS, the Bible says that He showed himself alive after his passion by many infallible proofs, being seen by the disciples and other followers forty days, and speaking of the things pertaining to the kingdom of God, **Acts 1:3**. The Bible tells us that Jesus appeared to his disciples and followers for at least 10 times after his resurrection and on another occasion Jesus appeared to more than 500 people, according to the Gospels and the confirmation of Paul in **I Cor. 15:5-7**. During these encounters Jesus made sure to remind them of the things He had taught while He was still with them.

After having brought to mind all the passages that spoke about himself in the Bible, JESUS OPENED THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES, and ordered them to preach in HIS NAME (singular), SALVATION, REPENTANCE AND REMISSION OF SINS. Read **Luke 24: 45-47**. In verse 47 it is clear "IN HIS NAME" ...

**Acts 4:12 says:** "Neither is there salvation in any other: **for there is none other name** under heaven given among men, whereby we must be saved."

All the apostles, including Paul baptized IN THE NAME OF JESUS (**Acts 2:37-38**) "when they heard this, ... they said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? ... 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. "

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We know that Paul was not with the apostles when Jesus gave final instructions on baptism, according to **Matt. 28:19** and **Luke 24:47**. However we see Paul baptizing IN THE NAME OF JESUS, as we see in **I Cor. 1:14**. We are left with a question: WHO INSTRUCTED PAULO AND GAVE HIM THIS REVELATION?

It is worth remembering that the gospel that Paul received was not from man, but from several revelations directly from Jesus, according to **Gal. 1:11 and 12** and **II Cor. 12:1**, to this apostle God revealed the "mystery of the Church" (see **Eph. 3: 5**).

With all this authority, he also exhorts us in **I Cor. 14:37**

- "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" He also tells us, "And whatsoever ye do in word or deed, do all in the name of the LORD JESUS ..."**Col. 3:17**

Paul reminds us that everything we know about Jesus and his teachings is because we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, **Eph. 2:20**. Jesus warns us in **Mark 7:7** ... Howbeit in vain do they "worship me," teaching for doctrines the commandments of men. "

## **2. NINE TEXTS ABOUT THE BAPTISM IN THE "NAME OF JESUS"**

### **1) 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."

The "order" that the disciples received in **Mat.28:19** was fulfilled, and exactly 10 days later, on the day of Pentecost, the "Jews" were baptized in THE NAME OF JESUS, and 3 thousands souls were converted.

### **2) ACTS 8:12-16**

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of "Jesus Christ" they were

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

Here Philip (the deacon) goes to the city of Samaria during the persecution of Christians by Saul, and there he did miracles and signs that attracted the entire city and the Samaritans were baptized IN THE NAME OF JESUS .

### **3) ACTS 10:42-48**

"And he commanded us (Jesus) to preach unto the people, and to testify that it is " He" which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that "through his name" whosoever believeth in him shall receive remission of sins... and he commanded them to be **baptized in the "name of the Lord."**"

In this passage, we see the conversion and baptism of "Cornelius" the first gentile of Caesarea, man from the Italian court. In verse 43, Peter mentions to his listeners that their SINS WOULD BE FORGIVEN, BY THE INVOCATION OF THE NAME OF JESUS .

### **4) ACTS 19:1-7**

"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 ... but Paul said: John verily baptized with the baptism of repentance, saying unto the people, that that should to believe on him which come after him, that is, on "Jesus Christ." When they heard this, they were **baptized "in the name of the Lord Jesus."**"

Here it refers to the baptism of Apollos and the church which is in Ephesus. Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, knowing only the baptism of John.

When Apollos began to speak boldly in the synagogue: whom when "Priscilla and Aquila" had heard, they took him unto them, and expounded unto him the way of God more perfectly; see **Acts 18:26**.

In I Cor. **1:12** is mentioned the name of Apollos among others, giving preference to certain preachers, and Paul makes a reference to Baptism, see **I Cor 1:15**. Paul worked with Apollo in Ephesus, see **I Cor. 16:12**.

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The last mention that is done about Apollos is in **Titus 3:13**, where Paul calls special attention to the lawyers (Zenas and Apollos). Apollo and all from the Ephesian church were baptized IN THE NAME OF JESUS CHRIST.

#### **5) ACTS 22:16 and ACTS 9: 1 -18**

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The conversion of Saul (Paul) is registered in **Acts 9:1 to 18**. In this passage Luke reports that Paul was converted and was baptized, but it is not explicit "THE NAME OF JESUS," but in **Acts 22:1-21**, Paul makes his defense before the tribune of Rome, and his conversion is told in detail, and to reach the moment of baptism, he says WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD.

#### **6) ROM. 6:3**

"Know ye not, that so many of us as were (including Paul) **baptized into Jesus Christ** were baptized into his death?"

Paul is in Rome and is an explanation of the redemptive grace of Jesus, speaking of the importance of maintaining the faith of Jesus, believing in justification by his "Blood," to wash away our sins and mentions that he and the Church of Rome were washed and when purified when "CALLING" the name of Jesus on the occasion of baptism.

#### **7) GAL. 3:27**

"For as many of you as have been **baptized into Christ** have put on Christ." Paul makes a comparison between the "LAW AND GRACE", saying that the law is powerless to save, but it serves to drive the MAN at the feet of Jesus showing the dirt of sin, and that through the WONDERFUL GRACE all from the Galatian church were baptized IN THE NAME OF JESUS.

#### **8) COL. 2:12**

"**Buried with "He" in "baptism"**, wherein also ye are risen with "him" through the faith of the operation of God, who hath raised him from the dead."

When making a comparison Paul says that the Colossian church were "circumcised" not with the cut in the flesh, but circumcision of

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the heart, when they accepted Jesus and they washed their sins way mentioning the name of Jesus in baptism.

### **9) I Cor. 1:12-13 and I Cor. 6:11**

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Lest any should say that I had baptized in mine own name."(verse 15) In **I Cor. 6:11**. " **But ye are washed**, but ye are sanctified, but ye are justified **in the name of the Lord Jesus**, and by the Spirit of our God."

Paul tells the Corinthian church, and mentions that some brethren are making distinctions between preachers (see verse 13). For what reason did Paul mention the baptism in his own name?

He's just comparing that when you follow someone's teachings, you must TAKE THE NAME OF YOUR REDEEMER. This is why is said in verse 13: Is Christ divided? Was Paul crucified for you? Or were ye Baptized in the name of Paul?

He concludes it reminding the members of the Corinthian church, they were "washed, sanctified and JUSTIFIED WHEN THEY WERE BAPTIZED IN THE NAME OF JESUS" (**I Cor. 6:11**).

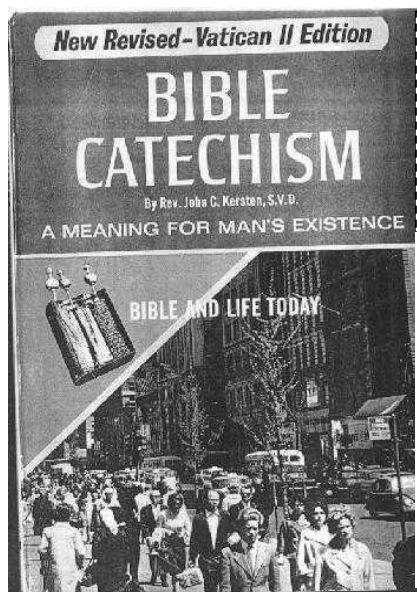
## **3. A LITTLE OF HISTORY**

### **3.1 WHEN DID THE CHANGES START?**

In the year 313 AD, the church began to baptize in the name of the Trinity, and approximately in the year 500 AD, the baptism in the name of the Trinity became universal. However, it was only in 538 at Justinian's decree that it became mandatory all over the world to believe in the catholic Holy Trinity, running the risk of being imprisoned and even led to death. The Catholic Church confirms this change on baptism, in the catechism in English:

### **3.2 THE CATHOLIC CATECHISM OF THE BIBLE, IN ENGLISH 1964**

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The Catholic church declares in a Catechism, on page 164, that the formula of baptism before the Council of Nicaea was "In the name of Jesus," and not in the name of the Father and of the Son and of the Holy Spirit.

Read below part of a text from the scanned page.

### Baptism.

**Into Christ.** The Bible tells us that Christians were baptized into Christ (no. 6). They belong to Christ. The Acts of the Apostles (2:38; 8:16; 10:48; 19:5) tells us of baptizing "in the name [person] of Jesus"—a better translation would be "into the name [person] of Jesus." Only in the 4th Century did the formula "In the name of the Father, and of the Son, and of the Holy Spirit" become customary.

In addition, we saw how the early church baptized: First the Gospel was delivered...consequently Faith and the act with which it was sealed in perfect shape, with the baptism "in the name [person] of Jesus Christ. Appears what we call Christians, meaning people related in a special way with Christ. Later, "in the name of Jesus" was elaborated and became "in the name of Father, Son and Holy Spirit. Page 166.

### **3.3 THE JERUSALEM BIBLE**

The Jerusalem Bible, modern translation which is one of the most faithful to the original manuscripts (excluding the King James, which is the most faithful) printed by the Catholic church, in its footer comment on Matthew 28:19 says:

"It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, is a reflection of the (Man-made) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus," (According to Acts 1:5; 2:38). **Later** it must have been established the association of baptized in name of the three persons of the Trinity".

Note that even the Roman Catholic Church, which is used in this single verse in the Bible to justify their most important doctrine, the mystery of the Trinity, declare the truth about the absence of this verse in older versions of the Bible.



## **4. ENCYCLOPEDIA TEXTS**

### **4.1 ENCYCLOPEDIA BRITANNICA**

Encyclopedia Britannica, 1910, 11<sup>th</sup> edition, v. 3: "Everywhere in the oldest sources it states **that baptism took place in the name of Jesus Christ**". (p. 82). "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, & Holy Ghost **by the Catholic Church in the second century.**" (p. 365-366, under The Baptismal Formula). "We gather from Acts 19:4, that John had merely baptized in the name of the coming Messiah, without identifying him with Jesus of Nazareth. the Apostolic age supplied this identification, and the normal use during it seems to have been **'into Christ Jesus,' or 'in the name of the Lord Jesus Christ' simply, or 'of the Lord Jesus Christ'**" (p. 368, under Origin of Christian Baptism).

### **4.2 ENCYCLOPEDIA OF RELIGION – CANNEY**

CANNEY ENCYCLOPEDIA OF RELIGION, Pg 53

"The early church always baptized in the name of the Lord Jesus until development of Trinity doctrine in the 2nd century".

### **4.3 SCHAFF-HERZORH - ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE**

**Volume 1, page 435--1966 edition**

"The New Testament knows only baptism in the name of Jesus... which still occurs even in the second and third centuries"

Encyclopedia of Religion and Ethics

Edited by James Hastings

Volume 2, page 384-1958 edition

Under Method of baptism. "The formula used was "in the name of the Lord Jesus Christ" or some synonymous phrase; there is no evidence for the use of the triune name. "

### **4.4 A DICTIONARY OF THE BIBLE**

By James Hastings

Volume 1, page 241 – 1906 edition

## Water Baptism in The Name of Jesus

"Moreover, there is no mention in the New Testament of any one being baptized into the name of the Trinity. "

### **4.5 A HISTORY OF THE CHRISTIAN CHURCH**

By Williston walker

Page 87 – 1957 edition

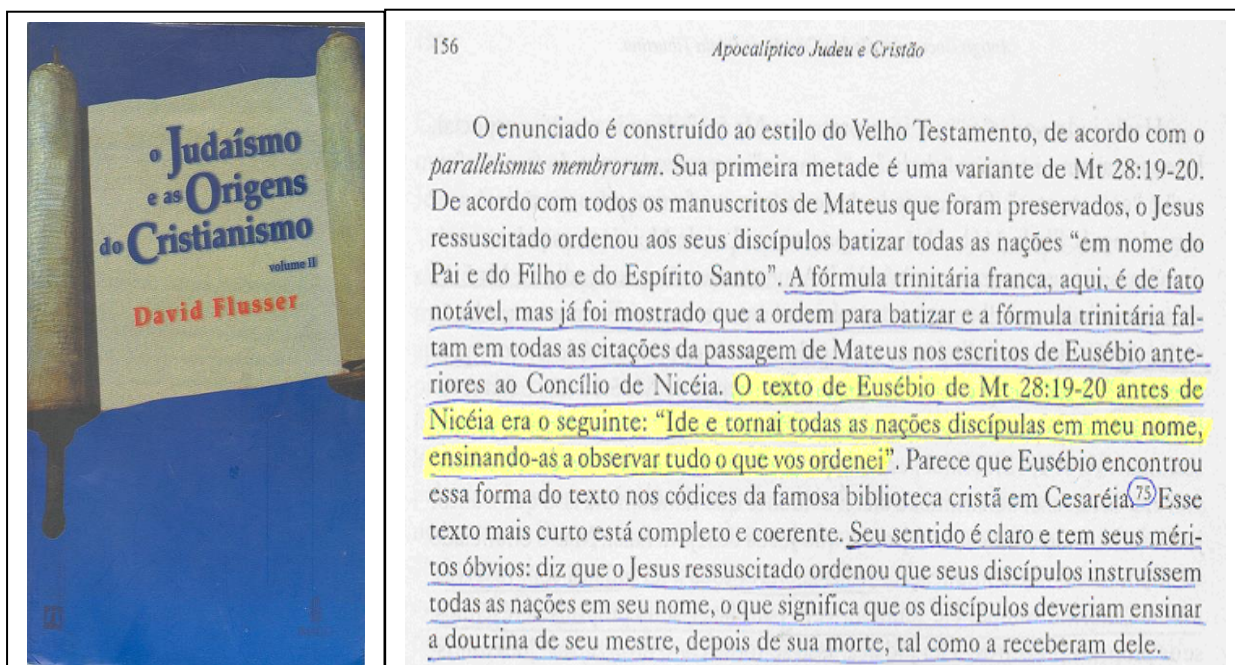
"With the early disciples generally baptism was in the name of Jesus Christ. "

### **4.6 ENCYCLOPEDIA BIBLICA, VOL. 1 PAGE 473, 1899 EDITION**

" In the name of Jesus Christ or Lord Jesus. The former expression is used in Acts 2:38 and 10:48. The latter is used in Acts 8:16 and 19:5.(under formula)

## **5. JUDAISM AND THE ORIGINS OF CHRISTIANITY**

This book, printed in dozens of languages and countries, it shows study done by historian David Flusser on the origin of the Jewish and Christian religions. The work consists of three volumes, but the text in question is in volume two, to page 156.



"The frank Trinitarian formula here is indeed remarkable, but it was already shown that the command to baptize and the

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Trinitarian formula is lacking in all of Matthew quotes in the Eusebius' writings prior to the Council of Nicaea."

**"The text of Eusebius of Matthew 28:19-20  
before Nicaea was as follows:  
"Go and make all nations my disciples in my name, teaching them to  
observe all things whatsoever I have commanded you." Pg. 156.**

Book printed by Jerusalem The Magnes Press, The Hebrew University.

Author David Flusser, 2001 edition.

This book can be purchased on the Website  
[www.amazon.com](http://www.amazon.com) (USA – English)

## **6. WHAT DO THE MESSIANIC JEWS KNOW?**

Belo Horizonte, 04 Tishrei 5763 (September 10<sup>th</sup>, 2002) Shalom!  
We received your email and thank you for contacting! follows the  
reply regarding your request:

Indeed, the question about "tevilah" (immersion or baptism) is  
relevant to us, since it concerns us as a public witness of our  
"emunah" (loyalty or faith) in Messiah Yeshua.

Really, it's surprising the fact that "Tevilah" (water immersion) in  
the Book of Acts have only been performed in the name of Messiah  
Yeshua (Acts 2:38; 8:16; 10:48; 19:5) and only seeing Matityahu  
(Matthew) 28:19 mentioning the phrase "in the Name of Father,  
Son and Holy Spirit." Many ask, why? Did Yeshua say that  
expression in Matityahu 28:19? Did Luke purposely omit? The  
tevilah (immersion in water) was even held in the 1st century in  
the Name of the Father, Son and Holy Spirit?

Before I ask everyone to understand once and for all that we are in  
process of restoration to the originality of the Messiah's Community  
as it was in the 1st century. Therefore, we must be impartial and  
solidly accept the facts historically proved.

...According to More (Teacher) of Judaism of the Second Temple  
Period, the Hebrew University of Jerusalem, David Flusser in his  
book Judaism and Origins of Christianity, Vol. 1, p. 156, the

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expression "in the Name of Father, Son and Holy Spirit" were not mentioned in all quotations of Matityahu 28:19 in the writings of Eusebius PRIOR TO Christian Council of Nicaea (325 AD) under the supervision of the emperor Constantine. The text of Matityahu (Matthew) 28:19 before the referred council was: **"Go and make all nations my disciples in my name, teaching them to observe all things whatsoever I have commanded you."**

Moreover, Eusebius was pressed by Christian bishop Athanasius (who took part at the Council of Nicaea) to "add" Name of the Father, the Son and the Holy Spirit, and, if he didn't do it he would be exiled to Spain according to the words I heard from Rabbi Joseph Shulam when I asked the same question about Matityahu (Matthew) 28:19.

Therefore, Yeshua, under this above argument, made no mention of in the Name of Father, Son and Holy Spirit, concluding then that this is an addition.

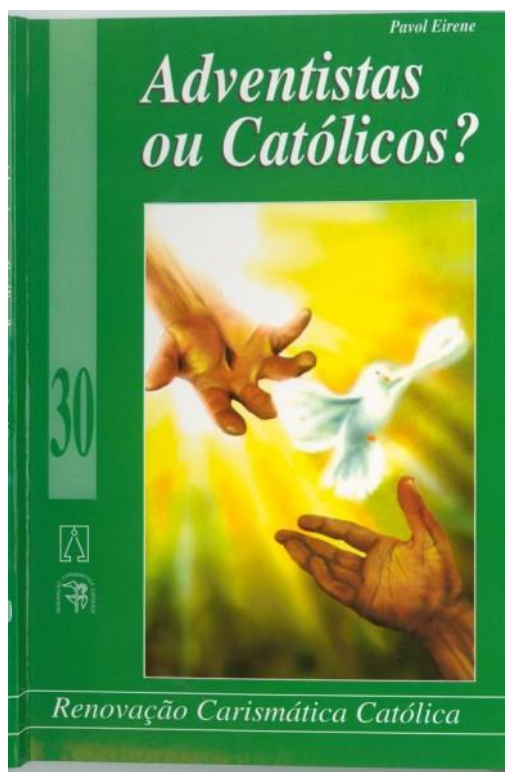
Unfortunately, this fact is not known to all.

Sincerely in the Messiah's love Yeshua (Jesus)  
Fernando Santana Oliveira Junior.  
Theological Department  
Ministério Ensinando de Sião – Brazil

## **7. DID THE SDA CHUCH USE TO BAPTIZE IN THE NAME OF JESUS?**

### **7.1 BOOK: ADVENTISTS OR CATHOLICS**

## Water Baptism in The Name of Jesus



This book can be purchased at any bookstore Pauline (code 2213), and was written by a priest called Eirene Pavol name. The book's plot was unfolded in Czechoslovakia, still at the time of communism (forties). One of the characters became a priest (the author) and the other (Thomas) defended the doctrines of the Adventist church.

The book tries to defend all the Catholic dogmas, and in particular counter-attacks all allegations made by the SDA to The Roman Catholic Church.

On page 58, photo below, we can see the accusation against the SDA church, which at that time still only baptized in the name of Jesus, and according to the Roman Catholic Church that practice was wrong, they should baptize in the name of the Catholic Holy Trinity...

Editora Santuário, edition 6, 2003

• “Batizando-os” — os apóstolos não batizaram você, Tomás. E se a ordem de ir e batizar apenas coubesse aos apóstolos, como alguém dos adventistas teria a ousadia de batizá-lo?

• “Batizando-os em nome do Pai, e do Filho e do Espírito Santo” — **por que os adventistas batizam apenas em nome do Filho (Jesus), como vocês fazem?**

Voltamos então ao que eu disse há pouco.

A Escritura afirma:

*E mandou batizá-los em nome de Jesus Cristo (At 10,48).*

*“João batizou com o batismo de conversão, dizendo ao povo que cresse naquele que havia de vir depois dele, isto é, em Jesus.” Ouvindo isso, foram batizados em nome do Senhor Jesus (At 19,4-5).*

Página 58

TRANSLATION:

### Water Baptism in The Name of Jesus

- "Baptizing them" - the apostles did not baptize you, Tomas. And if the order to baptize only fit the apostles, how one of Adventists would dare to baptize them?
- "Baptizing them in the name of the Father and of the Son and of the Holy Ghost" – Why do Adventists only baptize in the name of the Son (Jesus), as you do?  
Then shall I be back to what I said earlier.  
The scripture says:

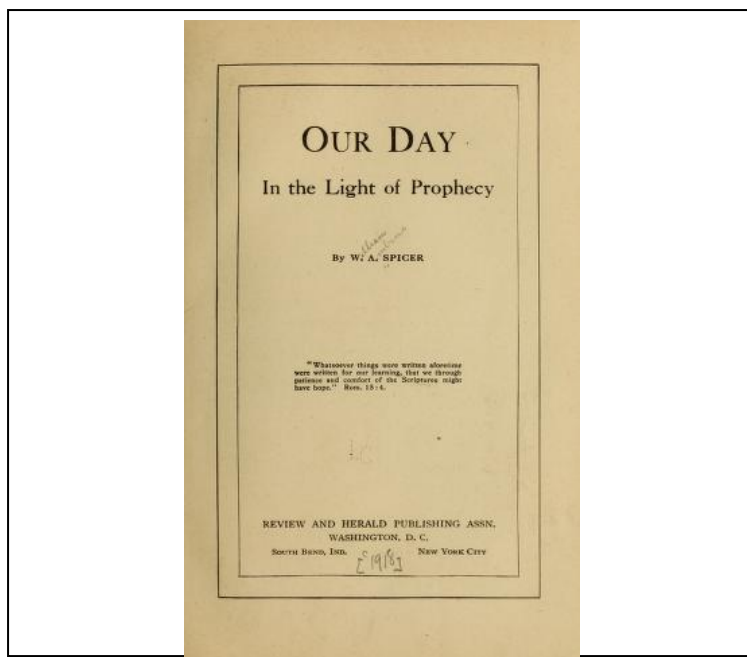
And he commanded them to be baptized in the name of the Lord (Acts 10,48)

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

Page 58

## **7.2 BOOK: OUR DAY UN THE LIGHT OF PHOPHECY**

The Book "Our day in the Light of Prophecy", published by Review and Herald publishing Association, around 1918, in the chapter "Baptism" still showed only the baptism in the name of Jesus. It is known today that it was in the United States in 1931 that was for the first time introduced in the 28 Adventist doctrines the Trinity,

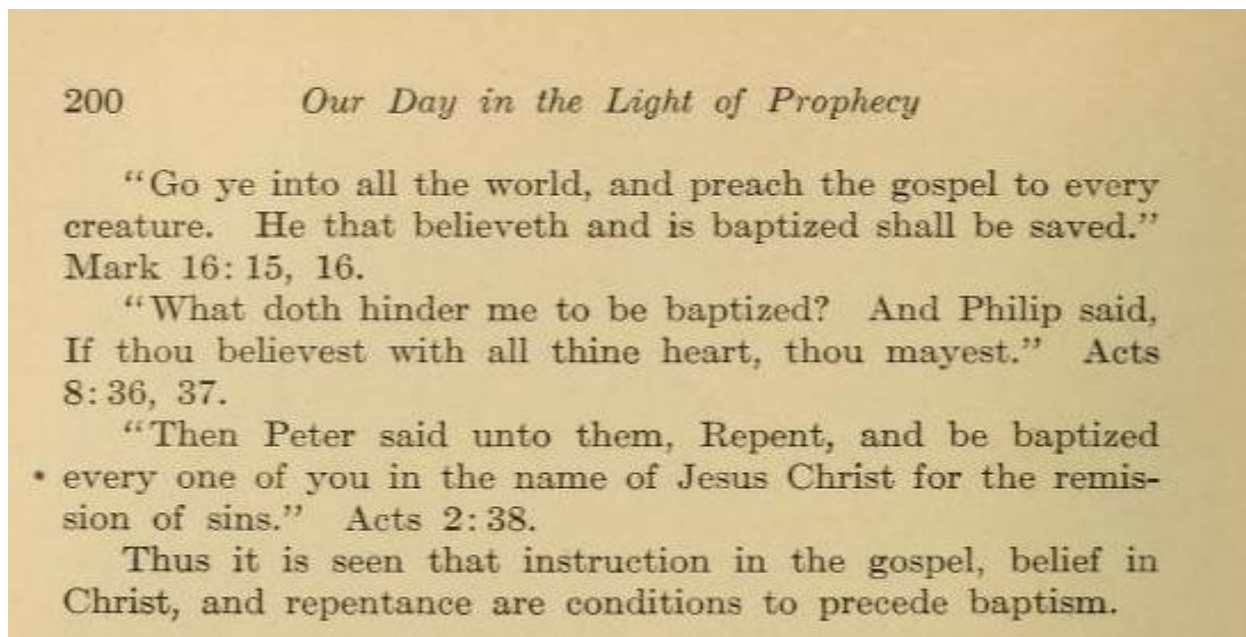


instead of the unique God, defended by all Adventist pioneers. In this same chapter, it appears the resurrection of Christ, which was



### Water Baptism in The Name of Jesus

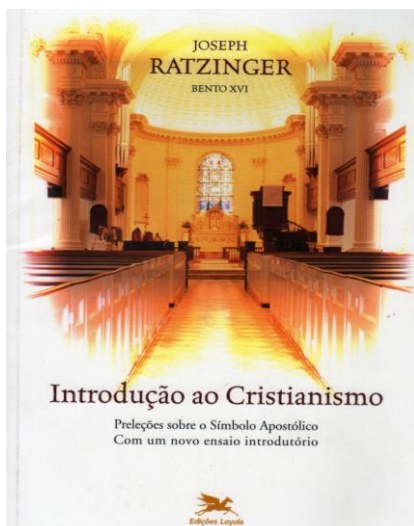
still preached that He was resurrected by the Father, not that himself did it, as it is being preached today!



Note that the text used for baptism was Mark 16:15-16, commonly used by the Adventist pioneers, including the ancient books of Ellen G. White. They never used Matthew 28:19! What would be the reason?

### **7.3 BOOK: INTRODUCTION TO CHRISTIANITY**

If the Pope himself told you that Matthew 28:19 text originated in Rome, would you believe? Even if I knew that the Trinity is the main Catholic doctrine, and that he would not like that this was a truth? Well, get this book, and see with your own eyes.



This book can be purchased at any Paulinas bookstore (Brazil) and was written by Joseph Ratzinger, who at the time also held the position of cardinal, but today it is known as Benedict XVI.

The photo on the left is the book in Portuguese, and just below shows the text on page 61 and 62 where he says that the origin of this text (Matt 28:19) is the city of Rome.

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### Part of the text page 61

dimento. A forma básica do Credo surgiu no decorrer dos séculos II e III no contexto da prática batismal. O berço do texto é a cidade de Roma, onde era usado na liturgia ou, mais precisamente, no rito do batismo. Esse remontava por sua vez, em sua forma básica, às palavras do ressuscitado transmitidas em Mt 28,19: “Ide, pois; de todas as nações fazei discípulos,

### **TRASLATION:**

**The basic form of our profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text comes from the city of Rome; but its internal origin lies in worship; more precisely, in the conferring of baptism.** This again was fundamentally based on the words of the risen Christ recorded in Matthew 28:19 Go therefore and make disciples of all nations, baptizing... Page 82-83 English version.

### **Part of the text page 62**

O Símbolo originário da cidade de Roma permaneceu desconhecido no Oriente; com grande surpresa, os representantes de Roma que participavam do concílio da união em Florença, no século XV, receberam dos gregos a informação de que o Símbolo, supostamente criado pelos apóstolos, não era rezado por eles. O Oriente nunca chegou a desenvolver um Símbolo comum

### **TRANSLATION:**

**In the East this Roman symbol or creed remained unknown;** it came as no small surprise to the Roman representatives at the ecumenical Council of Florence in the fifteenth century when they learned from that the Greeks that **the symbolum presumed to stem from the apostles was not employed by them.** The East had never developed a unified symbol... Page 84 English version

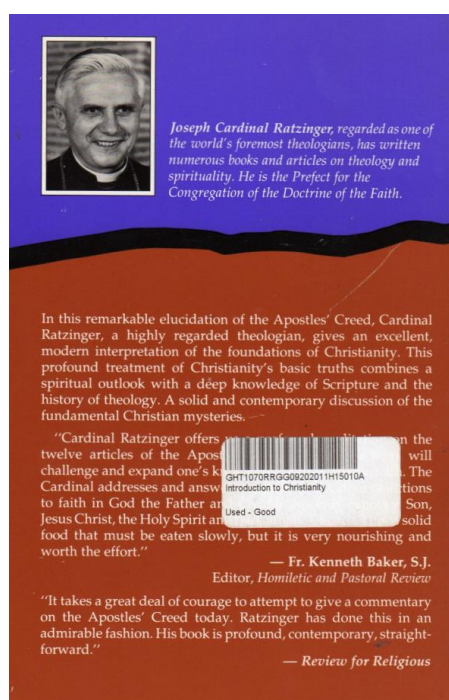
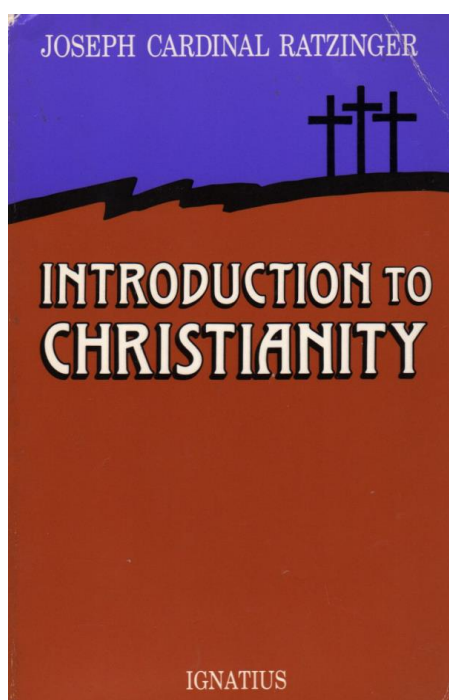


## Water Baptism in The Name of Jesus

### Part of the text from english version 1968

“The basic form of our (Matthew 28:19 Trinitarian) profession of faith **took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome.**” The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original Church that started in Jerusalem around AD 33. It was rather as the **evidence proves a later invention of Roman Catholicism completely fabricated. Very few know about these historical facts.**” — Introduction to Christianity By Joseph Ratzinger. page 82-83. THE 1968 EDITION.

### BOOK COVER OF THE ENGLISH VERSION 1968



## **8. THE ONE WHO WAS BAPTIZED IN THE NAME OF THE TRINITY IS CATHOLIC!**

The Roman Catholic Church in his catechism, recognized as a Catholic, all who has been baptized in the name of the Trinity! See the text below, **the Catholic Catechism, p. 353-354, paragraphs §1271 and §1278**

### Water Baptism in The Name of Jesus

Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church."

The Catholic Catechism, p. 353, § 1271.

"The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit. " **The Catholic Catechism, p. 354, § 1278.**

In the manual containing all the rules on Ecumenism, and in the encyclical Unitatis Redintegratio, the Pope confirms that baptism of the Adventist Church and other Protestant churches that baptize in the name of the Trinity, are ecumenically speaking valid, and that there is no need to be rebaptized the people that may become Catholic one day. **Directory for the Application of Principles and Norms on Ecumenism, p. 196, 1994 edition.**

"Baptism is conferred with water and with a formula which clearly indicates that baptism is done in the name of the Father, Son and Holy Spirit... Baptism by immersion, or by pouring, together with the Trinitarian formula is, of itself, valid. " **Directory for the Application of Principles and Norms on Ecumenism, p. 92.**

"The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church. " **Decree on Ecumenism Unitatis Redintegratio p. 13, paragraph 3.**

"Nevertheless, the divisions among Christians prevent the Church from attaining the fullness of catholicity proper to her, in those of her sons who, though attached to her by Baptism, are yet

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separated from full communion with her. " **Decree on Ecumenism Unitatis Redintegratio p. 13, paragraph 4.**

In the booklet that promotes ecumenism, named " Há Um só Rebanho (There is only One Flock)," also sold by the Pauline Editions, it is clear that anyone who wants to become Catholic, does not need to be rebaptized, if this person has already been baptized in the mother church formula! Weddings are already taking place at Roman Catholic Church, without the need for the first holy communion or formality by simply presenting the baptismal certificate of the churches listed below.

"Several churches baptize, with no doubt about validity; For this reason, a Christian baptized in one of them can not be rebaptized, even under condition. Consequently, their baptismal certificates are valid to us, as if they were certificates of the Catholic Church. They are: Eastern Churches, Episcopais do Brazil, Lutheran, Methodist, Presbyterian, Congregational, Baptist and Adventist ." **Haverá Um só Rebanho, page. 251-252 - Edições Loyola of 1989.**

## **9. CONCLUSION**

**Dear reader, before so many arguments, and evidence that the Scripture itself gives us on this issue of such importance, you can even draw your own conclusions. Search the scriptures; for in them ye think ye have eternal life!**

"E tudo quanto fizerdes por palavras ou por obras, fazei-o **em nome do SENHOR JESUS...**" **Colossenses 3:17**

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

"Assim diz o Senhor: Ponde-vos nos caminhos, e vede, e perguntai pelas veredas antigas, qual é o bom caminho, e andai por ele; e achareis descanso para as vossas almas. Mas eles disseram: Não andaremos nele". **Jeremias 6:16.**

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"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. " Jeremiah 6:16

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." Ms 62, 1905, p. 6. (A Warning against False Theories, May 24, 1905.) (Ellen White, 1905, Manuscript Releases Volume One, page 55)



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