



## “Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost”

*Thoughts & Quotes on Matthew 28:19 - Adapted from Ener Cabangis by Ingo Sorke, PhD*

### Part 1 “All Power is Given unto Me”

“**18** And Jesus came and spake unto them, saying, [a] **All power is given unto Me** in heaven and in earth. **19** Go ye therefore, and teach all nations, [b] **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.** **20** Teaching them to observe all things [c] **whatsoever I have commanded you:** and, lo, [d] **I am with you always, even unto the end of the world.** Amen” (Matt. 28:18-20).

“And [*the Father*] hath given Him **authority** to execute judgment also, because He is the Son of man” (John 5:27).

Therefore, “**all power**” means that “**all authority**” was given to Jesus in Heaven and in earth because He... “**8**... became obedient unto death... **9** Wherefore God also hath **highly exalted Him, and given Him a name which is above every name:** **10** That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Phil. 2:9,10).

This is why Paul said: “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).

The name of Jesus was their “**exousía**” or their **authority** to fulfill their great commission to teach all nations and to baptize all who would believe in their words. This is why all their baptisms were done in the name of Jesus Christ (see Acts 2:38; 8:16; 10:48; 19:5) because His name signified the authority for the disciples to perform the rite to baptize.

#### Ellen White

“**The disciples were to carry their work forward in Christ's name.** Their faith was to center in him as their source of power. In his name they were to present their petitions to the Father, and they would receive answer. **Christ's name** was to be their watchword, **their badge of office,** their bond of union, **the authority for their actions,** and the source of their success” (RH June 8, 1911, par. 2).

“‘**All power**’ are the words used to show **the authority of Jesus Christ.** “Is given unto me,” as Mediator between God and man. ‘Teach all nations,’ for the purpose of persuading them to become My disciples. ‘Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost’—the three great personal powers, the authorities of heaven. ‘And, lo, I am with you,’ in the work—to guide you, to comfort you, to sanctify and sustain you in this aggressive warfare; to render you successful in bringing many souls to acknowledge the truth, confessing their sins” (Lt 205, 1901, par. 8).

### Part 2 - The Service in Baptism

We should not confuse those records of baptism done in the name of Jesus in Acts 2:38; 8:16; 10:48; 19:5 as an alternative to the words of liturgy in Matthew 28:19 because the name of Jesus in those verses was not to be understood as a liturgy in the rite of baptism, but as the authority to perform the rite.

“Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. **Soon they were in dispute with Christ's disciples in regard to the ‘form of words proper to use at baptism,’ and finally as to ‘the right of the latter to baptize at all’** (DA 178.2).

There were two issues being disputed by the disciples of John. The first was “**in regard to the ‘form of words proper to use at baptism.’**” Second, “**the right**” of the disciples of Jesus “**to baptize.**”

“The prejudice of the Jews was aroused because **the disciples of Jesus did not use the exact words of John in the rite of baptism.** John baptized unto repentance, but **the disciples of Jesus, on profession of the faith, baptized in the name of the Father, Son, and Holy Spirit.** The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. **A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all**” (2SP 136.3).

**“We have the right; He has told us to go forth in His name. He has told us to baptize in the name of the Father and of the Son and of the Holy Ghost, and to preach His gospel”** (Ms 192, 1905, par. 14).

The right of every minister of Christ to baptize at all is the name of Jesus Christ because God has given Him “all power,” but the liturgy in baptism is to baptize believers **“in the name of the Father and of the Son and of the Holy Ghost.”** Therefore, to baptize in the name of Jesus (Acts 2:38; 8:16; 10:48; 19:5) means that the disciples acted under the authority of Jesus, which implied that they obeyed His commands in Matthew 28:19. Some non-Trinitarians doubt the authenticity of these words in Matthew 28:19 because Trinitarian apologists claim that this text supports their doctrine, and several “historians” made the assertion that those words in the aforementioned verse were interpolated by Rome. For further explanations, see below.

“The promise of the Saviour's presence was given in connection with the great commission. ‘All power is given unto me in heaven and in earth,’ the Saviour said; ‘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 always, even unto the end of the world.’”

**“These are the words of inspiration. You need not fear that you are making a mistake by believing fully in them”** (RH March 4, 1909, Art. A, par. 5-6).

“Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which **all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost.** Those who receive the ordinance of baptism thereby make a **public declaration** that they have renounced the world and have become members of the royal family, children of the heavenly King” (Ms 27a, 1900, par. 6).

“Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. ‘Go ye therefore,’ he said, ‘and teach all nations, baptizing them in the name of **the Father [a personal God,] and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]:** teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world’” (The Home Missionary, July 1, 1897, Art. A, par. 16)

“Ever since going to the Berrien Springs meetings, my work has been continuous and taxing. While there **I saw** that which we shall have to meet **in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit.** The Book that contains the will of God concerning us is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. **They will not,** by their words and acts, **lead any one to doubt in regard to the distinct personality of God,** or in regard to the sanctuary and its ministry” (Lt 233, 1904, par. 7).

**“The word which the Lord has given to me for our ministers and our churches is, ‘Go forward.’ ‘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 always, even unto the end of the world’” (SpTA11 20.1).

How about the accusation against the baptismal formula in Matthew 28:19 as an interpolation? It's a claim, usually without proof.

[http://nontrinityadventists.weebly.com/baptizing-them-in-the-name-of-the-father-and-of-the-son-and-of-the-holy-ghost.html?fbclid=IwAR1oul12G9v\\_ze0K0cbPHEgB59Xltvx\\_nXsEKQF8ePsvH4nEv6uwXZMaShA](http://nontrinityadventists.weebly.com/baptizing-them-in-the-name-of-the-father-and-of-the-son-and-of-the-holy-ghost.html?fbclid=IwAR1oul12G9v_ze0K0cbPHEgB59Xltvx_nXsEKQF8ePsvH4nEv6uwXZMaShA)

The Catholic Encyclopedia, II, page 263

Joseph Ratzinger, “Introduction to Christianity:” 1968 edition, pp. 82,83

James Moffett's New Testament Translation

Bible Catechism, 1973, p. 164

Shem Tob

Hastings Encyclopedia of Religion, Volume 2, p. 377

Hastings Encyclopedia of Religion, vol. 2, pg. 389

Proof of the Gospel by Eusebius, Book III, ch 6, 132 (a), p. 152  
Encyclopedia Biblica [1899], I, 473  
Britannica Encyclopedia, 11th Edition, Volume 3, page 365

### **Part 3 - "Whatsoever I have Commanded"**

**"The ordinances of baptism and the Lord's Supper are two MONUMENTAL PILLARS, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God"** (6T 91.1).

**"Every truth that He has given for these last days is to be proclaimed to the world. EVERY PILLAR THAT HE HAS ESTABLISHED IS TO BE STRENGTHENED. We cannot now step off the foundation that God has established. WE CANNOT NOW ENTER INTO ANY NEW ORGANIZATION; FOR THIS WOULD MEAN APOSTASY FROM THE TRUTH"** (Ms 129, 1905, par. 6).

James White: "God's ambassadors, Christ's true ministers, by the authority of their great commission, baptize 'in the name of the Father, and of the Son, and of the Holy Ghost'... God pity those who are converted by a gospel that has only the Son in it, leaving the Father out altogether, and immersion supplying the place of the Holy Spirit. It is no marvel that ministers of this sort should depart from the language found in the original commission, and baptize their converts in 'the name of the Lord Jesus.'" ("Ambassadors for Christ", James White, ST Nov. 14, 1878)

**Part 4 - "I Am with You Always": "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." (Matt. 28:20).**

"God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; **it is the people who love God and keep His commandments.** 'Where two or three are gathered together in My name, there am I in the midst of them.' [Matthew 18:20.] Where Christ is even among the humble few, this is Christ's church, **for the presence of the high and holy One who inhabiteth eternity can alone constitute a church"** (Lt 108, 1886, par. 17).

**"The ONLY WAY in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit..." (14MR 216.3)**

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory. (6T 98.3) The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with wholehearted obedience, they have a right to pray: "Let it be known, Lord, that Thou art God in Israel." The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that, if you will claim Their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness. (6T 99.1) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Colossians 3:1-3. (6T 99.2) "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.... 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." Verses 12-17. (6T 99.3)