

The Lord's Command to Baptize: Part I

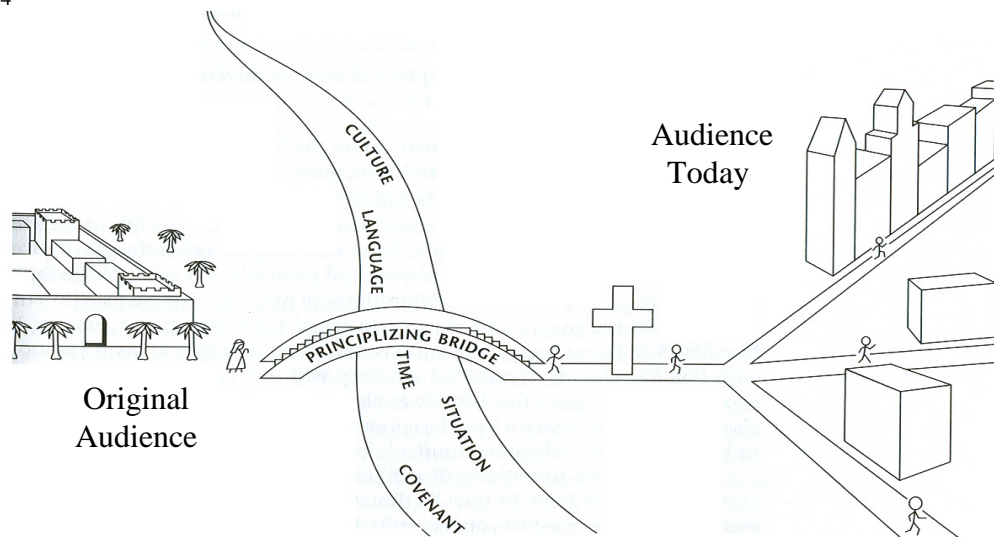
The Hermeneutics of Matthew 28:19

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In this paper, some of the principles of hermeneutics will be applied to Matthew 28:19, to determine the correct interpretation of this passage. Hermeneutics is the science and principles applied in the interpretation of text, particularly of Scripture. The term is derived from the Greek *hermeneuo*, which is to explain, to interpret, or to translate. The principles of hermeneutics spell out the methodology of exegetical study. The context of the passage, its historical or cultural setting, etymology of the terms used, first usage, and the meaning as evidenced by the actions of those who originally heard it spoken are factors explored in the interpretation of meaning. "Wisdom dictates that the whole of Scripture should interpret the part, and no part should be interpreted in such a fashion as to distort the whole."¹

Duvall and Hays introduce us to "the interpretive Journey."² This foray into interpretation begins with reviewing the historical-cultural context. It progresses to measuring the differences between the original audience and today's audience. Finally, the interpretation is concluded in looking at the theological principles that carry over to man today, as the passage is applied to modern day and current situations.

With regard to the historical-cultural situation, Duvall and Hays make the following statement, "This leads us to a crucial interpretive principle: *For our interpretation of any biblical text to be valid, it must be consistent with the historical-cultural context of that text.*"³ "The true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken."⁴



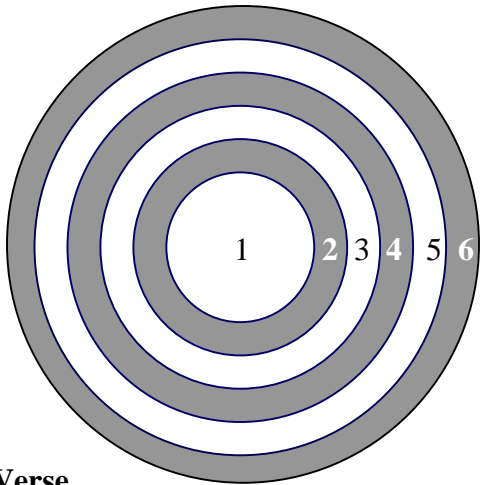
¹ Ensey, J. R. *The New Cyclopedic Theological Dictionary*. Willis, TX: Advanced Ministries. 1999. Page 205-206.

² Duvall, J. Scott, and J. Daniel Hays. *Grasping God's Word*. Grand Rapids, Mich: Zondervan. 2001. Page 21-24.

³ IBID. Page 97.

⁴ Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for All its Worth*. Grand Rapids, Mich: Zondervan, 1993. Page 26.

To analyze the hermeneutics of Matthew 28:19, the “circle of context” modeled by Duvall and Hays is used.⁵



1. Examines the meaning of the verse.
2. Examines the immediate context
3. Examines the Chapter
4. Examines the book
5. Examines the Testament
6. Examines the Bible

—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:”

There are two primary interpretations that can be applied to this verse.

1. One should repeat the words of this verse over individuals being baptized.
2. One should interpret what this verse is saying, and baptize in the name of Jesus.

The first interpretation is the most common means of interpreting this verse in Christianity, while the second interpretation is how the Apostles interpreted it in the first century. Jesus had previously stated to His disciples, “I am come in my Father’s name,” John 5:43. , Matthew 1:21 establishes Jesus is the name of the Son. Later, Jesus speaks of, “the Holy Ghost, whom the Father will send in my name.” The Apostles obeyed Jesus’ command, rather than just repeating His words. This is demonstrated in Acts 2:38; 8:12-16; 10:48; 19:5; and 22:16. Paul further alludes to this interpretation in 1 Cor. 1:13; 6:11; Rom. 6:3; Gal. 3:27; and Col. 2:12. Thus one finds the name “Jesus” fulfills the single “name” referenced by Matthew 28:19. This harmonizes Matthew 28:19 with Acts, and the writings of Paul.

An illustration may be made to establish a point to consider: If one were riding in a car with another and the first were to ask the other to crack the window, what would or should this second person do? Would this person lower the window an inch or so, or simply take a fist and smash the window? Hopefully the listener would do as asked, rather than just repeat, or carry out, in a manner of speaking, what was stated! The first interpretation smashes the window, whereas, the second interpretation understands what is being asked, and does just that.

Consider briefly the historical-cultural situation in the following quote by James Martineau.⁶

⁵ Duvall, J. Scott, and J. Daniel Hays. *Grasping God’s Word*. Grand Rapids, Mich: Zondervan. 2001. Page 142.

⁶ Martineau, James. *The Seat of Authority in Religion*. London: New York: Longmans, Green, 5th Edition. 1905. Page 568.

“The tri-personal form, unhistorical as it is, is actually insisted on as essential by almost every church in Christendom...It is a rule which would condemn as invalid every recorded baptism performed by an Apostle.”

Therefore, by looking at the ways Matthew 28:19 has been interpreted, one merely repeats the words, whereas the other obeys the command. The historical-cultural view, the way the Apostles understood and interpreted the verse favors the use of Jesus name.⁷

—Immediate Context

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 always, [even] unto the end of the world. Amen.

While reading through this passage of the words of Jesus, one finds Jesus is at the very center of all that is said. Jesus has all power! Followers are to teach to observe what Jesus has commanded! Additionally, Jesus is He who is with mankind to the end of the world! Extra emphasis is given to Jesus in this immediate context, with the total omission of the Father and the Holy Ghost in the surrounding verses. Thus, the immediate context emphasizes Jesus and His Name, rather than the “name of the Father, and of the Son, and of the Holy Ghost.”

In fact, Jesus is the one:

- With ALL Power!
- To ALL Nations!
- With ALL Commands!
- For ALL the Days!

Is it any wonder that in Colossians Paul tells us that:

- “ALL the Fullness dwells in Him bodily,” Col. 2:9.
- We are “Complete in Him,” Col. 2:10.
- He is to have the “preeminence in ALL things,” Col. 1:18.

And the list could go on, but I digress.

—Chapter

One should then look at the chapter in which this verse occurs. In this chapter, the “Art of Observation” is applied.⁸ Some of the items observed in this passage are: repeated words, contrasts, pronouns, emotional terms, actions, cause and effect. The following are observations concerning this chapter.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. ² And, behold, there was a great earthquake: for the angel of the **Lord** descended from heaven, and came and rolled back the stone from the

⁷ There are a large number of scholars who admit the shorter form was first practiced, but was replaced at some later time by the longer form! See Beasley-Murray, G.R. *Baptism in the NT*. 1963. Page 83-4; Brown, Raymond. *Intro. to the NT*. 1994. Page 203; Hubbard, B.J. *The Matthean Redaction*. 1974. Page 130; are just a few examples.

⁸ Duvall, J. Scott, and J. Daniel Hays. *Grasping God’s Word*. Grand Rapids, Mich: Zondervan. 2001. Page 38-77.

door, and sat upon it. **3** His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead men. **5** And the angel answered and *said* unto the women, Fear not ye: for I know that ye **seek Jesus**, which was crucified. **6** **He** is not here: for **he** is risen, as **he said**. Come, **see** the place where the **Lord** lay. **7** And **go** quickly, and *tell his* disciples that **he** is risen from the dead; and, behold, **he goeth** before you *into Galilee*; there shall ye **see him**: lo, I have *told* you. **8** And they departed quickly from the sepulchre with fear and great joy; and did run to bring **his** disciples word. **9** And as they went to tell **his** disciples, behold, **Jesus** met them, *saying*, All hail. And they came and held **him** by the feet, and worshipped **him**. **10** Then *said Jesus* unto them, Be not afraid: **go tell my** brethren that they **go into Galilee**, and there shall they **see me**. **11** Now when they were **going**, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. **12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** *Saying, Say* ye, **His** disciples came by night, and stole **him** away while we slept. **14** And if this come to the governor's ears, we will persuade him, and secure you. **15** So they took the money, and did as they were *taught*: and this *saying* is commonly *reported* among the Jews until this day. **16** Then the eleven disciples went away *into Galilee*, into a mountain where **Jesus** had appointed them. **17** And when they **saw him**, they worshipped **him**: but some doubted. **18** And **Jesus** came and *spake* unto them, *saying*, All power is given unto **me** in heaven and in earth. **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: **20** *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. Amen.

The observations: (number of times in parenthesis)

- **Jesus name is found (5) times, & Jesus is the subject of (21) pronouns in the chapter**
- **Lord (2) Bold Italics**
- **Go, goeth, going (6) Bold**
- **Seeing Jesus is a theme of Matthew (6) Bold underlined**
- *Tell, said, say, told, spoken, spake, taught, saying, reported, teach, teaching, commanded (17) Italics underlined*
- All hail (cheer), all power, all nations, and all things (4 all's)
- The chapter begins with fear, afraid (4) and dead (2), but after Jesus is seen, there is no more fear!
- Go *into Gallilee*, (3) before going to the nations (1). Get it at home before sharing with the world *Italics*
- It begins with the end of the Sabbath and concludes with the end of the world
- There is a true message and also a lie (vs. 11-15) being propagated in this chapter

The Primary theme of the 28th chapter of Matthew: “Go tell, and you will see Jesus!”

Note: That in the first two observations above we find:

- Jesus Name 5 times
- Jesus is the subject of 21 pronouns
- Jesus is Lord 2 times
- **Thus, there are 28 references to Jesus in the 28th Chapter of Matthew!**
- This dwarfs the single references to “Father” and “Holy Ghost.”

—Book

Attention now must be given to the book of Matthew, which is the only book in the New Testament that Matthew authored. Focus will be placed on how Matthew spoke of the words found within this verse in other locations, and their application to the interpretation sought. **See Appendix I.**

“Go ye therefore, and teach¹ all nations², baptizing³ them in the name⁴ of the Father⁵, and of the Son⁶, and of the Holy Ghost⁷:”

1. “Teach” is found in two verses in Matthew in the KJV:
 - i. 5:19, Nothing is significant in this verse relating to the text of study.
 - ii. 11:1, Nothing is significant in this verse as relating to the text of study, although, it is Jesus teaching.

2. “Nations” is from the Greek word *ethnos*, which is interpreted in the KJV as both “Nations” and “Gentiles.”

“Nations” is found in four verses in the KJV.
 - i. 24:9, “ye shall be hated of all nations for my name’s sake.” Jesus speaking.
 - ii. 24:14, “And this Gospel of the kingdom shall be preached...unto all the nations.” What is the Gospel? It is the death, burial, and resurrection of Jesus!
 - iii. 25:32, “And before him shall be gathered all nations...” The “him” is Jesus!
 - iv. 28:19, the verse of study. In all of the other occurrences where Matthew is translated as using the word “Nations,” Jesus is the name coinciding!

As translated “Gentiles” eight occurrences are found.

- i. 4:15, it is Jesus fulfilling Isaiah’s prophesy.
- ii. 10:5, while not greatly consequential towards this study, it is interesting that when Jesus first sent out his disciples, they were instructed to not go to the Gentiles. In Matthew 28:19, this commandment has been abolished, and the *ethnos* are now included.
- iii. 10:18, “And ye shall be brought before governors and kings *for my sake*, for a testimony against them and the Gentiles.”
- iv. 12:18, “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.”
- v. 12:21, “And in his name shall the Gentiles trust.” A command that the Gentiles will hope in the Name of the Father, and of the Son, and of the Holy Ghost is nowhere to be found! It has no place in Scripture!

However, once the Messiah was revealed, it is in His name the Gentiles will trust!⁹

- vi. 20:19, “And shall deliver him to the Gentiles...” The him, is Jesus.
- vii. 6:32, Nothing is significant in this verse relating to the text of study.
- viii. 20:25, Nothing is significant in this verse relating to the text of study.

Of the 11 times outside of the text of 28:19, Matthew uses the word *ethnos*. In eight of these verses, Jesus is directly mentioned or alluded to! Tremendous significance is found in the reaction of the “ethnos” to Jesus’ name in 10:18; 21:21; and 24:9!

3. “Baptizing” is only used once by Matthew and is found in 28:19.

Other Forms of baptizing:

- i. 3:6,7,11,13,14,16, occurs with John the Baptist and the baptism of Jesus.
- ii. 20:22,23, Jesus is speaking to the mother of James and John. Here Jesus compares his suffering to “baptism” and being “baptized.
- iii. 21:25, Jesus is stumping the chief priest and elders by asking if John’s baptism was from heaven or of men.

Essentially, none of these other passages give any really strong references to a formula for baptism in the New Testament church. Jesus’ steps certainly should be followed as found in Mt. 3:16 and 1 Pet. 2:21.

4. “Name” is used by Matthew, 21 times in 18 verses within his book. Nine of those verses are in reference to Jesus. 1:21,25; 10:22; 12:21; 18:5,20; 19:29; 24:5,9;
- i. 1:21, In reference to Jesus.
 - ii. 1:25, In reference to Jesus
 - iii. 10:22, In reference to Jesus. Jesus is specifically speaking about His (my) name!
 - iv. 12:21; In reference to Jesus, also includes *ethnos*.
 - v. 18:5, In reference to Jesus. Jesus is specifically speaking about His (my) name!
 - vi. 18:20, In reference to Jesus. Jesus is specifically speaking about His (my) name!
 - vii. 19:29, In reference to Jesus. Jesus is specifically speaking about His (my) name!
 - viii. 24:5, In reference to Jesus. Jesus is specifically speaking about His (my) name.
 - ix. 24:9; In reference to Jesus. Jesus is specifically speaking about His (my) name, and also includes *ethnos*.

“Emanuel” is the name prophesied from Isaiah 7:14, that the Son would be called in 1:23. This is of course fulfilled in Jesus. “Father” is the name in 6:9. This no doubt was in reference to YAHWEH. The transition of the name to be used by the New Testament Church was not fully

⁹ Kosmala, Hans. “The Conclusion of Matthew.” *Studies, Essays, and Reviews: New Testament. Vol. 2.* Leiden, The Netherland: E. J. Brill. 1978. Page 11-14

introduced until John 14-16. In 7:22, it is Jesus they are calling Lord, and they have done works in His name. In 21:9 & 23:39, the same phrase is found, “Blessed is he who cometh in the name of the Lord.” This is a quote from Psalms 118:25-26, in which the name is YAHWEH. Of course, the name Jesus means YAHWEH is Salvation, or YAHWEH saves. Jesus was YAHWEH manifest in flesh. **See Appendix II** for more on the transition of the name, and **Appendix III** for more on Jesus being the One God manifest in flesh.

- x. 10:41, In reference to the name of a prophet, righteous man.
- xi. 10:42, In reference to the name of a disciple.
- xii. 27:32. In reference to Simon of Cyrene,
- xiii. 28:19. In reference to the name of the Father, of the Son, and of the Holy Ghost.

Eleven verses are in direct reference to Jesus name! An additional three verses could be seen as referring to Jesus when one has the understanding that, “I and my Father are one.” John 10:30. This means 14 out of 18 verses containing “name” could be seen as referring to Jesus’ name in Matthew.

- 5. “Name of the Father” (or a close rendering) is only found in 6:9 and 28:19. YAHWEH is the name referenced in 6:9. **See Appendix II.**
- 6. “Name ...of the Son” is only found in 28:19. The word “son” is found in Matthew 78 times in 71 verses. 59 times it is referring to Jesus!
- 7. “Name of the Holy Ghost” is only found in 28:19.

In fact, the “Holy Ghost,” who is the supposed “third person” in the trinity is only spoken of *by* Jesus 6 times in Matthew. We find nothing significant within these other 5 verses relating to “name” or “baptism.”

- i. 1:18, Refers of Jesus being fathered by the Holy Ghost
- ii. 1:20, Refers to Jesus’ birth.
- iii. 3:11, John declares that Jesus would baptize with the Holy Ghost and with fire.
- iv. 12:31, Jesus teaches blasphemy against the Holy Ghost is unforgivable.
- v. 12:32, Jesus teaches blasphemy against the Holy Ghost is unforgivable

The name of Jesus is the central theme of Matthew’s writings. It is noteworthy that Jesus’ name is the hope and trust of the *ethnos*, rather than “the name of the Father, and of the Son, and of the Holy Ghost.” A reiteration of this point:

Men will be hated because of Jesus’ name. (2) 10:22; 24:9.

The Gentiles shall trust in Jesus’ name. 12:21

When one receives a child in Jesus’ name, one receives Jesus. 18:5.

When two or three are gathered in His name, Jesus is in their midst. 18:20.

Sacrifices in Jesus’ name will be rewarded. 19:29.

Deceivers will come in Jesus’ name. 24:5.

After examining the Book of Matthew, absolutely no additional support for the use of “the name of the Father, and of the Son, and of the Holy Ghost,” as a formula for baptism, prayer, or teaching is found. Instead, one finds Jesus’ name is the central theme and the “hope of the nations!”

—Testament

Attention is now directed to the writings of the other New Testament writers to see what they had to say concerning this discussion. It is remarkable the phrase, “in the name of the Father, and of the Son, and of the Holy Ghost,” *is not found in another writing* of the New Testament! *Only* in Matthew 28:19 are these words combined in this fashion.

“Go ye therefore, and teach¹ all nations², baptizing³ them in the name⁴ of the Father⁵, and of the Son⁶, and of the Holy Ghost⁷:”

1. “Teach” is found 34 times in 33 verses of the New Testament. It is a notable omission that there is no other command to teach “in the name of the Father, and of the Son, and of the Holy Ghost” in the rest of the New Testament, yet teaching occurs in the name of Jesus in Ac 4:2,18; 5:28,42; and 1 Cor. 4:17!
2. “Nations” is found in 37 verses in the New Testament. Just a few of these seem to hold any significance in the interpretation of Mt 28:19. In Mk 11:17, Jesus said, “My house shall be called of all nations, a house of prayer.” The parallel to Mt 24:14 above is found in Mk 13:10; There are six verses that combine both “Nations” and “Name.” Mt 24:9; 28:19; Lk 24:47; Rom. 1:5; and Rev. 11:18; 15:4. In Mt. 24:9; Lk. 24:47; and Rm. 1:5 are clear references to Jesus as the name. For those with the “Oneness” view of God, the two in Revelation are also clearly referring to Jesus. If Jesus is not the name Mt. 28:19 is indicating, then, it is the only verse in the New Testament to carry a different meaning when speaking about the name! “Gentiles” (also from *ethnos*) is found 99 times in 91 verses in the New Testament. In Lk. 2:32, Jesus is proclaimed to be “A light to lighten the Gentiles.” Ac. 4:27; 9:15; 13:47; 15:14,17; 26:23; Rm 2:24; 15:9,10,11,12,16,18; Gal. 3:14; Eph. 3:1,6,8; Col. 1:27; 1 Tim 3:16; 3 Jn 1:7;
3. “Baptizing” and the various forms thereof create an extremely powerful case in the New Testament for the use of the name of Jesus during the baptismal service. In Acts 2:38; 8:12-16; 10:48; 19:5; Jesus’ name is used in baptism and is then proclaimed to be the one to be used in baptism. In Ac. 22:16, Ananias baptizes Saul of Tarsus, while saying, “And now why tarriest thou, arise and be baptized, washing away thy sins, calling on the name of the Lord.” Jesus is identified as Lord in the New Testament in John 20:28 and Acts 9:5; (There are only 115 verses in the New Testament that refer to the “Lord Jesus!”) The use of Jesus’ name is then alluded to by Paul in 1 Cor. 1:13; 6:11; Rom. 6:3; Gal. 3:27; and Col. 2:12. There is no such evidence in Scripture, either explicit or alluded to, that supports the repeating of Mt. 28:19 while baptizing! Mt. 28:19 stands alone. It is either in support of baptism in Jesus’ name, or it is in contradiction to the rest of the New Testament!
4. “Name” is found 184 times in 170 verses in the New Testament. About 125 of these are in reference to Jesus’ name. Once again, there is not another verse in the

Bible that mentions “the name of the Father, and of the Son, and of the Holy Ghost,” outside of Mt. 28:19.

5. “Father” is found 369 times in 326 verses in the New Testament. Only 19 times do they include the word “Name.” Fifteen of these are in reference to the “name of the Father.” These could be in reference to the name YAHWEH. With the understanding Jesus is the Father manifest in flesh, some of these could refer to Jesus’ name.
6. “Son” is found in 422 times in 335 verses. Four of these verses, Jn 3:18; 20:31; 1 Jn 3:23; and 5:13; are emphatic in proclaiming that we must believe in the name of the Son! There is not a command to believe in the name of the Father, or in the name of the Holy Ghost in the Bible!
7. “Holy Ghost” is found in 89 verses. No other verse, other than Mt. 28:19, could in any way imply there is anything more to be done in the “name of the Holy Ghost!”

When one examines the message of the New Testament, one finds continuously the Apostles and disciples speaking about the name of Jesus. Mt. 28:19 stands alone as the sole verse in the Bible to give any indication a tripartite formula could be intended for baptism. The silence of the rest of the New Testament is deafening!

—The Bible

The search is now expanded to the Old Testament. While the name of Jesus is not encountered there, one does find the Old Testament is totally built around a single name, the name of YAHWEH. A sampling of passages that emphasis the name YAHWEH are found below.

- The Ark enthroned the name, and was called by the name of YAHWEH. 2 Sam. 6:2; 1 Chron. 13:6;
- Jerusalem was where YAHWEH placed his name. 2 Ki. 21:4,7; 23:27; 2 Ch 6:5,6; 12:13; 33:4,7; Jer. 3:17; 7:10-14;
- The Temple was built to *house* the Name of YAHWEH: 1 Ki. 3:2; 5:3,5; 8:16-20,29,33,35,41-44,48; 9:3,7; 10:1; 11:36; 1 Ch 22:7-10,19; 28:3; 29:13,16; 2 Ch 2:1,4; 6:5-10,20,24, 26,33,34,38; 7:12-16,20; 20:8-9; Ez. 6:12; Neh. 1:9; 9:5-6; Jer. 7:30;
- The people Israel were a people called by His name. 1 Sam. 12:22; 2 Chron. 7:14; Jer. 13:11; Eze. 36:20; Dan. 9:19;
- A look at the Psalms reveals a multitude of verses that emphasis the name of YAHWEH. Ps. 5:11; 8:1,9; 18:31; 34:3; 148:13; are just a few.

The entire Old Testament centered on the name YAHWEH. Verses are also found that seem to indicate there will be a transition, from this one name to another. Isaiah speaks about this transition in Isaiah 65:1-15. He begins by speaking of the Gentiles of whom God says, “were not called by my name.” Isaiah then refers to how God’s efforts to the Jews have been futile, verses 1-10; therefore, in verses 11-15, God judges Israel while blessing those who will follow Him. The remnants of the faithful Jews and those who had not sought after Him, but who were found of Him, will remain, while YAHWEH will slay those of Israel and “call His servants by another name.”

Again in Isaiah 62:2, it is written the righteous “shalt be called by a new name, which the mouth of YAHWEH shall name.” Furthermore, Zechariah 14:9 speaks of a day when YAHWEH will be known by one name.

The name Jesus means “YAHWEH is Salvation,” or “YAHWEH saves.” Jesus was YAHWEH manifest in flesh. Jesus was the image of the invisible God. He by inheritance obtained a more excellent name than the angels, Heb. 1:4.

Attention is now given to the name of Jesus. It is found 983 times in 942 verses in the New Testament. It is vital to remember one of the first principles introduced: “The whole interprets the part, and not the part the whole.” How the New Testament writers instruct believers regarding the name of Jesus is as follows.

The Name of Jesus in the New Testament

Importance of the Name	Reference
The Name of Jesus is spread abroad	Mt 9:31; Mk 1:28; 6:14;
Christ is preached where His name is not named	Rom. 15:19-20
Apostles speak, preach, teach in, or about His name	Lk. 24:47; Ac.4:17,18; 5:28,40; 9:15,27,28; 8:12
One exhorts by Jesus’ name	1 Cor 1:10
We pray in Jesus’ name	Jn 14:13,14; 15:16; 16:23,24,26; Jam. 5:13-15
We call upon Jesus’ name	Ac 9:14; 1 Cor 1:2
We give thanks to God in Jesus’ name	Eph 5:20; Col 3:17
We gather in Jesus’ name	Mt 18:20
We receive others in Jesus’ name	Mt 18:5; Mk 9:37; Lk 9:48
We give to others in Jesus’ name	Mk 9:41
One can drive out evil spirits in Jesus’ name	Mk 9:38-39; 16:17; Lk 10:17; Ac 16:18; 19:13
Diseases are healed in Jesus’ name	Mk 16:17-18; Ac 3:6,16; 4:7,10
Signs and wonders are done in Jesus’ name	Acts 4:30
Judgment is given in His name	1 Cor. 5:3-5
One suffers, is reproached, & hazards their life for His name	Ac 5:41; 9:14,16,21; 1 Pet 4:14
Deceivers will come in Jesus’ name	Mt 24:5; Mk 13:6; Lk 21:8
One must believe in Jesus’ name	Jn 1:12; 2:23; 3:18; 1 Jn 3:23; 5:13; Ac 19:13
The name of Jesus is magnified	Ac 19:17
Jesus’ name is glorified in us	2 Thes 1:12
Every knee shall bow... at Jesus’ name	Phil. 2:10; Isa. 45:23; Rom 14:11
One has remissions of sin through Jesus’ name	Lk 24:47; Ac 2:38; 10:43; 1 Jn 2:12
Baptism is to be done in Jesus Name	Ac 2:38; 8:16; 10:48; 19:5; 22:16; Rm 6:3; 1 Cor 1:13; 6:11; Gal 3:27;
One is justified in Jesus’ name	1 Cor 6:11
The Holy Ghost is sent in Jesus’ name	Jn 14:26
One has life through Jesus’ name	Jn 20:31; 1 Jn 5:13
NO OTHER NAME whereby one must be saved	Ac 4:12
Everything in word & deed should be done in Jesus’ name	Col 3:17
Jesus’ name is above EVERY name	Phil 2:9; Eph 1:20-21

Earlier, a chart called “The Interpretive Journey” was displayed. The chart shows a stream or river that had to be crossed. Reference must be again made concerning the cultural-

historical issue. The issues of “time, situation, or covenant” have not changed from when it was spoken. The command was given to those living in the beginning of the Dispensation of Grace. The saints of today are included with the first century church, although there are those who challenge the above findings based upon semantics and language nuances.

The New Testament was originally written in Greek. The book of Matthew may have been originally written in Hebrew, but there is possibly only one Hebrew manuscript that has survived. It is rather late. There are those who claim the preposition used in Matthew 28:19, “in” which is in Greek, *eis*, or *εἰς*, should be interpreted as, “in the authority of the name.” Some argue that this *somehow, supposedly* allows for the exclusion of the actual name.

Such an interpretation leads to the following questions. If God is a Trinity, why baptize “in the authority of” only one member? Is this not omitting the other two “persons?” Also, Jesus name is above every name and is the *only* saving name! Phil. 2:9-11; Eph. 1:21; Acts 4:12. This would include (if there be such) the name of the Trinity! ¹⁰

“The common recurrence of ‘In the name of,’ without a single baptismal reference substituting ‘in the authority of,’ attest to these former words as the actual form (or formula) used in baptism (cf. Acts 9:15-16). The varied prepositions (*epi*, *eis*, *en*) are used interchangeably.”

Acts 2:38	“in (<i>epi</i> or <i>ἐπι</i>) the name of Jesus Christ”
Acts 8:16	“in (<i>eis</i> or <i>εἰς</i>) the name of the Lord Jesus”
Acts 10:48	“in (<i>en</i> or <i>ἐν</i>) the name of the Lord”
Acts 19:5	“in (<i>eis</i> or <i>εἰς</i>) the name of the Lord Jesus”

“‘In the name of’ represents, primarily, the actual words spoken in baptism over the believer, but, always and exclusively, with reference to the singular name of the Lord Jesus Christ. (Acts 22:16; James 2:7; 5:14; Acts 3:6; 4:7; 16:18).” ¹¹ The Apostles fulfilled the great commission by baptizing believers always “in the name” of Jesus – signifying the actual words spoken in baptism to which baptism is referenced. Whether baptism or works of miraculous power, the recurrent use of “in the name” signified both the means by which they used the name, actual invocation, and the power and authority of the One named. ¹²

It is remarkable to note, if such a translation as, “in the authority of” were correct, then the translations with it so rendered are nowhere to be found. It is obvious there is only One Name for this dispensation! There is only one name in which *everything* is to be done. This is the only name whereby one must be saved. It is ***Jesus!***

When Mt. 28:19 is examined in light of the principles of hermeneutics, it clearly reveals “there is none other name under heaven given among men, whereby we must be saved.” Ac. 4:12. If the disciples were teaching God was a trinity and baptism should be performed with a triune formula, then surely one would find commands from the religious rulers admonishing

¹⁰ These thoughts were expressed in the 2005 Oklahoma Camp by Talmadge French as the Camp Bible Teacher.

¹¹ French, Talmadge. *Jesus Name Baptism*. Indianapolis, IN: Voice & Vision Publications, 2003. Page 3.

¹² *Ibid.* Page 1.

them not to teach or preach “in the name of the Father, and of the Son, and of the Holy Ghost.” The absence of such commands indicates strongly that such a formula was not a part of “the first form of faith!” (Jude 3).¹³ However, the many verses that indicate they were continually doing “all in the name of Jesus,” (Col. 3:17) coincides with the applied principles of hermeneutics to Matthew 28:19. It can be concluded Jesus was commanding His disciples to *use* “the name of Jesus” when baptizing!

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¹³ I believe this to be an extremely powerful point. There is no real paradigm shift from the Old Testament to the New in terms of the absolutely pure monotheism of Judaism to the supposed “God in three persons” in the New! The absence of clear teaching on this colossal topic should cause one to consider carefully the possible reasons! The single most used verse to supposedly clarify was spoken as Jesus was practically ascending, Matthew 28:19. Thus neither Jesus or his Apostles adequately provide clarity to it! Trinitarian scholars such as Edmond Fortman and Millard Erickson admit it is a doctrine not clearly taught in the Bible!

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Appendix II

The Transition of the Name

Throughout the Old Testament, as has been briefly mentioned, “men called upon the name of YAHWEH,” Genesis 4:26. The Divine Name was held in great reverence. It was the name humanity called upon to reach out to God to meet its needs, yet in Isaiah 65:1-15 and in 62:2, one finds YAHWEH would someday be called “by another name.”

Beginning the New Testament, one finds a unique transition in God’s relationship with humanity as YAHWEH’s other name is introduced to mankind. Matthew 1:23 records the Son born to Mary would be called “Immanuel,” which is interpreted, “God with us.” This was not another “person” of God, but the Only God of the Old Testament walking with man, incarnate in flesh. Hebrews 2:14-18 tells us that He was made like unto man, “in all things.” In this manner, God placed upon Himself human constraints as He revealed His new name. Remarkably, one finds that Jesus experienced virtually every aspect of humanity, including: He had limited knowledge, Mark 13:32; He prayed, Luke 22:41; He had a God, John 20:17; Eph. 1:17. Consequently, Jesus Christ was both God and man.

Jesus did not immediately reveal to His audiences the true power that resided in his name. In that Jesus made himself of no reputation, He did not flaunt the fact He was God. This was part of fulfilling the plan as indicated in 1 Cor. 2:8, “Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.” It appears the power in Jesus’ name may have been experienced to some degree first in Luke 10:17, after Jesus sent out the seventy. They exclaimed, “Lord, even the demons are subject to us in thy name.” From the evidenced surprise, it would seem that in Matthew 6:9, the Lord’s Prayer would reference the name YAHWEH rather than that of Jesus. Jesus would further express the power found in praying in Jesus’ name with many other incredible truths to His disciples on the night of His arrest.

Transitions are often difficult. As a whole, it is human nature to resist change. Often mankind does not consider the transitions that took place as the “Dispensation of the Law” gave way to the “Dispensation of Grace.”

The setting of John 13-17 is essentially one continuous discourse on this transition. In John 14, Jesus reiterates the truth He is the Father, manifest in flesh. In John 14:13-14, Jesus says, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.” Later in verse 26, He states the Holy Ghost will be sent in His name. One might often read this without a second thought, but a paradigm shift occurs here as Jesus states these truths.

Jesus repeats the process in John 15:16, “*Whatsoever ye shall ask of the Father in my name, he may give it you.*” Again in John 16:23-33 Jesus instructs them further in this same process. “*And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in*

proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

An important point to note is Jesus says, “hitherto have ye asked nothing in my name.” He is trying to reveal the paradigm shift. The above passage further unfolds another awesome truth. Jesus says there is coming a day, after He shows men “plainly of the Father,” when prayer will be made, and He will no longer pray the Father for men. The question, “Why?” must be asked.

Revelation 3:21 answers this question as another transition is revealed. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” In the first clause, Jesus says the overcomers will sit with Him in His throne. Careful notice must be given to upon whose throne the overcomers will sit. Jesus says it is “my (or His) throne.” It must be noted whose throne it was before Jesus overcame. In the latter clause Jesus indicates it was “my Father in his throne.”

The answer to the question, “Why?” is as follows. There is coming a day when all redemptive work will be done. The office of High Priest (Heb. 2:17; 3:1), Intercessor (Rom. 8:34; Heb. 7:25), Mediator (2 Tim 2:5; Heb. 12:24), the Sonship (1 Cor. 15:28), will be done away, and “God will be all in all.” All mankind will bow down before the one who is sitting on the throne and will give glory to His name! Jesus is the only saving name, Acts 4:12! And Jesus’ name is far above “every name that is named, not only in this world, but also in that which is to come,” Eph. 1:21.