



BAPTISM

AND

MATTHEW

28:19

Introduction

Do Christ's words as recorded in Matthew 28:19 in the KJV belong to the canon of Scripture? In this booklet we will seek to answer this question from the Bible, the writings of the pioneers, and those of Ellen G. White.

Some take issue with the form of words found in Matthew 28:19, because the expression "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" has been used by the Roman Catholic church (as well as her daughters) to uphold the doctrine of a Trinity. These brethren have sought to discredit them, or prove that they were added to the text at a later date.

It is not the intent of this booklet to delve into such theories. It is our firm belief that "all Scripture is inspired by God" (2 Tim. 3:16), and that He has therefore preserved His Word unsullied by man's additions or interpolations throughout the ages. The fact that some have twisted Christ's words, in order to support their false teaching (the Trinity), does not prove such a doctrine. If such were the case, we would verily have to discard much of the Bible as a "forgery," for every heretic throughout history has turned to its authority in order to support his own "private interpretation."

We believe that the testimony of Scripture is harmonious, and that such can be shown clearly from its own pages. The reader will also see from their own testimonies that such was also the faith of our pioneers.

It is therefore with confidence that we present to our readers the following presentation of the matter.

Scripture Testimony

“And Jesus came and spake unto them, saying, All power [authority] 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 alway, even unto the end of the world. Amen.”

Matthew 28:18-20

The above words of Jesus make up what has become known as “the Great Commission.” They are called a *commission* because they are a direct command or mandate of Christ. A *commission* is a “Charge; order; mandate” or “authority given,” says Noah Webster. Thus we can see why it is that Christ prefaced His commission with the words “All **power** is given unto me in heaven and in earth.”

The very idea of a commission revolves around authority. Only one who is himself invested with authority can rightly command, mandate, or commission others. This is why, in the military, those who are appointed as officers are said to be ‘commissioned’, because their authority is mandated to them by a superior, one who himself is invested with the authority to commission others. This is the language of verses 18-20.

Jesus was about to ascend to heaven, and be parted from his disciples. He knew that he must send them forth as sheep among wolves, and in order to carry forward his work, they must themselves be commissioned or authorized by heaven to carry on his work on earth. It is for this reason that Jesus assured his chosen ones that they were authorized by all of heaven to carry on his work upon earth. For Jesus was invested with “all power” both “in heaven and in earth.”

Yet some who have come to know the truth about God and His Son have, in more recent years, questioned the validity of Jesus’ words in verse 19, specifically the expression, “in the name of the Father, and of the Son, and of the Holy Ghost.” These words, which have been used as proof for the Trinity doctrine, are looked upon with suspicion, because of their association with that false teaching. Yet when we consider Jesus’ words in the light of their context, we can see that they were in no way intended by Him to teach a Trinity, but were rather the authorization given His chosen followers to carry forward His work upon earth.

Jesus' words "All power" "in heaven and in earth," is the authority whereby the apostles were to teach and baptize, *i.e.*, in the name of the three Powers of heaven and earth, the Father, Son, and Holy Spirit or Ghost. To these three belong all the power both in heaven and in earth; such is the reason for the use of the expression "in the name of . . ." The apostles (those sent with authority, for such is the sense of the word apostle) were to carry forward the work of heaven in the name (singular) of the three Powers of heaven, and because the three are one (1 Jo. 5:7), their authority is singular in number, not plural, *i.e.*, authorities. The power or authority of heaven is not divided, but one. Thus the authority (name) whereby Jesus invests His chosen ones is in the singular number.

Thus all difficulty with Jesus' words in verse 19 can be fairly cleared up, when we consider the context, and understand the nature of a commission.

There are some, however, who believe that Jesus' words as recorded in Matthew 28:19 were not followed by His apostles literally, and their reason for believing so is found in a few passages in the book of Acts. One of those passages is given below:

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** (see also Acts 8:14-16; 19:3-5)

It is thus believed that, because Peter (and the other apostles) commanded those who believed in Jesus to be baptized "in the name of Jesus Christ," that this must be how the apostles understood and obeyed Jesus' words in Matthew 28:19.

We believe, however, that such a conclusion is flawed for two reasons:

1. The words recorded by Luke in Acts 2:38 are not the words used at the actual baptism of those believers, for we have no record of them being baptized, or who baptized them.
2. The words of Peter were a *command* to "be baptized." This is why the expression "in the name of Jesus Christ" is used by him, for Jesus was the source of his authority to teach and baptize.

The same above reasons apply to Acts 8:14-16 & 19:3-5. In neither of these accounts does Luke actually give us the words spoken at the actual baptism, and in both accounts the statement is

made that the believers had been baptized “in the name of” Jesus or the Lord, *i.e.*, by his authority.

We are not alone in coming to such a conclusion; such was the belief of most, if not all, Christians during the 19th century and before. Below are a few examples of the belief of those who lived at the time of the Advent Pioneers and before:

It does not follow that, in administering the ordinance of baptism, they used only the name of Jesus Christ. It is much more probable that they used the form prescribed by the Saviour himself Mat. 28:19; though, as the special mark of a Christian is that he receives and honors Jesus Christ, this name is used here as implying the whole. — *Albert Barnes, “Notes on the Bible,” Acts 2:38*

In the name of Jesus Christ; not to the exclusion of the Father, and of the Spirit, in whose name also this ordinance is to be administered, Mat. 28:19, but the name of Jesus Christ is particularly mentioned, because of these Jews, who had before rejected and denied him as the Messiah; but now, upon their repentance and faith, they are to be baptized in his name, by his authority, according to his command; professing their faith in him, devoting themselves to him, and calling on his name. — *John Gill, “Exposition on the Bible,” Acts 2:38*

“In the name of Jesus Christ” (*en toi onomati Iesou Christou*). In accordance with the command of Jesus in Mat. 28:19. . . The use of *onoma* means in the name or with the authority of . . . The name of Jesus Christ is the distinctive one in Christian baptism and really involves the Father and the Spirit. . . . “Luke does not give the form of words used in baptism by the Apostles, but merely states the fact that they baptized those who acknowledged Jesus as Messiah or as Lord.” — *A. T. Robertson, “Word Pictures in the NT,” Acts 2:38*

Yet we do not set the above testimonies forth as proof of what we believe. They are simply witnesses to what was the commonly held belief of their day. Instead we turn to the Word of God as the evidence for our faith. In the following passages the reader may clearly see for himself how the apostles used the expression “in the name of . . .” (*to onamati Iesou Christou*):

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.” “And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? ⁸ Then Peter, filled with the Holy Ghost, said unto them, . . . ¹⁰ Be it known unto you all,

and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. — *Acts 3:6; 4:7-10*

But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. — *Acts 16:18*

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. — *Acts 9:27*

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. — *Philippians 2:10*

Thus the expression “in the name of,” as used in the scripture, by the apostles themselves, gives us clear evidence of its meaning. We can see very clearly that the expression “in the name of” conveyed the idea of *power* or *authority*, as the Lord Jesus Himself declared, when He said, “I am come in my Father’s name” John 5:43. Jesus was invested by His Father with all authority. It was in this sense that Jesus declared to His disciples:

Upon this rock [meaning himself] I will build my church; and the gates of hell shall not prevail against it. — *Matthew 16:18*

Christ is therefore the head or “cornerstone” of His church:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. — *Ephesians 5:23*

Thus, when a believer in Jesus is baptized “in the name of Christ Jesus” he calls upon the name of Jesus, and swears to accept Him as his Lord and Master. In this way Christ becomes his head, and he is joined to the body of believers, which makes up the body of Christ, the church.

It is in this sense that the apostle Paul wrote the following to the Corinthian church:

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. ¹³ Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵ lest

any should say that I had baptized in mine own name. —
1 Corinthians 1:12-15

In solemn language the apostle to the Gentiles reminds the believers in Corinth that they were not baptized into the body of Paul, neither did they swear allegiance to him as their leader, but to Christ alone. This is what it means to be baptized in the name of someone:

To be baptized “into,” or “unto” anyone is to be devoted to him, to receive and acknowledge him as a teacher, professing to receive his rules, and to be governed by his authority — Locke. Paul here solemnly reminds them that their baptism was an argument why they should not range themselves under different leaders. By that, they had been solemnly and entirely devoted to the service of the only Saviour. “Did I ever,” was the implied language of Paul, “baptize in my own name? Did I ever pretend to organize a sect, announcing myself as a leader? Have not I always directed you to that Saviour into whose name and service you have been baptized?” — *Albert Barnes, “Notes on the Bible,” 1 Co. 1:13*

To be baptized in, or into the name of one, implied that the baptized was to be the disciple of him into whose name, religion, etc., he was baptized. As if he said: Did I ever attempt to set up a new religion, one founded on my own authority, and coming from myself? — *Adam Clarke, “Commentary on the Bible,” 1 Co 1:13*

This same truth is expressed by the Lord’s messenger in the following words:

They [the apostles] were to baptize in the name of the Father, of the Son, and of the Holy Ghost. Christ’s name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription. — *E. G. White, RH Mar. 15, 1898, par. 6*

We firmly believe that Jesus’ words as recorded by Matthew in the 28th chapter and verse 19 bear His name and superscription, and are “the authority for” our “course of action” when it comes to baptism.

Voice of the Pioneers

The very fact that Matthew 28:19 is quoted over 100 times in the writings of the pioneers shows us the importance they attributed to Christ's words as recorded there. While the vast majority of these are simply quotations of the passage, there are several that give us clear insight both as to how they understood Christ's words in Matthew 28:19, and how they believed we are to follow them. Below are a couple of examples:

We are baptized in the name of the Father, Son and Holy Ghost. Matthew 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit. — *Uriah Smith, Bible Student's Assistant, p. 21.7*

Baptism is a perpetual ordinance in the church, and the ministers of the nineteenth century baptize 'in the name of the Father, and of the Son, and of the Holy Ghost,' because the original commission requires it. — *James White, ARSH, Feb. 4, 1862, p.76.6*

In the above statements we have clear and explicit language showing that our pioneers did not understand Matthew 28:19 to either teach or support a Trinity. We can also see that they neither believed nor advocated that either the mode (immersion) or the words pronounced over the baptismal candidates were optional. Their language reveals their firm conviction that they were required to follow Christ's word in all things, including baptism.

However, some may ask the question, How did they understand and reconcile the accounts in the book of Acts, which state that believers were baptized in the name of Jesus? The following statement from the pen of J. H. Waggoner gives a clear answer:

Because it is said in Acts 2:38; 8:16, and 19:5, that they were baptized in the name of Jesus, some have inferred that the apostles baptized in the name of Christ only. But this conclusion is very lame. To discover the fallacy of this idea, it will only be necessary to examine the terms of the commission under which they acted.

But to conclude thence that they did not obey their Lord's commandment—that they did not fulfill their commission to baptize in the name of the Father, Son, and Holy Ghost—is more than the inspired record will warrant. — *J. H. Waggoner, Thoughts on Baptism, pp. 62-63*

Waggoner tells us in no uncertain terms that to conclude the apostles baptized in the name of Jesus only based upon the accounts in the book of Acts is “lame,” and is “more than the inspired record will warrant” or permit. By “lame” the author simply means that such a conclusion is flawed or faulty. The reason for this is that it leads the mind to reason that by baptizing in Jesus’ name only the apostles were obeying Christ’s command in Matthew 28:19, when, in reality, such would actually be disobedience. The apostles didn’t partially obey Christ’s command, they obeyed to the very letter, as we will see a little later.

Why then is baptizing in the threefold name of Father, Son, and Holy Ghost so important?

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.” This not only shows the importance of baptism, but that both the Father and the Son, and also the Holy Spirit, have a part in the conversion of sinners. The Father is our lawgiver, Christ our mediator, and the Holy Spirit our reprover, comforter and sanctifier. 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.” Happy thought, indeed, to those who keep the commandments of God, the commandments of Christ, and the commandments of the apostles of our Lord Jesus Christ, and who enjoy the sanctifying peace of the Holy Spirit, that they have been buried with their divine Lord in baptism, “in the name of the Father, and of the Son, and of the Holy Ghost.” — *James White, ARSH, October 31, 1878, p. 140*

Now before we leave the writings of the pioneers, we would like to turn the attention of our readers to two statements found in the Review & Herald, given in answer to a question as to why the denomination baptized according to Matthew 28:19 and not according to the accounts in the book of Acts.

Please give scriptural reasons for using the names of the “Father, Son, and Holy Ghost,” in administering the rite of baptism, instead of the “Lord Jesus,” as found in Acts 19:5 and Rom 6:3.”

The commission from Christ, found in Matt. 28:19, reads thus: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

This is certainly a positive and reliable evidence as can be adduced

for the support of any doctrine or practice, being a plain, unequivocal “thus saith the Lord,” and ought to be sufficient for any demand. We cannot see that Acts 19:5 nor Rom. 6:3 furnish authority for departing from Christ’s commission, or that they in any manner conflict with it. . . . Because the statement is made that they were baptized “in the name of the Lord Jesus,” it is no evidence that they were not also baptized in the name of the Father and the Holy Ghost. — *G. W. Morse, RH February 16, 1886, p. 107*

Why did the people after Pentecost baptize in the name of Jesus only? (See Acts 19:5 and elsewhere.) Did not the Lord command to use the three names in this rite, the Father, Son, and Holy Spirit?

We do not understand Acts 19:5 or any other scripture to mean that Christian baptism was administered in the name of the Lord Jesus alone. — *RH, Dec. 26, 1929, p. 2*

And with the above testimonies we will leave the writings of our pioneers, and turn our attention now to the testimony of the Lord’s messenger.

The Testimony of Jesus

We have seen the clear and convincing testimonies of both the scriptures and the pioneers. Now we will begin to consider the testimony of Jesus on this important topic.

In both the scriptures and the writings of the pioneers the testimony was limited to a handful of passages, and while their testimonies were limited in number, they were nonetheless quite clear in meaning and significance.

We are faced with the opposite difficulty when it comes to the writings of Ellen G. White on this topic. We are faced with an almost endless stream of statements to choose from (400+), in most of which she is simply quoting the passage of Matthew 28:18-20, so we need not concern ourselves with these. Other of her statements upon this passage do however offer us clarity as to how we should both understand and apply Matthew 28:19 to our teaching and practice as Christians. These we have sought to include in our consideration of the topic, in order to bring clarity and understanding from the Lord upon this very important topic.

What is, perhaps, one of the most prominent questions in the mind of many with regard to sister White's use of Matthew 28:19 in her writings, is, How did she understand Jesus' words as recorded in Matthew 28:19? Did she understand them to be suggestive or obligatory in nature? Meaning, did she understand them to be a suggestion of Christ that we are free to use or not use at our discretion, or did she understand them to be a command to be strictly followed using the very words of Christ?

In answer to this question, the Lord, by His spirit, gives the following testimony. As you read it, note carefully how the Lord places emphasis upon the form of words used at baptism:

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. . . 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. — *Spiritual Gifts Vol. 2, p. 136.3*

Here we can see that there was a difference in baptism between the disciples of John and those of Jesus. This difference was not in

the mode of baptism, for both baptized by immersion into water, but it was rather over the form of words used in the ceremony. We are told that John's disciples followed the example of the prophet John, and baptized unto repentance, and so their words would have been something like, "I baptize thee unto repentance . . ." While Jesus' followers baptized upon the candidate's confession of faith in Jesus as the Savior, and according to the testimony of Jesus, they followed the exact words of Jesus as recorded in Matthew 28:19.

The difference grew so sharp that the disciples of John even questioned the right of Jesus' disciples to baptize at all. Yet Jesus' disciples never questioned their Lord's command, but followed it to the letter, and maintained His authority for all that they did.

We can also see that at the heart of this controversy over baptism was the idea of authority. The fact the John's disciples questioned the right or authority of Jesus' disciples to baptize at all, gives us clear insight into the real significance of what it means to baptize or conduct any ordinance "in the name of" someone.

The disciples of John drew their authority to baptize from John's commission from heaven to go and baptize men unto repentance toward God. They were his disciples, because they accepted his authority for all that they did. In calling into question the right of the disciples of Jesus to baptize, they were, in reality, calling into question the authority of Jesus, for it was by His own command, and under His own authority that His disciples baptized. Thus we can the more easily see why it is that the disciples did all things "in the name of the Lord Jesus." As His disciples they recognized in Him the highest authority both in heaven and earth.

In his name the warfare of truth against error was to be carried forward, . . .

They [Christ's disciples] were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription. — *RH March 15, 1898.6, p. 165*

Thus we can clearly see why the record in the book of Acts states that men and women were baptized "in the name of Jesus," not because these were the words used by the disciples of Christ, but

because His name was “the authority for their course of action,” because “Christ’s name was to be their watchword, their badge of distinction” and “their bond of union.” They were sent forth bearing the name of Christ as the authority for all they did, because all they did was in His name.

They were to teach the observance of all things whatsoever Jesus had commanded them, and were to baptize in the name of the Father, the Son, and the Holy Ghost. — *The Spirit of Prophecy Vol. 3, p. 238.1*

That the phrase “in the name of Jesus” or its like expression, is synonymous with authority seems to us just as clear a doctrine of Scripture as are the Sabbath, the state of the dead, and the non immortality of the soul.

Ask your self the question, “If we are obliged to use Jesus’ words with regard to the ordinance of communion (and we believe that we are), why then are we not equally as obliged to follow Jesus’ words with regard to the ordinance of baptism? The testimony of Jesus gives us the following answer to this question:

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. Christ has made baptism the sign of entrance to His spiritual kingdom. He has 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 Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, “The Lord our Righteousness.” Jeremiah 23:6

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. — *Testimonies Vol. 6, p. 91*

In the above testimony we are told unequivocally that Christ has made baptism “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 Spirit.” Herein we see with greater light the significance of Christ’s own words in John 14:6, when He declared:

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Christ is the only way to God. How fitting then that the entrance into God’s kingdom be only through Him, and that it bear His name and authority. We also know that Jesus’ authority came from His Father, for He declares concerning himself:

“I am come in my Father's name, . . .” — *John 5:43a*

Jesus also declared that the Holy Spirit would be His representative, and would be sent “in his name” to His believing followers by His Father:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, . . . — *John 14:26*

This is why when a person accepts Jesus as their Lord and Saviour, they are to be baptized in the “the threefold name of the Father, the Son, and the Holy Spirit.”

Christ gave his followers a positive promise that after his ascension he would send them his 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.” — *RH Oct. 26, 1897, par. 9*

As we see in the above quote, the reason for the threefold name being used at baptism is because of the role all three play in a person’s salvation from sin.

The disciples and apostles of Jesus understood this, and this is why they themselves baptized according to Jesus’ own words as found in Matthew 28:19. They not only believed this, but they taught it to all their converts.

In her book, “The Acts of the Apostles,” sister White records the following account of the apostle Paul while he was in Ephesus:

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith they were seeking to spread abroad the knowledge they had received.

These brethren knew nothing of the mission of the Holy Spirit.

When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" Paul inquired, and they said, "Unto John's baptism."

Then the apostle set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth and of His cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb and risen triumphant over death. He repeated the Saviour's commission to His disciples: "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." Matthew 28:18, 19. He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the Day of Pentecost.

With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then baptized in the name of Jesus, and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor. — *Acts of the Apostles, pp. 282-283*

In the above passage you may have noticed that the apostle Paul did not instruct them regarding God the Father, that is because, as Jews, they were already well acquainted with the God of their Fathers; yet they were ignorant regarding the work and ministry of his Son, Jesus, and his representative, the Holy Ghost.

Therefore the apostle sets about to instruct them regarding Christ as man's Savior—of His life, death, and resurrection, and His promise to send the Holy Ghost as His representative. He then repeats Christ's command in Matthew 28:19 word for word, as the basis for his authority as a minister of the Lord Jesus. Upon hearing the apostles' words, these men all confessed their faith in Christ, and their desire to be baptized, and receive of His spirit.

She then writes how that these men were baptized "in the name of Jesus". Like the records in the book of Acts, Sister White is not here quoting "the form of words" used by the apostle Paul at baptism, but is simply stating by whose "authority" these believers were baptized, and received the Holy Ghost. It was for this reason that the apostle Paul quoted the commission of the Lord Jesus. It was for the express purpose of setting forth the grounds for his

authority as His apostle and minister. This is why they were baptized “in the name of Jesus,” because it was by virtue of Jesus’ authority vested in His followers that the apostle baptized, and not by any other.

We would not ask you, the reader, simply to take our word for the truth of what we have just stated, instead we share, as one of the reasons for our faith, the following statements:

“In the name of whom were you baptized? You went down into the water in the name of the three great Worthies in heaven—the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life. — Ms. 95-1906, par. 13

At the baptismal ceremony we virtually take a most solemn oath in the name of the Father and of the Son and of the Holy Ghost, that henceforth our lives will be merged into the life of these three great individual Agencies. — Ms. 68-1900, par. 13

In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present. — Ms. 57-1900, par. 10, 11

When you went down into the water and were baptized in the name of the three great Worthies in heaven, you professed to be dead unto the world. As a solemn token of your profession of faith, you were laid under the water, in the sight of the heavenly universe, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. — Ms. 145-1906, par. 12

Much more could be said along these lines, and many more quotes could be presented, but we believe sufficient grounds have been presented for our reader to have a solid basis for his faith.

We believe the words of Christ as recorded in Matthew 28:19 to be the direct command of Christ with regard to baptism; to which we are bound by a most solemn oath to follow and obey. As His ministers and followers we are sworn to keep His commandments, and we believe this requires us to follow the example of His words, and baptize all that believe in Him in the name of the Father, and of the Son, and of the Holy Ghost/Spirit.

It is our firm conviction that we cannot call ourselves followers of Christ, and yet be unwilling to follow His commands.

Why, it says, “Baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost.” [Verse 19.] Three personalities; and these three personalities are the pledged power from God that His people shall have, if they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost. . . . know that the three great Worthies, the Powers in heaven, are pledged to the church of God that will work in harmony with Christ’s teachings. — *Ms. 139-1906, par. 15*

The Lord would have us know that the pledge and promise of heaven is not without condition, and that condition is that we must work in harmony with Christ’s teachings, and it is our settled belief that His teachings include His command to baptize in the name of the Father, and of the Son, and of the Holy Ghost.

Have you been baptized in these names? These three highest powers in heaven are pledged to you if you have died unto sin, been buried with Christ in baptism, and rise, to live . . . in newness of life. These powers are pledged and they will never fail one of you. — *Ms. 191-1905, par. 20*

May the Lord Jesus guide you by His spirit into all truth, is our sincere prayer for you.

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