

# THE ATTACK ON THE GREAT COMMISSION



## INTRODUCTION

### “IN THE NAME OF JESUS”

“Wherefore **God also hath highly exalted him, AND GIVEN HIM A NAME** which is **above every name:**” “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)

Therefore, Jesus said to His disciples...

“...saying, **All power is given unto me in heaven and in earth.**” (Matt. 28:18)

The word “**power**” in the verse is the same Greek word “**authority**” in Luke 4:36.

When Jesus said to His disciples, “**Go ye therefore**” (Matt. 28:19), they were to go forth **in the authority of His name** to “...**teach** all nations, **baptizing** them **in the name of the Father, and of the Son, and of the Holy Ghost.**” (Ibid)

The name of Jesus gave them authority to baptize new believers as recorded in Acts 2:38; 8:16; 10:48; 19:5. Some think that the mention of **the name of Jesus** in these recorded instances of baptism **referred to the liturgy of the ceremony**, but there is no record of the instruction of Christ to baptize in **the name of His Father, and of His name, and of the name of Their Spirit** of ever being annulled; therefore, they must remain.

**“In the absence of any scriptural proof that He has removed or abolished them, we must conclude that they were intended to remain.”** (Ellen G. White, Early Writings, pg. 135.2)

The “great commission” is the terminology that Christians are familiar with when citing Matthew 28:18-20.

“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.” (Matt. 28:18-20)

However, the words in verse 19 that I emphasized above have long been controverted as spurious and accused of being an interpolation done by the Catholic Church to promote their doctrine of the Trinity.

The main argument against those words is the fact that Luke’s narration of the baptism done by the apostles in the book of Acts all mentioned being done in the name of Jesus only; therefore, the conclusion was that if those words in verse 19 were truly from Christ as the liturgy for the rite of baptism, then it’s either His disciples misunderstood Him or worse, disobeyed Him, which sounds unlikely; therefore, the best and logical conclusion was that the disciples had it correct because those words in verse 19 were inserted by the Catholic

Church. This last one is widely accepted by the opponents of the Trinity because you will find that many historians made the assertion that this baptismal formula was indeed added in the original text.

In this study, I will present my case in support of the words in Matthew 28:19 as reflected in the King James Version of the Bible despite all these seemingly strong arguments against it.

So buckle up because this will be a turbulent experience that will shake things up.



Part 1

The Alleged Catholic Interpolation

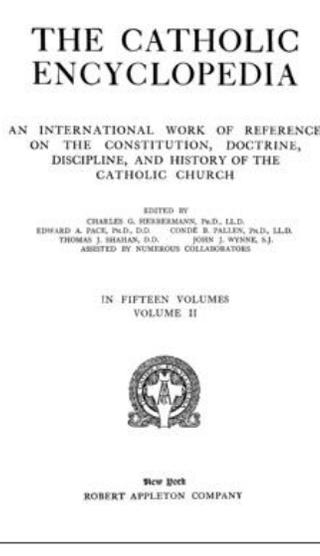
“You can find it all over the Internet! All you have to do is google it and you will see that the Catholic Church admitted that they made the change in Matthew 28:19.”

This is what I encountered and it’s true that there are many websites that assert this to be factual, and the references you find in one site to prove their case are also just repeated over and over again in other sites.

One caught my eye because it’s a popular quote found in many sites that oppose the authenticity of the baptismal formula in Matthew 28:19. This is the quote:

“The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century.” (The Catholic Encyclopedia, II, page 263)

Many took this quotation for granted and didn’t bother verifying it from the actual source. So here is the screenshot of the Catholic Encyclopedia, vol. 2, page 263 on the right side:



BAPTISM 263 BAPTISM
of this sacrament, the act of baptism must be expressed, and the matter and form be recited in words of the meaning of the sacrament. In addition to the sacramental word "baptize," or equivalent, it is also obligatory to recite the separate portion of the Holy Trinity, that is, the names of Father and Son, and the Holy Spirit, and the sacrament has its efficacy from Him Who instituted it, so that we may say that the form is "baptize in the name of the Father and of the Son and of the Holy Spirit." The words "in the name of the Father and of the Son and of the Holy Spirit" are not to be understood as a mere formula, but as a declaration of the faith of the baptizand, and as a declaration of the faith of the baptizer. The words "in the name of the Father and of the Son and of the Holy Spirit" are not to be understood as a mere formula, but as a declaration of the faith of the baptizand, and as a declaration of the faith of the baptizer. The words "in the name of the Father and of the Son and of the Holy Spirit" are not to be understood as a mere formula, but as a declaration of the faith of the baptizand, and as a declaration of the faith of the baptizer.

Let me zoom it up on the next page for you, but as you read through it, you will not find the alleged quotation above on this page at all; therefore, I find the allegation to be the spurious one.

Source: (<http://www.ourladyisgod.com/Original-Catholic-Encyclopedia-Volume-02.php>)

## BAPTISM

263

## BAPTISM

of this sacrament, the act of baptism must be expressed, and the matter and form be united to leave no doubt of the meaning of the ceremony. In addition to the necessary word "baptize", or its equivalent, it is also obligatory to mention the separate persons of the Holy Trinity. This is the command of Christ to His Disciples, and as the sacrament has its efficacy from Him Who instituted it, we can not omit anything that He has prescribed. Nothing is more certain than that this has been the general understanding and practice of the Church. Tertullian tells us (De Bapt., xiii): "The law of baptism (*tingendi*) has been imposed and the form prescribed: Go, teach the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." St. Justin Martyr (Apol., I) testifies to the practice in his time. St. Ambrose (De Myst., IV) declares: "Unless a person has been baptized in the name of the Father and of the Son and of the Holy Ghost, he can not obtain the remission of his sins." St. Cyprian (Ad Jubaian.), rejecting the validity of baptism given in the name of Christ only, affirms that the naming of all the persons of the Trinity was commanded by the Lord (*in plena et adunata Trinitate*). The same is declared by many other primitive writers, as St. Jerome (IV, in Matt.), Origen (De Princ., i, ii), St. Athanasius (Or. iv, Contr. Ar.), St. Augustine (De Bapt., vi, 25). It is not, of course, absolutely necessary that the common names Father, Son, and Holy Ghost be used, provided the persons be expressed by words that are equivalent or synonymous. But a distinct naming of the Divine persons is required and the form: "I baptize thee in the name of the Holy Trinity", would be of more than doubtful validity. The singular form "In the name", not "names", is also to be employed, as it expresses the unity of the Divine nature. When, through ignorance, an accidental, not substantial, change has been made in the form (as *In nomine patris* for *Patris*), the baptism is to be held valid.

The mind of the Church as to the necessity of observing the trinitarian formula in this sacrament has been clearly shown by her treatment of baptism conferred by heretics. Any ceremony that did not observe this form has been declared invalid. The Montanists baptized in the name of the Father and the Son and Montanus and Priscilla (St. Basil, Ep. i, Ad Amphil.). As a consequence, the Council of Laodicea ordered their rebaptism. The Arians at the time of the Council of Nicæa do not seem to have tampered with the baptismal formula, for that Council does not order their rebaptism. When, then, St. Athanasius (Or. ii, Contr. Ar.) and St. Jerome (Contra Lucif.) declare the Arians to have baptized in the name of the Creator and creatures, they must either refer to their doctrine or to a later changing of the sacramental form. It is well known that the latter was the case with the Spanish Arians and that consequently converts from the sect were rebaptized. The Anomæans, a branch of the Arians, baptized with the formula: "In the name of the uncreated God and in the name of the created Son, and in the name of the Sanctifying Spirit, procreated by the created Son" (Epiphanius, Hær., lxxvii). Other Arian sects, such as the Eunomians and Aetians, baptized "in the death of Christ". Converts from Sabellianism were ordered by the First Council of Constantinople (can. vii) to be rebaptized because the doctrine of Sabellius that there was but one person in the Trinity had infected their baptismal form. The two sects sprung from Paul of Samosata, who denied Christ's Divinity, likewise conferred invalid baptism. They were the Paulianists and Photinians. Pope Innocent I (Ad. Episc. Maced., vi) declares that these sectaries did not distinguish the Persons of the Trinity when baptizing. The Council of Nicæa (can. xix) ordered the rebaptism of Paulianists, and

the Council of Arles (can. xvi and xvii) decreed the same for both Paulianists and Photinians.

There has been a theological controversy over the question as to whether baptism in the name of Christ only was ever held valid. Certain texts in the New Testament have given rise to this difficulty. Thus St. Paul (Acts, xix) commands some disciples at Ephesus to be baptized in Christ's name: "They were baptized in the name of the Lord Jesus." In Acts, x, we read that St. Peter ordered others to be baptized "in the name of the Lord Jesus Christ". Those who were converted by Philip (Acts, viii) "were baptized in the name of Jesus Christ", and above all we have the explicit command of the Prince of the Apostles: "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins" (Acts, ii). Owing to these texts some theologians have held that the Apostles baptized in the name of Christ only. St. Thomas, St. Bonaventure, and Albertus Magnus are invoked as authorities for this opinion, they declaring that the Apostles so acted by special dispensation. Other writers, as Peter Lombard and Hugh of St. Victor, hold also that such baptism would be valid, but say nothing of a dispensation for the Apostles. The most probable opinion, however, seems to be that the terms "in the name of Jesus", "in the name of Christ", either refer to baptism in the faith taught by Christ, or are employed to distinguish Christian baptism from that of John the Precursor. It seems altogether unlikely that immediately after Christ had solemnly promulgated the trinitarian formula of baptism, the Apostles themselves would have substituted another. In fact, the words of St. Paul (Acts, xix) imply quite plainly that they did not. For, when some Christians at Ephesus declared that they had never heard of the Holy Ghost, the Apostle asks: "In whom then were you baptized?" This text certainly seems to declare that St. Paul took it for granted that the Ephesians must have heard the name of the Holy Ghost when the sacramental formula of baptism was pronounced over them.

The authority of Pope Stephen I has been alleged for the validity of baptism given in the name of Christ only. St. Cyprian says (Ep. ad Jubaian.) that this pontiff declared all baptism valid provided it was given in the name of Jesus Christ. It must be noted that the same explanation applies to Stephen's words as to the Scriptural texts above given. Moreover, Firmilian, in his letter to St. Cyprian, implies that Pope Stephen required an explicit mention of the Trinity in baptism, for he quotes the pontiff as declaring that the sacramental grace is conferred because a person has been baptized "with the invocation of the names of the Trinity, Father and Son and Holy Ghost". A passage that is very difficult of explanation is found in the works of St. Ambrose (Lib. I, De Sp. S., iii), where he declares that if a person names one of the Trinity, he names all of them: "If you say Christ, you have designated God the Father, by whom the Son was anointed, and Him Who was anointed Son, and the Holy Ghost in whom He was anointed." This passage has been generally interpreted as referring to the faith of the catechumen, but not to the baptismal form. More difficult is the explanation of the response of Pope Nicholas I to the Bulgarians (cap. civ; Labbe, VIII), in which he states that a person is not to be rebaptized who has already been baptized "in the name of the Holy Trinity or in the name of Christ only, as we read in the Acts of the Apostles (for it is one and the same thing, as St. Ambrose has explained)". As in the passage to which the pope alludes, St. Ambrose was speaking of the faith of the recipient of baptism, as we have already stated, it has been held probable that this is also the meaning that Pope Nicholas intended his words to convey (see another explanation in Pesch, Prælect. Dogm., VI, no. 389). What seems to confirm this is

Another citation floating around in the Internet is the following quotation from Cardinal Joseph Ratzinger who eventually became Pope Benedict XVI, which looked like an explicit confession from the then cardinal:

**“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.”** (Joseph Ratzinger (pope Benedict XVI) Introduction to Christianity: 1968 edition, pp. 82, 83)

**HONESTY**  
**is important**

The only problem is that the words in parentheses were inserted by someone else other than the pope, which I find to be a very dishonest thing to do because the pope was referring to the “Creed,” and not to the baptismal formula in Matthew 28:19. Here are the actual words in the book without the parenthetical words:

“It may be useful to preface the discussion with a few facts about the origin and structure of **the Creed**; these will at the same time throw some light on the legitimacy of the procedure. **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 them in the name of the Father and of the Son and of the Holy Spirit.’”

As you can see, it’s not the words in Matthew 28:19 that the pope referred to that **“came from the city of Rome,”** but the **“Creed,”** which **“took shape during the course of the second and third centuries...”** This was the **Apostles’ Creed** that developed from the **Old Roman Creed (Romanum)**, which existed in the 2<sup>nd</sup> century, and **the pope based its authority from the “words of Christ” in Matthew 28:19.**

So if we don’t do some effort to **“fact-check,”** we might end up believing and promoting errors.

Now let’s take a look at another so-called “proof” I found in one website. It said:

**James Moffett's New Testament Translation:** In a **footnote on page 64** about Matthew 28:19 he makes this statement: **“It may be** that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage established later in the primitive (Catholic) community, It will be remembered that Acts speaks of baptizing ‘in the name of Jesus,’ cf. Acts 1:5 +.”

First, to say that **“it may be”** is not the same as saying **“definitely,”** so how this was even considered as a **“proof”** against the authenticity of the baptismal vow in Matthew 28:19 is foolishness, but to then turn around and circulate it in the Internet is utter carelessness.

Second, page 64 of Moffatt’s was the book of Mark chapter 14 and not Matthew, and furthermore, there’s not a footnote found! Here is the screenshot of Moffatt’s NT 1913, page 64:

## S. MARK XIV

drink the produce of the vine again till the day I drink it new within the Realm of God."

26 After the hymn of praise they went out to the Hill of Olives.

27 Jesus said to them, "You will all be disconcerted, for it is written: *I will strike at the shepherd and the sheep will be scattered.* But after my rising I will precede you to 29 Galilee." Peter said to him, "Though all are disconcerted, I 30 will not be." Jesus said to him, "I tell you truly, to-day you will disown me three times, this very night, before the cock crows 31 twice." But he persisted, "Though I have to die with you, I will never disown you." And they all said the same.

32 Then they came to a place called Gethsemane, and he told his disciples, "Sit here till I pray."

33 But he took Peter and James and John along with him; and as he began to feel appalled and agitated, 34 he said to them, "*My heart is sad, sad even to death; stay here and watch.*" Then he went forward a little and fell to the earth, praying that the hour might pass away 36 from him, if possible. "Abba, Father," he said, "Thou canst do anything. Take this cup away from me. Yet, not what I will but 37 what thou wilt." Then he came and found them asleep; so he said to Peter, "Are you sleeping, Simon? Could you not watch for a single 38 hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager 39 but the flesh is weak." Again he went away and prayed in the same 40 words as before; then he returned and found them once more asleep, for their eyes were heavy. They did not know what to say to him.

64

Then he came for the third time and 41 said to them, "Still asleep? still resting? No more of that! The hour has come, here is the Son of man betrayed into the hands of 42 sinners. Come, get up, here is my betrayer close at hand." At that 43 very moment, while he was still speaking, Judas [Iscaiot] one of the twelve came up accompanied by a mob with swords and clubs who had come from the high priests and scribes and elders. Now his 44 betrayer had given them a signal; he said, "Whoever I kiss, that is the man. Seize him and get him safely away." So when he arrived 45 he at once went up to him and said, "Rabbi [rabbi]," and kissed him. Then they laid hands on him and 46 seized him, but one of the bystanders drew his sword and struck the servant of the high priest, cutting off his ear. Jesus turned on them, 48 saying, "Have you sallied out to arrest me like a robber, with swords and clubs? Day after day I was 49 beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

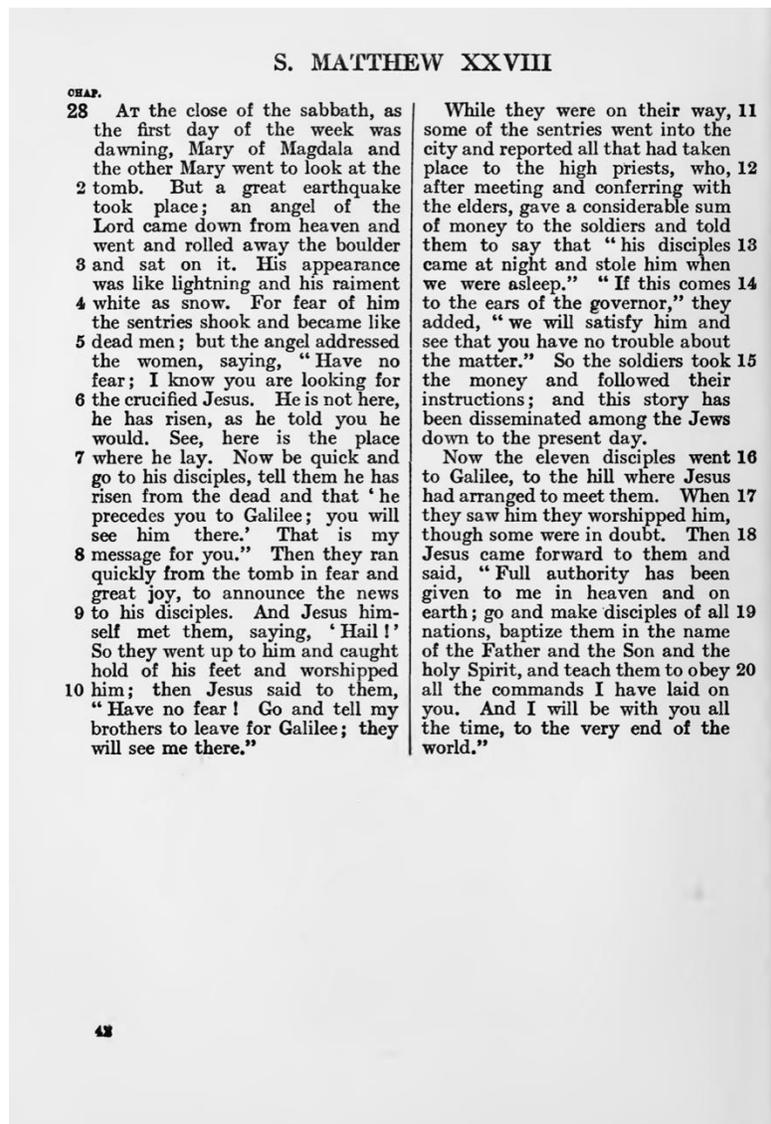
Then they left him and fled, all 50 of them; one young man did follow 51 him, with only a linen sheet thrown round his body, but when the 52 [young] men seized him he fled away naked, leaving the sheet behind him.

They took Jesus away to the 53 high priest, and all the high priests and scribes and elders went with him. Peter followed him at a distance till he got inside the courtyard of the high priest, where he sat down with the attendants to warm himself at the fire.

Now the high priests and the 55 whole of the Sanhedrin tried to get

The correct page for Moffatt's Matthew 28 is actually page 42, and there's no footnote there either, and even if there was, it would still only be an assertion made by a popular scholar, and not solid proof.

Here is the screenshot of page 42.



And another one being used as "proof" is this:

***"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.*" — (Bible Catechism, Rev. John C Kersten, S.V.D., Catholic Book Publishing Co., N.Y., N.Y.; 1973, p. 164)

Again, please bear in mind what is solid proof and what is an assertion. This is only an assertion, and anyone who is truly and honestly seeking for the truth should not base their belief on someone else's mere assertions.

Let's take a look at another one. This time it's the polemic work by **Shem Tob**, which is the oldest extant of the Hebrew translation that includes the book of Matthew.

This is how it translated Matthew 28:19, 20: "**Go and teach them to carry out all the things which I have commanded you forever.**"

Opponents of the KJV Matthew 28:19 readily embraced this because it suits their fancy due to the missing baptismal formula, but will they be consistent and also accept Shem Tob's version of Matthew 24:14-16 and reject the King James Version?

You see, the King James Version said:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" "Then let them which be in Judaea flee into the mountains."

But instead, Shem Tob said this is how it should be:

"And **this gospel**, that is, evungili, will be preached un all the earth for a witness **concerning me** to all the nations and then the end will come. **This is the Anti-Christ and this is the abomination which desolates**. Then those who are in Judaea let them flee to the mountains."

The latter indicated that the preaching of the gospel concerning Jesus is the antichrist. Will those who agree with Shem Tob's Matthew 28:19,20 also agree with his 24:14-16 version? I can't imagine that they would because it's completely **heretical**. So my question is why use Shem Tob at all as an authority when it's evidently a polemical work against Jesus?

I could keep on going and present more of the so-called proofs that we can find in the internet that try to invalidate the authenticity of the baptismal formula as found in the King James Version, but I believe these few examples already showed the dishonesty of some of these so-called "proofs" and the rest are mere assertions.

## Part 2

### The Misinterpretation



And speaking of perpetrators, it's been claimed that Justin Martyr was the culprit in inserting the baptismal formula in Matthew 28:19.

**“BAPTISM WAS ALWAYS IN THE NAME OF LORD JESUS UNTIL THE TIME OF JUSTIN MARTYR** when the Triune formula came into use.” (Hastings Encyclopedia of Religion, vol. 2, pg. 389)

The comment that ***“baptism was always in the name of Lord Jesus”*** is not proof, but an assertion based on the misinterpretation of Luke's narration of the records of baptism in the book of Acts in the following verses:

**“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)

**“(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)”** (Acts 8:16)

**“And he commanded them to be baptized in the name of the Lord.** Then prayed they him to tarry certain days.” (Acts 10:48)

**“When they heard this, they were baptized in the name of the Lord Jesus,”** (Acts 19:5)

**These verses do not necessarily teach that the disciples invoked the name of the Lord Jesus for the liturgy in baptism, because the only way that they can defend this is by invalidating the authenticity of the baptismal formula in Matthew 28:19. Period.**

But what “proofs” do they show for their argument? Nothing but the mere assertions of others and the false quotations that contained made-up insertions or false claims as I've shown already. If this is all the types of “proofs” that they have to show for in order to treat the baptismal formula as spurious, I would be fearful to follow such religious leaders because they are attacking the actual command of Jesus to baptize believers in the name of His Father, and of Himself, and of the Holy Ghost.

These misinformed religious teachers and preachers might pile up scriptures upon scriptures to try and justify their reason for baptizing only in the name of Christ, **but here is the bottom line...**

**They will never find anywhere in the whole Scriptures that would give them the authority to disregard the words in Matthew 28:19.**

Just as much as there is not a single proof in the Scriptures to disregard the seventh-day Sabbath of the Lord for another day, there is also not a single proof in the Scriptures to disregard the baptismal formula for another. Since there is no proof in the Scriptures, the advocates will resort to some other materials from uninspired authors, which they've done already.

But by invalidating the command of Jesus, they placed themselves outside of the description of the remnant church, which keeps the commandments of God in the last days (Rev. 12:17; 14:12).

Why then did Luke write that the disciples all baptized in the name of Jesus? Why didn't he repeat the words of Christ in Matthew 28:19 as reflected in the KJV? It's because he was not referring to the liturgy of baptism, but to the name that gave them the authority to fulfill their commission from the Lord; so that if they were asked who gave them the authority to do these things, they can say the name of Jesus.

And we find an example of this played out in Acts 4 when Peter and John preached Jesus to the people.

“And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,” **“Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.”** “And when they had set them in the midst, they asked, **By what power, or by what name, have ye done this?**” (Acts 4:1,2,7)

Peter replied:

“Be it known unto you all, and to all the people of Israel, **that by the name of Jesus Christ** of Nazareth...” “Neither is there salvation in any other: **for there is none other name under heaven given among men, whereby we must be saved.**” (vvs. 10,12)

The name of Jesus was their only credential for all their words and deeds because Jesus said...

“And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**” (Matt. 28:18)

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 badge of authority for preaching, teaching, healing, baptizing, and whatever else involved in fulfilling the great commission, but the liturgy for baptism was different because the Lord Himself instructed them the proper words to use.

“Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.**” (Matt. 28:19)

Now, why is this? It's really quite simple. The “name” signifies authority, and believers are to be baptized under the authority of the Father, and of the Son, and of the Holy Ghost.

Here is how I understand the behind this liturgy:

“Therefore **we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**” (Romans 6:4)

When a person gets spiritually buried and resurrected with Christ through baptism, to whom does this new person walk in the newness of life for?

“For in that he died, he died unto sin once: but in that he liveth, **he liveth unto God.**” (v.10)

As a newly baptized person, he or she would begin to walk in the newness of life unto God, but who is God? He is our Heavenly Father.

“**He that believeth and is baptized** shall be saved...” “Be ye not unequally yoked together with unbelievers...” “...**and I will be their God...**” “**And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**” (Mark 16:17; 2Cor. 6:14,16,18)

This is why we are to be baptized in the name of the Father because through baptism in the likeness of the burial and resurrection of God's only begotten Son, we become the children of the Father above, **and He becomes our God, and not a triune concept of God.**

And why must we also be baptized in the name of the Son? It's quite obvious that those whom the disciples baptized have accepted Jesus as the Christ, the begotten Son of God because this was the message that they preached to everyone about Jesus.

“Then Philip opened his mouth, and began at the same scripture, **and preached unto him Jesus.**” “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; **what doth hinder me to be baptized?**” “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.**” “And he commanded the chariot to stand

still: and they went down both into the water, both Philip and the eunuch; and **he baptized him.**” (Acts 8:35-38)

We must not only believe in Jesus as the Christ, but also as the Son of God. This is required in baptism.

But how about the name of the Holy Ghost?

“**1** 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,

**2** He said unto them, **Have ye received the Holy Ghost since ye believed?** And they said unto him, **We have not so much as heard whether there be any Holy Ghost.**

**3** And he said unto them, **Unto what then were ye baptized? And they said, Unto John's baptism.**

**4** 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.**

**5** When they heard this, **they were baptized in the name of the Lord Jesus.**

**6** And when Paul had laid his hands upon them, **the Holy Ghost came on them;** and they spake with tongues, and prophesied.

**7** And all the men were about twelve.” (Acts 19:1-7)

Christ included the name of the Holy Ghost in the proper baptismal liturgy in Matthew 28:19 because those that would believe in Jesus would receive the gift of the Holy Ghost.

The mere mention of the name of Jesus in verse 5 should not be confused with the liturgy of baptism, because this referred to the authority of the name of Jesus that allowed the disciples to baptize and for the believers to receive baptism.

The gift of **the Holy Ghost is only for those that would believe in God as their Heavenly Father, and in Jesus as the Christ, the Son of God.** I have already presented this principle above.

The Holy Ghost is the Spirit of the Father (John 14:26; 15:26), which He gave to His Son (Acts 2:33) so that Christ could still be with all the disciples that believed in the Father and in the Son **even to the end of the world** (Matthew 29:20).

This is why Jesus gave the proper liturgy for baptism in Matthew 28:19, but the devil has tricked the Christians to believe in the Trinity and has made this verse to look like a direct support, and then the devil again tricked the other Christians that rejected the Trinity to cause them to reject the authenticity of the baptismal formula in Matthew 28:19. Both classes are deceived.

The promise of the abiding presence of Jesus in verse 20 only applies to those that will obey His command in verse 19, and if the presence of Christ is not with those that are rebellious to His commission, they cannot be the true people of God because only by the presence of Christ can constitute His church (Matthew 18:20).

**God bless**