

Into Whose Name Should We Be Baptized

Fred R. Coulter – April 17, 1998

Today in Florida there is a movement among God's people, many of whom were in the Worldwide Church of God for years and years and years to where they are requiring everyone to be re-baptized in the name of Yahweh. And they are requiring all males to be circumcised. That is kind of painful thought. (laughter) And there are also people in the past who have believed that you should only be baptized in the name of Jesus. And that what you read in Matthew 28, at the end—let's turn there please—is really a trinitarian formula. Let's find out if that does conflict with some other Scriptures, which we will read concerning baptism. You can go to Mark 1 and then turn back—that will get you there real quick! Now let's pick it up here in v 18—if I make a wrong reference, raise your hand. I have the cowbell, you don't. "And Jesus came *and* spoke to them, saying, "All authority in heaven and on earth has been given to Me.... [now this 'power' is 'exousia' in the Greek—meaning *all authority*.] ... Therefore, go *and* make disciples in all nations, baptizing them **into** the name **of** the Father... [now I want you to notice carefully:] ...and **of** the Son, and **of** the Holy Spirit; Teaching them to observe all things that I have commanded you. And lo, I am with you always, *even* until the completion of the age." (vs 18-20).

Now, many people will turn here and say, "Go therefore into all nations" and that's our commission. We must reach out to the world." That is part of it. You have to read all of it: "Teaching them to observe all things that I have commanded you..." So that shows an ongoing thing of developing the Church and the congregation and developing the faith of the brethren. And right now the brethren need to be strengthened, so we're doing this part of this commission. But what I want to focus in on is "in the name of the Father, and of the Son, and of the Holy Spirit"—and does that conflict with these following verses:

Let's go to Acts, the second chapter. Now, in every study paper I have on it—and I have several, because several have sent things to me concerning it, and they always quote Eusebius, who leaves out "in the name of the Father and of the Son and the Holy Spirit." Now Eusebius, I would have to say, is the only one who quotes it that way. And then what you have, you have the same thing that Carl discovered when he was trying to find Galatinus. Remember what Carl wrote on debunking [what] the sacred-namers miss, that everyone quoted Galatinus, and so it was a quoting in a circle. Everyone was quoting that so you get this reference or this commentary and it all comes back to Eusebius. Now Eusebius, in many cases, can give us some insights into the things that were happening. But please remember that Eusebius was also of those Christians who were the first Sunday-keepers. And Eusebius is counted as one of the first fathers of the Catholic Church. So we're not going to debunk what he has said, but beyond that there is virtually no proof that section of Matthew 28 was an "add-on" at a later date. Now we know in 1-John 5:7, we have the add-on verse there

and that is evidenced by many, many, many texts from many, many, many sources rather than just one from Eusebius.

So let's read it here, Acts 2:38: "Then Peter said to them, 'Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit.'"

Let's go to another one here: Acts 4:10: "Be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, Whom you crucified, *but* Whom God has raised from *the* dead, by Him this *man* stands before you whole. This is the Stone that was set at naught by you, the builders, which has become the Head of *the* corner. And there is no salvation in any other, for neither is there another name under heaven which has been given among men, by which we **must** be saved" (vs 10-12). And the force of the Greek there is: *it's obligatory to be saved*. No other name.

All right, let's look at another one. Let's come to Acts 19:1 ^[corrected]—and here's where we can learn a couple of things here in addition to it. Let's just go back up to, oh, let's start at verse one, that way we get the whole flow. "Now it came to pass *that* while Apollos was in Corinth, Paul traveled through the upper parts *and* came to Ephesus; and when he found certain disciples, He said to them, 'Did you receive *the* Holy Spirit after you believed?'.... [Now, the key thing in baptism is receiving the Holy Spirit!] ...And they said to him, 'We have not even heard that *there* is a Holy Spirit.' Then he said to them, 'Unto what, then, were you baptized?' And they said, 'Unto the baptism of John.'.... [Now, John's baptism is about as close to the real thing as you could get, right? *Yes*.] ...And Paul said, 'John truly baptized *with* a baptism unto repentance, saying to the people that they should believe in Him Who was coming after him—that is, in Jesus, the Christ.' And after hearing this, they were baptized into the name of the Lord Jesus" (vs 1-5).

So here's the principle of re-baptism. If you had to be re-baptized because of John's baptism, surely you have to be re-baptized because of Baptist baptism or Catholic baptism or Lutheran baptism, correct? Because the object is this: if you have been baptized and you haven't received the Holy Spirit, then your baptism was not valid. And there are occasions that we have with even people within the Church of God, who not knowing or not being instructed or for whatever reason were baptized and didn't receive the Holy Spirit, God is the One Who withheld it because He knew the circumstances involved.

At a later date, because God is still with the person and for the person, the individual might come to the conclusion and deep conviction that he or she might need to be baptized again. And in some cases

we do that. But what I always do is this: I tell the individual, “Fast and pray about. Ask God to reveal to you whether the Holy Spirit is in you or with you, because God does not want you to be in doubt.” And He’ll reveal that to you. And if you need to be re-baptized, then fine, we’ll do that—because the object is to receive the Holy Spirit of God. So there we have the basis for it.

Let’s go to Philippians, the second chapter now and let’s understand about the name of Jesus Christ. Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus... [that’s the whole goal of why we’re here, brethren.] ...Who, although He existed in *the* form of God... [the Greek there being ‘huparcho’ which means *existing as or in a state of being as God.*] ...did not consider it robbery to be equal with God, But emptied Himself, *and* was made in *the* likeness of men, *and* took the form of a servant ... [and that means the exact same likeness as men. As I’ve mentioned before, when Jesus was born He had to have the umbilical cord tied. He had to be swaddled. He had to be diapered, cleaned, suckled and everything like that.] ...And being found in *the* manner of man... [and that is everything that human beings go through in the physical process of living.] ...He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross. Therefore, God... [Who is the Father then.] ...has also highly exalted Him and bestowed upon Him a name which *is* above every name; That at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, And every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father” (vs 5-11).

Now then, let’s ask a question: Does Jesus have a name greater than the Father? *No.* Jesus said, John 14:28 [transcriber correction]: “...because my Father is greater than I.”

Now, let’s come to Matthew 11:25 and let’s see why Jesus came. And as we’re turning there we’ll understand that Jesus came to reveal the Father. “At that time Jesus answered and said, ‘I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight *to do* this. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him*” (vs 25-27). Now, what we have to understand, brethren, is that the New Testament, as we have it today, was a progressive revelation that Christ gave to His apostles. And we also have to realize that in putting that together, that—let’s go to Ephesians, the third chapter.

We have quite a startling statement that was made by the Apostle Paul—and that statement is that just before his death—or at least while he was in prison here which was maximum five years before his death, minimum just before his death. Notice what he says—let’s begin in Ephesians 3:1: “For this cause I, Paul, *am* the prisoner of Christ Jesus for you Gentiles, If indeed you have heard of the ministry of

the grace of God that was given to me for you; How He made known to me by revelation the mystery (even as I wrote briefly before, So that when you read *this*, you will be able to comprehend my understanding in the mystery of Christ), Which in other generations was not made known to the sons of men, as it has now been revealed... [that is, at this time, while he was in prison he had the profound revelation that our purpose and goal was to become as God is. That was not understood at the beginning of the preaching of the Gospel. Remember, Jesus told His disciples on the Passover night: ‘I have many things to say to you but you are not able to bear them now.’] ...as it has now been revealed to His holy apostles and prophets by *the* Spirit; That the Gentiles...” (vs 1-6). Now, wasn’t that a Divine revelation that God gave to Peter through the experience of Cornelius? That the Gentiles would receive the Holy Spirit, not being required to be circumcised? *Yes!* So that was a revelation.

What we need to also understand is that the New Testament was canonized by Paul, Peter and John. God did not leave it to the philosophers of the Catholic Church to canonize the New Testament. That’s like asking a thief to watch my money while I go away! You think God would entrust His Word to them? *No! No!*

Now, there is a book out that is called: *The Original Bible Restored* by Ernest Martin, which is quite a good book and I may give a sermon on that—I did years and years and years ago—about the canonization of the New Testament. And there’s ample reason to believe that the book of Matthew was the first one written. However, who ever said that it was written in Hebrew—which I think Eusebius did (Carl mentioned that to me) is not true. Nor was it written in Aramaic. You need to understand this: the leaders of Judaism so hated Christ that they could not be trusted to preserve the Word of God of the New Testament in Hebrew. So therefore, God called those who spoke Greek. All the area around Galilee was Greek-speaking. Tiberius had one of the greatest Greek centers of teaching in the whole area of Galilee and they spoke Greek as the native language there. That’s why all of the disciples outside of Judas were called from that area. God intended it to be written in Greek; because Greek, at that time, was more akin to what the modern languages would be. So that we would have a living language in which the New Testament was preserved—separated from the enemies of God being Judaism. If you want to know what the Jews would have done with it just read what the “Jesus Seminar” is doing to the New Testament and you will understand what I’m talking about.

So the revelation was given, but I think it’s very, very clear—very, very clear—that Matthew was the first one written. Matthew was also a Levite. Now, let’s follow this a long a little more carefully here, and let’s understand something, that in canonizing the New Testament the Apostle John—let’s go to John, the fourth chapter, please. The Apostle John wrote things far differently than the other three Gospels. Now, why do you suppose that was? *Because the first three Gospels*—who are

called the Synoptic Gospels—and *they represent three witnesses*. That’s why you have those three Gospels very similar. Then you have the fourth Gospel being the Gospel of John then, which then brings *another witness from an entirely different perspective*. And also, in the Gospel of John we have things revealed to us that are not even contained in Matthew, Mark and Luke. We also have this: John, the oldest living apostle, was the only one who truly wrote about the love of God—in the Gospel of John and in the Epistles of John. And the reason being is that *the love of God is something which you come to understand* after a great deal of other experience.

Now here in John, the fourth chapter, we find what God wants, and we will be dealing in the Gospel of John here as we go along—we’ll cover a good part of it here. John 4:23: “But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth... [Now that’s what God wants. That’s how we worship Him. And it’s anyplace on earth. You don’t have to go to Jerusalem. You don’t have to go to Samaria. You don’t have to go to Mecca. You don’t have to go to the Ganges or any of those things.] ...for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and those who worship Him **must**... [and ‘must’ means: *are duty bound*. Or it’s *obligatory*.] ...worship in spirit and in truth” (vs 23-24).

Now, we don’t find that written anywhere in Matthew, Mark or Luke, do we? *No we don’t*. So we find in the New Testament a progressive revelation. And John is the one who finishes it off with the Gospel of John, the Epistles of John and the book of Revelation. Now it could very well be in finalizing and canonizing the Bible, that that section of Matthew 28 was added in. But, it had to be added in by John, and maybe Andrew was there with him, and some of the other apostles. But, should we throw it out because it appears to be a trinitarian formula? Well, let’s examine some more things here in the book of John. Let’s just do a little survey here in the book of John.

Let’s come to John, the first chapter—so we’re going to survey several things here that are important for us to understand. And I would have to say this: that the Gospel of John reveals the Father more than any other book in the Bible. And we’ll see that as we go along. John 1:14: “And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the glory as of the only begotten with the Father*)... [Now, the Father—if you get out your handy-dandy *Strongs Concordance*, or you plug in your computer, and you key into Father, key into the Gospel of John, and you will see that John uses the Father more than any of the other Gospel writers, bar none. Now by time you add up all of those that Paul wrote, Paul also brought out a lot concerning the Father.] (Now notice): ...full of grace and truth... [And in that fullness He’ll never run out.] ...John testified concerning Him, and proclaimed... [and that is saying out loud, speaking loudly] ...saying, ‘This was He of Whom I said, ‘He Who comes after me has precedence over me because He was before me’... [That’s what it

means: *He was*] ...And of His fullness... [so there is a fullness of Christ—but which comes from the Father because He’s the glory of the Father.] ...And of His fullness we have all received, and grace upon grace. For the law was given through Moses, *but* the grace and the truth came through Jesus Christ. No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared *Him*” (vs 14-18). And that was at the time that John was writing that the Father had Christ in His bosom, as it were.

Let’s go to John 3:31—this is some more of the witness of John, just before he was arrested. “He Who comes from above is above all. The one who is of the earth is earthy, and speaks of the earth. He Who comes from heaven is above all; And what He has seen and heard, this *is what* He testifies; but no one receives His testimony. The one who has received His testimony... [He’s talking of Christ revealing the things that the Father was teaching him to teach.] ...The one who has received His testimony has set his seal that God is true... [So if you receive whatever Christ says, you’re receiving the testimony, or you’re testifying that God is true—‘*set His seal*.’ Now that means *putting a stamp of authenticity upon it*, as it were.] ...For He Whom God has sent speaks the words of God... [Now we’re going to see that’s exactly what Jesus said. And this is also a test for anyone who is a teacher. Do they speak the words of God? That has to be the test. Or, as we talked about earlier, do they teach the will of God or their will? You can phrase it either way you want.] ...and God gives not the Spirit by measure *unto Him*. ... [now, he’s talking of the Son] ...The Father loves the Son and has given all things into His hand. The one who believes in the Son has everlasting life; but the one who does not obey the Son shall not see life, for the wrath of God remains on him” (vs 31-36).

Now, let’s come over here to John 6, and I think we will begin to see why the name of the Father is involved. Now, let me ask you a question:

- Is the Father involved in your calling?
- Is the Father involved in leading you to repentance?
- We will see the Father is also involved in your baptism.

Now we’ll see that—let’s begin right here in v 27: “Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed. Therefore, they said to Him, ‘What shall we do, in order that we ourselves may do the works of God?’ Jesus answered and said to them, ‘This is the work of God: that you believe in Him Whom He has sent’” (vs 27-29). Now the “he” being the Father has sent “whom” Christ. That is the Work. That is greater than anything else. Because if you truly believe with the heart, because the Scriptures say that “as a man thinks in his heart so he is.” And it’s far more important to believe with the very depth of your being than it is to do some work out here. To believe in Christ is a greater work. So that’s what he’s saying.

Then they wanted a sign: they said, “We want manna.” And Jesus said, “I’m not going to give it to you.” He said, “I am the bread which comes down from heaven.” Then we have here in v 35: “Jesus said to them, ‘I am the bread of life; the one who comes... [Now notice the ‘eth’ (KJV) meaning a present tense participle in the Greek; meaning that it is *ongoing*. You are constantly *coming* to Christ.] ...to me shall never hunger; and he that believeth on me shall never thirst.” And the truth of the matter is this: is that God put in every human being a longing of the missing ingredient in their life, being the Holy Spirit. **But God has to call to satisfy that longing.** People try to fill it with physical things, or travel, or other people, or hobbies, or pursuits—and they just strive after—you could put in there the whole book of Ecclesiastes, list all the human endeavor cut off from God, seeking to fill the void. But once God the Father has called you and has led you to Christ, then you will never hunger and you will never thirst **IF** you continue coming to Christ **because He gives the fullness of God the Father.** And we partake of that fullness and of His fullness we have all received, and **grace upon grace.** In other words, Christ is never going to run out of grace. Christ is never going to run out of fullness. So therefore, we can be filled. We can be satisfied spiritually. And that empty void that is there in every human being then is filled with the Spirit of God.

Let’s come down here to v 44 and we can begin to understand this: “No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day.... [So God the Father Himself makes the first decision in calling. So He’s involved, isn’t He? *Yes, He is.*] ...and I will raise him up at the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Therefore, everyone who has heard from the Father, and has learned, comes to Me” (vs 44-45). So, the Father has to start it. So He’s involved in it.

Let’s go to v 57—and this is the summary of the Passover and the whole Feast of Unleavened Bread, this one verse. Even though some things get kind of technical and some things get kind of complicated from time-to-time, it all boils down to some simple things, really. And here’s how you can boil the whole thing down, right here, v 57: “As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me”

Now, let’s see how Christ did. Let’s come back to chapter five here for just a minute—and let’s come to verse nineteen and we will see that Christ was dependent upon the Father. John 5:19: “Therefore, Jesus answered and said to them, ‘Truly, truly I say to you, the Son has no power to do anything of Himself... [Now, that’s quite a statement, isn’t it? But, it really means this: the Son is doing nothing ‘ek outos’—now that means *out from within Himself of His own physical being He did nothing of Himself, or out from Himself.*] ...but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner. For the Father loves the Son... [Now notice, it’s an ongoing relationship—present tense

participle: ‘loveth’.] ...and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder. For even as the Father raises the dead... [Now I want you to see the emphasis there that Christ is putting on the Father.] ...and [quickens] gives life in the same way also, the Son gives life to whom He will” (vs 19-21). Now there are two “quickenings” that happen to you. One you’ve already experienced: you were dead in sins and were made alive in Christ—that’s the first quickening. The second quickening will happen at the resurrection when you are changed from flesh to spirit. And ‘quickened’ in the *King James* means: *made alive.*

“For the Father judges no one, but has committed all judgment to the Son so that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him. Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me... [Now then you’re believing on the Father. In the first instances we saw that you believe on Christ—chapter 6:29. Now you believe on the Father—so the Father is involved, no question about it!] ...has everlasting life and does not come into judgment; for he has passed from death into life.... [and then He talks about the resurrection. Let’s come down here to v 26:] ...For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; And has also given Him authority to execute judgment because He is *the Son of man*” (vs 22-24, 26-27). And then He talks more about the resurrection.

And then He comes over here and talks about the Pharisees. Now let’s read about that. Let’s come over here to v 36. Nope! Let’s come down here to v 30 first, I want to repeat this again: “I have no power to do anything of Myself... [Now, He’s talking spiritually. Physically, anyone can walk or talk and if you have ears to hear and eyes to see, you have a mind, you can think—you do that of yourself. But Who gave it to you? *God did!* So truly, in that sense, even physically you can do nothing of yourself but what God has given you, correct? But spiritually speaking, can you do anything spiritually speaking separated from God the Father and Jesus Christ? *No!* Why would you want to?] ...but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father, Who sent Me” (v 30). So there we go, right back to the theme that I started out with last night. Whose will do you want? The will of God? Or your will?

Now let’s come down to v 36: “But I have a greater witness than John’s; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me. And the Father Himself, Who sent Me, has borne witness of Me. You have neither heard His voice nor seen His form at any time. And you do not have His word dwelling in you... [Now that’s really kind of a real, stinging indictment, isn’t it? *Yes, it is.* Now, what is the ultimate that God wants with us in this physical life? *That His Word is living in us.* The word ‘abiding’ means *living.* That

it's written on your heart and inscribed in your mind.] ...for you do not believe Him Whom He has sent. You search the Scriptures, for in them you think that you have eternal life... [Because they had a religion trying to define how they would receive eternal life according to their works. And to this day they do not understand 'faith' and 'belief.'] ...and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life. I do not receive glory from men; But I have known you, that you do not have the love of God in yourselves.... [So that's quite a statement that He gave to them, wasn't it?] (Then He said): ...I have come in My Father's name..." (vs 36-43). Now here we have the name of the Father, don't we? And Jesus came in His name. In other words, everything that Jesus did was subordinated to the Father, in the name of the Father, correct? *We'd have to say that is true.*

Let's go on. Let's come to John 10:22. We know that Christ is the "door." We know that we are part of the "sheepfold." We hear the voice of Christ. He is the "good Shepherd" and all of that. But notice what He says here: "Now it was winter, and the feast of dedication was taking place at Jerusalem."

Now, let' me just pause here. Someone called and asked me—or I forget, wrote and asked me: How do we know this is Hanukkah? What we call Hanukkah today? And there are people who will turn here and say, "See, Jesus kept Hanukkah. So therefore it's okay to keep Hanukkah." Let me tell you something: Hanukkah is as pagan as Christmas. No question about it. And supposedly when the Maccabees re-dedicated the temple they only had enough oil for the lamp to burn one day, but it burned for seven days, correct? That is the story that they tell. However, why do they have *nine* candles *instead of seven*? You take a close look at the Hanukkah menorah and they have nine candles—three and three and three, and the middle one is raised higher. The middle one stands for the 'queen of heaven' but they don't tell you that—because it's a mystery within a mystery, within a mystery. So this man said, knowing that about Hanukkah: "Could this be the dedication of the feast as written in Ezra 6?"—because that was in the month, Adar, which is still in winter. So there's no way we can prove one way or the other that this could not be the true dedication of the temple written about in Ezra. It could be have some reference to Hanukkah, but it could also to the other one because it's still in winter.

So let's go on: "And Jesus was walking in the temple in Solomon's porch. Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you, but you do not believe. The works that I am doing **in My Father's name**, these bear witness of Me. But you do not believe because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; and no one shall take them out of My hand" (vs 23-28). Now, who's hand are you in? The Son's hand or the Father's hand? *Both!* "Then the Jews again picked

up stones so that they might stone Him" (v 31) and so forth.

Let's come to John 12:28 now for just a minute. Notice how John is revealing the name of the Father. You don't have that in any of the other Gospels. "'Father, glorify Your name.' Then a voice came from heaven, *saying*, 'I have both glorified *it* and will glorify *it* again.'" Now this took place on the tenth of Nisan. This is when Christ was selected as the Lamb of God. So He says, "glorify your name."

All right let's come to John 14—just a few pages over. Now, if we didn't have John 13, 14, 15, 16 & 17, we would not have the words of the New Covenant for the Passover, would we? *NO!* Did God reveal to John things called to his remembrance that the other's didn't record? *Yes, He did—and in particularly concerning the Father.*

(go to the next track)

John 14:6: "Jesus said to him, "I am the way, and the truth, and the life... [And it is true, there is no other name under heaven whereby you are, you must be saved—that is true. No question about it. But notice:] ...no one comes to the Father except through Me.... [So both of Them are involved. No question about that. Let's come over here to—no, let's continue on, because He talks about the Father quite a bit.] ...If you had known Me, you would have known My Father also. But from this time forward, you know Him and have seen Him.' Philip said to Him, 'Lord, show us the Father, and that will be sufficient for us.' Jesus said to him, 'Have I been with you so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father; why then do you say, "Show us the Father"? Don't you believe that I am in the Father, and the Father is in Me? The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me does the works. Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves. Truly, truly I say to you, the one who believes in Me shall also do the works that I do; and greater works than these shall he do because I am going to the Father.... [Notice the emphasis on the Father all the way through. And I think we will see why this has a bearing then on baptism, but it does not take away from baptizing in the name of Jesus Christ.] ...And whatever you shall ask in My name, this will I do that the Father may be glorified in the Son. If you ask anything in My name, I will do *it*.... [That is if it's according to the will of God. No question about that.] ...If you love Me, keep the commandments—namely, My commandments" (vs 6-15).

Now notice: Now the Holy Spirit is involved in a way that is not taught anywhere else in the Scriptures—just here in the Gospel of John. And unfortunately, this section of John, having to do with the Holy Spirit—and if you do not have the study paper and the tape showing the correct translation of this; and in some cases, it is almost a blatant mistranslation where they have "he" and "whom" when it should be "it" and "which" with no question at all.

So if you don't have that, write in for it and the eight tapes that go along with it, and that will help clear it up. But I'm going to read it the way that it should be. Because the Spirit is always 'tau pneuma'—'tau' is neuter *the*. 'Pneuma' is *spirit*—'tau pneuma hagian'—*the Spirit Holy*. And that's the way it is in almost all cases.

Now, v 16: “And I will ask the Father, and He shall give you another Comforter... [Remember, this ties right in with what Peter said, ‘Repent and be baptized and you shall receive the gift of the Holy Spirit.’ Now John is giving us more understanding about the Holy Spirit.] ...that it may be with you throughout the age: *Even* the Spirit of the truth, which the world cannot receive because it perceives it not, nor knows it; but you know it because it dwells with you, and shall be within you.... [That's what the Greek means: *within*.] ...I will not leave you orphans; I will come to you. Yet a little while and the world shall see Me no longer; but you shall see Me. Because I live, you shall live also.... [Now, here are some very profound verses—we need to understand this very carefully:] ...In that day, you shall know that I am in My Father, and you *are* in Me, and I am in you. The one who has My commandments and is keeping them, that is the one who loves Me; and **the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him**.... [Now Christ has revealed Himself to you and to all of those who have the Holy Spirit. How did He do it?] ...Judas (not Iscariot) said to him, ‘Lord, what has happened that You are about to manifest Yourself to us, and not to the world?’.... [Here's the answer, v 23:] ...Jesus answered and said to him, **‘If anyone loves Me, he will keep My word... [Again, I want to ask you the question that you write it down and you ask yourself: ‘What is the least commandment that I do not follow?’ Because there are some who consider some commandments ‘least.’ Now let that be your own project.] ...keep My word’... [and it's His Word is what's going to judge us at the end, correct? ‘The words which I have spoken unto you, they shall judge you.’ Now notice, continuing on]: ...and My Father will love him...[so the Father is involved, isn't He?]** ... and **We** will come to him and make **Our** abode with him ...” (vs 16-23).

Now, that's a profound statement, because when you receive the Holy Spirit it comes from the Father. ‘Whom the Father will send in My name.’ But also there's a component of the Father being the begettal to be the son of God or the daughter of God, which seed remains in you (1-John 3:9) and the seed is *sperma*. That comes from the Father. There is also the Spirit of Christ, part of the same Spirit called “the Spirit of Christ” which is in you that gives the mind of Christ. That's why He says: “...and **We will come to him and make Our abode with him**.... [Now the reason that the world cannot have this revealed to them is because of this]: ...The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father's, Who sent Me” (vs 23-24) So that's quite profound, isn't it? Having the Holy Spirit in those two aspects.

Now, let's go to Romans, the eighth chapter

—hold your place here in John 14, we'll be back. Now here in Romans 8:9: “However, you are not in the flesh, but in *the* Spirit, but in *the* Spirit of God is indeed dwelling within you.... [Now I want you to notice ‘Spirit of God’ **dwelling in you**.] ...But if anyone does not have *the* Spirit of Christ... [So there we have it again.: Two aspects of the Holy Spirit: *of the Father and of the Son*, correct? There it's defined, right there. Now if you have not the Spirit of Christ] ...he does not belong to Him. But if Christ *be* within you, the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness. Now if the Spirit of Him Who raised Jesus from *the* dead is dwelling within you... [So there we have it again, the two aspects of the Holy Spirit. **We** will ‘come unto Him and **We** will make Our abode with Him.’ So when we get to baptism there has got to be a recognition of the Father, too. We'll see that.] ...He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you.... [Again, referring to the Father.] ...So then, brethren, we are not debtors to the flesh, to live according to *the* flesh; Because if you are living according to *the* flesh, you shall die; but if by *the* Spirit you are putting to death the deeds of the body, you shall live. For as many as are led by *the* Spirit of God, these are *the* sons of God” (vs 9-14).

Now back to John 14. So we find a progressive revelation here, don't we? Revealing more of the Father, don't we? *Yes*. Now, back here to v 26: “But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name... [So the Father is the One Who gives the Holy Spirit and has the aspect of the Father and the Son making the abode together within the individual.] (Notice): ... that one shall teach you all things, and **shall bring to your remembrance everything that I have told you**.”

Now, I cannot go back and verify what Matthew wrote or didn't write. The Greek text that I have has in there Matthew 19, “in the name **of** the Father and **of** the Son, and **of** the Holy Spirit.” Now if it were added later—which is a possibility, but I can't verify that it was; and I can't verify that it wasn't—but if it was, then it had to be John who had recalled to his memory everything that Jesus said. So if it were added on, then John would be the one who wrote it, because he wrote more of the Father and understood more about the aspect of the Holy Spirit and the Father and the name of the Father than any of the other apostles.

Let's continue on, we'll see this—let's come to John 15:9: “As the Father has loved Me, I also have loved you; live in My love.” So there again we have *the Father*. Let's come down here to v 26—again having to do with the Holy Spirit: “But when the Comforter has come, which I will send to you from the Father... [Now we read back here in John 14:26, ‘which the Father would send in My name.’ Now it says over here: ‘which I will send to you from the Father.’ So it is a joint operation of receiving the Holy Spirit of God. Have to be!] ... *even* the Spirit of the truth, which proceeds from the Father, that one shall bear witness of Me.”

Now, let's come over here to John 16:23: "And in that day you shall ask Me nothing. Truly, truly I tell you, whatever you shall ask the Father in My name, He will give you. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full.... [v 26]: ...In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you, For the Father Himself loves you... [present tense participle. So God loves you continuously.] ...because you have loved Me, and have believed that I came forth from God" (vs 23-24, 26-27). So again, we see the Father directly involved.

Now let's come to John 17—and here's the prayer that Jesus prayed and we'll just pick up a couple of verses that are key, important verses and why we should be baptized into the name of the Father. And then I will tell you exactly how it should be done, because you don't play off one verse against the other. You put them together. Now, let's pick it up here in John 17:11: "And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, those whom You have given Me, so that they may be one, even as *We are one*. When I was with them in the world, I kept them in Your name. I protected those whom You have given Me, and not one of them has perished except the son of perdition, in order that the Scriptures might be fulfilled" (vs 11-12). So the name of the Father is involved.

Now let's look at a couple of other things to add to this. Let's come over here to Ephesians, the first chapter. Again, it talks about the Spirit, and here it is the earnest that we have now. Again, notice how Paul emphasizes the Father all the way through. Let's pick it up here in Ephesians 1:11: "Yes, in Him, in Whom we also have obtained an inheritance, having been predestinated according to His purpose, Who is working out all things according to the counsel of His own will... [God the Father Who is the One Who originally called us.] ...That we might be to *the* praise of His glory, who first trusted in the Christ; In Whom you also trusted after hearing the Word of the truth, the gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise... [Which comes from the Father and Christ together as a joint project. One is the begettal to sonship; the other is Christ in you and the mind of Christ.] (Now notice v 14): ...Which is *the* earnest of our inheritance until *the* redemption of the purchased possession, to *the* praise of His glory" (vs 11-14).

- And so, that is the earnest,
- the seal—we are sealed with the Spirit of God.
- God the Father is involved
- Jesus Christ is involved
- And this is involved with baptism, is it not? *No question about it, we'll see that.*

Ephesians 2:18: "For through Him we both have *direct* access by one Spirit to the Father." Gives us direct access to the Father.

Now let's go to 1-Thessalonians 1:1—this one here really struck me in going through and studying this out. 1-Thessalonians is reputed to be the very first epistle that the Apostle Paul wrote. And notice what he writes here: "Paul and Silvanus [or that is 'Silas'] and Timotheus [which is Timothy], to the church of *the* Thessalonians *which is in God the Father and the Lord Jesus Christ...*" Both together again.

Let's see if we can add a little bit more to it and then we will go back and look at Matthew 28. Let's go to Revelation 3 first. And what I want to emphasize is that we are kept in the Father's name. The Father sends the Holy Spirit. He is dwelling in us. Christ is dwelling in us. The Holy Spirit is dwelling in us. And ***all three of them are involved in the operation of baptism.*** Now notice what Christ says here, Revelation 3:12: "The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and ***I will write upon him the name of My God...*** [Now, this is Jesus speaking to the Church. So we will have written upon us the name of the Father. Because we take the Father's name, ***because He is the Father!*** Just like your children take your name. But you give your children also another name, too, don't you? *Yes.* So this is the same operation He's talking about here.]...***and I will write upon him the name of My God, and the name of the city of My God*** the new Jerusalem, which will come down out of heaven from My God; and *I will write upon him My new name.*" So we're going to have three names.

- The name of the Father
- The name of the Son
- And New Jerusalem

Correct? *That's what it does say.*

Now, let's go back to Matthew 28 and see if we can understand this without having to do a trinitarian formula. But I will have to confess, brethren, I have no clue as to how they baptize, say the last ten years in Worldwide or some of the other churches, I don't have a clue. So it may be that they did use a trinitarian formula, which would be incorrect. This does not bring a trinitarian formula. Let's read it: "...baptizing them ***into*** the name of the Father... [Now why? *Because we're going to bear His name.* We are kept in His name. We receive the Holy Spirit from God the Father as a begettal. Now notice, it does not say in the next phrase: "and in the name of the Son" does it? *No, it says:] ...and of the Son...* (v 19) Why is that? *Because Christ died for our sins, didn't He?*

Now hold your place here and go to Romans, the sixth chapter. The operation of baptism does involve Jesus Christ in a very profound way. And it involves us in a very profound way. It also involves the Father because He gives the Holy Spirit and we are kept in His name. But here in Romans, the sixth chapter, it tells us what baptism is. And baptism, when we come to understand covenantal law, is a covenantal pledge of your death.

Just as Christ died for your sins, let's read it here—Romans 6:3—talking about baptism. And this

is why it is in the name of the Father and **of** the Son, because of this right here: “Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death? Therefore, we were buried with Him though the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life. For if we have been conjoined together in the likeness of His death” (vs 3-5). Now, the Greek here means: *co-joined into His death*. Actually, you become *covenantally knitted* into the death of Christ, because His death was a *covenant death*. And a covenant death is very profound. So we are telling God, through baptism, that *we are co-joined into the death of Jesus Christ*. That if we do not fulfill our part, God has already done His—so it’s not a question of what God will or will not do, it’s a question of our faithfulness—we likewise will die! So that’s why baptism is a very profound and deep thing. It is not an external show of an inward faith. You are knit together and die the death of Christ in the covenantal death. That’s why it is in the name of the Father *and of the Son*.

Now let’s go back to Matthew 28:19 and read it again here: “...**and of the Holy Spirit**...”—because the whole purpose is what? *To receive the Holy Spirit*. If you don’t receive the Holy Spirit, are you kept in the name of the Father? *No way*.

Now, here’s how I have always baptized, which I think is correct. We do it this way. We put both of the Scriptures together. Just hold your place here and go to Acts, the second chapter, again. Here’s how I think the Scriptures want us to do this: Acts 2—and they were baptized in the name of Jesus. Here’s how a baptism should be done: Always counsel the person first if they understand the meaning of baptism. And you have to know it. And I think it’s very important that everyone understand that it is a covenantal death—so we need to emphasize that even more. That’s why it’s not for children. Children do not have a mature enough mind to pledge their life unto death to give themselves to God, do they? *No*.

So I ask: “What is your name?” They tell me their name.

Then I say: “(whatever their name is) because you have repented of your sins, which are the transgressions of God’s Holy and righteous and perfect law, and because you have accepted Jesus Christ as your personal Savior and Lord and Master and High Priest in heaven above right now, I baptize you—not into any sect or denomination of this world; nor do I baptize you into the name of any man. I baptize you in the name of the Father because you will bear His name for all eternity, and of the Son because through the crucifixion and the covenantal death that you are taking, He makes it possible for you then to receive the Holy Spirit which then is of the Holy Spirit.”

And I do all of these things because you have been called of God the Father and will be in the Kingdom of God and I do this all in the name and the authority of Jesus Christ, Amen.

So we do baptize in the name of Jesus Christ. But the Father is primary and included. Then of the Son and of the Holy Spirit, so we put it all together.

Scripture References:

- 1) Matthew 28:18-20
- 2) Acts 2:38
- 3) Acts 4:10-12
- 4) Acts 19:1-5
- 5) Philippians 2:5-11
- 6) John 14:28
- 7) Matthew 11:25-27
- 8) Ephesians 3:1-6
- 9) John 4:23-24
- 10) John 1:14-18
- 11) John 3:31-36
- 12) John 6:27-29, 35, 44-45, 57
- 13) John 5:19-24, 26-27, 30, 36-43
- 14) John 10:22-28, 31
- 15) John 12:28
- 16) John 14:6-24
- 17) Romans 8:9-14
- 18) John 14:26
- 19) John 15:9, 26
- 20) John 16:23-24, 26-27
- 21) John 17:11-12
- 22) Ephesians 1:11-14
- 23) Ephesians 2:18
- 24) 1 Thessalonians 1:1
- 25) Revelation 3:12
- 26) Matthew 28:19
- 27) Romans 6:3-5

Referenced, not quoted:

- John 5:7
- Ezra 6
- 1 John 3:9

Also referenced: *The Original Bible Restored* by Ernest L Martin

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