

Section 7: Water Baptism

Included in this lesson are the methods of baptism, the purpose of water baptism and the essentiality of water baptism. Much of the information will be listed in the forms of various tracts and articles. A recommended book is “What God Hath Wrought” by Oliver Fauss.

I. Method of baptism

A. The scriptural way of baptism is for the candidate to be immersed in water. There are no New Testament examples where anyone summiting to water baptism was sprinkled. Of course, this should not be a surprise since the original Greek root word, “baptisma” is baptism, consisting of the processes of immersion, submersion, and emergence (from baptō, to dip) baptizō - to baptize, primarily a frequentative form of baptō, to dip, was used among the Greeks . to signify the dyeing of a garment...”⁵⁹

B. Scriptural references to immersion:

1. Matthew 3:16. “Jesus went up out of the water. “⁶⁰ To have come up out of the water, first Jesus had to go down into the water.
2. Acts 8:38-39. They went into the water and came up out of the water.

II. Purpose of Baptism

Recommended reading: “What Is the Church of Christ?” by V. E. Howard (baptismal section).

A. To fulfill obedience. The Word instructs us to be baptized.

Matthew 28: 19, Luke 24:47, Mark 16:16, John 3: 5, Acts 2:38

B. For Remission of Sin.

1. Acts 2:38 exhorts “Repent and be baptized” for the “remission of sins” It does not say; “Repent for the remission of sins” or “Be baptized for remission of sins only”. But both elements: repentance and baptism must be present for remission to occur.
2. The Greek word “eis” translated “for” in Acts 2:38, is used by some as an objection to baptism being necessary for remission of sins. They contend that the (eis) for remission means “because of” remission. In other words, repent for remission, and because those sins are remitted one is baptized. This argument contends baptism is not essential, but a Christian should be baptized for a public witness to an individual confession of faith. The following article shows the absurdity of such a belief. ⁶¹⁻⁶²

Tests for rule

□ Mr. Billy Tower wrote 1-30-85, stating that the Greek preposition "eis" as used in the New Testament means "because of." He seems to be disturbed because the New Testament teaches that baptism is for (eis, i.e. unto) the remission of sins (cp. Mk. 4:1; Acts 2:38). So, he would change the meaning of eis from unto to "because of."

It would be interesting to see Mr. Tower try his "rule" on the following passages:

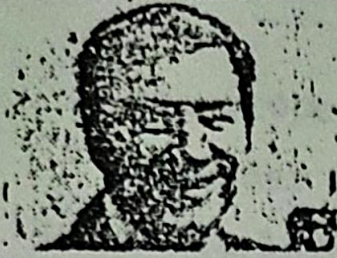
Rom. 10:10 " — for with the heart man believeth eis (because of?) righteousness — "

Acts 11:18 "Then hath God also to the gentiles granted repentance eis (because of?) life."

1 Pet. 1:3 God "hath begotten us again eis (because of?) a lively hope — "

Mt. 26:28 "For this is my blood of the new testament which is shed for many eis (because of?) the remission of sins."

Tower's "Rule" would (1) have Christ dying because man's sins were already forgiven, (2) have Christians being born again because they already have a hope of life, (3) have the gentiles repenting because they already had new life, and (4) have man believing in Jesus because he was already righteous.—Roger Hendricks, Fort Smith.



BUT WHAT ABOUT THE THIEF ON THE CROSS

By Jack Harriman

Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Peter said, "Repent and be baptized every one of you...for the remission of sins" (Acts 2:38). Ananias said, "Arise, and be baptized, and wash away thy sins" (Acts 22:16). Clearly these passages indicate that baptism precedes the forgiveness of one's sins, that it is an act of obedience in order to become a Christian, and that one has not had his sins forgiven until he has been baptized. Since this truth is so clearly stated, why do 90 percent of the religious people of our community teach that a person has his sins forgiven before being baptized? I'll never understand that. Perhaps you can explain it. Now, usually when I try to point out this truth to others the question is raised, "But what about the thief on the cross. He was saved without being baptized. So why can't I?"

Question? How do you know the thief had not been baptized? From the beginning of the ministry of John until the death of Jesus, multitudes of men had been baptized. Matthew said that all Judea went out to be baptized of John, and that Jesus through His disciples baptized more than John (Matt. 3:5-6; Jno 4:1-2). The thief's request, "Lord remember me when you come into your kingdom" (Lk. 23:42), would indicate that he had some knowledge of Jesus and His kingdom. The truth is that no one really knows whether or not he had been baptized. Apparently the Lord did not think it important that we know.

You see, this man's quest for salvation was never intended to be a pattern for us. The TIME of his death is important. He died while the law of Moses was still in force. The Law of Moses continued until Jesus' death (Col. 2:14). When Christ became our High Priest, He fulfilled the Old Law (Matt. 5:17), and instituted His New Testament (Heb. 7:12; 9:16-17). Just as David with his blood sacrifices and Noah and his ark building cannot be our pattern, neither can the thief on the cross become our pattern because he lived and died under the Law of Moss. Suppose the thief had been living on the day of Pentecost (50 days after his death) and would have asked for instruction as to what to do to be saved? He would have been instructed to repent and be baptized for the remission of his sins as all the others were (Acts 2:38), and, no doubt, would have been numbered among the 3000 who quickly obeyed.

One thing we know: The thief did all the Lord asked him to do? Will you do as much?

WEST AVE CHURCH OF CHRIST

The proper interpretation is: one repents and is baptized in order to obtain remission of sins.

3. It is Interesting to note the same groups that try to explain away the essentiality of baptism in Acts 2: 38, do the same with Mark 16:15-16. The scripture contends “He that believeth and is baptized shall be saved”⁶³ not “He that believeth only” or “He that is baptized only” shall be saved. If baptism is non-essential, then Mark 16:16 could read “He that believeth is saved and may (if he wants to) be baptized” or “He that believeth and is not baptized shall be saved”! Would anyone dare add the one word “not” to Mark 16:16? Yet in deed (actions) the majority of denominations add the word “not”. They do this by teaching the non-essentiality of baptism. The Lord thought baptism was so important, He provided water in the desert so the salvation of the Ethiopian eunuch could be provided (Acts 8: 26-39).

C. Saved by baptism. I Peter 3: 21

D. Put on Christ by baptism. Galatians 3:27

E. To follow are Scriptural examples:

1. Example of Paul: Acts 9:6, 17-18, Acts 22:16. Saul was given instructions on what he must do.

" ...be baptized, and wash away thy sins, calling on the Name of the Lord.”⁶⁴

Notice the scriptures do not teach Paul had his sins washed away and then was baptized, but the very opposite is true.

2. Example of first three thousand converts. Acts 2: 38-42
3. Samaritan believers. Acts 8:14-17
4. Ethiopian Eunuch. Acts 8:35-38
5. Cornelius. Acts 10:44-48
6. Lydia, and the jailer. Acts 16: 16, 16:30-33. Notice they were not baptized for public ceremony of their confession of faith. Baptism followed their hearing the Word.
Baptism was so important Paul did not wait for public ceremony, or till he felt better. But the same hour of the night (Acts 16:33).
7. John's Disciples. Acts 19:1-6. Baptism was important enough to be re-administered in Jesus name. Again, it was after the disciples heard the word, that they received baptism. What will be our reaction after hearing the message of Jesus Name baptism!

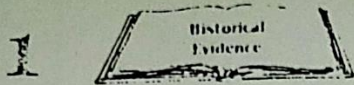
II. The Formula

Recommended reading: Baptism: The Great Commission Re-examined by Kenneth Reeves.

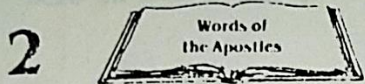
A. Scriptural Formula

1. Many folks have been baptized. However, it was not Scriptural baptism. Therefore, all that was accomplished was someone took a bath without soap! To be of benefit the scriptural formula must be adhered to. No place in the holy writ was anyone ever baptized with the words “in the name of the Father,

and of the Son, and of the Holy Ghost” recited over them. The following tract by Search for Truth Publications offers a challenge for anyone to find a passage where “in the name of the Father, and of the Son, and of the Holy Ghost” was recited over them in baptism. It is more than just a challenge, a five-thousand-dollar reward is offered. Not only does the tract offer a challenge, but it informs one of the correct formula to be used. It is shown below, with Scriptural notations.⁶⁵



1 Most scholars agree that the Book of Matthew was written approximately 62 A.D. Were the half million converts who were baptized in Jesus' Name between the Day of Pentecost and the time of Matthew's writing all baptized wrong? Most of those believers were converted through the preaching of Peter and Paul.



2 Christ wrote none of the New Testament books. We must depend entirely upon the words of His apostles to discover His teachings.



3 Without exception—every person in the early Church was baptized in the Name of the Lord Jesus Christ. A superficial glance reveals that the Name of Jesus was used only three times. However, a more thorough examination shows nine instances.

\$5,000⁰⁰
REWARD

To anyone who can show Scriptural references in the Authorized King James Version of the Bible where any person was actually baptized with these words recited over them:

"... In the name of the Father, and of the Son, and of the Holy Ghost."

This phrase from Matthew 28:19 is one of four versions of the Great Commission that Jesus gave to His disciples. Many churches today use this verse when they baptize converts.

But did the apostles and disciples of the early Church pronounce these words during an actual baptism?

The first baptisms of the Church founded by Jesus are recorded in the Book of Acts. On the Day of Pentecost, at least 3,000 people were baptized (according to Acts 2:38), "in the Name of Jesus Christ."

PLEASE READ ON —

WATER BAPTISMS IN THE NAME OF THE LORD JESUS CHRIST

SCRIPTURE	AGENT	BELIEVERS	LOCATION
1. Acts 2:37-41	Peter and other disciples	3,000 Jewish believers	Jerusalem—Day of Pentecost
2. Acts 8:12, 16	Philip, the evangelist	all who believed	Samaria
3. Acts 9:18, 22, 16 Romans 6:3	Ananias, a disciple	Saul of Tarsus	Damascus — while seeking to bind those who called upon the Name of Jesus, the Lord told Saul that His Name was Jesus and that he must bear that Name. Evidence of Saul's baptism in Jesus' Name is in Romans 6:3 and Acts 22:16.
4. Acts 10:48	Peter and other brethren	household of Cornelius (Gentiles)	Caesarea
5. Romans 6:3-5	?	all who believed	Rome
6. I Corinthians 1:12, 13 I Corinthians 6:9-11	Paul	all who believed	Corinth
7. Galatians 3:27	Paul	all who believed	Galatia
8. Acts 19:5	Paul	Twelve disciples of John the Baptist	Ephesus
9. Colossians 2:12	Paul	all who believed	Colosse

Reward Yourself — Be Baptized in Jesus' Name!

2. More evidence is cited with a tract compiled by Lewis Manual. Due to its clarity, form, and detail, it is shown here in its entirety.⁶⁶

FREE LITERATURE

Would you be interested in receiving literature concerning the Pentecostal experience and other timely topics? . . . Please check and mail to the church listed below.

- HOME BIBLE STUDY END OF THE WORLD
- REPENTANCE WATER BAPTISM DIVINE HEALING
- HOLY GHOST BAPTISM DELIVERANCE FROM DRUGS
- SPEAKING IN TONGUES SOON COMING OF JESUS

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ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

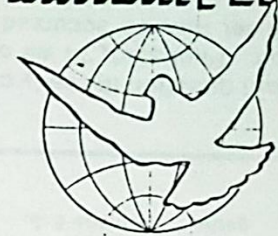


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RENEWAL OF THE NAME OF JESUS



WATER BAPTISM

according to

THE BIBLE

and

HISTORICAL

REFERENCES

that relate to doctrines
and practices of the
Early Church, 33-100 A.D.

compiled by Lewis M. ...

SHOULD YOU BE IMMERSSED or SPRINKLED WHEN BAPTIZED?

The *LAST MESSAGE* preached by Jesus was a *COMMAND* to baptize all nations. *MATTHEW 28:19.*

The *FIRST MESSAGE* preached by the apostles resulted in a command for *EVERYONE* to be baptized. *ACTS 2:38.*

BAPTISM IS IMPORTANT AND SHOULD BE ADMINISTERED ACCORDING TO SCRIPTURE.

BELOW ARE TWO COLUMNS FOR LISTING THE SCRIPTURES FOR IMMERSION AND THE SCRIPTURES FOR SPRINKLING.

IMMERSION	
MUCH WATER	"John was baptizing at Aenon because there was much water there." John 3:23
INTO THE WATER	"They both went down into the water." Acts 8:38
OUT OF- THE WATER	"They came up out of the water." Acts 8:39.
BURIED IN WATER-	"We are buried with Him in Baptism." Romans 6:4.
PLANTED- IN WATER	"We have been planted together" Romans 6:5.

SPRINKLING

Without question the early church taught and practiced baptism by immersion. Paul said, "If we or an angel from heaven preach any other gospel let him be accursed." Galatians 1:8,9

If your form of baptism cannot be found in the Bible, aren't you afraid to practice it?

IMMERSE or SPRINKLE?

BAPTIZO - GREEK

RANTIZO - GREEK

Below are writings of imminent Bible scholars and authorities on this subject. Most of these references can be found in your local library.

GREEK

GREEK-ENGLISH LEXICON by LIDDEL, SCOTT & THAYER.....	Baptism taken from Greek word Baptizo - to dip, immerse.
CLASSIC GREEK-ENGLISH DICT. by POLLET	Greek word baptizo means to dip under.
GREEK-ENGLISH DICT. by DIVRY'S	Greek word baptizo - to immerse.
EMPHATIC DIAGLOTT CONTAINS ORIGINAL GREEK TEXT.....	In every instance the Greek word baptizo is translated immerse

AUTHORITIES

SCHAFF-HERZOG RELIGIOUS ENCY.	Baptism was always a burial. The command to baptize was a command to immerse. Vol. 1, pg. 451
CATHOLIC BIBLICAL ENCYCLOPEDIA	Immersion was oldest method employed. Buried in baptism. Romans 6:4 Pg. 61, Paragraph 2.
ENCYCLOPEDIA DICT. OF BIBLE	It is evident that the action performed in baptizing was immersion. Page, 202.
WORLD BOOK ENCYCLOPEDIA	The early church practiced immersion or submerging under the water. Volume 2, Page 70.
ENCYCLOPEDIA of LUTHERAN CHURCH	Martin Luther preferred immersion as more true to original practice. Volume 1, Page 188.
PULPIT COMMENTARY by Imminent Scholars	Romans 6:4, "Buried in baptism." The reference is to baptism by immersion. Volume 18, Page 156.

LOGIC

An important factor is overlooked by the exponents of sprinkling. The original New Testament text and the spoken language of that day was Greek. The authors of the New Testament knew the Greek word "Baptizo" meant to immerse. They also knew the Greek word "rantizo" meant to sprinkle. These often used words were never interchangeable, having separate meanings. If God had intended for His ministers to sprinkle, the Greek word "rantizo" would have been employed, not "baptizo."

If sprinkling cannot be found in the Bible, then you are practicing a tradition of man, which makes the "word of God of none effect." Mark 7:13.

INFANT BAPTISM?

As with sprinkling, the doctrine of infant baptism cannot be found in the New Testament without adding to it.

Scriptural logic cries out against infant baptism. The very mode (immersion) makes it illogical and impractical. The teaching surrounding baptism automatically prohibits it.

THE BIBLE SPEAKS!

- MATT. 28:19** - "Teach all nations, baptizing them" - Teaching or preaching must precede baptism. See Acts 2:41.
- ACTS 8:36,37** Eunuch. "What doth hinder me to be baptized?" Phillip. "If Thou believest with all thine heart." Believing is a prerequisite of baptism. See, Mark 16:16.
- ACTS 2:38** - "Repent and be baptized everyone of you." Repentance must precede baptism. See, Luke 24:47.

DO YOU KNOW?

That the first recipients of baptism were adults. Infant baptism was a later development that led to sprinkling.

CHAMBERS ENCYCLOPEDIA, VOL. 2, Pg. 112

There is no direct evidence in New Testament for infant baptism.

INTERPRETERS BIBLE DICT., VOL. 1, Pg. 352

The earliest Christian literature makes no reference to baptism of infants.

ENCYCLOPEDIA BRITANNICA, VOL. 3, Pg. 138

The first mention of infant baptism was about 185 A.D. Not Universal until 6th Century.

HISTORY OF CHURCH, by WALKER, Pgs. 87,88

That 350 Lutheran pastors of W. Germany wish to abandon infant baptism. Many of these same pastors refused to baptize their own infants. They felt that baptism should be understood first by the recipient.

TIME MAGAZINE, Pg. 58-May, 1968

That Karl Barth of Switzerland, the best known Theologian of 20th Century said. "There is not Biblical basis for infant baptism-this tradition is simply an old error of the church."

TIME MAGAZINE, Page 58-May, 1968

A child should be old enough to receive teaching, believe, and repent of sin before being baptized. Dedicating children to God and asking Him to baptize them is Biblical. This Jesus did in Luke 18:15-17, Matthew 23:13-15.

BAPTISM- IS IT IN THE PLAN OF SALVATION

Listed below are three of many reasons why baptism is an absolute necessity.

1. THE BIBLE SAYS SO!

JOHN 3:5 "Except a man be born of the water and the Spirit, he cannot enter the Kingdom of God." Most Bible commentaries agree that water here refers to baptism.

See, Matthew-Henry, Adam Clark, Hist. Christian Church, Walker., Catholic Encycl., Oxford Dict. of Church, Interpreters Dict. of Bible., Temples Bible Dict.

MARK 16:16 "He that believeth and is baptized shall be saved." Notice how Jesus places baptism in conjunction with salvation.

1 PET. 3:21 "Baptism doth also now save us." Also see Acts 10:6 and 48.

2. IT REMITS SIN

HEBREWS 9:22

The application of the blood of Christ is necessary to remit sin. What then is the Biblical way to receive remission of sin? The answer to this question will also be the only way to get the Savior's blood applied.

LUKE 24:47 "Repentance and remission of sins should be preached in His Name . . ." (Jesus).

ACTS 2:38 "Repent and be baptized in the name of Jesus Christ for the remission of sins . . ." The blood of Jesus is applied only through water baptism in the name of Jesus. Also see 1 John 5:8 and Acts 22:16.

3. BAPTIZES INTO CHURCH

Every New Testament church was formed by those whom were baptized into the faith after believing and repenting. Gal 3:27 and 1 Cor. 12:13.

1. CHURCH AT JERUSALEM-3000 added by baptism after receiving the word. Acts 2:41
2. CHURCH AT SAMARIA-Believed & were baptized, men & women. Acts —:12-16
3. CHURCH AT CAESAREA-Peter commanded them to be baptized. Acts 10:48
4. CHURCH AT PHILIPPI-Lydia & the Philippian jailer baptized. Acts 16:14-33
5. CHURCH AT CORINTH-Paul preached. They believed and were baptized. Acts 18:8
6. CHURCH AT EPHESUS-Paul rebaptizes those improperly baptized. Acts. 19:1-6
7. CHURCH AT GALATIA-Believed Paul and baptized into Christ Gal. 3:27
8. CHURCH AT COLOSSE-They were buried with Christ in baptism. Col. 2:12
9. CHURCH AT ROME-They died to sin, then buried in baptism. Roma 6:4

BAPTISM

1. IN THE NAME OF THE FATHER, SON & HOLY GHOST
-OR-
2. IN THE NAME OF JESUS CHRIST

Which of These Were Practiced
By the Apostles in the Early Church?

BELOW ARE TWO COLUMNS FOR LISTING THE SCRIPTURES WHERE THE APOSTLES EITHER TAUGHT OR PRACTICED WATER BAPTISM.

IN JESUS NAME

JEWS - "Repent and be baptized everyone of you in the name of Jesus Christ." Acts 2:38

SAMARITANS - They were baptized in the name of the Lord Jesus. Acts 8:16

GENTILES - He commanded them to be baptized in the name of Lord Jesus. Acts 10:48 (RV)

PETER TAUGHT - There is none other name given whereby we must be saved. Acts 4:12

PAUL TAUGHT - Whatever you do, do it all in the name of the Lord Jesus. Col. 3:17.

FATHER, SON AND HOLY GHOST

Matthew 28:19 was a command by Jesus to baptize in a NAME. The Apostles did not repeat the words of the command, but they did obey it as seen in the scriptures above. Since Father, Son, and Holy Ghost are titles of the manifestations of the Almighty Spirit and His body, the Apostles understood His SAVING NAME to be JESUS. Can any dare say that the Apostles disobeyed the Lord, or failed to baptize properly? THE NAME OF THE FATHER, SON, AND HOLY GHOST IS LORD JESUS CHRIST. The actions of the Apostles in the Book of Acts prove this to be true.

BAPTISM IN THE NAME OF THE LORD JESUS CHRIST

HOW DID THE EARLY CHURCH INTERPRET CHRIST'S COMMAND IN MATTHEW 28:19? ACTS 2:38, 8:16, 10:48, and 19:5 are four Biblical references that answer this question. If the Biblical record is 'not enough, please examine the findings of the educated, scholars, and historians.

Britannica Encyclopedia, 11th Edition, Volume 3, page 365 - Baptism was changed from the name of Jesus to words Father, Son & Holy Ghost in 2nd Century.

Canney Encyclopedia of Religion, page 53 - The early church baptized in the name of the Lord Jesus until the second century.

Hastings Encyclopedia of Religion, Volume 2 - Christian baptism was administered using the words, "in the name of Jesus." page 377. Baptism was always in the name of Jesus until time of Justin Martyr, page 389.

Catholic Encyclopedia, Volume 2, page 263 - Here the authors acknowledged that the baptismal formula was changed by their church.

Schaff - Herzog Religious Encyclopedia, Volume 1, page 435 - The New Testament knows only the baptism in the name of Jesus.

Hastings Dictionary of Bible, page 88 - It must be acknowledged that the three fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ or Lord Jesus.

IS IT AN ABSOLUTE NECESSITY THAT THE NAME OF JESUS BE SPOKEN OR CALLED OVER A CANDIDATE FOR WATER BAPTISM WHEN HE IS BEING BAPTIZED? For the answer to this question, please read Acts 15:17 and James 2:7 [Greek Linear]. First Century Christians INVOKED OR CALLED the name of Jesus over believers in water baptism. If, as some say, "the name of Jesus means the authority of Jesus", then so much more should the NAME, rather than titles, be called over an individual in baptism. Read Matthew 28:18, Acts 4:12 and Colossians 2:9. Jude 3 is an exhortation to "CONTEND FOR THE FAITH ONCE DELIVERED TO THE SAINTS." See Galatians 1:8-9 also. Should anyone dare to change what CHRIST and the A... established?

B. Matthew 28:19 examined

1. The majority of those waving the banner of Christianity are baptized with words “in the name of the Father, and of the Son, and of the Holy Ghost” recited over them. The key verse that is used is Matthew 28:19. But very few of the candidates awaiting baptism understand this scripture.
2. To understand this scripture, the Godhead must first be studied and understood. Laying aside traditional teaching one should approach this scripture with an open mind and heart. The only way to interpret Matthew 28:19, and it not contradict other scriptures or violate proper grammar rules is to approach it with the understanding of the oneness of God, rather than the trinity viewpoint. First, look at the phrase, “baptising them in the name”.⁶⁷ If the Scriptures taught that there were three separate and distinct persons in the Godhead, this verse should read plural “in the names”. But it does not. It is in the singular “name”.
3. And to obey this verse does not call for repeating the phrase, but to obey it. To obey the command, the next question is What is the Name! It is just like signing a legal document. The clerk asks an individual to “sign your name” here please. Is the clerk asking you to fill in the blank for signatures with the phrase “your name”, or does she want your name “John Doe” (or whatever it may be) in

the blank? To be valid, the name must be inscribed. The same in baptism. The devil is not afraid of the titles Father, Son, and Holy Ghost. But Satan must flee at the mention of the name of Jesus. Devils are not cast out, meals are not blessed, sickness does not flee, every tongue does not confess, nor every knee bow, nor are sins forgiven, at the titles Father, Son, and Holy Ghost. But it all occurs in Jesus Name. For there is no other name given among men whereby one must be saved, but at the name of Jesus (Acts 4:12). So one must find out the name of the titles and be baptized accordingly. The following scriptures will aid in revealing the name of the Father, the Son, and the Holy Ghost is Jesus: Matthew 1:21, John 5:43, 10:30, 14: 9-10, John 14:26, 17:6, Acts 9:5, Isaiah 9:6.

III. Key words of Matthew 28: 18-20 (Greek text).

A. Introduction. A Greek-English Interlinear is helpful in this study.

1. Matthew 28:18 “All power is given unto me...”
2. Matthew 28:19 “Go ye therefore...”
“teach all nations...”
“baptising them...”
3. Matthew 28:20 “Teaching them to observe all.”

B. Key Word – “ALL”

1. “PAS”⁶⁸

radically means ‘all’. Used without the article, it means ‘every’ every kind or variety...or may signify the highest degree, the maximum of what is referred to...”

(V. 18) Jesus possesses every kind of power. He does not just possess all the power in a given area, but He has control of power everywhere, namely heaven and earth.

2. “PANTA”⁶⁹

“In the plural with a noun it means “all” ...One form of the neuter plural (panta) signifies wholly, together, in all ways, in all things...”

The “ALL” here is very inclusive. This gospel was not just for a special segment of society. It is for all, “whosoever will”. The including force of the word “ALL” is also noted in the word “NATIONS” which follows the “ALL”.

“LAOS” is a word which is usually limited in use to the chosen people, Israel.

“However, “ETHNOS” in the plural ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles.”⁷⁰

Those who teach predestination would have difficulty with this verse (19). The “ALL” and “NATION” includes all of mankind. Those who carry the gospel are not to leave anybody out. The “ALL” of verse 20 Is the same as verse 19. It is an “ALL” of entirety. One must not teach just part of the gospel. The entire message must be presented. Even the part that says to love those who despise you, (Matthew 5: 1-11).

C. Key Word – “POWER”.

1. “EXOUSIA”

“denotes freedom of action, right to act, used of Cod, it is absolute, unrestricted...”⁷¹

2. Before Jesus tells the disciples of what they must do, He informs them of the force that they will represent. It was as though He said, “don't worry about the task, because the One who is sending you is bigger than any task.” He is the greatest. He has all power.

No circumstance should keep the disciples from spreading the gospel

D. Key Word - “GO”

“POREVTHENTES”

(will discuss POREVOMAI, which is very similar)

1. “to go on one's way, to proceed from one place to another...used to indicate procedure or course...”⁷²

2. This “GO” is not the command “to go” as the A. V. seems to indicate. It is rather more like “as going” or “while going”. It assumes that the disciples will be going. But as they go, there are some things they should consider. One is the making of disciples. They would not be going aimlessly through life, but they now had a purpose as they journeyed. This purpose should be the determining factor in where and why they were going.
3. Much better results are obtained by saying, “While you are going, go ahead and do this and that” than to say, “You must go or else”. By using the form of “GO” used in verse 19, Jesus was allowing the disciples to feel that He had faith that they would be going. He did not have to command them to go, but since they were going, they might as well make disciples.

E. Key Word - “TEACH”

1. Verse 19 - the verb can be better understood by looking at -the noun form “MATETES”.

“A disciple was not only a pupil, but an adherent; hence they are spoken of as imitators of their teacher...”⁷³

The disciples were to make disciples. They would do this by imitating. By imitating Christ before others, they could influence people to turn to Him. By them living the Gospel life and being an example of Christ in word and deed,

disciples could be made. By Imitating Christ, people would be persuaded to become Christians.

2. “TEACHING” as “DIDASKO”.

“.. to give instruction...”⁷⁴ The disciples were to instruct the people they came in contact with. They were to teach the commandments of the Lord. People must be taught concerning the Gospel. They must not be allowed to sit in the congregation and worship in 'spirit only. They must be instructed in the Word of God so they can worship in 'spirit and in truth'.

F. Key Word - “OBSERVE”

Related to verb “TEREO”

“...denotes...preserve, keep, watch...to observe,”⁷⁵

1. The disciples were to teach that the commandments of Jesus were to be lived out, they were to be kept. There is more to it than just knowing what Jesus commanded. We must keep His commandments through acts of obedience.

G. Key Word - “BAPTIZING”

from “BAPTIZO”

“...to baptize...form of BAPTO, to dip, was used among the Greeks to signify the dying of a garment...drawing of water by dipping a vessel into another...in Matthew 28:19,

“baptizing them into the Name” ...would indicate that the baptized person was closely bound to, or became the property of, the one into whose Name he was baptized.”⁷⁶

1. When one gets baptized, it is more than a getting wet process. There should be a change. Just as a garment is changed by dying, so with baptism an individual should take on a different “color” that “color” being the nature of Christ. One should realize when baptized, the ownership of self ceases. You relinquish your ownership to Jesus Christ. He can lead and guide you at His disposal.

H. Rewritten - Essence of verses 18-20

18. I have complete control of everything. There is no greater power, not in the entire universe. I am greater than the powers of heaven, even the angels. Likewise, I am greater than any earthly powers (kings, rulers, even nature).
19. Remember this while you are going about spreading my gospel. As you go, make disciples of others, by imitating me. The gospel is not limited. Take it to all of mankind and baptize then in my name.
20. Instruct new converts that they must obey all my teachings and remember as you go that I will go with you, even to the farthest corners of the earth, yes, even through the worst trials. And remember, I have all power.

I. Does it really make any difference which formula is used?

- A. Yes, the next section on “Salvation” will explain the necessity of obedience in regard to salvation.

1. To be baptized in Jesus Name is not an alternative method of baptism, but the only way!
2. If people accept Matthew 28:19 the correct way, “The entire structure of the trinitarian doctrine would crumble to the ground if converts were baptized in the name of the Lord Jesus Christ, for then it would be apparent that the "name of the Father, and of the Son, and of the Holy Ghost” is Jesus. “

B. Objections Answered

1. I would rather obey the teachings of Christ (Matthew 28:19) over His apostles (Acts 2:38), is one objection used. But, how absurd. If these were two contradictory statements, how could one trust any portion of the Bible? One error would be cause to distrust the truth of the entire Book.

The error is not in the Bible, but in people's understanding. The Scriptures are very plain on the words of the apostles being words of salvation: Matthew 16:19, John 17:20, 11 Peter 3:1-2, I Thessalonians 1:5-6, Galatians 1:8, 1 Timothy 1:3.

2. Another objection is that some feel Matthew 28:19 is the great commission, therefore it is the correct formula. There is no objection to using Matthew 28:19 as a great Commission as long as it is interpreted correctly. But there are other recordings of the commission: Mark 16; 15-18 (notice what

great things would be performed in the Name of Jesus), Luke 24:45-49: where was Luke 24:45-49 fulfilled? It was fulfilled at Pentecost (Acts 2). Every portion of Luke 24:47 was fulfilled when Peter proclaimed the message of salvation - Acts 2:38. His message included repentance, remission of sins in Jesus Name. It also began at Jerusalem as Jesus taught.

C. The warning of Scripture

1. There are those who are opposed to the Jesus Name message and view its followers as fanatics. They sometimes will even bring accusations that its followers are a cult and evil.
2. If today's Jesus Name followers are dogmatic about the doctrine, they join company with the apostle Paul.
3. Paul had a stern warning to those who preached contrary to what he preached (Galatians 1:8). His warning included being accursed. No one would want to be accursed. To avoid this condition, it is imperative that one preach and obey Paul's gospel. But what did Paul's gospel consist of? It consisted of Jesus Name baptism, the infilling of the Holy Ghost with the evidence of speaking in tongues, acknowledging Jesus as Lord. See Acts 19:1-6, Romans 6:3-4, Acts 16:16-24, Philippians 2:8-11, Acts 9:4-5 for reference.

Does your Gospel consist of these things, or does it consist of tradition?