



BAPTISM

I. That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

1. THAT BAPTISM IS AN ORDINANCE OF THE CHRISTIAN CHURCH

A. Christ's commission to baptize

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

Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Thought Questions

1. Is there any special power or efficacy for salvation in a certain formula of words pronounced at baptism? (See appendix)

Why did Jesus disciples apparently baptize in Jesus name, when Matthew 28:19 seems to say differently? (See appendix)

2. IT IS TO FOLLOW FAITH AND REPENTANCE

B. Faith in Jesus

Acts 8:36-38 “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? 37 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. 38 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.”

Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

C. Repentance of sin

Mark 1:5 “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”

Acts 19:4 “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.”

Note: During the 16th Century in Europe a group of Christians were heavily persecuted for their peculiar beliefs, especially the one regarding infant baptism. They believed that only a person who was able to confess their faith in Christ could receive baptism. These were called Anabaptists (meaning one who baptizes again). Early Anabaptists disliked the name Anabaptist, because they considered infant baptism as null and void, re-baptism was in fact the first baptism for them. Balthasar Hübmaier, an anabaptist wrote: “I have never taught Anabaptism. . . . But the right baptism of Christ, which is preceded by teaching and oral confession of faith,

I teach, and say that infant baptism is a robbery of the right baptism of Christ . . .” (Vedder, Henry Clay (1905). *Balthasar Hübmaier, the Leader of the Anabaptists*. New York: G. P. Putnam’s Sons) p.204

Historian and Bible commentator Sir Robert Anderson estimated that throughout the middle ages, over 40 million people were murdered over the one doctrine of infant baptism.

Thought Questions

1. Considering the meaning of “sin” and “repentance”, and that baptism follows faith and repentance, what kind of knowledge would be necessary for a person to understand before being baptized?
2. According to the above Scriptures and note, Why is infant baptism wrong? (see also E.J. Waggoner’s comment in the appendix, A)
3. The Bible mentions different terms for baptism, like: John's baptism, the baptism of John, baptism of repentance. Is there more than one baptism? (See Ephesians 4:5) If not, why are there different terms for baptism? Isn't baptism always for repentance? (See appendix)

3. BY WHICH WE COMMEMORATE THE RESURRECTION OF CHRIST

D. Baptized into Jesus, baptized into his death

Romans 6:3, 4 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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.”

Colossians 2:12 “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him

from the dead.”

Note: Christ’s baptism is prophesied in the book of Daniel, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” (Daniel 9:24)

Thought Questions

1. Why was Christ baptized?
2. Considering the meaning of baptism, is perfect knowledge required for baptism? If not, how much knowledge is required?
3. Besides knowledge, what should be required for baptism?

4. EXPRESSES FAITH IN THE RESURRECTION

1 Corinthians 15:12-14 “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

1 Thessalonians 4:13-14 “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Colossians 3:3-4 “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

Thought Questions

How would the doctrine of the immortality of the soul affect the significance of baptism?

5. BY IMMERSION

Mark 1:10 “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.”

Acts 8:39 “And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

Definition of Baptism: In Greek, the original language of the New Testament, the word for Baptism is βαπτισμα, (Transliteration: *baptisma*): which comes from βαπτίζω, (Transliteration: *baptizo*): which means to immerse or submerge

Thought Questions

What significance does immersion have in the ordinance of baptism? (See Romans 6: 3, 4 and Colossians 2:12)

For further Study

I. APPENDIX – MEANING OF BAPTISM

A. What is the real meaning of baptism? Do babies need baptism?

E. J. Waggoner “It may be objected that the child is born in sin,-that it

*has a sinful nature,-and that therefore it should be baptized for the remission of sins. But since the babe cannot exercise faith, and has no will in the matter, not even knowing what is being done if the ceremony is performed, it is evident that if baptism were necessary for an infant, it would prove that there is some **magic virtue** either to the water of baptism, or to the **formula**, or both; but if this were so, it would exclude faith on the part of adults; and it would follow that a man baptized even against his will would be saved, just as truly as that physic or poison will operate on a man who takes it even unwillingly, and without believing that it will have any effect. But the Gospel is not magic.*

*This brings us to what baptism really is, which we read in Gal. iii. 27: "For as many of you as have been **baptized into Christ** have put on Christ." It is the conscious putting on of Christ by intelligent faith. Read Col. ii. 10-12. "Ye are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with **Him** in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Here we see that baptism means the recognition and acknowledgment of the fact that one's sins have brought the sentence of death, and the giving up of the life that has been stained by sin so that one actually dies with Christ, and then, through faith in the working of God in raising Jesus from the dead, rises to live a new life in Christ. But all this is impossible for a babe. (PTUK 19.7, 8 January 8, 1903)*

B. Through whose name alone can we be saved

Acts 4:10, 12 “[10] Be it known unto you all, and to all the people of Israel, that by the **name of Jesus Christ** of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. [12] Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved.

C. Who or what are we to be baptized into?

Romans 6:3 “Know ye not, that so many of us as were baptized **into Jesus Christ** were baptized into his death?”

Galatians 3:27 “For as many of you as have been baptized **into Christ**

have put on Christ.”

D. In SDA church history, at times, baptism was in the name of the Lord Jesus?

A. T. Jones “Monday afternoon a discourse was given by Elder Van Horn on the subject of baptism, after which the audience adjourned to the stream that flowed by the grounds, and twenty-two willing souls were **baptized in the name of the Lord Jesus.**” (SITI 344.1 - June 9, 1887)

James White editor “Five were baptized in the **name** and faith of the coming reign of the **Lord Jesus**; one of them a daughter of Bro. Smith of this place, in her eighth year. She testified to her love for God’s holy Sabbath, and moved like one that had counted the cost.” (July 8, 1852 , ARSH 40.21)

E. What does it mean to do something in the name of someone?

Colossians 3:17 “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.

It is not practical or reasonable to pronounce certain phrases such as “I now do this in the name of Jesus” for everything we do. Obviously, to do something in the name of someone is not to pronounce the name before doing the thing, but to do it by his authority and for Him. And to do something in the name of Jesus is to recognize and come under Jesus authority, and the authority of the Father whose authority Christ is under (See Mathew 8:8-10). It is the same principle that when we worship Jesus we are worshiping the Father who has commanded all to worship His Son. (Hebrews 1:6)

When Paul was writing to the Corinthians, he says:

I Corinthians 1:12-15 ¹²“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ¹³Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? ¹⁴I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵Lest any should say that I had baptized in mine own name.”

Paul was concerned that if he had baptized very many people at all, in

their spiritual state they were then in, they would be accusing him of baptizing in his own name. It is obvious that Paul would never have pronounced the words “I now baptize you in the name of Paul”. The only way they would have been able to think that he was baptizing in his own name was if they understood that to mean doing it by his own initiative and authority, having taught them all about himself. It is obvious that the New Testament Christians understood that to baptize someone in the name of Christ or the Father, Son and Holy Ghost, was to do it by the authority of heaven, and placing those people under the authority of heaven, regardless of the exact words pronounced at the time of baptism.

F. Reception of the holy Spirit was considered by the apostles conclusive evidence that God had accepted someone?

Acts 11:15-18 ¹⁵“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. ¹⁷**Forasmuch then as God gave them the like gift as he did unto us**, who believed on the Lord Jesus Christ; what was I, that I could withstand God? ¹⁸When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

G. Being baptized into the name of Jesus is required to receive the holy Spirit?

Acts 2:38 “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 19:5, 6 ⁵“When they heard this, they were **baptized in the name of the Lord Jesus**. ⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

Note: God has promised the gift of the holy Spirit to someone if they are baptized in the name of Jesus, and receiving that holy Spirit is evidence that someone has been accepted by God. Can anyone justifiably deny the validity of that baptism which is performed with the pronouncement of the words “in the name of Jesus”, instead of “in the name of the Father

and of the Son and of the Holy Spirit”, when that is the requirement to be accepted by God and thus receive the holy spirit?

II. APPENDIX- IS THERE ANY SPECIAL POWER OR EFFICACY FOR SALVATION IN A CERTAIN FORMULA OF WORDS PRONOUNCED AT BAPTISM?

A. What words did the disciples of Jesus use when baptizing someone while Christ was on the earth?

*Ellen White, The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite of baptism. John baptized unto repentance, but the disciples of Jesus, on profession of the faith, baptized in the **name of the Father, Son, and Holy Spirit**. The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the **form of words** proper to use at baptism, and finally as to the right of the latter to baptize at all. “ (Spirit of Prophecy vol. 2, 136.3)*

There was a controversy about the exact words proper to use at baptism. It does not say the exact words John used, but says he baptized unto repentance, but it does imply that the disciples of Jesus baptized using the words “Father, Son and holy Spirit”.

But notice what this statement does not say or even imply is that there was anything wrong with John’s baptism, or that anyone who had been baptized with John’s baptism needed re-baptism even though Jesus’ disciples had already started baptizing.

But some important points to notice are these. Firstly, this goes on to say that the teachings of John were in perfect harmony with those of Jesus, implying that for that reason there should have been no controversy concerning the exact words, for the teaching received before baptism was what was important, and the basis for the baptism.

What were those teachings?

Matthew 3:1-2 “[1] In those days came John the Baptist, preaching in the wilderness of Judaea, [2] And saying, *Repent ye*: for the kingdom of heaven is at hand.

John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

Mark 1:8 “I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.”

So, John taught repentance toward God and faith toward Jesus as the Savior from sin, and that Jesus would baptize with the Holy spirit. Jesus taught the same thing.

Matthew 4:17 “From that time Jesus began to preach, and to say, *Repent*: for the kingdom of heaven is at hand.”

Paul confirms what John taught.

Acts 19:4 “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.”

Paul taught the same thing.

Acts 20:21 “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

The disciples taught the same thing.

Acts 2:38 “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.”

In fact the very meaning of baptism which is still taught today is that it signifies repentance and acceptance of Christ. (Rom 6,) As can be seen, the message and baptism of John was essentially the same as that of Christ and the disciples, and still holds true today.

Furthermore, in speaking of the same incident, Desire of Ages says “**Thus He set His seal upon the mission of His forerunner.**” In other words, Jesus

was endorsing John's baptism! The statement as it appears in both Spirit of Prophecy and Desire of Ages places the incident in a negative light that there should be discussion or argument upon such a minor point as to the exact form of words used at the baptism. So we repeat, there was nothing wrong with John's baptism, and those that received his baptism did not need re-baptism with some other expression.

Ellen White “.. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the **form of words** proper to use at baptism, and finally as to the right of the latter to baptize at all.” (Desire of Ages 178.2)

B. John's Baptism

Why were believer's at Ephesus re-baptized when they had been baptized with John's baptism?

Acts 19:1-4 “[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.”

If these believers at Ephesus had been baptized by John the Baptist they would have heard him preach, and would have heard him teach concerning the holy spirit.

Matthew 3:11 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

So they certainly would have known about the holy spirit and that John

taught that Jesus would baptize with the holy spirit. As Waggonner points out in the article below, quoted by him, that these believers were baptized not by John, but by someone who gave an incomplete message they had heard from John. If they had been truly baptized with John's baptism, they would have been aware of the holy spirit for John taught about the holy spirit. The problem was not with the form of words used at their baptism, but with the teaching that preceded it.

After Jesus resurrection, Jesus further endorsed John's baptism when he said:

Acts 1:4-5 “[4] And, being assembled together with them, commanded them that *they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. [5] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*”

They were not told that they needed re-baptism before being baptized with the Holy Spirit. The opposite is true, Jesus implied that the first step, water baptism, was met and accomplished in the reception of John's baptism, and now all that remained was to wait until the Holy spirit would be poured out, which took place on the day of Pentecost.

E. J. Waggonner, “Now read what is said of the twelve disciples whom Paul met at Ephesus, and asked, “Have ye received the Holy Ghost since ye believed?” Their reply was, “We have not so much as heard whether there be any Holy Ghost.” Paul then asked in surprise, “Unto what then were ye baptized?” and they said, “Unto John's baptism.” Then Paul said, “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;” and when they heard, this “they were baptized in the name of the Lord Jesus.”

“Whoever has read the record of John's work ought to be able to perceive at once that these men had not been baptized by him, and that they had never heard John preach. If they had, they would have known about the Holy Ghost; for John proclaimed the baptism of the Spirit. There is in the Scriptures no disparagement of the teaching of John, or of the baptism which he administered. By a comparison of Matt. iii. 2 and Mark. i. 14, 15, it will be seen that Jesus preached exactly the same thing that John

did, namely, repentance and the Gospel of the Kingdom. Paul's words, "John verily baptized with the baptism of repentance," were not a criticism of John's teaching and baptism, but an explanation of what it really was; for they were evidently ignorant of it. It is plain that these men had been baptized, not by John, but by some person who might or might not have heard John, and that they had been baptized in the name of John. This is confirmed by the words that follow those last quoted. "Saying unto the people that they should believe on Him that should come after him." That is, John had not preached that people should believe on him, but on the One who should come after him; and this is what is to be preached unto this day. As soon as the men heard the truth concerning John's baptism, they were baptized in the name of the Lord Jesus. They had not really been baptized before; for **baptism that is not in the name of the Lord Jesus** is of no more value than an ordinary bath, if it be as much as that. **If John had taught and baptized the man, they would not have needed a second baptism.**" (PTUK 128.5-6, February 19, 1903)

C. The name of Christ is inclusive of the Father, Son and holy spirit

Ellen White "The disciples were to carry their work forward in **Christ's name**. Their every word and act was to fasten attention on **His name**, as possessing that vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power. **In His name** they were to present their petitions to the Father, and they would receive answer. They were to **baptize in the name of the Father, the Son, and the Holy Spirit**. **Christ's name** was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear **His name** and superscription.

When Christ said to the disciples, Go forth in **My name** to gather into the church all who believe, He plainly set before them the necessity of maintaining simplicity. ..." (Acts of the Apostles 28.2-3)

Ellen White "These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" Paul inquired, and they said, "Unto John's baptism.

“Then the apostle set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth and of His cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb and risen triumphant over death. He repeated the Saviour's commission to His disciples: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:18, 19. He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the Day of Pentecost.

*“With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then **baptized in the name of Jesus**, and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor.” (Acts of the Apostles 282.2-383.1)*

John 3:18 “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

*E. J. Waggoner, “In the Name of Jesus ‘ - This means simply that they shall be indeed a Church of Christ-members of His body. This is evident from the fact that the church is the body of Christ, and people become members of it by baptism (See 1 Cor. xii. 13; Gal. iii. 27, which have already been quoted); and further that **those who are thus baptized into Christ are baptized into the name of the Son, as well as that of the Father and of the Holy Ghost.** Matt. xviii. 19. To be assembled in the name of Jesus, therefore, is to be assembled in humble subjection to Him as the only Head of the church, and the **only one having authority** to issue commands to it.” (PTUK 339.9 - May 30, 1895)*

*A. T. Jones “When his ministers are sent forth to preach "in his name," they are also **commanded to baptize in his name: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."** "Repent, and be **baptized every one of you in the name of Jesus Christ.**" Acts 2:38. If*

the preaching has been done in his name, the baptizing can be done in his name. Otherwise not, for in that case the persons to be baptized will not know his name; and if they do not know his name, how can they be baptized—buried, overwhelmed, lost sight of—in his name; for this is what baptism in his name signifies."

For a person to be baptized in his name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, in the name, the character, the nature, of the Lord. It signifies that that person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world."

This is what baptism "in his name" signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in his name, if they do not know his name! And how shall they know his name, if they are not instructed in his name, and to make manifest his name to the people? O, let the preaching be all "in his name" indeed, that the people may be truly baptized "in his name," that the promise may now be fulfilled, "My people shall know my name!" (ARSH 633.2-4, October 1, 1895)

Note: E.J. Waggoner, A.T. Jones, and Ellen White all seemed to teach that the name of Jesus, was inclusive of the name of the Father, Son and Holy Ghost.

I John 2:23 "Whosoever denieth the Son, the same hath not the Father: (but) he that **acknowledgeth the Son hath the Father also.**"

John 5:23 "That all men should honour the Son, even as they honour the Father. He that **honoureth not the Son honoureth not the Father which hath sent him.**"

John 5:43 "I am **come in my Father's name**, and ye receive me not: if another shall come in his own name, him ye will receive."

John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send **in my name**, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you.”

D. The apostles baptized in the name of Jesus after the ascension of Christ

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

Acts 8:16-17 “[16] (For as yet he was fallen upon none of them: only they were **baptized in the name of the Lord Jesus**.) [17] Then laid they their hands on them, and they received the Holy Ghost.”

Acts 2:38 “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 19:5 “When they heard this, they were **baptized in the name of the Lord Jesus**.”

Why did the apostles baptize in the name of Jesus after His ascension? Because Christ, at his ascension and inauguration, was given all power (authority). That means he was given the authority of the Father, and the entire host of heaven was given to him to carry forward His work on earth by His Spirit through them, called the office of the holy spirit. Therefore, when baptizing in the name of Christ, they were fulfilling the commission of Matthew 28:19 to baptize in the name or authority of the Father, the Son and the Holy Spirit, because Christ’s name or authority includes the name or authority of the Father and the spirit.