

BAPTISM

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The Oxford Dictionary of the Christian Church.

Dr. F.L. Cross and E.A. Livingstone

Distinctive to the Church were the Sacraments of Baptism. The former was into the name of Jesus as Lord but much later into the Name of the Trinity.

The Faith and Practice of the Early Church

The Trinitarian formula in the mouth of Jesus is certainly unexpected. But Baptism in the name of the Lord Jesus was marking the union of the soul to Christ.

Dictionary of Christ and the Gospels

James Hastings

The so called Baptismal formula in Matt. 28:19; since not only by Paul, but also by the Acts of the Apostles, Baptism into Jesus Christ, "not in the name of the Father and of the Son and of the Holy Spirit; is attested as the practice of the earliest period."

The Christian Faith

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A simple explanation is to suppose that "in the name of Jesus Christ" had been the original formula, which was afterwards superseded by the name of the Father, Son and Spirit.

Westminster Commentary, Acts of the Apostles

R.B. Rackham ~ 1901

It is "in the name of Jesus Christ" that they are bidden to be baptized in this - the first recorded - instance of Christian Baptism and all later instances of baptisms in the New Testament are described as in or into the single name of Jesus. The view of the Trinitarian formula given in Matt. 28:19 which it is difficult to believe, represents merely a later traditional expansion of the words which were uttered by Christ.

Chief Doctrines in New Testament Writers

Baptism is "in the name of Jesus Christ" or more accurately, "upon the name -- that is on the ground of the revealed character of Jesus.

Expositions of the Holy Scriptures

A. Maelaren, D.D. -1899

Acts of the Apostles

Baptism in the early church was in the name of Jesus Christ.

The Acts of the Apostles

G.T. Stokes, D.D.

* Romanists again, sticking rigidly to their pedestery condemn the use of the words "I baptize thee in the name of Jesus Christ", although it is certain that the Apostles used that form in baptizing, as we read in the Acts of the Apostles.

M. Luther's Word, Word and Sacrament
Pg. 36, Vol. 36, Wentz

In the ceremony of Baptism, the pronouncing of the name of Jesus was done in the early Church, then later in time the names of Father and Son and Holy Spirit was said.

Primitive Christianity and
None Jewish

Dr. Clemen

Sources 1912

* Christ sanctified the Church having cleaned it by the washing of water with the word. The word is said by Dr. Robinson to be the solemn invocation of the name of the Lord Jesus. It is maintained that the formula, at first ran in the Name of the Lord Jesus! The trinitarian formula was in use towards the end of the First Century. The Name was mentioned in some form during the words of Baptism.

Dictionary of the Apostolic Church

J. Hastings - Baptism

* The trinitarian formula and trine immersion were not uniformly used from the beginning nor did they always go together. The normal formula of Baptism is in the Name of the Lord Jesus.

Encyclopaedia Britannica

11th Ed. - Baptism -

It is natural to conclude that baptism was administered in the earliest times "in the name of Jesus Christ; or in the name of the Lord Jesus.

— One explanation was that Matthew 28:19 does not indeed report exactly the words uttered by Jesus, but that those words were not regarded as prescribing an actual formula to be used, and that the Spirit of them was fulfilled by baptism in the name of the Lord Jesus.

Not a formula

1899 Encyclopedia Biblica

T.K. Cheyne & J.B. Sutherland Black

The triple formula replaces the simpler and more anunct style "in the name of Jesus Christ," which held its ground in traditional use, and only finally set aside in the third Century.

Phrases of Early Christianity

Dr. Carpenter

In the primitive Christianity Baptism was washing in running water to the use of the Name of Jesus.

The Religious Quests of the Graeco Roman World

Dr. Angus

* Baptism was performed "in the Name or on the Name" of Jesus. The utterance of this name is a fixed component part of the rite; the laying on of hands belonged to it. By this act the one baptized is incorporated into the possession and protection of Jesus and the saving effect of Jesus' death is transmitted to him. Originally was this one part formula, "in the name of Jesus," dominant.

History of Primitive Christianity

Dr. Conzelman

Jesus, however, cannot have given his disciples this trinitarian order of Baptism after his resurrection, for the New Testament knows only baptism in the Name of Jesus. The distinctly liturgical character of the formula. Matthew 28:19 is strange; it was not the way of Jesus to make such formulas.

Nen Schaff & Herzog

Religious Ency - Baptism

Baptism of the Earliest Church was nothing more than this; the invocation of Jesus Name and the promise of the Spirit. After the confession of faith, the baptismal candidate was immersed in the water at the invocation of Jesus Name I Cor 1-13, Gal 3:22, Acts 8:16, 19:5.

Apostolic and Post Apostolic

1962 Times Leonhard Goppett

Pg. 41-208 Baker Books, Grand Rapid, Wis.

In the Apostolic age the shorter form was in the Name of Christ.

History of Christian Doctrine

G. P. Fisher - Pg. 46

NY Charles Scribners Sons - 1904

Of the Trinitarian formula we have no trace in the New Testament, the nature of this rite was entirely foreign to the thought of these early Christians. Baptism was in the Name of Jesus.

A History of Christianity in the Apostolic Age
Pg. 60-61. A.C. Megiffert
1897 Edinburgh T. T. Clark

We might say, with some, that the formula in Matthew 28:19 were not used in the Apostolical Church, but it was merely said in the name of Jesus.

Pg. 486 Lectures on Christian Theology 1851

J. W. Moore, Philadelphia G.C. Knapp

With the early disciples generally baptism was "in the Name of Jesus Christ". There is ~~no mention of baptism in the Name of the Trinity in the New Testament.~~

A History of the Christian Church

Pg. 95, W. Walker 1950

N. Y. Charles Scribners Son

Baptizing into the Name of the Lord Jesus Christ is even richer and fuller than Matthew 28:19--it comprehends all that is in them (Matthew 28:19) with additions.

The Wonderful Name of Jesus, P. 59

E. N. Kenyon, 15 ed., 1964

Kenyons Gospel Pub.

Landmarks in the History of Early Christianity Kirsopp Lake, D.D. 1922, Macmillan Comp N.Y.

The Antiochean missionary always practiced baptism in the name of the Lord Jesus". This point is so obviously proved both by Acts and the Pauline Epistles that it requires no discussion. Baptism in the name of the Father, Son, and Holy Spirit are not historical but a late tradition, intended to support ecclesiastical practice, that is shown by the absence of the trine formula of Baptism in Acts and the Epistles, and the extreme reluctance with which the apostles, who are supposed to have received this revelation, undertook a mission to the Gentiles. Baptism would become the sacramental means of salvation, and the Name of Jesus its necessary formula. The formula "in the name of Jesus" would also distinguish these people from others meaning you belonged to Jesus.

Baptism in the Apostolic and sub-Apostolic ages, and indeed up to the third century was only practices in the Name of Jesus Christ.

W. Heitmiiller

"Im Namen Jesu"

* Those who pronounce the name of Jesus over the person receiving baptism are acting for the real purchaser Jesus Christ, whose name has a virtue able to possess and protect the one over whom his name is pronounced.

1903 Pg. 14, W. Heitmiiller

Taufe und Akendmahl bei Paulus

Thru Faith

* For the Primitive Church baptism into (in) the name of Jesus Christ was another way to saying "into Jesus" that is, Jesus himself. It was the Messiah himself who was admitting the believer into the community of Salvation. The convert was aware of his baptism of coming to possession of

the Messiah and being owned by him, being baptized "into the name of Jesus Christ, this meant that Jesus owned him. *you are not your own bought with a price.*

The Religious Experience of the Primitive Church
Pg. 285, 1936, Hopwood. T & T Clark

P. Gaechter suggests that Matthew 28:19 read as follows in its original form,
"So then make all nations my disciples, by baptizing them in my name."

Dic. Literarische Kunst im Mattheus - Evangelium
Suttgart 1966, Pg. 78

It is proved by the Primitive Church of Administering baptism "in the name of Jesus" and not in the "Name of the Trinity".

After Pentecost, 1936, Pg. 215

M. Helm, Harper & Bros.

There is no reason to doubt that Baptism was originally "in the name of Jesus" or "Jesus Christ" or "Christ" and evidence is lacking to show when the "Trinitarian formula" first came into use.

It is "in the name of Jesus Christ that they are bidden to be baptized in this-- the first recorded instance of Christian baptism, and all later instances of baptisms. In the New Testament are described as in or into the single name of Jesus.

J.F.B. Baker, History of Christian Dogma
Early Methuon & Co. Pg. 25, 429; 1962

The older phrase of baptism is into the Name of Jesus.

J. Martineau, Seat of Authority, Vol 4 Pg 515

* Baptism into him or his Name is baptism which is given and received in orientation to him in His self-revelation. Similarly, baptism is into the Name of Jesus.

Church Dogmatics, Karl Barth, Vol. IV
Pg. 93 and 94.

* To be baptized in the Name of Jesus Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance.

The 2nd Helvetic Confession
The Creeds of Christianity

P. Schoff, 1566, Pg. 889

Baptism is administered "in the name of the Lord Jesus Christ which means surrender to the Christ as Lord and Saviour, the only mediator of Salvation.

Nestminster Dictionary of Church History, Ph. 68

That baptism should not be conferred in the name of the Trinity, but in that of Jesus alone. Christian Baptism is described as if the Trinitarian Formula was unknown.

Walter Bauer Commentary, Fortress Press, Pg. 129

* The formula used was in the name of the Lord Jesus Christ or some synonymous phrase; there is no evidence for the use of the Trinitarian name.

Encyclopaedia of Religion & Ethics

J. Hastings, Pg. 384

F. C. Conybeare argues that Baptism in Jesus Name was the original and that the Trinitarian formula was invented. He believes that Matthew 28:19 originally said Baptize in my Name.

F. C. Conybeare

1914 Hibbert Journal

* The trinitarian formula of Baptism cannot be found in the first Centuries.

New Catholic Encyclopedia, Pg. 59

For an indefinite period the formula was improvised and the only fixed formula was that it had to contain the name Christ. Baptism in the Name of Christ is therefore, the act which makes a man Christ's possession or as the apostle says of himself, his slave.

The Primitive Church Pg. 298, 299

Dr. Coguel

It appears that the formula in its ordinary use must have been "I baptize in the name of Jesus Christ." It is suggested in the Acts of the Apostles, that an invocation of Jesus Christ had a place in the baptismal practice of the early church.

The History of the Baptismal Formula

Journal of Ecclesiastical History

E. C. Whitaker Pg. 6

Apparently the early Church baptized her converts from the very beginning "Into the name of Jesus."

Baptism 'Into' the Name of Jesus Christ

Lars Hartman Pg. 432

New Testament Studies Journal

Baptism was originally performed upon (in) the name of Christ and this latter was expanded into the trinity.

Dr. E. Schlunk Pg. 28

Doctrine of Baptism 1972

Concordia, Pub

As to the words used in baptism, baptism in the name of Christ alone seems to be more ancient than in the name of the Trinity.

K. R. Hagenbuch Pg. 278
A History of Christian Doctrines Vol. 1
T & T Clark 1883

The First Christians had already made baptism in the Name of Christ a firm custom.

H. V. Schoeps
The Religious of Mankind
Doubleday, NY Pg. 275

At first baptism was administered in the Name of Jesus, but gradually in the name of the Triune God.

O. W. Herck
A History of Christian Thought Pg. 53
Fortress Press, 1965

At first people were baptized in the name of Christ alone, but soon became standard to be baptized in the name of the Trinity.

Eerdman's Handbooks to History
Tom Dowley, 1977 Pg. 115

In the early ages converts bound themselves to follow their divine Commander. And this was further imposed upon them by the Name in which they were baptized in the name of the Lord Jesus.

A. P. Stanley
Christian Institutions, Essays on Ecc.
Subjects, Pg. 13
Scribner, NY 1891

Everywhere in the oldest sources it is stated that baptism took place in the name of Jesus Christ. Baptism in the Trinity was a later development.

Canney Encyclopaedia of Religion, Pg. 53

* The baptismal formula was changed from the Name of Jesus Christ to the words F.S.H.S. by the Catholic Church in the second century.

BINGO

* The Catholic Ency. Vol. 2, Pg. 263 *

Although Luke narrates the cures and exorcisms in the Name of Jesus, its connection with salvation and its connection with baptism interest him far more deeply.

"The Acts of the Apostles" Baker Book
The Beginnings of Christianity.
F.J.F. Jackson & R. Lake, Vol. 5
1979

Baptism in the Apostolic age was "into the name of Jesus" Acts 19:5.

Peter Smith History of Dogma, Vol. 1
Dr. Adolph Harnack, 1976, Pg. 79

The baptismal formula, in the name of the Father, Son, and Holy Ghost, which is quoted as the Traditional one by Justin Martyr, is perhaps not the oldest. The latter, perhaps, was a shorter formula which referred only to Jesus Christ.

General History of the Christian Religion
and Church, Vol. 1
Dr. Augustus Neander
Bell & Daldy, London 1869

Hence baptism at this period in its peculiar Christian meaning was baptism into Jesus Christ name, this was the holy rite which sealed the person with Jesus the Messiah. It is probably that in the original apostolic formula no reference was made except to this one article. This shorter baptismal formula contains in itself everything which is further developed in the words used by Christ at the institution of baptism, Matt. 28:19, which he did not intend to establish as an exact formula.

The Christian Church in Palestine

With a primitive baptismal formula the invocation of the name implies primarily recognition of Jesus as "Lord" and "Christ". There is as yet no trace of the Trinitarian formula of Matt. 28:19 which is not to be taken as part of Jesus original commission, but comes from later liturgical use.

Commentary on Acts

It is said that in the Pauline age, baptism was done in the name of the Lord Jesus.

The Evolution of the Early Church
Dr. Case

It has long been an element of critical orthodox to regard Matt. 28:18-20 as unauthentic a product second generation Christianity.

Pg. 77

X H. Evander pointed out, there is not one example in the whole New Testament literature of a baptism taking place in the name of the Father, Son and Holy Spirit.

Pg. 82

It raises the issue whether a command to baptize in the name of the Lord Jesus was later conformed to Church terminology, so as to become a baptism in the name of the Father, Son and Holy Spirit.

Pg. 83

A whole group of exegetes and critics have recognized that the opening declaration of Matt. 28:18-19 demands a Christological statement to follow it: "All expect as a consequence, go and make disciples unto me among all the nations, baptizing them in My name, teaching them to observe all I commanded you."

In fact, the first and third clauses have that significance; it looks as though the second clause has been modified from a Christological to a Trinitarian formula.

Pg. 83

The words are to be understood as a brief description of the nature of baptism and they were understood as by the Apostles; not til later were they interpreted as a baptismal formula.

Pg. 83, Note 2, W. Eerdman's Baptism in the New Testament, Grand Rapids, Michigan, G.R. Beasley-Murray

The minister baptizes the professing believer - in water, into the one name (Matt. 28:19) or more precisely, into the name of the Lord Jesus. (Acts 8:16, 19:15)

Pg. 151, The God of the Two Testaments, R.B. Graves

It is said, more precisely, that baptism takes place during the invocation of the name of the Lord Jesus Christ.

Pg. 295, W. Bousset, Kyrios Christos Abingdon Press - 1970

It must be acknowledged that the formula of the threefold name which is here enjoined, Matt. 28:19 does not appear to have been employed by the primitive church, but instead baptism in Jesus Christ, "Baptism in the primitive church was in the name of the Lord."

The Oxford Dictionary of the Christian Church, Dr. F.L. Cross and E.A. Livingstone

Distinctive to the church were the Sacraments of Baptism. The former was into the name of Jesus as Lord, but much later into the Name of the Trinity.

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R.B. Rackham - 1901

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Chief Doctrines of New Testament Writers

The Trinitarian's formula baptismal, reflects later ecclesiastical usage since the Apostles baptized, as they taught, in the name of Jesus only.

The Synoptic Teaching of Jesus

There is far more, infinitely more, practical help and power in that name than we have dreamed of; certainly far more than we have ever used. The name of Jesus is the most valuable asset of the Christian life.

The Great Tests of the Bible, J. Hastings -
1911, Acts.

Professor Manson represents the best scholarship of our day. "The Trinitarian baptismal formula, possibly introduced into the text of this gospel because it was in baptizing in the church where this gospel circulated, could hardly have been uttered by Jesus Himself, since the Christian Church for many years after the death of Jesus never used that baptismal formula at all, but was satisfied to baptize converts into the name of the Lord Jesus alone." This is the simple formula used in the early church. This is the way the Apostles baptized "into the name of Jesus."

The Christian Sacraments, H. Thomas

It must be acknowledged that the formula of the threefold name, which is in Matt. 28:19 does not appear to have been employed by the Primitive Church. The method of administering was baptizing with water in or into the name of Jesus.

Dictionary of the Christian Church
James Hastings