

first person is the Father, that he knows the Son & the Son is such that only the Father can know him. So it is just because he is the Son that he knows the Father, & the Father is such that only the Son can know him. An essential relation intrinsically intimate is the only explanation of the KV which is here claimed by our Lord. It constitutes incontestable testimony to his possessing, even though while on earth, the relationships & prerogatives which are predicable only of deity. & the fact that he is the Son does not prejudice his deity; it is because he is the Son that he stands in this unique relation to the Father.

o. Mt. 28<sup>19</sup>, the Great Commission. This formula is similar to O.T. ~~usage~~ usage. In the O.T. the name as applied to God is the synonym for God, The name is God re in the distinctness of his self-identity, & fulness of his self-revelation. So much so, that the name can stand alone, w/o any further specification, Lev. 24<sup>16</sup>. To blaspheme the name is to blaspheme God. To be called by the name, is to be brought into the most intimate relation w/ the God of Israel; to stand to him in a unique relationship of dependence, privilege, devotion & responsibility. Num 6<sup>24-27</sup>; Jk 40<sup>9</sup>

It is because the name of Jehovah was in the angel of the Lord which went before Israel that provocation was such a serious offence. Upon the O.T. background Jesus instructed his disciples to baptize in the name of the Father, Son & H. S. To be the unique property of God is to be the object of the highest blessing, which find their authentication in baptism. In the N.T. to baptize into means to baptize into union & discipleship of the person into whose name the baptism takes place. This is not only indicative that the person becomes the unique property, object of the highest blessing, but that he comes into this intimate relation of discipleship. This construction of the formula is precise. A single name: that is the