

## Prayer Items

- ⊗ Follow-up shepherding in Europe and US
- ⊗ Lord's Move in Europe

For additional details regarding the above prayer items, please refer to Detailed Prayer Burdens.

## Weekly Truth Pursuit

Life-Study of Colossians, Messages 43 & 44

## Bible Reading

	OT Pages	NT Page
Monday	289-290	1030
Tuesday	291-292	1031
Wednesday	293-294	1032
Thursday	295-296	1033
Friday	297-298	1034
Saturday	299-300	1035

## Morning Revival

Crystallization Study of Genesis, Vol. 3, Week 15

## DETAILED PRAYER BURDENS

### **International:** Gospel trips—follow-up and shepherding in Europe and the United States

- ⊗ Continue to pray for the follow-up and shepherding of all those contacted and those who received Bibles and literature during the recent gospel trips in the 13 countries in Europe and 19 cities of the U.S.
- ⊗ Pray that those participating in the follow-up will be energized by the Lord's grace to feed and shepherd those they are contacting.
- ⊗ Pray that this labor would issue in the raising up and spread of the Lord's testimony in these 13 countries in Europe and 19 cities in the US.

### Continuing distribution of ministry publications in Europe

- ⊗ Pray for the radio broadcasts in the UK, Sweden, and Spain and the continuing distribution of the New Testament Recovery Version and other free ministry publications in all the European languages.
- ⊗ Pray that the word of the Lord will run and be glorified throughout Europe.

## MINISTRY PORTION

### IDENTIFIED WITH CHRIST BY BEING GRAFTED INTO HIM

In 1:27 Paul speaks of Christ in us, and in the following verse, of presenting every man full-grown in Christ. These verses indicate that, on the one hand, Christ is in us and that, on the other hand, we are in Christ. According to John 15:4 and 5, first we are in Christ, then Christ is in us.

The two expressions, Christ in us and we in Christ, imply a divine, two-way traffic, a traffic which is a universal mystery. What a mystery that we are in the Triune God and that the Triune God is in us! We can bear strong testimony to the fact that we have entered into the Triune God and that the all-inclusive, life-giving, processed Triune God has come into us.

### THE PROCESSED GOD

Some Christians are offended when we speak of the processed God. They would say, "Isn't God eternal, infinite, almighty, and unchanging? How can the eternal, infinite God be processed?" Instead of arguing with people about this point, we should simply present the facts from the Word of God. The Bible reveals that one day God became flesh. John 1:14 says that the Word became flesh. Does this not point to a process? If there were no process involved with the incarnation, how could the eternal, infinite God have become a finite man? After thirty-three and a half years, this processed One went to the cross and was crucified. Some may be amazed to hear that it was God who was crucified. However, we need to remember that the One who was crucified was

God incarnate. After His crucifixion, Christ was buried. Then He passed through death and came forth in resurrection. Was that not also part of a process? Christ was buried with a physical body like ours. But when He came out of the tomb in resurrection, He had a spiritual body. His physical body had been transfigured into a spiritual one. Certainly this indicates a process. Therefore, we can say with assurance that our God has been processed. He was processed through incarnation to become a man, and then He was processed through resurrection to become the life-giving Spirit (1 Cor. 15:45).

### BAPTIZED INTO THE NAME OF THE FATHER, SON AND SPIRIT

Our God today is not merely the Creator revealed in Genesis 1:1. He is the processed God, as revealed in Matthew 28:19. Matthew 28:19 is more complicated than Genesis 1:1. Genesis 1:1 simply says that in the beginning God created the heavens and the earth. But Matthew 28:19 tells us to baptize people "into the name of the Father and of the Son and of the Holy Spirit." This verse speaks of the one name of the Father and of the Son and of the Holy Spirit. The name of God here is Father-Son-Spirit. Due to the poverty of our language, we may be forced to use the term "person" in speaking of the Father, Son, and Spirit, referring to Them as the three Persons of the Trinity. We have done this in the opening lines of one of our hymns (*Hymns #608*):

*What mystery, the Father, Son, and Spirit,  
In person three, in substance all are one.*

(continued on page 2)

Church-related Websites

General: churchinirvine.org  
 Blog: members.churchinirvine.org  
 Calendar: calendar.churchinirvine.org  
 Offerings: offerings.churchinirvine.org  
 YP: youngpeople.churchinirvine.org

This Week

- 16<sup>TH</sup>** ☪ 9:30am–12:00pm Lord’s  
Lord’s Day Table and prophesying  
 meetings by districts

---

- 18<sup>TH</sup>** ☪ 7:30–8:30pm Prayer meet-  
Tuesday ings by districts

---

- 20<sup>TH</sup>** ☪ 10:00–11:00am Sisters  
Thursday prayer meeting at Hall 3

---

- 21<sup>ST</sup>** ☪ Evening Small groups in  
Friday the homes

---

- 22<sup>ND</sup>** ☪ 6:00pm Young people’s  
Saturday meeting

---

- 23<sup>RD</sup>** ☪ 9:30am–12:00pm Lord’s  
Lord’s Day Table and prophesying  
 meetings by districts

*(Continued from page 1)*

However, we should not press this term too far, lest we unintentionally endorse the doctrine of tritheism, the belief that the Father, Son, and Spirit are three Gods. We definitely do not believe in tritheism; we believe in the one true God, whose name, according to Matthew 28:19, is Father-Son-Spirit. This is the processed God into whose name we are to baptize people.

The English word “baptize” is an anglicized form of the Greek word baptizo, which means to dip, or immerse, an object in water. In baptism, we are immersed in the name of the Father, Son, and Spirit. However, many Christians argue about the method of baptism or about the kind of water used, yet they have little or no comprehension of the spiritual reality symbolized by the water. Because our relationship with the Lord is mysterious and spiritual, the Bible uses the physical symbol of baptism to signify our union with the Triune God. Being immersed in the water of baptism signifies that a believer is being put into the name of the Father, Son, and Spirit.

The name in Matthew 28:19 denotes the sum total of the divine Being. Hence, the name is equivalent to the person. To be put into the name is to be put into the person. To baptize a believer into the name of the Triune God is to immerse him into all that God is. To have the name is to have the person. To baptize people into the name of the Father, Son, and Spirit is to baptize them into a wonderful Person. The water used in baptism signifies the wonderful Person of the Triune God. Whenever we baptize people, we should tell them that the water into which we immerse them symbolizes the Triune God. When we immerse them into the water, we are actually putting them into the Triune God.

Matthew 28:19 does not tell us to disciple the nations and baptize them into a certain kind of water. The Bible does not specify what kind of water should be used. We are simply to baptize people in water which signifies immersing them into the Triune God. What a difference it makes to realize that in baptism people are put into the Triune God!

BAPTIZED INTO CHRIST

In Galatians 3:27 Paul says, “For as many as were baptized into Christ have put on Christ.” The Christ in Galatians 3:27 is equal to the Father, Son, and Spirit in Matthew

28:19. Therefore, to be baptized into Christ is to be baptized into the name of the Father, Son, and Spirit.

Many years ago a certain person tried to argue with me about baptism. Acknowledging that we respected the Bible and baptized people in water, he asked me in what name we baptize the believers. Was it in the name of the Father, Son, and Spirit, in the name of Christ Jesus, or in the name of the Lord Jesus Christ? He went on to say that the name makes a great difference. I asked him to explain the difference between Christ in Galatians 3:27 and the Father, Son, and Spirit in Matthew 28:19. He replied that Christ is merely the Son. Then I went on to say that instead of arguing, we should simply enjoy the Father, Son, and Spirit, Christ Jesus, and the Lord Jesus Christ. I said that Christ is all-inclusive, that He is not only the Son, but also the Father and the Spirit. I also told him that we may baptize one person into the name of the Father, Son, and Spirit; another, into Christ; and still another, into the Lord Jesus Christ or into Christ Jesus. There is nothing wrong with baptizing people in this way. When we compare Matthew 28:19 with Galatians 3:27, we see that to baptize people into Christ is to baptize them into the Father, Son, and Spirit. We do not care to argue over terminology; we care only for the living Person, for the all-inclusive, life-imparting, processed Triune God.

—*Life Study of Colossians*, Message 43

ANNOUNCEMENTS

☪ College Student Carwash

The college students at UCI and IVC will be hosting a car wash next Lord's Day, February 23rd from 2:30-4:30pm at Hall 1. The purpose of the car wash is to help cover some of the costs in order to allow more students to participate in the upcoming blending trips during spring break. These blending trips have been a great opportunity for new and

existing students to be built up together and also to see something of the one Body of Christ through visiting other localities all over the world. Please come and support the students.