

CHURCH FELLOWSHIP – August 4, 2019

Announcements

- We would like all saints to check their contact information to update the phone list. Please come by the table next to the bookroom to make updates.
- We will continue our ministry reading from the Ministry Digest from section 2 "On Knowing the Bible", covering the chapter, "The Subject, the Central Thought, and the Sections of the Bible."
- You can subscribe to the Ministry Digest at:
<https://www.lsm.org/ministry-digest/index.html>
- We have started an English-speaking meeting during the prophesying meeting on the 3rd floor covering important foundational matters. Newer believers are encouraged to join.
- There is a service opportunity to help with the piano service. Please talk to Michael Wang.
- The dates of the Summer School of Truth are Saturday (8/10) - Monday (8/12) in Bellevue, and Friday (8/16) - Lord's day (8/18) in Seattle.
- Any saints who can serve with SST (host dinners, provide hospitality, small groups, etc.) should sign up at this link:
<https://www.cognitofirms.com/Churchinbellevue1/2019SSTServing>
- We are starting a new Holy Word for Morning Revival on Numbers. Please pick up a copy in the bookroom.

Burdens for Prayer

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| • Germany | • Everett |
| • Meeting hall modifications (parking permit) | • Willie and Rosalind in Houston |

This Week: August 5 - 11

Morning Revival: *Crystallization Study of Numbers*, week 13

Hall Cleaning: Downstairs – Young People
Upstairs – Kirkland

Tuesday	7:30pm	Prayer meeting
Saturday	8:30am	Breakfast
Lord's Day	9:30am	Lord's Table

August	
10-12, 16-18	Bellevue Summer School of Truth

LIFE-STUDY OF MATTHEW

MESSAGE SEVENTY-TWO

THE KING'S VICTORY

II. REIGNING

D. Charging the Disciples to Go and Disciple All the Nations

Verse 19 says, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Because all authority had been given to Him, the heavenly King sent His disciples to go and disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become the kingdom people for the establishment of His kingdom, which is the church, even today on this earth.

Notice that the Lord did not charge the disciples to preach the gospel, but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. We have been sent by the Lord not only to bring people to salvation, but also to disciple the nations. This is a matter of the kingdom.

In verse 19 the Lord speaks of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism is to bring the repentant people out of their old state into a new one, by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God. This baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect; whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. Both are needed. Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy

Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered as a tomb to terminate the old history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the very embodiment of the Triune God, and since the Triune God is one with the Body of Christ, so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side to terminate their old life, and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word “into” in verse 19 indicates union, as in Romans 6:3; Galatians 3:27; and 1 Corinthians 12:13. The same Greek word is used in Acts 8:16; 19:3, 5; and 1 Corinthians 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him.

There is one name for the Trinity. The name is the sum total of the divine Being, equivalent to His Person. To baptize anyone into the name of the Trinity is to immerse him into all the Triune God is.

Matthew and John are the two books in which the Trinity is more fully revealed, for the participation and enjoyment of God’s chosen people, than in all the other books of Scripture. John unveils the mystery of the Godhead in the Father, Son, and Spirit, especially in chapters fourteen through sixteen, for our experience of life; whereas Matthew discloses the reality of the Trinity in the one name for all Three, for the constitution of the kingdom. In the opening chapter of Matthew, the Holy Spirit (v. 18), Christ (the Son—v. 18), and God (the Father—v. 23) are upon the scene for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter three Matthew presents a picture of the Son standing in the water of baptism under the open heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son (vv. 16-17). In chapter twelve, the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter sixteen, the Son is revealed by the Father to the disciples for the building of the church, which is the life-pulse of the kingdom (vv. 16-19). In chapter seventeen, the Son entered into transfiguration (v. 2) and was confirmed by the Father’s word of delight (v. 5) for a miniature

display of the manifestation of the kingdom (16:28). Eventually, in the closing chapter, after Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples, in the atmosphere and reality of His resurrection, to charge them to cause the heathen to become the kingdom people by baptizing them into the name, the Person, the reality, of the Trinity. Later, in the Acts and the Epistles, it is disclosed that to baptize people into the name of the Father, Son, and Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5, Gk.), and that to baptize them into the name of Christ is to baptize them into Christ the Person (Gal. 3:27; Rom. 6:3), for Christ is the embodiment of the Triune God, and He, as the life-giving Spirit, is available any time and any place for people to be baptized into Him. Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God and who are established and built up with the Triune God who is wrought into them.

Witness Lee, *Life-Study of Matthew*, Published by Living Stream Ministry.
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Bible Reading Schedule with Footnotes	
Lord’s Day, July 14 th	Heb. 11:20-31
Monday, July 15 th	Heb. 11:32-40
Tuesday, July 16 th	Heb. 12:1-2
Wednesday, July 17 th	Heb. 12:3-13
Thursday, July 18 th	Heb. 12:14-17
Friday, July 19 th	Heb. 12:18-26
Saturday, July 20 th	Heb. 12:27-29