

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)

KEY STATEMENTS

Christ came to minister as a
Physician to heal, recover,
enliven, and save us
that we might be reconstituted to be His new and heavenly
citizens, with whom He could establish His heavenly
kingdom
on this corrupted earth.

We need to know, experience, and testify
that the kingdom of God is the power to subdue
rebellion and is the transfiguration of the Lord
Jesus.

Christ as the Word of God speaks
for God through His becoming
the ladder
that brings heaven (God) to earth
(man) and joins earth (man) to
heaven (God) as one for
God's building.

Even as the Divine Trinity is the
framework of the entire New
Testament,
so the Divine Trinity is the structure of the book of
Acts; chapter after chapter of Acts
unveils the operation of the Divine Trinity
for the carrying out of God's New Testament economy.

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (Week 1)

Scripture Reading: Scripture Reading: Matt. 4:16; 8:5-13; 9:9-17

**Christ as the Great Light, the One Who Has Authority,
the Physician, the Bridegroom, the Unfulled Cloth, and the New Wine**

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| Matthew 4:16 | The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.” |
| Matthew 8:5 | And when He entered into Capernaum, a centurion came to Him, beseeching Him |
| Matthew 8:6 | And saying, Lord, my servant is lying in the house paralyzed, terribly tormented. |
| Matthew 8:7 | And He said to him, I will come and heal him. |
| Matthew 8:8 | But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed. |
| Matthew 8:9 | For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it. |
| Matthew 8:10 | Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith. |
| Matthew 8:11 | But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens, |
| Matthew 8:12 | But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth. |
| Matthew 8:13 | And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour. |
| Matthew 9:9 | And as Jesus passed on from there, He saw a man sitting at the tax office, called Matthew, and He said to him, Follow Me. And he rose and followed Him. |
| Matthew 9:10 | And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. |
| Matthew 9:11 | And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? |
| Matthew 9:12 | Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. |
| Matthew 9:13 | But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners. |
| Matthew 9:14 | Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast? |
| Matthew 9:15 | And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast. |
| Matthew 9:16 | No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made. |
| Matthew 9:17 | Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved. |

Day 1

Matthew 4:16 - The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.”

John 8:12 - Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

The Great Light

- Matthew 4:16 indicates that we may experience and enjoy Christ as the **great light springing up** to those sitting in the region and shadow of death and **shining over** the people sitting in darkness.
 - This light is actually Christ Himself as the **light of life** shining in the shadow of death.
- Wherever **Christ** comes, **light** comes also.
- The entire region is a shadow of death. Before we were saved, we all were in that region, a region full of the **shadow of death**.
- To those sitting in such a darkness, Christ comes not only as light but as the **great light**.
- When we **called on the name of the Lord Jesus**, receiving Him into us, the **divine light came** into our being. Immediately we had the sense of something shining within.

(The Conclusion of the New Testament: Experiencing, Enjoying, and Expressing Christ, Volume 1, chapter 267)

As a Great Light Shining in Darkness

- Peter, Andrew, James, and John did not realize that they were in darkness as they were working there by the Sea of Galilee to make a living. They were in the **shadow of death**.
 - Our experience was the **same** as theirs. We were saved at the riverside of the Jordan. But we later **forgot** what had happened to us and went to the Sea of Galilee to make a living.
- As we were working there for our living, the One whom we had met as the Lamb of God by the riverside of the Jordan **came as a great light to shine upon us**.

(Life-Study of Matthew, chapter 12)

Day 2

Matthew 8:8-10 - But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it. Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

Exercised in His Word

- The Lord's **authority** is exercised mainly in His **word**.
- The Lord's word was with **healing authority**.

Through Faith Infused into Us by Him

- On the one hand, regarding the Lord, His authority is **exercised in His word**. On the other hand, regarding us, the Lord's authority is exercised **through faith infused into us by Him**.
- When we **see** the Lord and **listen** to Him, His being, His very character, **infuses** into us the ability to believe.

(The Conclusion of the New Testament: Experiencing, Enjoying, and Expressing Christ, Volume 1, chapter 267)

Teaching the Truth

- In the synagogue the Lord Jesus **taught** the people with authority.
- His **teaching** released the **word of light** to **enlighten** those in the darkness of death so that they might receive the light of life.
- According to the biblical record, Galilee was not only a despised region but was also a **place of darkness**.
 - When the Lord Jesus walked through Galilee, **He was a great light** shining in the darkness and shining upon the people sitting in the region and shadow of death.
- Every word that issued out of His mouth was an **enlightening word**.

(Life-study of Mark, chapter 6)

Day 3

Matthew 9:11-13 - And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

The Lord Revealed as the Physician and as the One Who Came to Call Sinners

- In verse 12, the Lord was telling the Pharisees that these tax collectors and sinners were **patients, sick ones**, and that to them the Lord was not a Judge but a **Physician, a Healer**.
- A physician's healing is according to **mercy and grace**.
- He came to minister as a Physician, to **heal, recover, enliven**, and **save** them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.
- **Mercy** is a part of the grace that man **receives from God**. But **self-righteous** men **do not** like to receive mercy or grace from God; they prefer to give something to God.
 - Just as God desires to show mercy to pitiful sinners, so **He wants us to show mercy in love to others**.
- The Lord said here that He did not come to call the righteous, but **sinners**. Actually, there is none righteous, not even one.
- Those tax collectors and sinners were not physically sick; they were **spiritually sick**.
 - While the Lord Jesus was **feasting** with them, He was **healing** them.

(Life-Study of Matthew, chapter 27)

Day 4

Matthew 9:15 - And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

Matthew 25:1 - At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

Not Fasting with the Bridegroom

- The Lord is not only the Physician but also the **Bridegroom**.
- Both a physician and a bridegroom are **pleasant persons**.
- It is a **joyful time with the bridegroom**, but when the bridegroom is **taken away**, they may **fast**.
- The phrase sons of the **bridechamber** refers to the **disciples** of the Lord.
 - In the transitional period of the Lord's ministry on earth, His disciples were the sons of the bridechamber. Later, they will become the **bride**.

- In dealing with the fasting and dissenting disciples of John, who were of the new religion, He revealed Himself as the **Bridegroom who had come to take the bride**.
- They should have laid hold of Him not only as their Physician, that their life might be recovered, but also as their **Bridegroom**, that they might have the **enjoyment of living in His presence**.
- The living and walk of His followers should be regulated and directed **only by Himself and His presence**, not by any doctrine.

(Life-Study of Matthew, chapter 27)

Day 5

Matthew 9:16 - No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.

Luke 5:36 - And He also spoke a parable to them: No one tears a patch from a new garment and puts it on an old garment; otherwise, he will tear the new garment, and also the patch from the new will not match the old.

Not Putting a Patch of Unfulled Cloth on an Old Garment

- The Greek word translated “unfulled” is agnaphos, formed with a, which means “not,” and gnapho, which means “to card or comb wool.”
 - Thus, the word means “uncarded,” “unfulled,” “unfinished,” “unshrunk,” “untreated.”
- The **unfulled cloth** signifies **Christ from His incarnation to His crucifixion**, as a piece of new cloth, untreated, unfinished.
- The **new garment** in Luke 5:36 signifies **Christ as a new robe**, after He was “treated” in His crucifixion.
 - Christ **first** was the **unfulled cloth** for making a new garment, and **then through** His death and resurrection He was made a **new garment** to cover us as our righteousness before God that we might be justified by God and acceptable to Him
- A **patch** of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear **worse**.
 - To sew a patch of unfulled cloth on an old garment means to **imitate** what Christ did in His human life on earth. This is what today’s modernists are attempting to do.
- The **old garment** in Matthew 9:16 signifies **man’s good behavior, good deeds, and religious practices** produced by man’s old, natural life.
- The Lord Jesus indicated to the disciples of John that they **did not** have a perfect garment. He indicated that their garments **had holes** and that by **fasting** they were trying to **patch** the holes.
- The Lord Jesus likened Himself to a piece of **unfulled cloth**.
 - This points to what He was between His incarnation and His crucifixion.
- Through His **death and resurrection** this “new cloth” was dealt with and was made a “new garment.”
 - After His death and resurrection He was made the **finished garment** for us to put on **so that we may attend His wedding**.
- The Lord’s intention was to give Himself to us not as a piece of unfulled cloth but as a **complete, finished garment** that we might put on as our **righteousness** to be **justified** before God.

(Life-Study of Matthew, chapter 28)

Day 6

Matthew 9:17 - Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

1 Corinthians 12:12 - For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Not Putting New Wine into Old Wineskins

- Matthew 9:17 “Neither do they put **new wine** into **old wineskins**; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put **new wine** into **fresh wineskins**, and both are preserved.”
 - The Greek word translated “new” in this verse is *neos*, which means “new in time, recent, newly possessed.”
 - The **new wine** here signifies **Christ as the new life**, full of vigor, **stirring** people to excitement.
 - This new wine **strengthens** us, **energizes** us, and **makes us very happy**.
 - The **old wineskins** signify **religious practices**.
 - **All** religions are old wineskins.
 - To put new wine into old wineskins is to **put Christ** as the exciting life into any kind of religion.

Putting New Wine into Fresh Wineskins

- The Greek word for **fresh** is *kainos*, which means “new in nature, quality, or form; unaccustomed, unused”; hence, fresh.
- The **fresh wineskins** signify the **church life** in the local churches as the **container** of the new wine, which is Christ Himself as the exciting life.
- The Body of Christ as His fullness is also called “the Christ” (1 Cor. 12:12), referring to the **corporate Christ**.
- The **individual Christ** is the **new wine**, the inward exciting life, and the **corporate Christ** is the fresh wineskin, the **outward container** that holds the new wine.
- The **new wineskin** is the **church life**.
- The church is actually the enlargement of Christ. The **individual Christ is our wine within us**.
- When this individual Christ is **enlarged** into a corporate Christ, that is the **church**.
- Therefore, **Christ is the Body composed of so many members who are filled with Him**.

(Life-Study of Matthew, chapter 28)