

**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.

Message One

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

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

I. Christ is the great light shining on those sitting in darkness and rising on those sitting in the region and shadow of death—Matt. 4:16; John 1:4-5; 12:36; Eph. 5:8; Col. 1:12-13; 2 Cor. 4:6-7; Acts 26:18:

- A. “Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace”—Luke 1:78-79; 6:36; Lam. 3:22-23.
- B. “Unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves”—Mal. 4:2; Psa. 84:11; 86:11.
- C. Psalm 22 is “according to the hind of the dawn”—title.
- D. “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31b; Isa. 60:1, 5a.
- E. “The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day”—Prov. 4:18; Phil. 2:15-16a.
- F. “Then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a.

II. The centurion saw that the Lord was One who had authority because the Lord was a man under authority—8:5-13:

- A. The centurion recognized that the Lord was a man under authority when he said, “I also am a man under authority”; since the centurion was a man under authority, he had the authority to command those under him—v. 9a:
 - 1. As the God-man in His humanity on the earth, the Lord Jesus was absolutely under the ruling of the divine life of the Father—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18.
 - 2. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of the heavenly Father.
 - 3. By practically being under the ruling of the divine life of the Father, He was reigning in life—Phil. 2:8-11.
 - 4. Because He was a man under the Father’s authority, He had the authority of the Father.
 - 5. When we have a clear sky like awesome crystal (a good and pure conscience), with nothing between us and the Lord, we are filled with the heavenly situation, atmosphere, and condition of the Lord’s ruling presence to reign in life by grace reigning in us—Ezek. 1:22, 26; Rev. 22:1; Rom. 5:17, 21; Heb. 4:16; cf. Col. 1:13.
- B. The centurion recognized the authority of the Lord Jesus—Matt. 8:9:
 - 1. Regarding the Lord, His authority is exercised mainly in His word—v. 8.
 - 2. Regarding us, the Lord’s authority is exercised through faith infused into us by Him—vv. 10, 13; Heb. 12:2.
- C. When the Lord Jesus was on earth, He taught as One having authority—Matt. 7:28-29; Mark 1:22:
 - 1. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power—cf. 2 Cor. 3:6, 8.

2. The Lord Jesus, as the God-authorized Teacher, teaching realities by God, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling—Isa. 30:20-21; Matt. 23:8, 10.

III. In calling people to follow Him for the kingdom, the Lord Jesus as the King of the heavenly kingdom ministered as a Physician—9:9-13:

- A. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- B. If the Lord had visited us pitiful people as a Judge, we all would have been condemned and rejected, and none of us would have been qualified, selected, and called to be the people of His heavenly kingdom—8:2-16, 28-32; 9:2-11; Psa. 103:1-4; 107:17-22.
- C. However, He 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.
- D. "There is none righteous, not even one" (Rom. 3:10); all the "righteous" are self-righteous, as were the Pharisees (Luke 18:9); the kingly Savior did not come to call these but sinners.
- E. As our Physician, the Lord heals us mainly in our spirit and our soul, healing us of our spiritual sicknesses; the tax collectors and sinners were not physically sick but spiritually sick—Matt. 9:10, 13; Prov. 4:20-23.
- F. As we experience the crucified Christ and live a crucified life, the resurrected Christ becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-27.

IV. Christ is our Bridegroom—Matt. 9:14-15:

- A. Both a physician and a bridegroom are pleasant persons; the kingly Savior first healed His followers and then made them sons of the bridechamber; eventually, He will make them His bride.
- B. We need to lay hold of Him not only as our Physician, that our life might be recovered, but also as our Bridegroom, that we may have the enjoyment of living in His presence—Phil. 3:12-13.
- C. The Spirit has been sent on an errand by the Father to beautify us with the riches of Christ to be Christ's bride—Gen. 24; Eph. 5:25-27.

V. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:

- A. The word *unfulled* means "uncarded, unsteamed and unwashed, unfinished, untreated."
- B. The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished, whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was "treated" in His crucifixion.
- C. 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 be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30; Psa. 45:13-14; Rev. 19:8; Jer. 2:32.
- D. 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 that people try to imitate what Christ did in His human life on earth without believing in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him.
- E. Their imitation of Christ's human living "pulls away" from their "old garment," their behavior produced by their old natural life.

- F. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

VI. Christ is our new wine to be put into fresh wineskins—Matt. 9:17:

- A. The Greek word for *new* means “new in time, recent, newly possessed”:
1. The new wine signifies Christ as the new, cheering life with cheering strength that strengthens us, energizes us, and makes us very happy—Judg. 9:12-13.
 2. All religions are old wineskins; new wine put into old wineskins bursts the wineskins by the power of its fermenting; to put new wine into old wineskins is to put Christ as the exciting life into any kind of religion—Matt. 9:14-15.
 3. To be religious means to worship God, serve God, and do things to please God yet apart from and without Christ as the Spirit—cf. Gal. 1:14-16a.
- B. The Greek word for *fresh* means “new in nature, quality, or form; unaccustomed, unused”:
1. 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.
 2. 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 corporate Christ, the church, is the new wineskin to contain the individual Christ as the wine:
 - a. The church as the enlargement of Christ is filled with Christ and is constituted with Christ.
 - b. The members composed together are the one Body, and this Body is the Christ; Christ is the Head of the Body and the Body of the Head—1 Cor. 12:12; Acts 9:5.
 - c. Christ is not divided; the Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians—1 Cor. 1:10, 13a.
 - d. Therefore, Christ is the Body composed of many members who are filled with Him; this is the new wineskin, which is the church life to contain Christ as the new wine.
 3. Among the church people the new garment, the new wine, and the new wineskin have all been recovered; we have Christ in a corporate way as our church life, and the church, the wineskin, is God’s ultimate goal.