

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2018**

**GENERAL SUBJECT:
ENJOYING THE RICHES OF CHRIST
FOR THE BUILDING UP OF THE CHURCH AS THE BODY OF CHRIST**

Message Eight

Enjoying the Riches of Christ Revealed in Matthew 9

Scripture Reading: Matt. 9:9-17, 20-22, 36

- I. In calling people to follow Him for the kingdom, the Lord Jesus, as the King of the heavenly kingdom, ministered as a Physician—Matt. 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 so 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 to call 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.
- II. 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.
- III. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:**
- A. The Greek word for *unfulled* means "uncarded, unsteamed and unwashed, unfinished, unfulled, 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. 23:6.

- 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.

IV. 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 be 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 fresh wineskin to contain the individual Christ as the new wine—1 Cor. 12:12; Acts 9:5.
 - 3. Among the church people the new garment, the new wine, and the fresh 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.

V. Christ is revealed as the One with heaven-ruled deeds—the fringe of His garment—Matt. 9:20-22:

- A. Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling—Num. 15:38-40:
 - 1. A cord signifies binding, and blue signifies heavenliness.
 - 2. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulations.
- B. Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection.
- C. In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed.
- D. Out of Christ's heaven-ruled deeds issues the virtue that becomes the healing power—Matt. 14:36.
- E. To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9); by such a touch, His divine power was transfused through the

perfection of His humanity into the one who had touched Him, and it became her healing—Luke 8:45-48; Heb. 12:2a.

- F. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for the sick woman's salvation and enjoyment—2 Cor. 4:13.
- G. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did (see *Hymns*, #559, stanza 2 and chorus).

VI. The Lord Jesus is our Shepherd, and we are His sheep—Matt. 9:36; Isa. 40:11; 53:6:

- A. He shepherds us in the initial stage of the enjoyment in green pastures and at waters of rest—Psa. 23:1-2; 1 Tim. 1:4; Phil. 1:19b; John 21:15; 1 Thes. 2:7; 1 Cor. 12:13b.
- B. He shepherds us in the second stage of revival and transformation on the paths of righteousness—Psa. 23:3; Rom. 12:2; John 7:38; Rom. 8:4.
- C. He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death—Psa. 23:4; 2 Tim. 4:22; 2 Cor. 12:7-10.
- D. He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ—Psa. 23:5:
 - 1. The Lord spreads a table before us in the presence of our adversaries—v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17.
 - 2. The Lord anoints our head with oil, and our cup runs over—Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21.
 - 3. In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.
- E. He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah—v. 6:
 - 1. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days—v. 6:
 - a. *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us—2 Cor. 13:14.
 - b. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity).
 - 2. We need to seek to dwell in the house of God all the days of our life—Psa. 27:4-8:
 - a. To behold the beauty (loveliness, pleasantness, delightfulness) of God—vv. 4, 8; 2 Cor. 3:18.
 - b. To inquire of God, checking with God about everything in our daily life—Psa. 27:4b; cf. Josh. 9:14.
 - c. To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent—Psa. 27:5; 31:20.
 - d. To be raised up and have our head lifted up by God—27:5b-6a.
 - e. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God—v. 6b; Heb. 13:15; Phil. 2:11.