

**Christ as the Great Light, the One Who Has Authority, the Physician, the Bridegroom, the Unfulfilled Cloth, and the New Wine****Monday 12/2****Related Verses****Matt. 4:16**

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**

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.

**John 1:4-5**

4 In Him was life, and the life was the light of men.  
5 And the light shines in the darkness, and the darkness did not overcome it.

**John 12:36**

36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.

**Eph. 5:8**

8 For you were once darkness but are now light in the Lord; walk as children of light

**Col. 1:12-13**

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;  
13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

**2 Cor. 4:6-7**

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.  
7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

**Related Reading**

Matthew 4:16 indicates that we may experience and enjoy Christ as the great light rising 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 (John 8:12) shining in the shadow of death. In Matthew 4:16 the Lord Jesus made no display of power or authority. Rather, He walked on the seashore

as a common person. But when He contacted people by the Sea of Galilee, He shined upon them like a great light shining in the darkness and in the region and shadow of death.

Wherever Christ comes, light comes also. As a great light, He springs up to those who are sitting in the region and shadow of death...Before we were saved, we all were in that region, a region full of the shadow of death.

The shadow of death is darkness, the darkness of Satan. 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. This kind of shining is the shining of Christ as light. The shining of Christ as light within us is a strong confirmation that we have been born of God to be His children. (*The Conclusion of the New Testament*, pp. 2774-2775)

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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. This is a picture of today's situation. Many Christians met the Lord Jesus at some riverside and were saved. But later, they did not care for that experience; rather, they cared for making a living. Therefore, they went to the Sea of Galilee to earn a living. Without knowing it...they entered into darkness and into the shadow of death. All those striving to earn a living in the large cities like Los Angeles, New York, and Chicago are in darkness and in the region and shadow of death. Praise the Lord, the new King did not remain in Jerusalem! He came to the Sea of Galilee, and He is still coming to the Sea of Galilee today, walking about the seashore seeking to catch us. This time He comes not as a little Lamb but as a great light. As Peter and Andrew were casting their nets into the sea, this great light shined upon them. As He stood there shining upon them, He might have said, "Peter and Andrew, what are you doing here? Don't you remember that I met you by the riverside of the Jordan? Peter, don't you recall how I changed your name?" That day by the Sea of Galilee a great light was shining upon them.

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. As He was shining upon us, He inquired, "What are you doing here?"...I believe that, in principle, a great many of us have had this kind of experience. You were saved at the riverside by the Lamb of God, but you were called by the Sea of Galilee by the shining of a great light. Although it may be easy to forget about what happened by the riverside, you cannot forget the time the great light shined upon you by the Sea of Galilee. (*Life-study of Matthew*, 2nd ed., pp. 144-145)

Further Reading: *The Conclusion of the New Testament*, msg. 267; *Life-study of Matthew*, msg. 12

**Tuesday 12/3****Related Verses****Matt. 8:5-13 (8-10)**

5 And when He entered into Capernaum, a centurion came to Him, beseeching Him  
6 And saying, Lord, my servant is lying in the house paralyzed, terribly tormented.  
7 And He said to him, I will come and heal him.  
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.  
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.  
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.  
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,  
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.  
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.

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The Lord Jesus is the One who has authority. The Gentile centurion...recognized the authority of the Lord Jesus.

The Lord's authority is exercised mainly in His word. When the Lord told the centurion that He would come and heal his servant, the centurion said to Him, "Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed" (Matt. 8:8). The Gentile centurion realized that the Lord's word was with healing authority. Thus, he believed, not only in the Lord but also in His word, asking Him not to go personally but only to send His word. (*The Conclusion of the New Testament*, p. 2778)

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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. This believing ability is something that comes from Him. As we behold the Lord in His beauty and in the excellency of His virtues, He infuses a living element into us, and this infused element becomes our faith, our believing ability. This is why the Lord Jesus is called the Author and Perfecter of our faith (Heb. 12:2). The centurion had such faith infused into him by the Lord Jesus. The Lord marveled at the centurion's faith, saying, "Truly I say to you, With no one in Israel have I found such great faith" (Matt. 8:10). Then He said to the centurion, "Go; as you have believed, so be it done to you" (v. 13). (*The Conclusion of the New Testament*, pp. 2778-2779)

In the synagogue the Lord Jesus taught the people with authority [Mark 1:21-22]...The Slave of God...in His service as the Slave-Savior to fallen men [carried] out such teaching (2:13; 4:1; 6:2, 6, 30, 34; 10:1; 11:17; 12:35; 14:49) to bring people out of the satanic darkness into the divine light (Acts 26:18).

It was of God's sovereignty that the Lord Jesus was raised in the region of Galilee and also that He began His proclaiming and teaching not from Judea but from Galilee. According to the biblical record, Galilee was not

only a despised region but was also a place of darkness. Concerning this, Matthew 4:15-16 says, "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: 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." This indicates that 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. In particular, the teaching of the Slave-Savior was the shining of a great light. Every word that issued out of His mouth was an enlightening word. Therefore, while He was teaching the people, the light was shining upon them. In this way the people in darkness were enlightened by the Lord's teaching.

According to Mark 1:22, those in the synagogue were astounded at the Lord's teaching and said that He taught them as One having authority and not like the scribes. The self-appointed scribes, who by themselves were teaching vain knowledge, had no authority and no power. But this God-authorized Slave, who by God was teaching realities, had not only spiritual power to subdue people but also divine authority to subject people to the divine ruling. (*Life-study of Mark*, 2nd ed., pp. 51-53)

Further Reading: *Life-study of Ezekiel*, msg. 11; *Life-study of Mark*, msg. 6

<b>Wednesday 12/4</b>
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**Related Verses****Matt. 9:11-13**

**11** And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?

**12** Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

**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.

**Prov. 4:20-23**

**20** My son, be attentive to my words; Incline your ear to my sayings.

**21** Do not let them depart from your sight; Keep them in the midst of your heart.

**22** For they are life to those who find them, And healing to all their flesh.

**23** Keep your heart with all vigilance, For from it are the issues of life.

**Exo. 15:22-26**

**22** Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.

**23** And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

**24** And the people murmured against Moses, saying, What shall we drink?

**25** And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

**26** And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

**Related Reading**

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician...: "Those who are strong have no need of a physician, but those who are ill" [Matt. 9:12]. 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. In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be

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His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (*Life-study of Matthew*, 2nd ed., pp. 311-312)

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The self-righteous Pharisees criticized the Lord Jesus and condemned all those unclean people. But the Lord seemed to say, “These people are not unclean; they are sick. I have not come as a Judge to condemn them but as a Physician, as their dear, lovely, intimate Healer.”...He was surely indicating that the Pharisees, who thought that they were righteous, were actually just as sick as the others were.

The self-righteous Pharisees were confident that they knew all things concerning God. In order to humble them, the Lord told them [in Matthew 9:13] to learn more.

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. This is contrary to God’s way in His economy.

The Lord said here that He did not come to call the righteous, but sinners. Actually, there is none righteous, not even one (Rom. 3:10). All the “righteous” are self-righteous, as were the Pharisees (Luke 18:9)...The Pharisees were proud of their knowledge of the Scriptures, and they thought that they knew the Bible very well. But here the Lord Jesus told them to go and learn something, to learn the meaning of the word “I desire mercy and not sacrifice.”

Blessed are those who do not think that they are righteous but who recognize that they are sinful. The reason for this is that the Lord did not come to call the righteous; He came to call the sinners. 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. The Lord was telling the Pharisees, “Pharisees, you are the judges, but I am the Physician. As a Physician, I can heal only the sick ones. If you feel that you are not ill, then I have nothing to do with you, and I cannot heal you.” (*Life-study of Matthew*, 2nd ed., pp. 312-313)

Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our

spirit and soul...He is the One who heals our spiritual sicknesses. (*The Conclusion of the New Testament*, p. 2783)

Further Reading: *The Conclusion of the New Testament*, msg. 268; *Life-study of Matthew*, msg. 25

**Thursday 12/5**Related Verses**Matt. 9:15**

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.

**Matt. 25:1**

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.

**Phil. 3:12-13**

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

**Gen. 2:4**

4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

**Eph. 5:25-27**

25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

26 That He might sanctify her, cleansing her by the washing of the water in the word,

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Related Reading

Both a physician and a bridegroom are pleasant persons. I appreciate the Lord’s wisdom. In the case concerning the Pharisees, He likened Himself to a physician [Matt. 9:12]. Now in the case with the

disciples of John, He likened Himself to a bridegroom at a wedding [v. 15]...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 (John 3:29; Rev. 19:7). The Bridegroom was taken away from the sons of the bridechamber when the kingly Savior was taken up from the disciples into heaven (Acts 1:11). After that, they fasted (13:2-3; 14:23). (*Life-study of Matthew*, 2nd ed., pp. 316-317)

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In dealing with the self-righteous and dissenting Pharisees, who were of the old religion, the kingly Savior indicated that He was a Physician who had come to heal the sick (Matt. 9:12). 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. John the Baptist told his disciples that Christ was the Bridegroom who had come to take the bride (John 3:25-29). Now Christ, the kingly Savior, reminded some of them of this. The kingly Savior first healed His followers and then made them the sons of the bridechamber; eventually, He will make them His 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. They were with Him at a joyful wedding, not without Him at a mournful funeral. How then could they fast and not feast before Him? This dissenting question from John’s disciples [Matt. 9:14] indicated that some of them had fallen into a new religion and had rejected the kingly Savior.

The question from John’s disciples seemed to relate to doctrine. However, the Lord did not answer with a doctrine but with a person, the most pleasant person, the Bridegroom. The religious people always care for their doctrine with their doctrinal reasonings. But Christ cares only for Himself. The living and walk of His followers should be regulated and directed only by Himself and His presence, not by any doctrine.

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It would be ridiculous for someone to fast at a wedding. Moreover, to fast while others are enjoying the wedding feast would be an insult to the bridegroom. Here we see the Lord's wisdom. He did not argue with them, but He certainly condemned the religious ones. The Lord seemed to be saying, "You religious people have missed the mark. Don't you realize that I am the Bridegroom and that all My disciples around Me are the sons of the bridechamber? They shouldn't be fasting. They must feast with Me." Without these two cases the Lord Jesus could never have been revealed as the Physician and as the Bridegroom. (*Life-study of Matthew*, 2nd ed., pp. 317-318)

In [the] account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). (Gen. 24:2, footnote 2)

Further Reading: *Life-study of Matthew*, msg. 27

**Friday 12/6**

**Related Verses****Matt. 9:16**

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**

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.

**Luke 15:22**

22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

**Gal. 3:27**

27 For as many of you as were baptized into Christ have put on Christ.

**1 Cor. 1:30**

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

**Psa. 45:13-14**

13 The King's daughter is all glorious within the royal abode; Her garment is a woven work inwrought with gold.

14 She will be led to the King in embroidered clothing; The virgins behind her, her companions, Will be brought to You.

**Rev. 19:8**

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

**Jer. 2:32**

32 Can the virgin forget her ornaments, Or the bride her attire? But My people have forgotten Me For days without number.

**Related Reading**

In Matthew 9:16 the Lord continued with something even finer, sweeter, and more intimate...The Greek word translated "unfulled"...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; whereas the new garment in Luke 5:36 signifies Christ as a new robe, after He was "treated" in His crucifixion. (The Greek word for *new* in Luke 5:36 is *kainos*, the same as the word for *fresh* in Matthew 9:17.) 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 (Luke 15:22; Gal. 3:27; 1 Cor. 1:30)...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. They only imitate Jesus' human deeds to improve their behavior; they do not believe in the crucified Jesus as their Redeemer or in the resurrected Christ as their new garment to cover them as their righteousness before God. (*Life-study of Matthew*, 2nd ed., pp. 319-320)

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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 was very wise. In verse 16 He did not say, "You disciples of John must realize that your garments are torn and full of holes. By fasting you are actually cutting a piece of unfulled cloth and using it to patch the holes in your garments." Instead of saying this directly, 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. No human being could utter such a word as that spoken by the Lord Jesus in verse 16. His wise word was full of meaning, rebuke, revelation, and instruction. The Lord was saying..., "Why do you ask Me about fasting? Your fasting is a way of patching your torn garment. By your fasting you show that you realize that you have holes in your garments that need to be mended...You are utilizing Me to patch your holes...You are cutting a piece from My unfulled cloth to mend the holes in your garments. But My cloth is full of shrinking power. Don't put any part of it on your old torn garments. If you do, the hole will become larger."

The account in Luke 5:36 is somewhat different from that in Matthew 9:16...Notice that Matthew says "cloth" and that Luke says "garment." The Lord Jesus likened Himself to a piece of unfulled cloth. This points to what He was between His incarnation and His crucifixion. During this period of time He was unfulled cloth, new cloth that had never been fulled or dealt with. Through His death and resurrection this "new cloth" was dealt with and was made a "new garment." 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. After His death and resurrection He was made the finished garment for us to put on so that we may attend His wedding. Thus, He is not only the Bridegroom but also our wedding garment that qualifies us to attend His wedding feast.

We as sinners and tax collectors need to be clothed in a new garment so that we may be worthy of the Bridegroom's presence. (*Life-study of Matthew*, 2nd ed., pp. 320-322)

**Christ as the Great Light, the One Who Has Authority, the Physician, the Bridegroom, the Unfulfilled Cloth, and the New Wine**Further Reading: *Life-study of Matthew*, msg. 28**Saturday 12/7****Related Verses****Matt. 9:17**

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 Cor. 12:12**

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.

**Judg. 9:12-13**

12 Then the trees said to the vine, You come and reign over us.

13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

**Acts 9:5**

5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

**1 Cor. 1:10-13**

10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

11 For it has been made clear to me concerning you, my brothers, by those of the household of Chloe, that there are strifes among you.

12 Now I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

**Related Reading**

The Greek word translated “new” in Matthew 9:17 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. The new wine is Christ’s cheering life. The divine life is likened to wine that has cheering strength. When we receive His life, it works within us all day long to stir us

up and to excite us. This new wine strengthens us, energizes us, and makes us very happy.

The Lord said that we should not put new wine into old wineskins. The old wineskins signify religious practices, such as the fasting maintained by the Pharisees, who were of the old religion, and by the disciples of John, who were of the new religion. All religions are old wineskins. (*Life-study of Matthew*, 2nd ed., pp. 323-324)

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The new wine needs a wineskin, a container. Because the new wine is filled with fermenting power, if you put it into an old wineskin, the fermenting power of the new wine will burst the old wineskin. Any religious practice is an old wineskin.

The Greek word for *fresh* [in Matthew 9:17] 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 kingdom people are built into the church (16:18), and the church is expressed through the local churches in which the kingdom people live (18:15-20). They are regenerated persons who constitute the Body of Christ and become the church (Rom. 12:5; Eph. 1:22-23). 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. With the kingdom people it is not a matter of fasting or of any other religious practice but a matter of the church life with Christ as their content.

We see then that 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. This corporate Christ is the wineskin, the container, to contain the individual Christ as our wine.

We read in 1 Corinthians 12:12 not only that the members composed together are the one Body but that this Body is Christ...How, speaking in a practical way, is Christ the Body? He is the Body because the Body is composed of so many members who are filled with

Christ. Christ is in you, Christ is in me, and Christ is in every one of us. We all have Christ within. In 1 Corinthians 1 Paul says that 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. Therefore, Christ is the Body composed of so many members who are filled with Him. This is the new wineskin, which is the church life to contain Christ as the new wine.

The church is filled with Christ and constituted with Christ...Those who enjoy the church life are the church people. 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...The church is God’s ultimate goal. When we arrive at the church, we are in the ultimate consummation of God’s purpose. (*Life-study of Matthew*, 2nd ed., pp. 324-329)

Further Reading: *Life-study of Matthew*, msg. 28

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18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

**Luke 1:78-79**

78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,  
79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

**Luke 6:36**

36 Be full of compassion, even as your Father also is full of compassion.

**Lam. 3:22-23**

22 It is Jehovah's lovingkindness that we are not consumed, For His compassions do not fail;  
23 They are new every morning; Great is Your faithfulness.

**Mal. 4:2**

2 But 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.

**Prov. 4:18**

18 But the path of the righteous is like the light of dawn, Which shines brighter and brighter until the full day.

**Matt. 13:43**

43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

**Further Reading:**

Further Reading: *Life-study of Matthew*, msg. 12

**Hymn: #78**

1 Gracious Lord, Thy name "I AM" is,  
Precious name, how rich and full 'tis,  
All-inclusive, faithful too 'tis—  
All we need, Thou art!

4 Thou the Lamb and Thou the Bridegroom,  
For the bride Thou sufferedst sin's doom,  
Wounded, crucified in our room;  
Thus we find our rest.

7 Thou art life and Thou art light, Lord,  
Death hast swallowed, banished night, Lord,  
Thou hast quickened, given sight, Lord;  
We are now set free.

8 Thou art resurrection power,  
Thou the conqu'ror in hell's hour;  
Thou dost us with might empower  
Over all to reign.

9 Living water, food supply, Lord,  
Thou Thyself art, and didst die, Lord,  
All our want to satisfy, Lord;  
Now we feast on Thee.

10 Thou the Shepherd and Physician,  
Thou hast healed our sick condition;  
Comfort, guide, protect—Thy mission;  
Thou dost care for us.

11 Priest and King Thou art fore'er, Lord;  
Into God we're brought, and there, Lord,  
Thine authority we share, Lord;  
What an honored place!

12 Thou our Hope and our Redemption,  
Thou wilt change our old creation,  
Make of Thee a duplication,  
Thus Thyself express.

**Churchwide Truth Pursuit of Hebrews****Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: None  
Assigned Reading: None

**Level 2—Hebrews Topical Study**

Crucial Point: Entering within the Veil and Going Forth unto Him Outside the Camp

Scripture: Heb. 13:8-14

Assigned Reading: *LS of Hebrews*, msg(s). 55-57

Supplemental Reading: *A General Sketch of the New Testament in the Light of Christ and the Church (part 3—Hebrews through Jude)*, ch. 28

Questions:

1. What is the Old Testament context for entering within the veil and going forth unto Him outside the camp?
2. What is the significance of the charge, that is, to enter within the veil and go forth unto Him outside the camp, at the end of the book of Hebrews?
3. How might we today need to enter within the veil and go forth unto Him outside the camp?
4. What is the significance of Heb. 13:20-21 as the concluding charge in the book of Hebrews?