

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2019**

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**GENERAL SUBJECT:  
THE WONDERFUL CHRIST  
IN THE CANON OF THE NEW TESTAMENT**

Message Two

**The Contents and Ways of the Slave-Savior's Gospel Service**

Scripture Reading: Mark 1:14-45; 2:1—3:6

- I. Christ as the Slave-Savior did not come to be served, but to serve; He served us in the past, He still serves us in the present, and He is going to serve us in the future—Mark 10:45; Luke 22:26-27; 12:37:**
- A. The story of the gospel and the meaning of salvation are that Christ loves and serves us first, and then we love and serve Him; whenever we have a need, we can come to the Lord and let Him serve us so that He can serve others through us—Matt. 26:13; 1 John 4:19; John 13:12-17; Rom. 1:1; Gal. 6:17; 1 John 3:16.
  - B. As the life-giving Spirit, the Slave-Savior serves us by dispensing Himself as life into us so that we can become the means by which He dispenses Himself as life into others—John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6.
- II. We need to see and enter into the reality of the contents of the Slave-Savior's wonderful and excellent gospel service—Mark 1:14-45:**
- A. The first thing the Slave-Savior did in His gospel service was to proclaim the gospel—vv. 14-20:
    - 1. Christ Himself, with all the processes He passed through and all the redemptive work He accomplished, is the content of the gospel—v. 1.
    - 2. Christ came not only as the Messenger of God, bringing a word or a message from God to God's people, but also as the message sent by God; He Himself is the living message of God—vv. 1-8; Mal. 3:1-3; cf. 4:1-2.
    - 3. The Slave-Savior's proclaiming was to announce God's glad tidings to the miserable people in bondage; His teaching (Mark 1:21-22) was to enlighten the ignorant ones in darkness with the divine light of the truth.
    - 4. His proclaiming implied teaching, and His teaching implied proclaiming—Matt. 4:23; Mark 1:38-39; 3:14; 6:12; 14:9; 16:15, 20.
  - B. The second thing the Slave-Savior did in His gospel service was to teach the truth—1:21-22:
    - 1. The truth is the shining of the divine light on the facts of the Bible to televise a heavenly vision of those facts into our being; the truth is the shining of the light, the light is the light of life, and the life is the Spirit; thus, truth, life, and the Spirit (which are all Christ Himself) are inseparable—John 8:12, 32, 36; 1:4; 14:6a; 2 Cor. 3:6, 8, 17; cf. Rom. 8:2.
    - 2. The Lord's teaching of the truth (Mark 2:13; 4:1; 6:2, 6, 30, 34; 10:1; 11:17; 12:35; 14:49) was to bring people out of the satanic darkness into the divine light (Acts 26:18); the Slave-Savior, as the light of the world (John 8:12; 9:5),

came as a great light to Galilee, the land of darkness, to shine on the people who were sitting in the shadow of death (Matt. 4:12-16).

3. His teaching released the word of light to enlighten those in the darkness of death that they might receive the light of life—John 1:4.
- C. The third thing the Slave-Savior did in His gospel service was to cast out demons from the possessed people—Mark 1:23-28:
1. The demons' possession of people signifies Satan's usurpation of man, whom God created for His purpose.
  2. The Lord Jesus came to destroy the works of Satan (1 John 3:8), and His casting out of demons (Mark 1:34, 39; 3:15; 6:7, 13; 16:17) was for people to be delivered from Satan's bondage (Luke 13:16), out of Satan's authority of darkness (Acts 26:18; Col. 1:13), into God's kingdom (Mark 1:15).
- D. The fourth thing the Slave-Savior did in His gospel service was to heal the sick—vv. 29-39:
1. Sickness issues from sin and is a sign of man's abnormal condition before God; the Lord healed people's sick condition and restored them to normality that they might serve Him—v. 34; 3:10; 6:5, 13, 56.
  2. We must learn to preach the gospel and teach the truth like a physician, giving people a heavenly prescription and the divine medicine for their healing—Matt. 9:11-13; Luke 10:33-37; cf. Prov. 4:20-23; Exo. 30:25.
- E. The fifth thing the Slave-Savior did in His gospel service was to cleanse the leper—Mark 1:40-45:
1. Leprosy signifies the sin of rebellion, the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination—1 John 3:4; cf. Isa. 14:12-15; Lev. 13:2; 14:9.
  2. As seen in the cases of Miriam (Num. 12:1-10), Gehazi (2 Kings 5:20-27), and Uzziah (2 Chron. 26:16-21), leprosy issues from rebellion against God's authority, God's deputy authority, God's regulation, and God's economy.
  3. In Leviticus 14:33-57 the house typifies the church as our real home, and the leprosy in the house signifies sins and evils in the church; the priest signifies the Lord or His deputy authority, and the examining of the house is not for condemnation but is a grace for healing—1 Cor. 1:11:
    - a. The removing of the infected stones after seven days (Lev. 14:40) signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders; this is done to stop the spread of the disease and to eliminate the disease—Rom. 16:17; Titus 3:10.
    - b. Putting other stones in the place of the removed stones (Lev. 14:42a) signifies using other believers (1 Pet. 2:5) to fill in the gap; the replastering of the house with other plaster (Lev. 14:42b) signifies the renewing of the church with new experiences of the Lord's gracious works for a new start in the church life.
    - c. The breaking down of the house after the infection of leprosy returns (v. 45) signifies that if the situation of a church reaches the point where it cannot be cured, that church should be terminated (cf. Rev. 2:5).
    - d. If no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem; the whole church needs to be cleansed with the eternally

efficacious blood of Christ and His eternal and living Spirit so that the church is fully clean to be the mutual dwelling of God and man—Lev. 14:48-53; Heb. 9:14; 10:22; 1 John 1:9; Titus 3:5; John 14:2, 23.

### **III. The five incidents recorded in Mark 2:1—3:6 reveal the five merciful and living ways taken by the Slave-Savior to carry out His gospel service:**

- A. As God with divine authority, He forgave the sins of the victim of sickness that He might release him from Satan’s oppression (Acts 10:38) and restore him to God; the scribes considered this to be against the theology of their religion—Mark 2:1-12:
  1. The Lord Jesus was both the God-Savior and the Slave-Savior, possessing deity and humanity; He had not only the ability to save sinners but also the authority to forgive their sins—Luke 5:21, 24.
  2. Receiving the forgiveness of our sins causes us to fear God (Psa. 130:4) and to love God (Luke 7:36-50); in the Lord’s salvation He not only forgives our sins but also causes us to rise and walk, to “go in peace” (v. 50), and to “go, and from now on sin no more” (John 8:11).
- B. As a Physician to the sick and miserable people, He feasted with the tax collectors, who were disloyal and unfaithful to their race, and with sinners, who were despised and isolated from society, that they might taste the mercy of God and be recovered to the enjoyment of God; this was condemned by the self-righteous yet merciless scribes of the Pharisees—Mark 2:13-17:
  1. The self-righteous Pharisees considered themselves strong; hence, blinded by their self-righteousness, they did not know that they were ill and needed Christ as a Physician—Matt. 9:12-13.
  2. The Lord as the Physician takes care of His “patients” by causing them to feast with Him, bringing them into the enjoyment of God; the joy of salvation, the enjoyment of God, is a feast—1 Cor. 5:7-8; Psa. 51:2, 12.
- C. As a Bridegroom with the sons of the bridechamber, He caused His followers to be merry and happy without fasting; thus, He annulled the practice of the disciples of John (the new religionists) and the Pharisees (the old religionists) so that His followers could be delivered from the practices of their religion into the enjoyment of God’s Christ as their Bridegroom, with Himself as their righteousness to be their outer clothing and with Himself as their life to be their inner wine in God’s New Testament economy—Mark 2:18-22:
  1. The real meaning of fasting is to stop eating all things other than the Lord Jesus and to not have a taste for anything other than Him—Matt. 6:16-18; Isa. 58:3; John 6:57; cf. Num. 11:4-7.
  2. Christ as the Bridegroom gains us to be His overcoming bride as His duplication by being our Physician to organically heal us in our entire tripartite being by His complete salvation—Rom. 5:10; cf. Mal. 4:2:
    - a. He is our new cloth as our new garment to clothe us and beautify us with Himself as our God-given righteousness through the shedding of His precious blood applied to us for our judicial redemption—Luke 15:22; 1 Cor. 1:30; Matt. 9:16.
    - b. He is our new wine as our new life to fill us and cheer us with Himself as our God-given portion through the dispensing of His priceless life into us for our organic salvation—Judg. 9:13; Matt. 9:17; Col. 1:12.

3. We are not only the bride of Christ but also “the sons of the bridechamber” (Mark 2:19) to be the corporate “best man” of Christ as the Bridegroom; by enjoying Him as our new garment and new wine, we become His corporate “best man,” the Body of Christ as the new man.
- D. The Lord allowed His followers to pick the ears of grain in the grainfields on the Sabbath so that they could satisfy their hunger; thus, apparently they broke God’s commandment concerning the Sabbath, but actually they pleased God because the hunger of Christ’s followers was satisfied through Him, as the hunger of David and his followers had been satisfied with the bread of the Presence in the house of God; this indicates that in God’s New Testament economy it is a matter not of keeping the regulation of religion but of enjoying satisfaction in and through Christ as the real Sabbath rest—vv. 23-28:
1. The real meaning of keeping the Sabbath is that we cease from our doing, stop our work, and enjoy what the Lord has done for us by eating Him as the bread of the Presence for our nourishment and supply—Exo. 25:30.
  2. Man was not created for the Sabbath, but the Sabbath was ordained for man so that he might enjoy it with God; God first worked and then rested; man first rests and then works—Gen. 2:2-3.
  3. Keeping the Sabbath is a sign that God’s people work for God not by their own strength but by enjoying Him and being filled with Him to be one with Him; it is also an eternal covenant assuring God that we will be one with Him by first enjoying Him and then working with Him—Exo. 31:12-17.
- E. On the Sabbath the Lord healed a man who had a withered hand, caring not for the keeping of the Sabbath but for the health of His sheep; thus He indicated that in God’s New Testament economy it is a matter not of keeping regulations but of imparting life—Mark 3:1-6:
1. This is the case of a person who is partially free but not wholly free; like the man with the withered hand, we need to be fully liberated.
  2. The Slave-Savior is our Emancipator, setting us free from religious ritual and from the slavery of sin; we may be liberated to a certain extent, but in certain parts of our life we still need to be freed by the Slave-Savior—John 8:32, 36; Rom. 6:12-23; 8:2.

**IV. The above five ways of the Slave-Savior’s gospel service can be summarized by five words: *forgiveness* (Mark 2:1-12), *enjoyment* (vv. 13-17), *joy* (vv. 18-22), *satisfaction* (vv. 23-28), and *freedom* (3:1-6); we can experience Him as our full salvation in all these aspects by touching Him (5:24-34):**

- A. When we contact the Lord directly, having a direct touch with Him, He is transfused into us as the power of God to become our healing; the genuine way to help people is to bring them into a direct touch with the Lord.
- B. We all have to contact the Lord, to fellowship with Him, and to touch Him moment by moment in our spirit so that He can be our daily salvation and moment-by-moment supply for the building up of His Body—John 4:24.