

HWMR - Crystallization Study of the Gospel of Mark

Book One, Week 1

Message One

Living in the Reality of the Body of Christ according to the Bird's-eye View of the Reality in Jesus in the Gospel of Mark

Scripture Reading: Eph. 4:20-24;

Mark 1:15, 35; 4:23-25; 8:22-26; 6:45-52; 9:7-9; 10:45; 16:7

- Ephesians 4:20 But you did not so **learn Christ**.
- Ephesians 4:21 If indeed you have heard Him and have been taught in Him as **the reality is in Jesus**,
- Ephesians 4:22 That you **put off**, as regards your former manner of life, the old man, which is being **corrupted** according to the lusts of the deceit,
- Ephesians 4:23 And that you be **renewed** in the spirit of your mind
- Ephesians 4:24 And **put on** the new man, which was **created** according to God in righteousness and holiness of the reality.
- Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. **Repent** and believe in the gospel.
- Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He **prayed**.
- Mark 4:23 If anyone has ears to hear, **let him hear**.
- Mark 4:24 And He said to them, **Take heed what you hear**. With what measure you measure, it shall be measured to you, and it shall be added to you.
- Mark 4:25 For he who has, it shall be given to him; and he who does not have, even what he has shall be taken away from him.
- Mark 8:22 And they came to Bethsaida. And they brought to Him a blind man and entreated Him to touch him.
- Mark 8:23 And He took hold of the hand of the blind man and led him forth outside the village. And He spat on his eyes and laid His hands on him and asked him, Do you see anything?
- Mark 8:24 And he looked up and said, I see men, for I see them as trees, walking.
- Mark 8:25 Then again He laid His hands upon his eyes, and the man looked intently and was **restored**, and he began **to see all things clearly**.
- Mark 8:26 And He sent him to his house, saying, Do not even enter into the village.
- Mark 8:45 And immediately He **compelled** His disciples to step into the boat and go before to the other side, toward Bethsaida, while He sent the crowd away.
- Mark 6:46 And after He said farewell to them, He went away to the mountain to **pray**.
- Mark 6:47 And when evening fell, the boat was in the midst of the sea and He was alone on the land.
- Mark 6:48 And seeing them distressed as they rowed, for the wind was contrary to them, He came toward them about the fourth watch of the night, walking on the sea, and He intended to pass by them.
- Mark 6:49 But when they saw Him walking on the sea, they thought that it was a ghost, and they cried out,
- Mark 6:50 For they all saw Him and were startled. But immediately He spoke with them and said to them, Take courage. **It is I**. Do not be afraid.
- Mark 6:51 And He **went up unto them into the boat**, and the wind ceased. And they were greatly astonished in themselves beyond measure,
- Mark 6:52 For they did not understand concerning the loaves, but rather their heart was hardened.
- Mark 9: 7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. **Hear Him!**
- Mark 9: 8 And suddenly, when they looked around, they no longer saw anyone, **but Jesus only** with them.
- Mark 9: 9 And as they were coming down from the mountain, He ordered them not to relate to anyone the things which they had seen, except when the Son of Man has risen from the dead.
- Mark 10:45 For even the Son of Man did not come to be served, but **to serve and to give His life** as a ransom for many.
- Mark 16: 7 But go, tell His disciples **and Peter** that He is going before you into Galilee. There you will see Him, even as He told you.

Ephesians 4:20 says, “*You did not so learn Christ.*” We must pay attention to the phrase learn Christ and understand it in the proper way. To learn Christ does not mean that because Christ loved people, we should also love people. When I was a child, I was taught that because Jesus loved poor people, we must love poor people as well. I was wrongly taught that such imitation is what it means to learn Christ. **To learn Christ** does not mean that we imitate Him; **it means that we, within whom Christ dwells, have Christ as our life in everything that we do.** It means that when we think about things, **we take Christ as our life subjectively and live Him out.** **Learning Christ** is not objective—it is not simply taking the Christ who is outside of us and following His example. Rather, **learning Christ** is very subjective. It has everything to do with Christ being in us, dwelling in us, and being life to us. **For us to learn Christ means that His mind becomes our mind, His love becomes our love, and His heart becomes our heart.** We must take His mind as our mind and therefore give up our own mind. This is the right way to learn Christ. (The Believer's Experience of Transformation, Chapter 4, Section 3)

DAY 1

I. The desire of God's heart is that the reality in Jesus, the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy—Eph. 4:20-24, 3-4:

- A. The reality of the Body of Christ is the **corporate living** of the perfected God-men, who **live the divine life of their new man** by denying the natural life of their old man according to the model of Christ as the first God-man—Mark 8:34; Rom. 6:4-6; Gal. 2:20; Eph. 3:16-17a; 1 Pet. 2:21.
- B. The reality of the Body of Christ is **the Spirit of reality**, who is the Spirit of Jesus, **mingled with our spirit**; the Spirit of Jesus includes the reality in Jesus, the God-man living of Jesus—John 16:13; Acts 16:7; Rom. 8:16; 1 Cor. 6:17.
- C. When we live in the mingled spirit, we are **learning Christ** according to **the reality in Jesus** by the Spirit of reality according to His model as the Slave-Savior in the Gospel of Mark so that His biography becomes our history; **the living of the Body of Christ** as the new man should be exactly the same as the living of Jesus revealed in the Gospel of Mark—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5

DAY 2

II. We need to live in the reality of the Body of Christ by entering into the reality of the Gospel of Mark through the Spirit of reality—John 16:13:

- A. The biography of Jesus in the Gospel of Mark is also our biography, our history, with **Peter as our representative**—16:7; Hymns, #949, stanza 4:
 1. In the angel's message to the three sisters who discovered the resurrection of the Slave-Savior, the phrase and Peter is inserted only in Mark's record (v. 7); the Gospel of Mark is considered to be a written account dictated by Peter and written down by his spiritual son, Mark (1 Pet. 5:13).
 2. Even though Peter had committed the great sin of denying the Lord three times, the Lord specifically mentioned him; this is the gospel—Mark 14:67-72; Luke 15:1-7; John 21:15-17.
 3. **And Peter means “and you,”** who have failed like Peter, revealing that although we fail the Lord, it is impossible for Him to forget us, forsake us, give up on us, or not love us; if we fall, **He will not desert us, and He can make us rise up again for His economy**—Rom. 14:4, 7-8; Deut. 31:6; Josh. 1:5; Heb. 13:5; Isa. 49:14-16; Jer. 29:11-14; Prov. 24:16; cf. S. S. 8:6

DAY 3

- B. Mark 6:45-52 reveals that we need to **seek out the journey**, the course, that **the Lord has ordained for us** according to His perfect will and to enjoy Him as our heavenly Minister and High Priest, the One who is **interceding** for us and **sustaining** us to finish our course in living a heavenly life on earth for the reality of the Body of Christ—Heb. 8:1-2; 7:26; Acts 20:24; 2 Tim. 4:7-8:
 1. From the ascension of Christ to His coming again, the world is in a long night; **“the night is far advanced”** (Rom. 13:12), our boat is **“in the midst of the sea,”** and we still have not reached the destination of our journey—Mark 6:45-48; John 6:21; cf. 2 Thes. 2:2; 2 Tim. 3:1-13.
 2. We need to realize that the journey of faithful believers is one that is **“contrary to the wind,”** and they experience being “distressed” as they “row”; we need to take the Lord into our “boat” (our married life, our family, our business, etc.) and enjoy peace with Him on the journey of human life—Mark 6:47-51; John 6:21.
 3. In these days, just before the dawn of the Lord's coming (2 Pet. 1:19), **we need to stand against the wearing-out tactics of Satan** (Dan. 7:25), **be empowered in the grace which is in Christ Jesus** (2 Tim. 2:1), and **receive mercy from the Lord to be faithful** (1 Cor. 7:25b) **to take the journey that He has ordained for the building up of His Body, His bride, to bring Him back** (Matt. 16:18; Gen. 2:22; Rev. 19:7).

DAY 4

- C. In order to enter into the reality of the Gospel of Mark, **we need to repent**, to have **a change of mind with regret for the past and a turn for the future**; to repent is to turn from all things other than God to God Himself—1:15:

1. On the **negative side**, to repent before God is not only to repent of sins and wrongdoings but also to repent of the world and its corruption, which usurp and corrupt people whom God created for Himself, and **to repent of our God-forsaking life in the past**—Isa. 55:7; 2 Pet. 3:9-10, 15.
 2. On the **positive side**, it is to turn to God in every way and in everything for the fulfillment of His purpose in creating man; it is a “repentance unto God,” and is to “**repent and turn to God**”—Acts 20:21; 26:20.
 3. Repentance unto life, unto God’s organic salvation in life, is a gift given to us from the exalted Christ—5:31; 11:18.
 4. Christ as the kindness of God leads us to repentance so that, according to His mercy, we can be **reconditioned, remade, and remodeled** with Him as life—Rom. 2:4; Titus 3:4-5.
 5. **Repentance is a divine requirement of God’s New Testament economy and a main item of its proclamation**—Acts 17:30; Luke 24:47.
- D. In order to enter into the reality of the Gospel of Mark, we need to “**hear Him!**” and see “**Jesus only**”—9:7-9; cf. Rev. 1:10, 12:
1. We need to take heed to the way we hear the word of the Lord, asking the Lord to give us an ear to hear what the Spirit is speaking to the churches; the measure that can be given to us by the Lord depends on the measure of our hearing—Mark 4:23-25; Rev. 2:7.
 2. We need to have a private and intimate time with the Lord so that He can infuse us with His element to recover our sight; we all need a further recovery so that we can “see all things clearly”—Mark 8:22-26.

DAY 5

III. We need to live in the reality of the Body of Christ according to the bird’s-eye view of the reality in Jesus in the Gospel of Mark, which unveils a full picture of the Slave-Savior serving fallen sinners as a collective person with Himself as their all-inclusive salvation; the life of the Lord Jesus as revealed in Mark is the reality, substance, and pattern of God’s New Testament economy—1:35-38; 10:45:

- A. The Gospel of Mark shows the Slave-Savior coming as a Physician with mercy and grace to heal and recover a **complete**, sick person with four kinds of major diseases; just as God desires to show mercy to pitiful sinners, so He wants us to show mercy in love to others—2:17; 12:33; Matt. 9:12-13; Micah 6:6-8:
1. A **fever** may signify a person’s unbridled **temper**, which is abnormal and intemperate; the Slave-Savior heals our sick condition, becoming our inward rest and quietness, and restores us to normality that we might serve Him—Mark 1:29-31; Isa. 30:15a; cf. Prov. 15:1; 25:15.
 2. **Leprosy** is the most contaminating and damaging disease, causing its victim to be **isolated** from God and from men; the cleansing of the leper signifies the recovering of the sinner to the fellowship with God and with men—Mark 1:40-45; Num. 12:1-10; 2 Kings 5:1, 9-14; Mark 14:3; 1 John 1:3.
 3. The **paralytic** signifies a sinner who is paralyzed by sin, one who is **unable to walk and move** before God; through the forgiveness of our sins in Christ’s judicial redemption, we are able to walk and move by the Spirit in God’s organic salvation—Mark 2:1-12; 1 John 1:7, 9; Gal. 5:25.
 4. The **flow of blood**, the issue of blood, signifies a **life that cannot be retained**; by touching the Lord, His divine power is transfused, through the perfection of His humanity, into us to become our healing; the God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for our salvation and enjoyment—Mark 5:25-34.
- B. After the healing of the entire person, there is the Lord’s exposure and cleansing of the **real inner being**, the heart—7:1-23.
- C. In addition to this healing, there are three feedings by the Lord—the feeding of five thousand (6:30-44), the feeding of the Gentiles as the pet dogs under the table (7:27), and the feeding of four thousand (8:1-9).
- D. After this collective person is healed, cleansed within, and fed by the Lord, he needs the **specific healing** of his **listening** organ, **speaking** organ, and **seeing** organ—7:31-37; 8:14-26.
- E. Now on the Mount of Transfiguration, his ears are opened **to hear the Lord Jesus** as the Father’s Son, the Beloved, and his eyes are opened **to see “Jesus only,”** to see that He is the unique and universal replacement to be the unique constituent of the one new man—8:27—9:13; Col. 3:10-11.

DAY 6

- F. The Lord then brings His followers as a **collective person** into His all-inclusive death (Mark 15:16-41) and His all-surpassing resurrection (16:1-18) so that they may enjoy Him in His all-transcending ascension (v. 19) as their life and life supply (John 6:35, 57), the Lord of all (Acts 10:36), God’s Christ (2:36), the Head over all things to the church (Eph. 1:22-23a), the Head of the Body (Col. 1:18), the glorified One (Luke 24:26), the enthroned One (Acts 5:31), the One who is above all (Eph. 1:20-21), and the One who fills all in all (v. 23b) to bring forth the new man as the reality of the kingdom of God (Col. 3:10-11; Rom. 14:17), consummating in the New Jerusalem (Rev. 21:2)
- G. Finally, the Lord as the resurrected and ascended Slave-Savior **preaches the gospel** through His disciples as His reproduction for His universal spreading, until He comes again to set up the kingdom of God on earth—Mark 16:20; Luke 19:12; Dan. 7:13-14; Matt. 24:14.

In Mark 9:7 God declared, “*This is My Son, the Beloved. Hear Him!*” We need to **hear Him**, not ourselves. We should not listen to our mind, emotion, or will. We should not listen to what we think, imagine, or love. **We should listen to Christ.** Christ is God’s Beloved, God’s Favorite. **He is the One who replaces everyone else and everything.** Therefore, **He should have all the ground in our living. Everything in our living should be given over to Him.** (Life-Study of Mark, Chapter 26, Section 3)