

Message Five

**The All-inclusive Christ  
in His Four Stages according to  
God's New Testament Economy**

(1)

**In the Stage of His Incarnation**

Scripture Reading: Isa. 52:14—53:3;  
1 Cor. 1:22-24; 2 Cor. 8:9; Mark 6:1-6

**I. The purpose of God's move in the stage of His incarnation is:**

- A. To bring God into man—Matt. 1:20-21, 23; Isa. 7:14; 9:6.
- B. To make God man that man may become God in life and nature but not in the Godhead—John 1:1, 14; 12:24.
- C. To mingle God with man that God and man may be one—Lev. 2:4-5.
- D. To accomplish God's redemption for man—Rom. 8:3; 1 Pet. 1:18-20; Heb. 9:26, 28, 12; 2:14.
- E. To carry out God's salvation in man—1 Tim. 1:15.
- F. To impart the divine life into man—1 John 4:9.

**II. The incarnated Savior is the arm of Jehovah; the arm of Jehovah is God Himself in His saving power—Isa. 53:1b:**

- A. When the Lord Jesus came out to preach the gospel, that was the unveiling of the arm of Jehovah—Luke 4:14, 18-19; Mark 1:14-15.
- B. The Old Testament term is *the arm of Jehovah*; the New Testament term is *the power of God*—1 Cor. 1:24.
- C. Although Christ was unveiled as the arm of Jehovah, many did not see that He was Jehovah Himself coming in power to save them; they did not believe, because He grew up like a tender plant before Jehovah and like a root out of dry ground—Isa. 53:2a; John 1:46; Matt. 13:55.
- D. When the Lord Jesus comes back, the remnant of Israel will repent and wail and be saved (Zech. 12:10-14; Rom. 11:26-27); at that time they will confess the contents of Isaiah 53, and this chapter will be full of taste to them.

**III. As the complete God, signified by the arm of Jehovah, the power of God, Christ became a perfect man, signified by a man of sorrows—vv. 1b, 3a; John 1:1, 14; 1 Tim. 2:5:**

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- A. The arm of Jehovah is Jehovah in His power, and the man of sorrows is Jesus; when these two are added together, they equal incarnation.
- B. In 1 Corinthians 1:22-24 *Christ crucified* corresponds to the *man of sorrows* in Isaiah 53:3, and the *power of God* corresponds to the *arm of Jehovah* in verse 1.

**IV. As a perfect man, the Lord Jesus lived a lowly and sorrowful human life—vv. 2-3:**

- A. He grew up like a tender plant before Jehovah and like a root out of dry ground—v. 2a:
  - 1. The plant here refers to a sprout, which is tender, small, and delicate; because He was such a small, delicate person, no one would pay attention to Him.
  - 2. He grew up like a root out of dry ground, which signifies a difficult environment; this means that He was born of a poor family—v. 2a; Luke 2:21-24; cf. Lev. 12:8; 2 Cor. 8:9.
  - 3. The Lord Jesus was raised in the home of a poor carpenter in the despised town of Nazareth and in the despised region, Galilee; this was the fulfillment of the dry ground in Isaiah 53:2a.
  - 4. The Lord's environment being one of dry ground means that His environment did not render Him any help at all:
    - a. Everything that He had was from God; He did not receive or expect anything from His surroundings that would encourage, support, or comfort Him.
    - b. Our Lord had God's will as His satisfaction all His life; He was satisfied only with God—John 4:34; 5:30; 6:38.
    - c. Our Lord was never discouraged (Isa. 42:4; 49:4); He had no hope toward the world and did not expect to receive anything from it; His only hope was in God, and His only satisfaction was in God.
    - d. Those who take their satisfaction in God will never be disappointed—John 4:13-14.
- B. He had no attracting form nor majesty that men should look upon Him—Isa. 53:2b:
  - 1. Jesus had neither an attracting form, nor did He have a beautiful appearance; He did not have any form or comeliness that would cause others to appreciate Him.

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2. Instead of majesty, Jesus had poverty (Matt. 8:20), and instead of an attractive form and a beautiful appearance, He had a visage and form that were marred (Isa. 52:14).
  3. *Visage* denotes the appearance and also refers to the face or facial expression; Christ's face and His form were marred (disfigured) in order that He might save us; this is astonishing, different from what people expected Christ as a servant of God to be—v. 15.
- C. Christ was despised and forsaken of men, like one from whom men hide their faces and whom men do not esteem—53:3.
  - D. The Lord Jesus lived as a man of sorrows and acquainted with grief; this was a part of Christ's qualifications for accomplishing redemption—v. 3a.
  - E. He was a "man whose chief distinction was, that His life was one of constant painful endurance" (Keil and Delitzsch).
  - F. Christ's being such a man and His living such a lowly and sorrowful human life fully qualified Him to be the Redeemer and the Savior to save us from Satan, sin, death, and self—Heb. 2:14-18; Matt. 1:21; Rom. 8:3; 2 Tim. 1:10; Matt. 16:24-25.
- V. Mark 6:1-6 may be regarded as a fulfillment of the prophecy in Isaiah 53:2-3:**
- A. The Nazarenes, blinded by their natural knowledge, knew the Lord Jesus according to the flesh, not according to the Spirit—Mark 6:2-3; 2 Cor. 5:16.
  - B. Only in the Gospel of Mark is the Lord Jesus called a carpenter—6:3:
    1. Carpentry is not a magnificent work, but it requires much fineness and patience; in such a work the Lord Jesus was found in fashion as a man (Phil. 2:8), not in loftiness but in lowliness, fineness, and patience.
    2. In Mark 6:3 the word *carpenter* is used in a despising manner:
      - a. The Nazarenes were astounded by the Lord's teaching, by His wisdom, and by His works of power, but they regarded Him as a person of low status—vv. 2-3.
      - b. They were stumbled in Him because, although they heard wonderful words out of His mouth and saw some

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of His marvelous deeds, they considered that He did not have a high status or degree.

- c. They saw the Lord Jesus as one who was merely a carpenter; therefore, they were stumbled in Him, and they despised Him.
- C. The record in Mark 6:1-6 should cause us to ask ourselves what we want and what we value.