

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2003**

**GENERAL SUBJECT:
THE DIVINE ECONOMY IN THE BOOK OF ISAIAH**

Message Twenty-eight

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

(2)

In the Stage of His Crucifixion

Scripture Reading: Isa. 53:4-12

- I. As a God-man Savior, Christ died a vicarious death for sinners, accomplishing God's eternal redemption for His organic salvation—Isa. 53:4-12; 1 Pet. 3:18; Matt. 27:45-46; Heb. 9:12; cf. Acts 10:43; 13:39; Rom. 5:10:**
- A. In His vicarious death for us, Christ bore our sicknesses and carried our sorrows; He was wounded for our transgressions and crushed for our iniquities; the chastening for our peace was upon Him, and by His stripes we have been healed—Isa. 53:4-5; cf. vv. 8, 11-12:
1. Sicknesses and sorrows are mentioned with transgressions and iniquities because our sicknesses and sorrows come from one thing—sin—vv. 4-5; Psa. 103:1-3.
 2. Christ's suffering of death healed our death that we might live in His resurrection—1 Pet. 2:24.
 3. The experience of the children of Israel at Marah portrays that as we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-26; 1 Pet. 2:24; Matt. 8:17; 9:12; Isa. 53:4-5; cf. 61:1:
 - a. Just as Moses saw a vision of a tree and cast this tree into the bitter waters, we need to see a vision of the crucified and resurrected Christ as the tree of life and apply Him to our bitter situations and our bitter being—Exo. 15:25-26:
 - (1) First Peter 2:24 indicates that this tree signifies the cross of Christ, or the crucified Christ; the cross is the tree, and the One who died on the tree is our Healer—Exo. 15:25-26; cf. Gal. 3:13.
 - (2) This tree also signifies the resurrected Christ because this tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness—Exo. 15:22.
 - (3) The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ.
 - b. The crucified and resurrected Christ is the tree of life, and this tree is Jehovah our Healer, the One who heals the bitterness of our

circumstances and the bitterness of our being, turning this bitterness into the sweet waters of His inward presence—Rev. 2:7; Exo. 15:22-26; 1 Pet. 2:24-25.

- B. Through Christ's healing death and life-dispensing resurrection, He became the Shepherd and Overseer of our souls—1 Pet. 2:24-25; Isa. 53:6; John 21:15-17.

II. Jehovah caused the iniquity of us all, who have gone astray like sheep and have turned to our own way, to fall on Him—Isa. 53:6:

- A. During the last three hours that Christ was on the cross, Jehovah considered Him as the Substitute for sinners and forsook Him as the unique sinner at that moment—1 Pet. 3:18; Matt. 27:45-46; 2 Cor. 5:21; John 3:14.
- B. The stroke that should have been the due of God's people fell on Him; He suffered death for us—Isa. 53:8; Rom. 6:23; cf. John 19:17-22.
- C. In His death as the Substitute for sinners, Jehovah was pleased to crush Him, to afflict Him with grief (Isa. 53:10); because He was crushed for our iniquities, Satan can be crushed under our feet (Rom. 16:20) and because He was afflicted with grief, we can be filled with His joy (John 16:20-22):
 - 1. Christ bore our sin, dying on the cross to be the reality of the sin offering and the trespass offering—1:29; Isa. 53:10, 12; cf. Heb. 10:5-10.
 - 2. Christ's precious blood shed for the forgiveness of our sins is also the blood of the covenant; because of the blood of Jesus, we have boldness for entering the Holy of Holies where we can enjoy God, behold His beauty, and receive His infusion—Matt. 26:28; Heb. 10:19-20; cf. Lev. 16:11-16.
 - 3. Christ came into the death waters, was wounded by us and for our transgressions, and secretes His life into us to make us precious pearls for the building of God's eternal expression—Isa. 53:5; Rev. 21:21; John 19:34.
- D. In His death for us, Christ was oppressed, afflicted, like a lamb that is led to the slaughter and like a sheep that is dumb before its shearers, with no reaction—Isa. 53:7; Acts 8:32; Matt. 27:12-14.
- E. In His death for us, Christ was taken away by oppression (of the hypocritical Jewish leaders—Matt. 26:57, 59, 65-68) and by judgment (of the unjust Roman officials—Luke 23:1-12; John 18:33-38; 19:1-16)—Isa. 53:8a.
- F. When Christ was crucified on the cross, He was numbered with the transgressors, and He interceded for the transgressors—v. 12b; Luke 23:32-34; cf. Heb. 7:25.
- G. Christ was assigned His grave with the wicked, but with a rich man in His death, although He had done no violence, nor was there any deceit in His mouth—Isa. 53:9; Matt. 27:57-60.

III. Through His death, Christ accomplished God's good pleasure, releasing His life to make us a corporate seed, which is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ and His reproductive resurrection—Isa. 53:10; John 12:24; 1 Pet. 1:3.