

Nuggets and Gems from the Bible

CHRIST COMING
IN RESURRECTION
AS
THE SPIRIT

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Living Stream Ministry

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The Gospel of John is composed of two major sections. The first section, comprising [chapters one through thirteen](#), unveils the eternal Word incarnated coming to bring God into man. The second section, comprising [chapters fourteen through twenty-one](#), reveals Jesus crucified and Christ resurrected going to prepare the way to bring man into God, and as the Spirit coming to abide and live in the believers for the building of God's habitation. In this second major section there are four subsections: life's indwelling for the building of God's habitation ([14:1—16:33](#)); life's prayer ([17:1-26](#)); life processed for multiplication ([18:1—20:13](#), [17](#)); and life in resurrection ([20:14—21:25](#)). In [John 14](#), [15](#), and [16](#), the Lord expounded how He would come into us to be our life and to be mingled and built together with us that there might be a mutual abode for God and man. This mingling of divinity with humanity is the very organism in which the Triune

God grows and expresses Himself. After expounding this matter, the Lord prayed for it in [chapter seventeen](#). After praying, He went through the process of examination, death, and resurrection. Having passed through the process and having come out of death, He is now the life in resurrection. When He is in resurrection, He is life as the Spirit, for He is the Spirit in resurrection. In this booklet we need to see how this life is now the Spirit in resurrection.

APPEARING TO HIS SEEKER

As life in resurrection, the Lord firstly appeared to His seeker ([20:14-18](#)). This was His first appearing after His resurrection. Mary, however, could only see Him; she could not touch Him because the freshness of His resurrection was reserved for the Father.

ASCENDING TO THE FATHER

In [20:17](#) the Lord Jesus said to Mary, “Do not touch Me, for I have not yet ascended to the Father.” After He appeared in resurrection to His seeker, He secretly ascended to the Father on the day of resurrection. Many Christians have never seen this matter of the Lord’s secret ascension. Before the Lord ascended publicly in the sight

of the disciples forty days later ([Acts 1:9-11](#)), He ascended secretly early in the morning of the day of His resurrection to the Father for the Father's enjoyment and satisfaction.

The Lord's secret ascension was the fulfillment of the going predicted in [16:7](#), where He said, "It is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you." [John 16:7](#) was not fulfilled in [Acts 2](#) but [John 20](#). Most Christians think that it was fulfilled in [Acts 2](#), but it was fulfilled in [chapter twenty](#) of John.

COMING AS THE SPIRIT WITH THE RESURRECTED BODY

Christ ascended to the heavens with a resurrected body, and now, in [John 20](#), He comes back to the disciples also with a resurrected body ([Luke 24:37-40](#); [1 Cor. 15:44](#)). With a resurrected body, the Lord came into the room where the disciples were with the doors shut ([20:19](#)). Since the doors were shut, how could He enter with a body of bones and flesh? Our limited mentality cannot comprehend it, but it is a fact, and we must receive it according to the divine revelation. According to [Luke 24:37-40](#), the Lord showed His disciples His physical body, and according to

1 Corinthians 15:44, this body was a resurrected body. Consider the illustration of a carnation seed. A carnation seed has a tiny, round body. But when it has been planted and has grown out of the ground, it has a stem and a blossom. Is this not also a body? Before the carnation seed was sown into the ground, it had a little body. After growing out of the ground, it had a different body. This is exactly what Paul mentions in 1 Corinthians 15:44: “It is sown a soulish body, it is raised a spiritual body.” The body is sown in one form and raised up from the ground in another form. The one sown is the original, natural body, and the one grown up is the resurrected body. After His resurrection, Christ had a resurrected body; yet it was physical and could still be touched. Even though the doors were shut, Christ entered into the room with this body. Although the Lord had a resurrected body, the prints of the nails were still in His hands and feet (John 20:20, 27; Luke 24:40). After the Lord showed them both His hands and His side, the disciples “rejoiced when they saw the Lord” (John 20:20).

BREATHING THE HOLY SPIRIT INTO THE DISCIPLES

Verse 22 says, “And when He had said this,

He breathed into them and said to them, Receive the Holy Spirit.” The Lord is the Word who is the eternal God (1:1). In the Gospel of John, the Word passes through a long process and eventually becomes the breath, the pneuma, that He might get into the believers. For the accomplishment of God’s eternal purpose, He took two steps. Firstly, He took the step of incarnation to become a man in the flesh (1:14), to be “the Lamb of God” to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Secondly, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Originally He was the eternal Word. Through His incarnation, He then became flesh to accomplish God’s redemption, and through His death and resurrection He became the Spirit to be everything and to do everything for the completion of God’s building.

Never forget that the eternal Word took two steps: the step to become flesh (1:14) and the step

to become the life-giving Spirit (1 Cor. 15:45). We must remember these two “becomings”—becoming flesh and becoming the life-giving Spirit. The eternal Word firstly became flesh and then, as the last Adam, He became the life-giving Spirit. The first step was the step of incarnation, and the second step was that of resurrection. The first step was for redemption and the second step was for life-imparting. After becoming flesh to be the Lamb of God to shed His blood for our redemption, He became in resurrection the life-giving Spirit for the purpose of imparting Himself into us as life. Thus, in the evening of the day of His resurrection He came and breathed Himself as the Spirit into the disciples.

This Gospel testifies that the Lord is God (1:1-2; 5:17-18; 10:30-33; 14:9-11; 20:28), the life (1:4; 10:10; 11:25; 14:6), and the resurrection (11:25). Chapters one through seventeen prove that He is God among men. Men are the contrast to Him as God. Chapters eighteen and nineteen prove that He is life in the environment of death. Death, or the environment of death, is the contrast to Him as life. Chapters twenty and twenty-one prove that He is the resurrection in the midst of the old creation, the natural life. The old creation, the natural life, is the contrast to

Him as the resurrection, of which the Spirit is the reality. Hence, He is the Spirit in resurrection. He is God among men ([John 1—17](#)), He is life in death ([John 18—19](#)), and He is the Spirit in resurrection ([John 20—21](#)).

THE FULFILLMENT OF HIS PROMISE

The Holy Spirit in [verse 22 of John 20](#) is the Spirit expected in [7:39](#) and promised in [14:16-17, 26; 15:26](#); and [16:7-8, 13](#). Thus, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. As we shall see, this fulfillment differs from the one in [Acts 2:1-4](#). In [chapter fourteen](#) of John the Lord promised that He would ask the Father to send another Comforter. Here in [chapter twenty](#) He brings to His disciples the other Comforter, the Spirit of reality. Now the Spirit of reality has come into His disciples to be within them; now the disciples know that the Lord is in the Father and that the Father is in the Lord; and now they are in the Lord and the Lord is in them. They realize that they are now one with the Triune God. Therefore, all that the Lord had spoken to them in [chapters fourteen, fifteen, and sixteen](#) is fulfilled at this very moment. We must read those three chapters in

order to understand what is happening here. The fulfillment here is just that the Lord went by death and resurrection and now comes to the disciples as the Spirit, coming as the second Comforter to be their reality that they might be one with the Triune God. At this time the disciples were happy and glad. The Lord had told them they would not see Him for a little while (16:16). Now, after a little while, the disciples saw the Lord again, fulfilling what He had spoken in chapters fourteen through sixteen.

DIFFERENT FROM THE FULFILLMENT IN ACTS 2

The fulfillment in John 20:22 is different from that in Acts 2:1-4. Most Christians, however, think that the promise made in John 14, 15, and 16 was fulfilled in Acts 2 on the day of Pentecost, thinking that the Comforter came on the day of Pentecost. The fulfillment in Acts 2:1-4 was the fulfillment of the promise of the Father given in Joel 2:28-32 and referred to by the Lord in Luke 24:49, which says, “Behold, I am sending forth the promise of My Father upon you; but you stay in the city until you are clothed with power from on high.” The Lord reminded the disciples of the Father’s promise after His

resurrection, close to the time of His public ascension. Everybody agrees that this promise of the Father of being “clothed with power from on high” was fulfilled in [Acts 2](#). The promise in [John 14](#), [15](#), and [16](#), however, is not the Father’s promise of power but the Son’s promise of the Comforter. This promise of the Comforter was fulfilled on the day of the Lord’s resurrection. Before He reminded the disciples of the Father’s promise, the promise of the Comforter made in John had already been fulfilled. After His resurrection, close to the time of His public ascension, the Lord reminded the disciples to wait for the Father’s promise of power.

The fulfillment on the day of resurrection was the promise of the Holy Spirit as the life and the truth, the reality. The fulfillment on the day of Pentecost was the promise of the Holy Spirit as power. These are two aspects of the Holy Spirit. On the day of resurrection, the disciples got the Spirit of life as the reality of Christ, and fifty days later, on the day of Pentecost, they received the Spirit of power. Pentecost simply means fifty days. On the first eighth day (this signifies resurrection), the Holy Spirit was received as the life and reality of Christ; on the eighth eighth day (this signifies resurrection in resurrection),

that is, on the first day of the eighth week, the Holy Spirit was received as the power and equipment for their work.

The Gospel of Luke and the Acts were both written by Luke. Luke's line is the line of power for work, and John's line is the line of life for life. If we read the Bible carefully, we shall see that the Spirit is firstly the Spirit of life and secondly the Spirit of power. In Luke's line, the Spirit of power is likened to clothes which we put on. In John's line, the Spirit is likened to water which we take in by drinking. Clothes are something outward to cover us, and drink is something inward to fill us. According to Luke's line, when the Spirit comes, it comes upon us ([Acts 1:8](#)). In John's line, on the contrary, the Spirit comes into us, for the Spirit of reality abides in us ([14:17](#)). Thus, John's line is for life in us, and Luke's line is for power upon us. Furthermore, if we read [Acts 4](#) carefully, we shall see why power is likened to a cloak, a uniform. A policeman's uniform gives him authority. Likewise, the Holy Spirit came upon Peter and the other disciples as power to be their uniform. But on the day of resurrection, the Spirit was breathed into them. This was not for outward clothing but for inward filling. In Luke's line, the Spirit of power is also

likened to “a rushing mighty wind” ([Acts 2:2](#)). The wind is for power. In John’s line, the Spirit of life is likened to breath. Breath is not for power; it is for life. In [John 20:22](#) the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself as life and everything into them. Thus, all that He had spoken in [chapters fourteen through sixteen](#) was fulfilled.

THE COMFORTER

The Spirit breathed into the believers was the Comforter ([14:16, 26](#); [15:26](#); [16:7](#)). This Comforter is the “Paraclete,” the One along side of us who takes care of our cause and affairs. The Greek word translated Comforter is the same word that is rendered Advocate in [1 John 2:1](#). If we put [1 John 2:1](#) together with [John 14:16](#), we see that today the Lord Jesus is our Advocate at the right hand of God in the heavens and, at the same time, He is also the Comforter in our spirit. In the heavens, He is the Advocate with the Father; in our spirit He is the Comforter. This is why He is the ladder upon whom the angels of God are ascending and descending ([1:51](#)). As the ascended Lord, He is our Paraclete with the Father, taking care of our case in the

heavens. As the indwelling Spirit, He is the “Paraclete with us” (14:16-17), the One along side of us who is taking care of us. How I appreciate Him as the Comforter! He is both here and there at the same time.

THE SPIRIT OF REALITY

The Spirit is the Spirit of reality (14:17; 15:26; 16:13). The Son is the embodiment of the Father with His fullness (Col. 2:9), and the Spirit is the realization, the reality, of the Son with His fullness (16:13-15; 1:16). The Father with all His fullness is embodied and expressed in the Son. Apart from the Son, no man can see and contact the Father. The Son with all His fullness is revealed and realized as the Spirit. Outside the Spirit, no man can receive or experience the Son. The Spirit is the reality of the Triune God for our experience.

THE SPIRIT OF THE GLORIFIED JESUS

The Spirit breathed into the disciples was also the Spirit of the glorified Jesus (7:39). Before Christ’s resurrection, the Spirit was just the Spirit of God having only the divine element. But after His resurrection it became the Spirit of the glorified man Jesus, having both the divine element

and the human element. The Spirit of God has thus become such an all-inclusive Spirit.

Our God today is the “processed” God; He is no longer the same as He was. Before His incarnation, He was only God with His divinity. By passing through the steps of incarnation, crucifixion, and resurrection, He has become the “processed” God. Please do not reject this concept or attempt to argue with it. In eternity past, He was God. One day, He was incarnated as a man and lived on earth for thirty-three and a half years, passing through the experiences of human life. Was that not a process? Then He was put to death by being nailed to a cross. He entered death, visited it, passed through it, and eventually walked out of it. Was that not also a process? Certainly it was. Consider the process which the Passover lamb passed through. As the real Passover Lamb, Christ also has passed through a process. Through incarnation, human living, crucifixion, resurrection, and ascension, the very God is now different from what He was before the incarnation. Never again will He be the same as He was in creation. In creation He was merely God, the Divine Being. But after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension,

what a God He has become! Now He is God not only with divinity but also with humanity, human living, the all-inclusive crucifixion, resurrection, and ascension. He is now such a wonderful Person with divinity, humanity, and so many virtues, attributes, and attainments. This is our God today who reaches us and enters into us as the all-inclusive Spirit. This is the processed God for our enjoyment. Today we are enjoying such a processed God. We are enjoying the “processed” God, and this “processed” God today is the life in resurrection. The very reality of this resurrection is the life-giving Spirit. Hence, the life-giving Spirit is the life in resurrection. Praise Him that after His resurrection, He became the life in resurrection which is the Spirit of the glorified Jesus.

**“THE SPIRIT OF JESUS,”
“THE SPIRIT OF CHRIST,”
“THE SPIRIT OF JESUS CHRIST”**

This Spirit is also the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ. The Spirit of Jesus mainly refers to the Spirit of the Lord as a man living on earth and passing through all the human sufferings for the accomplishment of our redemption ([Acts 16:7](#)). The

Spirit of Christ mainly refers to the Spirit of the Lord resurrected as the divine Person with the uplifted humanity who dwells in our spirit as our life ([Rom. 8:9](#)). The Spirit of Jesus Christ indicates that the Spirit today is the all-inclusive Spirit of the Lord as God and as man, including His divinity, His humanity, His human living, His crucifixion, His resurrection, and His ascension with all His divine attributes, human virtues, and attainments in His achievements. Hence, this all-inclusive Spirit has “the bountiful supply” ([Phil. 1:19](#)). Regardless of what situation we are in and what need we may have, this all-inclusive Spirit, the Spirit of Jesus Christ, can render the proper supply to meet our need. While the Apostle Paul wrote [Philippians 1:19](#), he was suffering imprisonment. Under that kind of situation, he experienced the bountiful supply of the all-inclusive Spirit of the suffering Jesus and the resurrected Christ.

“THE LAST ADAM” BECOMING THE “LIFE-GIVING SPIRIT”

[First Corinthians 15:45](#) says that the “last Adam” became the “life-giving Spirit.” His first form was the flesh ([1:14](#)), and His second form is the Spirit. Therefore, now the Lord is the Spirit

([2 Cor. 3:17](#)). The Lord has taken two steps in order to become our experience. In the first step of incarnation, He took the form of the flesh with the blood for accomplishing redemption for us. In the second step of resurrection, He was transfigured into the form of the Spirit for imparting Himself into us as our life. Through all these, we have been redeemed and regenerated to partake of Him as our life and our everything.

THE SPIRIT OF LIFE

[Romans 8:2](#) says that the Spirit is the Spirit of life. The Spirit of life is the breath of life breathed into and abiding in the disciples ([John 14:16-17](#)). This is for the life in John's line. For the power in Luke's line, the Spirit is likened to a mighty wind ([Acts 2:2-4](#)) blowing upon the disciples. In John's line, the Spirit is likened to the breath of life breathed on the disciples ([20:22](#)) and abiding in them as their life. This Spirit of life is nothing less than the resurrected Christ who is now the life-giving Spirit.

As the falling into the ground to die and the growing out of the ground transforms the grain of wheat into another new and lively form, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As "the

last Adam” in the flesh, through the process of death and resurrection, He “became a life-giving Spirit” (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He was received into His believers and flowed out of them as “rivers of living water” (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and they can live by and with Him (14:19). It is as the Spirit that He can abide in the disciples and they can abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and “make an abode with him” (14:23). It is as the Spirit that He can make all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His “brothers” as “the church” to declare the Father’s name to them and to praise Him in their midst (Heb. 2:11-12). It is as the Spirit that He can send His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent

Him ([John 20:21](#)). Hence, the disciples are qualified to represent Him with His authority in the fellowship of His Body ([20:23](#)).

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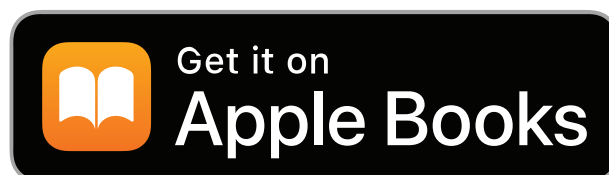
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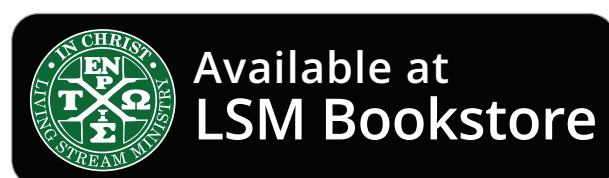
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