

Nuggets and Gems from the Bible

THE
MAN-SAVIOR
ARRESTED
AND JUDGED

WITNESS LEE

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Living Stream Ministry

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ARRESTED

[Luke 22:47—23:25](#) records the arrest and judging of Jesus Christ, the Man-Savior. When the Lord Jesus went to the Garden of Gethsemane, He realized that He would be arrested there. Of course, the eleven disciples did not know what was happening. But the Man-Savior knew what He was doing and what steps He was taking. He went to the place where He would be delivered to those who were coming to arrest Him and put Him to death.

When the Lord Jesus was arrested, three categories of people were around Him: those who arrested Him, His disciples, and those who judged Him. The ones who arrested the Man-Savior were evil religionists. They were religious, but they were false, hypocritical, and filled with deceit.

The second category of people around the Lord Jesus when He was arrested consisted of His followers. The disciples had a good intention, but they were altogether in the natural realm. When

the Lord Jesus told them that they would be stumbled, Peter rose up to deny it: “Lord, I am ready to go with You both to prison and to death” ([Luke 22:33](#)). Moreover, when the Lord told the disciples to be prepared to face the situation, they thought that it was necessary for them to buy swords to fight. When the Lord was about to be arrested, “those around Him, seeing what was about to happen, said, Lord, shall we strike with a sword? And a certain one of them struck the slave of the high priest and took off his right ear” ([22:49-50](#)). Here we see that the disciples immediately resisted.

After the Man-Savior was arrested, “Peter was following at a distance” ([v. 54b](#)). This is an indication that Peter would deny the Lord. Peter then sat with a number of others by the fire that was kindled in the middle of the courtyard ([v. 55](#)). This is another indication that he was about to deny the Lord. [Verses 56 and 57](#) say, “And a certain servant girl, seeing him seated facing the light of the fire, and looking intently at him, said, This man also was with him. But he denied, saying, I do not know Him, woman!” After Peter denied the Lord two more times, a cock crowed, and “the Lord turned and looked at Peter, and Peter remembered the word of the

Lord, how He had said to him that before a cock crows today, you will deny Me three times” (vv. 60-61). Then Peter went outside and wept bitterly (v. 62).

We know from the other Gospels that the other disciples were scattered. From all this we see that the Man-Savior’s followers were natural; they were in the old creation. It is no wonder it was necessary for them to be brought to the cross, terminated, and replaced.

Let us consider more fully those who arrested the Man-Savior. While He was still speaking to His disciples, Judas drew near to Him to kiss Him (Luke 22:47). “But Jesus said to him, Judas, are you delivering up the Son of Man with a kiss?” (v. 48). After pointing out to Judas that he was delivering up the Son of Man by kissing Him in a false way, the Lord said to the chief priests, officers of the temple, and elders who had come up against Him, “Have you come out with swords and clubs as against a robber? While I was with you daily in the temple, you did not stretch out your hands against Me; but this is your hour and the authority of darkness” (vv. 52-53). The God-forsaking and God-offending opposers, afraid of the people who had warmly welcomed the Man-Savior and were

gladdened by His speaking ([Mark 12:37](#)), dared not arrest Him in the daytime or in a public place like the temple. Instead, they arrested Him subtly in the deep night, as though arresting a robber ([Luke 22:52](#)).

The Man-Savior was not afraid of being arrested. On the contrary, He was bold to face the situation, and He even rebuked the falsehood of those who arrested Him. Actually, the Lord was not arrested; He gave Himself over to those who arrested Him. If He had not done this, who could have arrested Him? According to [John 18:4](#), the Lord Jesus asked them whom they were seeking. When they answered Him that they were seeking Jesus the Nazarene, “He said to them, I am” ([v. 5](#)). The record in John goes on to tell us that when “He said to them, I am, they drew back and fell to the ground” ([v. 6](#)). This indicates that they did not actually arrest the Man-Savior, but that He willingly allowed them to arrest Him.

As we read [Luke 22:47—23:25](#), we need to realize who it was who was arrested and judged. The One arrested was the very God, God in a man. This means that God was arrested by His creatures, and even arrested in a way of falsehood. Should not the just and righteous God have judged them immediately? But instead of

judging them, He tolerated them. He accepted being arrested in order to accomplish redemption both for His followers and for those who arrested Him.

In [22:63](#) we are told that the men who were holding the Man-Savior “mocked Him, beating Him.” Then we see that “blindfolding Him, they questioned Him, saying, Prophecy! Who is it that hit you? And they said many other things against Him, blaspheming” ([vv. 64-65](#)). The One they were mocking, beating, and blaspheming was the God-man; the One who suffered this was God in a man. If we keep this point in mind as we read this chapter, we shall be deeply impressed that it was the God-man who was blindfolded and blasphemed.

JUDGED

In [Luke 22:66—23:25](#) the Man-Savior was judged by the Jewish Sanhedrin ([22:66-71](#)) and by the Roman rulers ([23:1-25](#)). “When day came, the elders of the people, both chief priests and scribes, were gathered together, and they led Him away to their Sanhedrin, saying, If you are the Christ, tell us” ([22:66-67a](#)). The Sanhedrin was a council composed of the chief priests, the elders, the lawyers, and the scribes. It was the

highest court of the Jews ([Acts 4:5-6, 15; 5:27, 34, 41](#)).

When the Man-Savior was asked if He was the Christ, “He said to them, If I tell you, you will by no means believe; and if I ask you, you will by no means answer. But from now on the Son of Man will be seated at the right hand of the power of God” ([Luke 22:67b-69](#)). The Lord’s answer indicates that He not only was the Son of Man on earth before His crucifixion, but also indicates that He will be the Son of Man in the heavens on the right hand of God after His resurrection ([Acts 7:56](#)) and also at His coming back on the clouds. His answer also indicates that He is God’s Christ, His Anointed. Otherwise, He could not be seated at the right hand of the power of God.

[Luke 22:70](#) says, “And they all said, Are you then the Son of God? And He said to them, You say that I am.”

The Greek words rendered, “You say that I am,” may also be translated, “You say it, because I am.” When the ones judging the Lord heard His answer, they said, “What further need do we have of testimony, for we have heard it ourselves from his mouth?” ([v. 71](#)). They were excited and, thinking that He was blaspheming God in

saying that He was the Son of God, they condemned Him.

Realizing that according to Roman law they did not have the power to execute anyone, the religious leaders transferred the Man-Savior to Pilate: “And the entire multitude of them rose up and led Him before Pilate” (23:1). Pilate was a Roman procurator, an agent of Caesar Tiberius in Judea, A.D. 26-35. Not long after he unjustly delivered the Lord Jesus up to be crucified, his government ended abruptly. He was banished and later committed suicide.

Under God’s sovereignty the Man-Savior was judged not only by the Jewish leaders as a sheep before the shearers (Isa. 53:7), but also by the Roman governor as a criminal before the accusers. He was judged in this way so that He might die to save sinners with His life as a ransom (Mark 10:45), not only for the Jews represented by the Jewish leaders, but also for the Gentiles, represented by the Roman governor.

The Jewish leaders accused the Lord before Pilate, saying, “We found this man perverting our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, a king” (Luke 23:2). Pilate then asked Him saying,

“Are you the King of the Jews? And answering him, He said, You are saying it” (v. 3). The Lord’s answer, according to Alford, is to be understood as a strong affirmative.

Pilate was not able to find any fault in the Man-Savior. “And Pilate said to the chief priests and the crowds, I find not one fault in this man” (v. 4). Nevertheless, “they were insisting, saying, He stirs up the people, teaching throughout the whole of Judea, beginning from Galilee even unto here” (v. 5). Because he did not want to offend the Jews, Pilate acted in a subtle way. When Pilate realized that the Lord Jesus was of the jurisdiction of Herod, “he sent Him up to Herod, who also himself was in Jerusalem in those days” (v. 7).

[Luke 23:8](#) says, “And when Herod saw Jesus, he rejoiced greatly, for he was wanting to see Him for a considerable time, because he had heard concerning Him, and was hoping to see some sign done by Him.” Herod questioned the Lord “with many words; but He answered him nothing” (v. 9). The Lord’s not answering Herod was a fulfillment of [Isaiah 53:7](#).

Herod may have been disappointed when the Man-Savior did not answer his questions. “Herod with his soldiers, despising Him and

mocking, threw around Him splendid clothing and sent Him back to Pilate” ([Luke 23:11](#)).

[Luke 23:13 and 14](#) say, “And Pilate, calling together the chief priests and the rulers and the people, said to them, You brought this man to me as one who turns away the people, and behold, I have examined him before you and found not one fault in this man regarding the accusations you bring against him.” Here “turns away” implies turning away the people from their civil and religious allegiance. Pilate went on to tell the people that neither did Herod find anything in the Lord Jesus worthy of death. Then Pilate declared, “I will therefore discipline him and release him” ([v. 16](#)). When Pilate said this, “they cried out all together, saying, Away with this man, and release to us Barabbas!” ([v. 18](#)).

Wanting to release the Lord Jesus, Pilate again called the people ([v. 20](#)). “But they were shouting, saying, Crucify, crucify him! But he said to them a third time, Why, what evil has this man done? I have found no cause of death in him; I will therefore discipline him and release him. But they were urgent with loud voices, asking that He be crucified; and their voices prevailed” ([vv. 21-23](#)). The Jewish death penalty was by stoning ([Lev. 20:2, 27; 24:14; Deut. 13:10; 17:5](#)).

Crucifixion was a heathen practice ([Ezra 6:11](#)), adopted by the Romans for the execution of slaves and heinous criminals only. To crucify the Lord Jesus was not only a fulfillment of the Old Testament ([Deut. 21:23](#); [Gal. 3:13](#); [Num. 21:8-9](#)); it was also a fulfillment of the Lord's own word concerning the mode of His death ([John 3:14](#); [8:28](#); [12:32](#)), which could not be fulfilled by stoning.

[Luke 23:24 and 25](#) say, "And Pilate gave sentence that their demand be carried out. And he released him who, because of insurrection and murder, had been thrown into prison, whom they were asking for; but Jesus he delivered up to their will." The sentence given by Pilate exposed to the uttermost the darkness and injustice of man's politics. This was a fulfillment of the prophecy in [Isaiah 53:5](#) and [8](#) concerning the Man-Savior's suffering.

THE PORTRAIT OF THE MAN-SAVIOR

In [Luke 22:47—23:25](#) we need to be impressed with four pictures. The first picture is the portrait of the Man-Savior, the portrait of the God-man. Due to the surrounding persons, the portrait of the Man-Savior is very clear. In this portrait we

see the God-man, the One who is perfect, dignified, and full of divine splendor and of human virtues.

This God-man was arrested, mocked, blasphemed, despised, and judged. But as He passed through all this, He was fully portrayed as having the highest standard of morality, as possessing the human virtues with the all-surpassing divine splendor. He was fully qualified to be the Substitute for the sinners for whom He intended to die.

THE PORTRAIT OF THE DISCIPLES

The second picture we see in this portion of Luke is that of the Man-Savior's followers. From what we see in this picture, we cannot give any credit to the eleven disciples, especially to Peter, John, and James, in their natural life. However, as we view the picture presented here of the Lord's disciples, we need to realize that this is a picture of us as well. Here we have a portrait of what we all are in the natural life.

THE PICTURE OF THE RELIGIOUS PEOPLE

The third picture we see is the picture of the

religious people. They were false, deceitful, and full of pretense.

THE PICTURE OF THE ROMAN RULERS

Finally, we have a picture of the Roman government and its rulers. With these Roman rulers there was no justice. In this picture we see the darkness and corruption of Roman politics.

DEATH, RESURRECTION, AND JUBILEE

As we consider these pictures, we can understand the situation in the midst of which the God-man went to the cross. We need to realize that He was not brought to the cross—He went to the cross. On the cross He laid down His soul-life purposely to accomplish an all-inclusive death. This death ushered Him into resurrection. Through His death and resurrection the jubilee is accomplished. The jubilee is a release from bondage and the entering into the enjoyment of the Triune God ([Luke 4:17-21](#)). Furthermore, the Man-Savior brought His followers with Him into death. In this way He terminated them so that they could be replaced and germinated. Then

in His resurrection they could enjoy Him as their jubilee.

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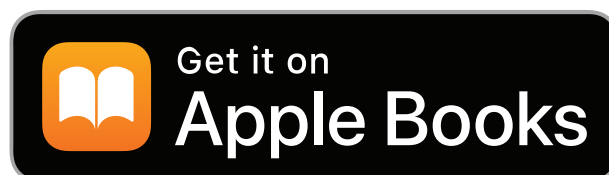
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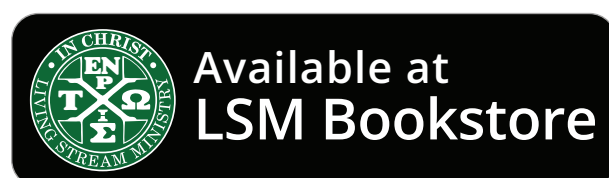
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THE MAN-SAVIOR SUFFERING THE JUDGMENT OF GOD FOR SINNERS TO ACCOMPLISH THE VICARIOUS DEATH FOR THEM

In [Luke 23:26-49](#) we see two aspects of the Lord's death: the aspect of man's persecution and the aspect of God's judgment. First the Lord Jesus suffered man's persecution, and He suffered this as a martyr, not as the Redeemer. Then, as the Redeemer, no longer as a martyr suffering persecution, He suffered God's judgment for us, the sinners.

SUFFERING THE PERSECUTION OF MEN

In [Luke 23:26-43](#) we see that on the cross the Man-Savior suffered the persecution of men. He was mocked and ridiculed by both the Jewish leaders and the Roman soldiers. "And the people stood by, looking on. And the rulers were even sneering and saying, He saved others, let him save himself if this is the Christ of God, the Chosen One! And the soldiers also mocked Him, coming to Him and offering Him vinegar" ([vv. 35-36](#)).

The Lord Jesus was put on the cross at nine o'clock in the morning and remained there until three o'clock in the afternoon. This means that He was on the cross for six hours. These six hours may be divided into two groups of three hours each: the first from nine o'clock until noon, and the second from noon until three o'clock in the afternoon. During the first three hours, the Man-Savior suffered the persecution of men. The religious people ridiculed Him, and the Roman soldiers mocked Him. Even "one of the criminals who were hanged blasphemed Him, saying, Are you not the Christ? Save yourself and us!" (v. 39). Therefore, during the first three hours on the cross, the Lord was a victim of human persecution, and He suffered this persecution as a martyr.

SUFFERING THE JUDGMENT OF GOD FOR SINNERS TO ACCOMPLISH THE VICARIOUS DEATH FOR THEM

In [Luke 23:44-49](#) we see that during the second period of the six hours on the cross, the Man-Savior suffered the judgment of God for sinners to accomplish the vicarious death for them.

[Luke 23:44 and 45a](#) say, "And it was already about the sixth hour, and darkness came over the whole land until the ninth hour, the sun's

light failing.” Instead of “The sun’s light failing,” some manuscripts read, “And the sun was darkened.” The sixth hour mentioned in [verse 44](#) was, according to our way of reckoning time, twelve o’clock noon.

According to [Matthew 27:45](#), darkness was over all the land from the sixth hour until the ninth hour, that is, from twelve o’clock noon until three o’clock in the afternoon. Who caused darkness to come over the land? Of course, the high priest, Pilate, and the Roman soldiers were not able to do this. The only One who could cause darkness to come at noon was God.

This darkness was an indication that the righteous God had come in to judge the Lord Jesus as our Substitute and Redeemer. He was the unique, universal Substitute for mankind. From nine o’clock until noon, He was persecuted by the Jews and Romans as a martyr. But from noon until three o’clock He was dying not as a martyr, but as the Substitute for sinners. Because God recognized Him as our Redeemer, God came in to judge Him. This means that during the last three hours the Lord was on the cross, He was judged by God for the accomplishment of our redemption. It was during this time that God counted Him as our suffering Substitute for sin

([Isa. 53:10](#)). Darkness came over all the land because our sin and sins and all negative things were being dealt with. God even forsook Him ([Matt. 27:46](#)) because of our sin.

Actually the Lord's persecutors did not kill Him. While He was under their persecution, He was still alive. After the Lord suffered this persecution for three hours, God came in to put Him to death. The darkness that came over the land was a sign of God's coming in. Luke tells us that the darkness came over the whole land, not merely over Jerusalem or Mount Zion. God caused the sun's light to fail.

THE VEIL OF THE TEMPLE TORN DOWN THE MIDDLE

Furthermore, [Luke 23:45](#) says, "The veil of the temple was torn down the middle." [Matthew 27:51](#) tells us that the veil of the temple was torn in two "from the top to the bottom." This tearing of the veil signifies that the separation between God and man was abolished, because the flesh (signified by the veil) of sin, of which Christ had taken on the likeness ([Rom. 8:3](#)), had been crucified ([Heb. 10:20](#)). "From the top to the bottom" indicates that the rending of the veil was God's doing from above.

In [Luke 23:44 and 45](#) we see two matters accomplished by God: darkness coming over the whole land and the veil of the temple being torn. These are signs proving that from the sixth hour until the ninth hour, that is, from noon until three o'clock in the afternoon, God came in to judge the Redeemer, who was dying as our Substitute. His death was not for Himself; it was for us. Therefore, we may call His death a vicarious death. This death was accomplished by Him for us on the cross and under God's judgment.

THE MAN-SAVIOR FORSAKEN BY GOD

During the hours from noon until three o'clock, God put all our sins upon the Lord Jesus. In the words of [Isaiah 53:6](#), "the Lord hath laid on him the iniquity of us all." The darkness signifies that God had put our sins upon Him. Furthermore, [2 Corinthians 5:21](#) says that God made Him to be sin for us. Hence, God not only put our sins upon Him; He even made Him to be sin on our behalf. This took place during the second period of three hours.

It was also during these hours that God forsook the Man-Savior ([Mark 15:34](#)). Because the Lord is God's beloved Son, God always delighted in Him. But because God regarded Him as our

Substitute, as the One who bore our sins and was made sin for us in God's sight, God forsook Him. In the sight of God during those hours the Lord was a totality of sin.

This understanding of the Lord's death is not guesswork. On the contrary, this understanding is according to the study of the accurate record in the Bible.

All our sins were put on the Man-Savior. The root of our sins is the sin that came into mankind from Satan. This sin indwells us. When our sins were put on the Lord Jesus, He was made the very sin that indwells us. Therefore, both the root—indwelling sin—and the fruit—our sins—were put upon Him. As such a One, He was judged by God according to His righteousness.

[First Corinthians 15:3](#) says, "Christ died for our sins." [First Peter 2:24](#) tells us that He Himself "carried up our sins in His body onto the tree." These verses indicate that Christ bore our sins and died for them. [Hebrews 9:28](#) says that Christ was "once offered to bear the sins of many," and [verse 26](#) in the same chapter says, "He has been manifested for the putting away of sin by His sacrifice." Both sin and sins were dealt with by His death once for all. Therefore, we may call His death an eternal death, a once for all death.

When the Lord Jesus was bearing our sins and was made sin on the cross, He was considered by God to be the Lamb of God. “Behold, the Lamb of God who takes away the sin of the world!” ([John 1:29](#)). In this verse the “world” refers to mankind, to the human race. The Lamb of God took away the sin of mankind. The problem of sin has been solved by His vicarious death for us.

**ONE WITH GOD ESSENTIALLY,
BUT FORSAKEN
BY GOD ECONOMICALLY**

When the Lord Jesus, the God-man, died on the cross under God’s judgment, He had God within Him essentially as His divine being. Nevertheless, He was forsaken by the righteous and judging God economically. Christ was conceived and born of the Holy Spirit essentially. The Holy Spirit was one of the essences of His being. As the Lord Jesus grew up and lived on earth, He had the Holy Spirit within Him essentially. Later, when He was baptized, He had the Holy Spirit as an essential part of His being. However, when He was baptized, the Holy Spirit descended upon Him economically. This means that the Lord Jesus had the Holy Spirit as one of the essences of His being essentially, and also that the Holy

Spirit descended upon Him economically. This does not mean, of course, that there are two Holy Spirits. It means that the one Holy Spirit has two aspects—the essential and the economical. The essential aspect was for the being, the existence, of the Lord Jesus, and the economical aspect was for His work, His ministry.

Now we need to see that when the Lord Jesus was on the cross dying for our sins, God was in Him essentially. Therefore, the One who died for our sin was the God-man. But at a certain point the righteous God, while judging this God-man, left Him economically. God's forsaking of Christ was an economical matter related to the carrying out of God's judgment.

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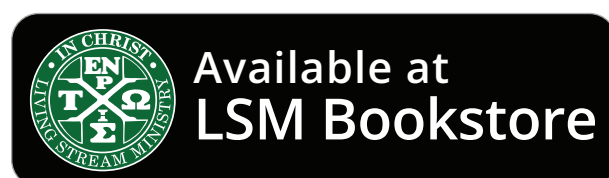
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THE MAN-SAVIOR'S ALL-INCLUSIVE DEATH

We need to see that the Lord Jesus died an all-inclusive death. His death on the cross was not merely vicarious; it was also all-inclusive. Because the Man-Savior is an all-inclusive Person, on the cross He died an all-inclusive death. Let us now go on to consider different aspects of the Lord's all-inclusive death.

THE LAMB OF GOD

According to the record of the entire New Testament, when the Man-Savior died on the cross, He died as seven items. First, He died as the Lamb of God to deal with sin and sins. [John 1:29](#) says, "Behold, the Lamb of God who takes away the sin of the world!" Here the world denotes mankind. From [1 Corinthians 15:3](#), [1 Peter 2:24](#), and [Hebrews 9:28](#) we see that as the Lamb of God the Lord Jesus died for our sins. Furthermore, according to [2 Corinthians 5:21](#) and [Hebrews 9:26](#), His death dealt with sin. Therefore, both sin and sins were dealt with by the Lamb of God, who was under God's judgment on the cross.

A MAN IN THE FLESH

When the Man-Savior died on the cross, He also died as a man in the flesh. As the Word which was with God and which is God, He became flesh ([John 1:1, 14](#)). [First Peter 3:18](#) tells us that He was “put to death in flesh.” As a man in the flesh, He had only the likeness, the form, of a fallen man; He did not have the nature of a fallen man. This means that He was in the likeness of the flesh of sin ([Rom. 8:3](#)), but He did not have the actual nature of sin. Because the Man-Savior died as a man in the flesh, His death dealt with the fallen flesh. Praise the Lord that sin, sins, and the fallen flesh have been dealt with by the death of the Man-Savior!

A MAN IN THE OLD CREATION

The Lord Jesus also died as a man in the old creation. This is the reason [Romans 6:6](#) says that our old man was crucified with Him. Because the Lord died on the cross as a man in the old creation, our old man was dealt with through His death.

THE SERPENT

It may come as a great surprise to hear that the

Man-Savior died on the cross even as the serpent. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that everyone who believes in Him may have eternal life” ([John 3:14-15](#)). Here the Lord Jesus applies to Himself the type of the brass serpent lifted up by Moses in the wilderness ([Num. 21:4-9](#)).

No doubt, the Lord Jesus was crucified as a serpent in form in order to deal with Satan, the Devil, the old serpent. As fallen human beings, we all have been bitten by this serpent. Do you know when we were bitten? We were bitten in the garden of Eden when Adam was bitten by the serpent and poisoned by him. Therefore, it was necessary for our Savior to be crucified as the serpent in form in order to deal with the old serpent.

It was through being crucified as the serpent that the Lord Jesus crushed the head of the old serpent, the Devil ([Gen. 3:15](#)). In this way, He judged the ruler of this world. Concerning this, [John 12:31](#) says, “Now is the judgment of this world; now shall the ruler of this world be cast out.” By His death on the cross, the Man-Savior destroyed the Devil, who had the power of death ([Heb. 2:14](#)). Therefore, as the One who died as a serpent under God’s judgment, the Man-Savior

dealt with the Devil and with his world, the satanic system.

THE FIRSTBORN OF ALL CREATION

When the Lord Jesus died on the cross, He died as the Firstborn of all creation ([Col. 1:15](#)). With respect to His humanity, Christ was the first item of God's creation. When He died on the cross, He died as this first item of the old creation. Hence, through His death on the cross the entire old creation was dealt with.

THE PEACEMAKER

In [Ephesians 2:14 and 15](#) we see that Christ died as the Peacemaker, as the One who makes peace: "For He Himself is our peace, who has made both one, and has broken down the middle wall of partition, the enmity, having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, making peace." Here we see that Christ died on the cross to abolish all the ordinances among mankind. In particular, He died to take away the partition between the Jews and the Gentiles. Not only was there a partition between Jews and Gentiles; there were also partitions between every nationality and race.

Without the removal of these partitions, there would be no way for us to be one in the Lord Jesus as His Body. Praise the Lord that all the ordinances were abolished by the Man-Savior on the cross! Now in the church life we have people of all races, colors, and nationalities.

A GRAIN OF WHEAT

Finally, Christ died on the cross as a grain of wheat: “Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit” ([John 12:24](#)). The Lord died on the cross as a grain of wheat in order to release the divine life from within Him.

The New Testament reveals that the Lord Jesus died on the cross as seven items: the Lamb of God, a man in the flesh, a man of the old creation, the serpent, the Firstborn of all creation, the Peacemaker, and a grain of wheat. This is not merely our word; this is what the Bible reveals. We need to proclaim the fact that, according to the Word of God, the Man-Savior died as these seven items.

THE DEATH OF AN ALL-INCLUSIVE PERSON

Christ died an all-inclusive death because He

is an all-inclusive Person. For example, if the king of a certain country were to die, a person with a twofold status—a man and a king—would die. As our Substitute, the Lord Jesus had a sevenfold status and therefore died as the Lamb of God, a man in the flesh, a man of the old creation, the serpent, the Firstborn of all creation, the Peacemaker, and a grain of wheat. Such an all-inclusive Person died an all-inclusive death.

Because the Lord's death was all-inclusive, when He died on the cross many things were dealt with. Sin, sins, the flesh, the old man, Satan, the world, the old creation, and the ordinances were all dealt with. Furthermore, the divine life with the divine riches was released from within the Lord Jesus. His all-inclusive death took away all the negative things and released all the positive things.

[Luke 23:44 and 45](#) say, "And it was already about the sixth hour, and darkness came over the whole land until the ninth hour, the sun's light failing; and the veil of the temple was torn down the middle." The darkness here is related to sin, and the veil is a type of the flesh of the Lord Jesus. [Hebrews 10:20](#) speaks of "a new and living way, which He dedicated for us through the veil, that is, His flesh." On the veil that was

rent when Christ died cherubim were embroidered. These cherubim represent the living creatures. This indicates that in His flesh Christ bore all the creatures. When the veil in the temple was torn, the cherubim embroidered on it were also torn. This means that when the flesh of Christ was crucified, all the creatures borne by Him were crucified as well. Through the death of Christ sin, sins, the flesh, and all the creatures were all dealt with.

ACCOMPLISHED ONCE FOR ALL

The all-inclusive death of Christ was accomplished once for all. There is no need for Him to die again. The Lord's all-inclusive death is eternal. If we see this, we shall praise the Lord that sin, sins, the flesh, the old man, Satan, the world, the old creation, and the ordinances have been dealt with, and the divine riches have been released and imparted to us.

BURIED

[Luke 23:50-56](#) speaks of the burial of the Man-Savior. [Verses 50 through 52](#) say, "And behold, a man named Joseph, being a member of the Council, a good and righteous man (this man had not agreed with their counsel and action),

from Arimathea, a city of the Jews, who was expecting the kingdom of God; this man came to Pilate and requested the body of Jesus.” After the Lord accomplished His all-inclusive death, His situation of suffering immediately changed into an honorable one. He was buried by Joseph of Arimathea, a rich man of high rank ([Matt. 27:57](#)). Joseph took down the body of Jesus and “wrapped it in a linen cloth, and placed Him in a tomb hewn in the rock, where no one had ever yet been laid” ([Luke 23:53](#)). This was for the fulfillment of [Isaiah 53:9](#). In human honor of a high standard the Lord rested on the Sabbath day, waiting for the time to resurrect from among the dead.

The Man-Savior was buried in linen with a mixture of myrrh and aloes ([John 19:39-40](#)). He was despised on the cross, but He was honored in His burial. The Lord Jesus was buried in a very dignified way.

When the Lord Jesus was buried, He was buried as the all-inclusive One. If we know the truth in the Scriptures, we shall realize that we were buried with Him. With the Lord Jesus we were crucified, and then we were also buried with Him.

As those who have been crucified and buried

with the Lord Jesus, we have been terminated; we have been brought to a full end. When a person is buried, that is the end of him. Burial is a final termination. As fallen ones, those in the flesh and of the old creation, we have been crucified and buried. We have been buried with the Lord, and we have been terminated in His burial. In His tomb all problems are gone because sin, sins, the flesh, the old man, Satan, the world, the old creation, and the ordinances have been dealt with. After dying such an all-inclusive death, the Lord was buried in a peaceful and honorable way.

We need to realize that we have been crucified with Christ. However, regarding this we still may have a struggle. But once we see that we have also been buried with Christ, there is no longer any struggle. Burial brings about a peaceful situation. Those who are buried do not struggle any longer. Since we have been buried with Christ, we should simply remain at rest.

[Luke 23:54-56](#) says, “And it was a day of preparation, and the Sabbath was dawning. And the women who had come together with Him out of Galilee followed after, and beheld the tomb and how His body was placed. And they returned and prepared spices and ointment. And

on the Sabbath they rested according to the commandment.” This was a real rest to all God’s chosen people and even to the entire universe; the Savior had fully accomplished redemption for them all.

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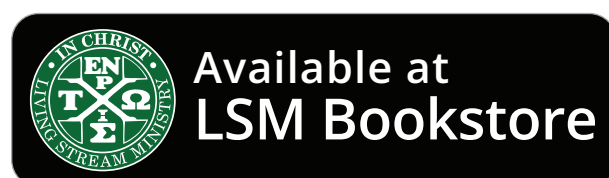
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THE RESURRECTION OF THE MAN-SAVIOR

According to the New Testament, the Lord's resurrection is mentioned in two ways. First, we are told that the Lord Jesus resurrected Himself, that is, that He raised Himself up. Speaking of His life, He said, "No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again" ([John 10:18](#)). In [John 2:19](#) the Lord said that He would raise up His body in three days. The Lord Jesus had the power to die and to rise up from among the dead. Therefore, in one sense, He raised Himself up from the dead. On the other hand, the New Testament tells us that He was raised up by God. Concerning this, the Lord Jesus told the disciples that He would "be raised on the third day" ([Matt. 16:21](#)). Elsewhere the Lord said of Himself, "On the third day He shall be raised up" ([Matt. 17:23](#)). [Acts 2:32](#) says, "This Jesus God raised up," and [Acts 3:15](#) speaks of the Lord as the Author of life, "whom God raised from the dead." Furthermore, in [Romans 6:4](#) Paul says, "Christ was raised from among the dead

through the glory of the Father.” On the one hand, the Lord raised up Himself; on the other hand, He was raised from the dead by God.

THE VINDICATION OF THE LORD’S LIFE AND WORK

The Lord’s raising up Himself shows His life power, the ability in His resurrection life. But God’s raising Him from among the dead was a sign that He was justified and vindicated by God. God raised Christ from the dead as a proof that He justified what the Lord was and what He did on earth.

The Man-Savior lived in a way that others thought strange. His way of living was absolutely different from religion, culture, and society. He lived and worked in a very unusual way. If God had not come in to raise Him up from the dead, this would have meant that God did not justify Him. But God’s raising Christ up from the dead was a sign of God’s justification and vindication.

[Romans 4:25](#) says that Christ “was delivered because of our offenses and was raised because of our justification.” The death of Christ fulfilled and satisfied God’s righteous requirements so that we may be justified by God through His death

([Rom. 3:24](#)). Christ's resurrection is a proof that God was satisfied with His death for us.

If Christ had died on the cross, having been judged there by God, but had not been raised from among the dead, there would have been no justification or vindication rendered to Him by God. That would have affected our salvation because, in such a case, His death would not have been followed by God's vindication. But God judged Christ in death and then raised Him up from the dead. God's raising up Christ from the dead was His justification and vindication of what Christ was and did. From this we may have the assurance that God has accepted what Christ did for us on the cross. We are justified by God because of Christ's death, and in Christ, the resurrected One, we are accepted before God.

A SIGN OF HIS SUCCESS

Christ's resurrection was also a sign of the success of His achievement. Suppose Christ had remained in the tomb after He died. If such had been the case, then what Christ did would not have been a success. But the Man-Savior's resurrection from the dead is a strong sign of His great success in His universal achievement.

HIS VICTORY

Christ's resurrection was also His victory over the world, Satan, death, Hades, and the tomb. These five things caused the Lord Jesus to be put into the tomb. But when He came forth from the tomb in resurrection, this was His victory over the world, Satan, death, Hades, and the tomb. As Peter says in [Acts 2:24](#), "Whom God raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Because Christ is resurrection ([John 11:25](#)), death could not hold Him. It is impossible for death to hold resurrection; resurrection overcomes death.

HIS GLORIFICATION

Christ's resurrection was also His glorification. Christ's resurrection brought Him into glory ([Luke 24:26](#); [1 Cor. 15:43a](#); [Acts 3:13a, 15a](#)).

The Lord's divine nature, His divine being, was concealed and confined within His flesh. Through death the confinement of His humanity, His flesh, was broken, and then in resurrection He was released as the very God with His nature and riches. Because He was released from the confinement of His flesh in resurrection, He was glorified. This was the reason the Lord said

to the disciples on the way to Emmaus that it was necessary for Christ to suffer and enter into His glory ([Luke 24:26](#)). It was through His resurrection that He entered into glory.

HIS TRANSFIGURATION

Furthermore, Christ's resurrection was His transfiguration into the life-giving Spirit ([1 Cor. 15:45](#)). He was Christ in the flesh, but He has been transfigured into the pneumatic Christ, the Christ who essentially is the life-giving Spirit. Resurrection was His actual transfiguration. Before His death and resurrection, He was transfigured on the Mount of Transfiguration. However, that transfiguration was only temporary. His actual transfiguration was His resurrection, for in resurrection He became the life-giving Spirit, the Spirit who imparts life into us.

THE GERMINATION OF THE NEW CREATION

Christ's resurrection was also the germination of the new creation. Just as His death was the termination of the old creation, so His resurrection was the germination of the new creation. What He terminated in His death He germinated in His resurrection. This germination includes us;

we were regenerated through His resurrection (1 Pet. 1:3). Hence, His resurrection is our germination and regeneration. In this way we have become the new creation (2 Cor. 5:17). We are regenerated people in His new creation.

PRODUCING THE CHURCH

Furthermore, Christ's resurrection produced the church as His Body, even as His reproduction (John 12:24; 1 Cor. 10:17). Therefore, the church is Christ's reproduction in resurrection. When the Lord Jesus was incarnated, He was an individual. But when He was resurrected, He became corporate, a corporate Christ (1 Cor. 12:12), the Christ who is both the Head and the Body.

We need to understand these seven aspects of Christ's resurrection. Resurrection was God's vindication of the Lord's life and work, resurrection was the Lord's great success in His universal achievement, resurrection was His victory over all enemies, resurrection was His glorification, resurrection was His transfiguration into the life-giving Spirit essentially, resurrection was the germination of the new creation, and resurrection produced the church, the Body, as Christ's reproduction. These matters are clearly revealed in the

Acts and Epistles. We all need to know Christ's resurrection to such an extent.

THE RESURRECTED MAN-SAVIOR APPEARING TO TWO DISCIPLES

In [Luke 24:13-35](#) we have an account of the Man-Savior's appearing to two disciples. "And behold, two of them were going on the same day to a village named Emmaus, sixty stadia away from Jerusalem. And they were talking to one another concerning all these things which had occurred." One stadion equals about six hundred feet; therefore sixty stadia would equal about seven miles. These two disciples were fully disappointed, deeply discouraged. Because they were discouraged, they did not stay in Jerusalem. Instead, they left Jerusalem for Emmaus.

[Luke 24:15 and 16](#) say, "And it came about as they were talking and discussing, that Jesus Himself drew near and went with them. But their eyes were prevented from recognizing Him." Here the Man-Savior was in resurrection walking with the two disciples. This differs from His walking with His disciples before His death ([19:28](#)).

[Luke 24:15](#) simply tells us that Jesus drew near and went with the two disciples. We are not

told where He came from. After the Man-Savior entered into resurrection, He became omnipresent. Since He is omnipresent, we cannot stay away from Him. When the disciples were in Jerusalem, He was with them. When they left Jerusalem for Emmaus, He walked with them. It is a fact that the resurrected Christ is with us wherever we may be. If we walk in a downward direction, we bring Him with us. In [Luke 24](#) the two disciples brought the Lord with them on the way from Jerusalem to Emmaus.

THE DISCIPLES NOT RECOGNIZING THE MAN-SAVIOR

In [24:17](#) the Man-Savior said to the two disciples, “What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.” Then one of the disciples said to Him, “Are you a stranger dwelling alone in Jerusalem and do not know the things which took place in it in these days? And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who became a Man, a Prophet, powerful in work and word before God and all the people” ([vv. 18-19](#)). Here we see that in their blindness they thought that they knew more

than the resurrected Savior. The two disciples knew the Savior in the flesh ([2 Cor. 5:16](#)), not in His resurrection. They knew His power in work and word, not the power of His resurrection ([Phil. 3:10](#)).

THE MAN-SAVIOR OPENING THE SCRIPTURES AND THE EYES OF THE DISCIPLES

In [Luke 24:13-35](#) the Man-Savior opened the Scriptures and also the eyes of the disciples. He said to them, “O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” ([vv. 25-26](#)). The Greek word translated “foolish” indicates to be dull of perception. In [verse 26](#) “to enter into His glory” refers to the Lord’s resurrection ([v. 46](#)), which brought Him into glory.

[Verse 27](#) tells us that “beginning from Moses and from all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.” “All the Scriptures” includes the Law of Moses, the Prophets, and Psalms ([v. 44](#)). The Scriptures are mentioned twice more in this chapter. [Verse 32](#) speaks of opening the Scriptures, and [verse 45](#) of understanding the Scriptures. In

the Scriptures there is a full record, a complete revelation, concerning Christ and His death and resurrection. However, because these matters were not opened up to the Lord's followers, He came to them in order to open the holy Word to them.

The Lord also came to them for the purpose of opening their eyes. When they drew near to the village where they were going, and He acted as though He would go farther, "they urged Him, saying, Stay with us, because it is toward evening and the day is already nearly over. And He went in to stay with them" (v. 29). The Greek words rendered "is already nearly over" literally mean "has already declined." As they were reclining at the table, the Man-Savior "took the loaf and blessed it, and having broken it, He handed it to them. And their eyes were opened, and they recognized Him; and He disappeared from them" (vv. 30-31). The Savior walked with them (v. 15) and stayed with them (v. 29), but it was not until they offered the loaf to Him and He broke it that their eyes were opened to recognize Him. They needed Him to walk and stay with them. But He needed them to offer the loaf to Him so that He might break it that He could open their eyes to see Him. Once their eyes were opened, they recognized Him.

Not only did the eyes of these two disciples need to be opened; the eyes of Peter, John, and James also needed to be opened. After the two went back to Jerusalem, He appeared to the eleven and those assembled with them ([vv. 33, 36](#)). They were shocked by His appearing. In this portion of the Word the Man-Savior opened the Scriptures and also opened the eyes of His disciples.

DISAPPEARING FROM THE DISCIPLES

As soon as the eyes of the two disciples were opened and they recognized Him, “He disappeared from them” ([v. 31](#)). Literally the Greek here means, “He became invisible from them.” The Savior was still with them. He did not leave them; He only became invisible.

Luke does not say that the Lord Jesus went away. Rather, Luke tells us that He disappeared. To disappear is not the same as to go away. Here to disappear is a way of hiding. The Lord did not leave the two disciples; He simply caused His presence to be invisible. At first, His presence was visible, and then it became invisible. When the Man-Savior’s presence became invisible, He disappeared. But when His presence became visible, He appeared.

Christ is no longer in the flesh. In resurrection He has become the pneumatic Christ, the Spirit. Nevertheless, He still has a body. We do not understand how the Spirit can have a body.

The two disciples in [Luke 24:13-35](#) learned a great deal on their journey. They did not want to wait until morning to return to Jerusalem. “Rising up that very hour, they returned to Jerusalem” and “related the things that occurred on the road, and how He was made known to them in the breaking of the bread” ([vv. 33, 35](#)). They had left Jerusalem in disappointment, but they returned greatly encouraged.

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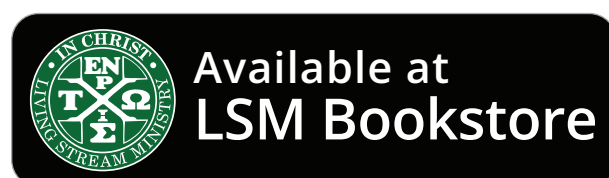
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THE MAN-SAVIOR'S INCARNATION FULFILLING THE PURPOSE OF GOD'S CREATION OF MAN

It is a great thing to see that Christ's incarnation is linked to God's purpose in creating man. God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes. The Man-Savior's incarnation brought God into man to restore and to recover the damaged and lost humanity and to express God in His attributes through human virtues.

MAN DESIGNED TO BE ONE WITH GOD

If we have an all-inclusive view of the revelation in the holy Word, we shall see that in eternity past God designed man to be one with Him. Throughout the Scriptures we have a complete revelation of God's building. For His building God had a design. He designed to have man and that man should be one with Him.

MAN CREATED IN GOD'S IMAGE AND AFTER HIS LIKENESS

Based upon His design, God created man in His image and after His likeness. “And God said, Let us make man in our image, after our likeness... So God created man in his own image, in the image of God created he him” ([Gen. 1:26a, 27a](#)).

GOD'S EMBODIMENT IN CHRIST

In the Scriptures the word “image” is used to refer to God's being. This can be proved by certain New Testament verses. [Second Corinthians 4:4](#) says that Christ is the image of God, [Colossians 1:15](#) tells us that Christ is “the image of the invisible God,” and [Hebrews 1:3](#) reveals that Christ is “the effulgence of His glory and the express image of His substance.” Christ is the very embodiment of God. As God's embodiment, Christ is God's image.

CONTAINING GOD AND BECOMING HIS DUPLICATION

Furthermore, according to the Bible the image of God is related to His duplication. In [Genesis 1](#) “image” is for God to be duplicated,

to be “copied” in man. This means that man was created in such a way that he could become God’s duplication, His copy. God created man in His own image with the intention that man would become His duplication.

Since God created man for the purpose of man’s becoming His duplication, and since this purpose is indicated by the use of the word image, we may go on to say that the word image implies the capacity to contain God. If man did not have the capacity to contain God, how could he become God’s duplication, His copy? In order for man to be a copy of God, man must have the capacity or ability to contain what God is.

THE APPEARANCE OF GOD FOR HIS EXPRESSION

Man was created not only in God’s image but also after God’s likeness. The word “likeness” refers to outward form, outward fashion, outward appearance. Hence, “likeness” here is a matter of expression. First, man was made in God’s image to be a duplicate of God, and then man was made after God’s likeness to have the appearance of God for His expression. The image is the inward reality of the outward expression, and the

likeness is the expression, or the outward appearance, of the image.

GOD'S PURPOSE IN CREATING MAN

Man was created in God's image and after God's likeness in order to be God's duplication that he may express God. The duplication is in God's image, and the expression is after God's likeness.

GOD'S INTENTION TO BE MAN'S LIFE AND CONTENT

In [Genesis 1:26 and 27](#) we have the container but not the content. The content is found in [Genesis 2](#). According to the record in [Genesis 2](#), after God created man, He prepared a garden and placed man in it. Two trees are mentioned by name: the tree of life and the tree of the knowledge of good and evil. God's intention was that the man created by Him would take of the tree of life and live.

We cannot understand the significance of the tree of life simply by [Genesis 2](#). By reading the entire Bible we see that the tree of life is a symbol of God as life. For example, [Psalm 36:9](#) says, "With thee is the fountain of life." In the

Gospel of John we see that when Jesus, the Son of God, came, life was in Him ([John 1:4](#)). The Lord Jesus said that He was life ([John 11:25](#)) and that He came that we may have life and have it abundantly ([John 10:10](#)). In [Colossians 3:4](#) Paul says that Christ is our life. Furthermore, [1 John 5:11 and 12](#) say, “And this is the testimony, that God gave to us eternal life, and this life is in His Son. He who has the Son has the life.” Finally, the book of Revelation speaks clearly of the tree of life, with which the entire city of New Jerusalem will be nourished in eternity ([Rev. 22:1-2, 14](#)). Therefore, by considering the whole Bible we see that the tree of life symbolizes God as man’s life. God’s intention was that the man created by Him as a container would take Him in as his life and content.

THE IMAGE OF GOD AND THE DIVINE ATTRIBUTES

Let us now consider further what God’s image is. The New Testament tells us that God’s image is Christ. But still we need to ask how we should describe the image of God.

The Bible tells us that God is love and that He is light ([1 John 4:8; 1:5](#)). Love is the nature of God’s essence, and light is the nature of God’s

expression. The Bible also reveals that God is righteous and holy. The adjective “righteous” used with respect to God refers to God’s way. God’s way of doing things is always righteous; He never does anything unrighteously. The adjective “holy” refers to God’s inward nature. God is righteous in His doings and holy in His nature.

God’s image is depicted by these four words: love, light, righteous, and holy. These are God’s attributes. Hence, when we use the term “divine attributes” we are referring to God’s love, light, righteousness, and holiness. Our God is love and light, and our God is righteous and holy. This is not a description of God’s likeness; it is a description of God’s very being. God is love; that is, love is His being. God is light; that is, light is His being. Furthermore, the being of God is righteous in His acts and holy in His nature. This is the image, the description, of our God. The four main features of this description are God’s attributes.

MAN CREATED WITH THE CAPACITY TO CONTAIN THE DIVINE ATTRIBUTES

God created man in His own image in such a way that man has the capacity to contain God’s love, light, righteousness, and holiness. The

human virtues were created by God to contain His attributes. Human love, light, righteousness, and holiness are created capacities to contain the divine love, light, righteousness, and holiness.

People everywhere agree that hating others is contrary to our conscience. Furthermore, it is also contrary to our conscience to lie, steal, and do things in darkness. Even an unsaved person may have the sense that it would be unrighteous to keep extra change given to him by mistake in a restaurant or store.

The human virtues created by God are the capacity to contain God's attributes. God created man in this way with the intention that man would take Him as the tree of life to be his life and content.

ADAM'S FAILURE TO BECOME A GOD-MAN

If Adam had eaten of the tree of life and thereby had taken God into him as life, he would have been filled with God, and his human virtues would have been filled with God's attributes. Then man's virtues would have expressed God's attributes.

As we know, Adam failed to fulfill God's purpose, and he spoiled God's design. God had

made Adam according to His design. But because Adam ate of the tree of the knowledge of good and evil instead of the tree of life, he spoiled God's design. The humanity created by God was damaged and, in a sense, lost. However, thousands of years later, the Man-Savior came to fulfill God's purpose in creating man.

THE SECOND MAN

Through the incarnation of Christ, God in the Son became a man. What a great matter this is! God had created man with a purpose according to His design, but man failed Him in His purpose and destroyed His design. Instead of creating another man, God Himself came to be the second Man ([1 Cor. 15:47](#)).

CONCEIVED OF THE HOLY SPIRIT AND BORN OF A HUMAN VIRGIN

The Man-Savior as the second Man was not created; rather, He was conceived of the Holy Spirit and born of a human virgin. He was conceived of the Holy Spirit in order to have the essence of God, and He was born of a human virgin in order to have the human essence. Therefore, this Man was a composition of two essences, a composition of the divine essence

and the human essence. Hence, He was the mingling of God with man. Because this wonderful One was a composition of two essences, the mingling of God with man, He was a God-man.

LIVING A HUMAN LIFE FILLED WITH THE DIVINE LIFE

A crucial matter concerning the God-man is that He lived a human life filled with the divine life as its content. Contrary to what some may think, the Gospel of Luke is not merely a book of stories. This Gospel is a revelation of the God-man who lived a human life filled with the divine life as its content. As the One who lived such a life, the Man-Savior had the divine nature with the divine attributes, that is, with the divine love, light, righteousness, and holiness. The divine nature with its attributes was expressed in the Man-Savior's human nature with all the human virtues.

THE LOVE OF THE GOD-MAN

Because the Man-Savior's divine nature with the divine attributes was expressed in His human nature with the human virtues, it is difficult to say when He was living on earth whether it was God loving others or a man loving. Readers of

the New Testament can easily realize that the Lord Jesus loves others. Children are even taught to sing, “Jesus loves me, this I know.” But what kind of love does Jesus have? Is His love human or divine? His love is not merely human love nor merely divine love; His love is human love filled, strengthened, uplifted, and enriched by and with the divine love. This wonderful love is a composition, a mingling, of the divine love with the human love. This love was the living of the Man-Savior, the living of the God-man. The Lord’s living was a matter of the human virtues filled, strengthened, uplifted, and enriched by the divine attributes.

QUALIFIED TO BE THE MAN-SAVIOR

It was this kind of living that qualified the Lord Jesus to be our Man-Savior. He saved sinners by such a human-divine living, by a living that was humanly divine and divinely human. The living of the Lord Jesus was not merely human nor merely divine; it was humanly divine and divinely human. His living was the dynamic power by which He saved pitiful sinners.

If we understand this, we shall realize that the divine love merely by itself could not save us. Of course, mere human love could not save us. The

love that saves us must be a composition of the human love and the divine love. The mingling of these two loves is a saving love.

In the Gospel of Luke we see a life filled with human virtues that are strengthened, uplifted, and enriched by divine attributes. In such a living we see the composition, the mingling, of God with man. This living is both the saving power and the qualification of the Lord Jesus to be our Savior. In His status as a God-man the Man-Savior is qualified to save us.

This One, our Man-Savior, accomplished an all-inclusive death on the cross for our redemption. Then God raised Him from among the dead as God's verification of and God's sanction to His life and work. This resurrected God-man has ascended to the heavens, has been enthroned and crowned with glory and honor, and has been made the Head of all. Oh, we all need to know this wonderful Person!

THE RESTORATION OF FALLEN HUMANITY THROUGH CHRIST'S INCARNATION

The Man-Savior's incarnation was mainly to bring God into man. His incarnation was also to restore, to recover, damaged humanity. God

made Adam in His own image and after His own likeness, but Adam became fallen. Now within the fallen humanity there is sin—the evil nature of the Devil ([Rom. 7:17](#); [1 John 3:8](#)). Nevertheless, the humanity created by God still remains. When Christ, who is the very God, was incarnated, He restored the lost and damaged humanity. God sent His own Son in the likeness of the flesh of sin ([Rom. 8:3](#)), that is, in the likeness of fallen humanity.

TWO KINDS OF HUMANITY

When the Lord Jesus was on earth, He had a humanity that had been rescued from the state of the fall. Through incarnation, He put on a recovered, restored, humanity. As the God-man was living in such an uplifted humanity, all those around Him, including His disciples, were living in a fallen, damaged, humanity. Their humanity was not the humanity originally created by God. On the contrary, it was a damaged and deformed humanity.

THE RECOVERY OF THE DISCIPLES' HUMANITY

Through the Man Savior's death and resurrection, the fallen humanity of His disciples was

recovered. In [chapters one and two](#) of Acts we see that the disciples had another kind of humanity, an uplifted and restored humanity. In the Gospels they were arguing about who was greater. But in [Acts 1](#) they could pray persistently and perseveringly in one accord for ten days. They could do this because they had another humanity. Their humanity had been uplifted, restored, and recovered. Not only had they been saved, but their humanity had been restored, recovered, through the Spirit's regeneration and transformation.

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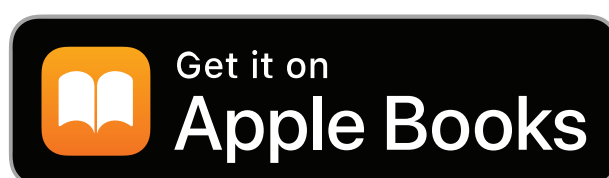
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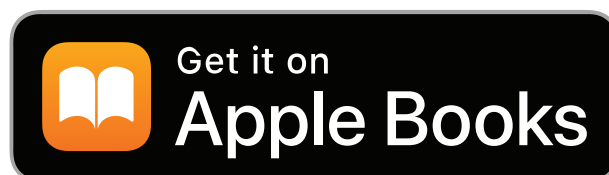
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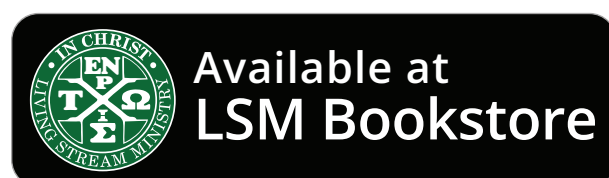
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THE QUALIFICATION AND THE BASIC FACTOR FOR THE MAN-SAVIOR'S DYNAMIC SALVATION

CONCEIVED OF THE DIVINE ESSENCE WITH THE DIVINE ATTRIBUTES FOR THE CONTENT AND REALITY OF THE HUMAN VIRTUES

The Man-Savior was conceived of the divine essence, which actually is God Himself with the divine attributes. In other words, the divine essence is God with all that He is. According to the Bible, what God is is revealed mainly in four aspects: love, light, righteousness, and holiness. God is love ([1 John 4:8](#)). Love is God's intrinsic nature. God is also light ([1 John 1:5](#)). Light is God's shining, His expression. Love refers to what God is intrinsically within Himself, and light refers to God's expression. Holiness refers to God's nature and righteousness to God's way of doing things. According to the full revelation of the Scriptures, God is love and light, and He

is also holy and righteous. These are the divine attributes, and the Man-Savior was conceived of God with these attributes.

The divine attributes are for the human virtues. The Man-Savior was conceived of God with the divine attributes for the content and reality of His human virtues.

TO FILL THE EMPTY HUMAN VIRTUES

As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues. Human love, for example, is a shell that should contain the divine love. Without containing the divine love, human love is merely an empty shell. The Man-Savior was conceived of God with the divine attributes in order to fill His human virtues. With Him the human virtues are not empty. However, with us the human virtues are empty. The reason the human virtues are not empty with Jesus Christ, the Man-Savior, is that His human virtues are filled with the divine attributes.

TO STRENGTHEN AND ENRICH THE HUMAN VIRTUES

In the age of innocence, before sin had come

in, Adam was clean and innocent. His virtues, however, might not have been strong and rich. But in the Lord Jesus, the second Man, the human virtues are strong and rich. In Christ's human love, for instance, there is strength. Because His human love is a strengthened, enriched love, it cannot be broken or defeated. The Lord's love is rich because it has been filled with the divine attribute of love. Hence, His love is a mingled love, a composition of the human love with the divine love.

TO SANCTIFY THE HUMAN VIRTUES

The divine attributes also sanctify the human virtues. For Christ to be incarnated means that He became flesh. Concerning this, [John 1:1](#) and [14](#) say that the Word, which is God, became flesh. By the time of the Lord's incarnation, the word "flesh" signified something that was not positive. Regarding the incarnation of Christ, the Bible says that He came in the likeness of the flesh of sin ([Rom. 8:3](#)). This means that when He became flesh, He came in the likeness of the flesh of sin, but did not have the nature of the flesh of sin. This is typified by the brass serpent in [Numbers 21](#). The brass serpent was in the form of a

serpent, but it did not have the nature of a serpent. Likewise, when Christ became flesh, He had only the appearance of the flesh of sin; He did not have the nature of sinful flesh. After Christ became flesh, it was necessary for this flesh to be restored.

[Luke 1:35](#) says, “The angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; wherefore also the holy thing which is born will be called, Son of God.” Because what was conceived in Mary was of the Holy Spirit, what was born of this conception was a “holy thing,” something intrinsically holy. This holy thing, however, was born into flesh. The “thing” was holy, but the flesh was not holy. However, the holy thing that was born into the flesh would sanctify, restore, flesh. Christ was conceived of the divine essence with the divine attributes to sanctify the human virtues.

TO EXPRESS GOD IN THE HUMAN VIRTUES

The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues. According to the four Gospels, whatever the Lord Jesus

did in His life on earth was the expression of God in His human virtues. In the Man-Savior the divine attributes were brought into the human virtues for the expression of God.

BORN OF THE HUMAN ESSENCE WITH THE HUMAN VIRTUES CREATED BY GOD FOR MAN

The Lord Jesus was born of the human essence with the human virtues created by God for man ([Luke 1:31](#)). To say that He was born of the human essence means that He was born of man, that is, of mankind, of humankind. Christ was born of mankind with the human virtues created by God for man.

When Christ became incarnated, He put on the human virtues. He was born of mankind with the human virtues God had created. According to [Genesis 1](#), God created man in His image. The phrase “in His image” implies the human virtues. This means that the human virtues are actually the image of God for the expression of God. Therefore, the human virtues were created by God for man so that man may express Him.

In His incarnation the Man-Savior was born in such a way as to have the human virtues. He

was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues. With Him the divine attributes filled the human virtues, and the human virtues contained the divine attributes. In the Man-Savior the divine attributes and human virtues are one; that is, the divine attributes and human virtues are mingled together as one.

RESCUING THE HUMAN VIRTUES FROM MAN'S FALL

The Man-Savior was born of the human essence with the human virtues in order to rescue these virtues from man's fall. Before the Lord Jesus was born, man had become fallen. Therefore, with the exception of the Lord Jesus, the virtues of every human being are fallen.

RESTORING AND RECOVERING THE HUMAN VIRTUES FROM THE DAMAGE OF MAN'S FALL

The Man-Savior was born of the human essence with the human virtues also to restore and recover man's virtues from the damage of man's fall. Because of the fall, our human virtues

have been damaged. For example, the virtue of love has been damaged. A brother may love his wife very much one day, and the next day he may be unhappy with her and even think of divorcing her. This is a strong sign that his human love has been damaged.

The Man-Savior's incarnation was not only to rescue our virtues from the fall; His incarnation was also to restore and recover our virtues from the damage of the fall. Something may be rescued without being restored, or may be restored without being recovered. Our human virtues need to be rescued, restored, and recovered.

UPLIFTING THE HUMAN VIRTUES TO THE HIGHEST STANDARD

Furthermore, the Man-Savior was incarnated in order to uplift the human virtues to the highest standard, to the standard that matches God's attributes for the expression of God. Because our virtues were damaged and deformed, they could not match God's attributes. But the uplifted human virtues can match God's attributes. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues

to such a standard that they can match God's attributes for His expression.

**PRODUCING
THE HIGHEST STANDARD
OF MORALITY
FOR THE SAVING POWER
OF THE MAN-SAVIOR'S
DYNAMIC SALVATION**

The Man-Savior's being conceived of the divine essence with the divine attributes and being born of the human essence with the human virtues produced the highest standard of morality. This morality is for the saving power of the Man-Savior's dynamic salvation. The result of the divine attributes filling the empty human virtues, strengthening, enriching, and sanctifying the human virtues, and expressing God in the human virtues is the highest standard of morality. The Lord Jesus refers to this morality in [Matthew 5:20](#): "For I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens." Here the Lord charges us to have a surpassing righteousness, which is not merely an objective righteousness, but a subjective righteousness, the indwelling Christ lived

out of us as our righteousness. Of course, the Man-Savior Himself had such a surpassing righteousness, and this righteousness is the highest standard of morality.

Paul in [Philippians 3:9](#) speaks of the highest standard of morality: “And be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith.” Paul was endeavoring to be found in Christ not with his own righteousness, a human righteousness, but having the righteousness of God. This indicates that we Christians need to live a righteousness that is actually God Himself. Paul aspired to be found in Christ having such a surpassing righteousness, a righteousness of the highest standard, that is, the righteousness of God.

How can we have the righteousness of God? We can only have this righteousness by having God live in us. If God does not live in us, we cannot live Him. If we do not live God, we cannot live the righteousness of God. To live the righteousness of God, we must have God Himself living in us. This is the surpassing righteousness, the righteousness of the highest standard. The Man-Savior’s incarnation was to produce this

highest standard of morality, and this morality is for the saving power of His dynamic salvation.

We need to see that the Man-Savior's way of saving us is not superficial. In order to save us, He, the very God, came into man, bringing God's attributes into man's virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit ([1 Cor. 15:45](#)). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God's attributes. In this way we are being saved day by day. We are being saved in the way of the Lord's restoring, His transforming.

**THE HIGHEST STANDARD
OF MORALITY CONSTITUTING
THE QUALIFICATION
AND THE BASIC FACTOR
FOR THE MAN-SAVIOR'S
DYNAMIC SALVATION**

The highest standard of morality constitutes the qualification for the Man-Savior's dynamic salvation. Only the Man-Savior has this qualification; no other person, including Confucius

and Plato, is so qualified. In the Gospel of Luke there are a number of cases illustrating that the Man-Savior's standard of morality qualifies Him for dynamic salvation. The best illustration is the parable of the good Samaritan, who signifies the Lord Jesus as the Man-Savior ([10:25-37](#)). This Samaritan lived the highest standard of morality, and He saves the fallen ones by His standard of morality.

The highest standard of morality also constitutes the basic factor for the Man-Savior's dynamic salvation. We see this in the case of Zaccheus ([19:1-10](#)). Because of the Man-Savior's dynamic salvation, Zaccheus became another person immediately after coming into contact with Him.

When the Man-Savior came to the house of Zaccheus, He came with the Spirit of power ([Luke 4:18](#)) and with the indestructible eternal life ([Heb. 7:16](#)) to impart into him at his believing in Him ([John 3:15](#)). The Spirit of power and the eternal life were both conveyed in the highest standard of His morality. When He, as such a dynamic Man-Savior, looked at Zaccheus and said to him, "Zaccheus, hurry and come down; for today I must stay in your house," Zaccheus responded.

We may compare Zaccheus to an electrical toy that responds as soon as electricity flows into it. What made Zaccheus respond as he did? It was the Spirit with the eternal life, as the divine electricity, that flowed into him from the Man-Savior. Without the Spirit, there would have been no way for Him as the eternal life to get into Zaccheus. His humanity in the highest standard of morality was the “wire” conveying the “electricity” of the Spirit with the eternal life. The Spirit with the eternal life as the divine electricity was within the Lord’s humanity of the highest standard. When He looked at Zaccheus and talked to him, the Spirit with His eternal life entered into him.

What we have been covering in this booklet is not merely a doctrine. We have been considering a living Person, the God-man with the highest standard of morality as His saving power. We should not be content with teachings—we need the Man-Savior with His dynamic salvation. I encourage you to bring to the Lord this matter of the Man-Savior’s highest standard of morality constituting His qualification and the basic factor for His dynamic salvation. If you bring this to the Lord in prayer, I believe that He as the Spirit

will speak more to you concerning His highest standard of morality.

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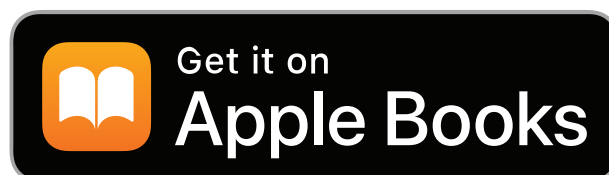
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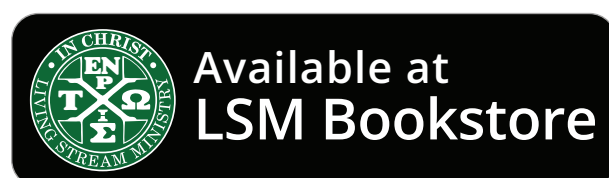
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THE MAN-SAVIOR'S GOD-MAN LIVING

In order to save us, God had to live in a man for thirty-three and a half years. Have you ever thought about this? In creating the universe God used only six days, and on the seventh day He rested. Why, then, did God need to live on earth in a man for so many years in order to save us?

Shortly after I was saved, I began to consider God's way of saving us. I said to myself, "God is almighty. If He wanted to, He could save us by snatching us out of hell and bringing us to heaven. Why did He become a man and live on earth?" Another question we had concerns the application of Christ's redemption. The Man-Savior accomplished redemption more than nineteen hundred years ago. Why did He not immediately apply this accomplished redemption to all His chosen people and thereby not give the enemy the opportunity to do so many evil things?

Consider the situation from the time Christ accomplished redemption until now. Satan, God's enemy, has attacked God's chosen people again

and again. Why does this happen? Why did the Lord not apply His redemption immediately?

In the four Gospels we have a lengthy record of the Lord's life and ministry. In the Gospels we see that the Man-Savior did not grow up miraculously; on the contrary, He grew up in a normal way. But why was this necessary? Because we were fallen and sinful, we needed the Lord Jesus to die for us. But why did He need to suffer so many things during the thirty-three and a half years of His life?

GOD'S WAY OF SAVING US

Let us compare two possible ways of saving people. First, suppose God simply stretches forth His hand, snatches a sinner out of hell, and brings him to heaven. This way of saving a person would be easy. The second way, the way taken by God, is much more difficult. According to His way, God became a man and lived a human life on earth.

Through His incarnation God brought the divine attributes into the human virtues, filling, restoring, recovering, sanctifying, and transforming them. For our salvation the saving God became a man and lived the kind of life on earth that qualified Him to save us. This life also

became the basic factor of the Man-Savior's dynamic salvation. The procedure that qualified the Man-Savior required a long period of time.

The first step of God's salvation was to become a man, live on earth, die on the cross, and be resurrected. In the second step, the Man-Savior comes into the saved ones, lives in us, and grows in us, repeating His life in us.

THE LIVING OF A GOD-MAN

As the Man-Savior lived such a life on earth, the angels and demons could testify that He was man living a human life for the expression of God. This is the Man-Savior's God-man living. The four Gospels tell us of the One who lived the life of a God-man.

In [Luke 2:40-52](#) we see the Man-Savior growing and advancing. When He became twelve years old, He went with His parents to Jerusalem at the feast of the Passover according to custom ([vv. 41-42](#)). Luke also tells us that the Lord Jesus began His ministry when He was about thirty years old ([3:23](#)). Only in the Gospel of Luke are we told what happened to the Lord Jesus at the ages of twelve and thirty. The reason is that Luke presents the Lord Jesus as a genuine and typical man. In the Gospel of Luke we see that the

Lord was a real man, a normal man; He was not a magical person. The Lord grew in a normal, human way. Eventually, at the age of thirty, He had come to maturity for the divine ministry. According to the Old Testament, a Levite had to be thirty years of age before he could enter fully into the priesthood. Likewise, the Man-Savior was fully grown when He entered into His ministry.

A MAN EXPRESSING GOD

The Man-Savior did not live a life expressing man. He lived a man's life, yet this life expressed God. Hence, the Lord's living was a God-man living. He lived a life in which God was expressed through man.

The illustration of a hand and a glove shows how God was expressed through the Man-Savior's humanity. A glove contains the hand and expresses the hand. When the hand in the glove moves, the glove also moves. But as the glove moves, it does not express the glove; it expresses the hand. In a similar way, the Lord Jesus lived on earth as a man, but He did not express man; He expressed God. He lived a life expressing God. When people saw Him, they saw a genuine man. Nevertheless, what they saw in Him was the

expression of God. They did not see a man expressing man; they saw a man expressing God.

When John wrote his Gospel, he was very old, probably in his nineties. He testified that God became flesh and that they beheld His glory ([John 1:14](#)). A man was living and walking with them, and in this One they saw the glory of God.

THE MAN-SAVIOR

The Man-Savior is a genuine man with the real human nature and the perfect human virtues. Here we use three adjectives to describe the Man-Savior in His humanity: genuine, real, and perfect. As a man, the Man-Savior is genuine. His nature is real; that is, He was a real human being, not a phantom. Furthermore, the Man-Savior's human virtues are perfect. In order to be qualified to be man's Savior, the Lord Jesus had to be a genuine man with a real human nature and the perfect human virtues.

The Man-Savior was not only a genuine man; He was also the complete God. As the complete God, He had the true divine nature and the excellent divine attributes. We have seen that with respect to His humanity the Man-Savior is genuine, real, and perfect. Now we need to see that with respect to His divinity He is complete, true,

and excellent. He is the complete God, He has the true divine nature, and He has the excellent divine attributes.

The Man-Savior's divine nature and excellent divine attributes empower and ensure His ability to save man. In His humanity there is the capacity to save us, the capacity for salvation. But this capacity is empowered and ensured by His divinity. His ability to save us is guaranteed by His divinity.

[First John 1:7](#) conveys the thought that the divinity of Christ empowers and ensures the saving capacity within His humanity. This verse says, "The blood of Jesus His Son cleanses us from all sin." Here the name "Jesus" denotes the Lord's humanity, which is needed for the shedding of the redeeming blood, and the title "His Son" denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, "the blood of Jesus His Son" indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures with divine surety for its eternal efficacy, an efficacy that is all-prevailing in space and everlasting in time.

THE GOD-MAN

As a genuine man and the complete God, the

Man-Savior is the God-man. He has the human nature with its virtues to contain God and express Him. No one has ever contained as much of God as the Lord Jesus does. With His human virtues He contained God and expressed Him. In the Olympic games athletes try their best to display their ability. But the God-man did not need to exert Himself to display His ability to contain and express God. No one can compare with Him in having the human nature with its virtues to contain and express God.

As the God-man the Lord Jesus has the divine nature with its divine attributes to be His content and reality for the expression of God. Once again we may use the illustration of a glove. A glove expresses the hand. But if a glove is to express the hand, it must have the hand as its content and reality. The God-man is both the “glove” and the “hand,” for He has both humanity as the container and divinity as the content.

Today the Man-Savior is still both man and God. He is man as the container, and He is God as the content. In Him we have the real human nature and the true divine nature. In Him we have the perfect human virtues and the excellent divine attributes. These two categories meet in

Him and are mingled in Him to become one composition. Hence, He is the God-man.

THE GOD-MAN LIVING

Let us now go on to consider the Man-Savior's God-man living. This is the living of a genuine man, but not by man's life—man's mind, will, and emotion—to express man in man's virtues.

Two verses from the Gospel of John are helpful in understanding this. In [John 5:30](#) the Lord Jesus says, "I can do nothing from Myself; as I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me." In [John 6:38](#) He goes on to say, "I have come down from heaven, not to do My own will, but the will of Him who sent Me." In these verses we see that the Lord Jesus did not do or seek His own will.

In a very real sense, our will represents our whole being. Yes, in one sense our being is represented by our mind. The mind, however, represents our being only in thought; the will represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished.

The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life.

The Lord Jesus had a genuine man's living by God's mind, will, and emotion—to express God in God's attributes. The Lord did not seek His own will but God's will. He came not to do His own will but to do God's will. This means that He came to live as a man not by man's life, but by God's life. He lived by God's mind, will, and emotion to express God in God's attributes. These attributes are contained in and mingled with His human virtues.

In the Gospel of Luke we have many examples of the Man-Savior's God-man living. Consider the case of the good Samaritan ([10:25-37](#)). In the human living of the good Samaritan God was expressed. God was there empowering Him. The love expressed was not simply the Samaritan's human love; it was a human love strengthened, empowered, and enriched by the divine love.

Consider also the case of Zaccheus ([Luke 19:1-10](#)). In the Man-Savior's coming to Zaccheus and His dealing with him we see something divine. It is hard to explain what we see

expressed in the man Jesus. Within Him there is something more than the divine omniscience. In Him the excellent divine attributes are present strengthening His human virtues. The Lord Jesus lived in the way of having His human virtues empowered by the divine attributes.

This was true of the Lord Jesus even at the age of twelve. When the Lord Jesus was twelve, He was a human child. But as we read the account in [Luke 2](#), we see that in this child there was the divine element. God's attributes were expressed in His human living.

The Lord Jesus lived a genuine human life, yet in His life we see the divine element and also certain divine factors. This life did not express man; it expressed God. This is the God-man's life and living.

In the living of the Lord Jesus, man's mind, will, and emotion became the organs to contain God's life. We may compare these organs to the fingers of a glove. Just as the fingers of a glove contain the real fingers, so the Man-Savior's mind, will, and emotion contain God's life. The five fingers of a glove are not real fingers but contain the five fingers of a human hand. In a similar way, the Lord's mind, will, and emotion are organs

containing God's mind, will, and emotion. This was His God-man living.

In the Man-Savior's God-man living man's virtues became a shell, an image, to express God's attributes so that God may be expressed in man's living. If we see this, we shall have the answer to the question why it was necessary for the Lord Jesus to live on earth for thirty-three and a half years before He died to accomplish redemption. If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living. Such a brief expression could be compared to a rainbow, which appears for a while and then vanishes. The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God's attributes. Therefore, God was expressed in His living.

The Lord's God-man living constituted His qualification to be the Man-Savior. At the same time, this living constituted a prototype to His believers. This prototype is for the "mass production," the reproduction, of the God-man in the believers. In a factory, a great deal of time

may be spent to produce a prototype. Once the prototype has been produced, it is then used for mass production. In a similar way, the Man-Savior's God-man living constituted Him a prototype so that He may now be reproduced in us. Praise the Lord for the prototype and for the mass production!

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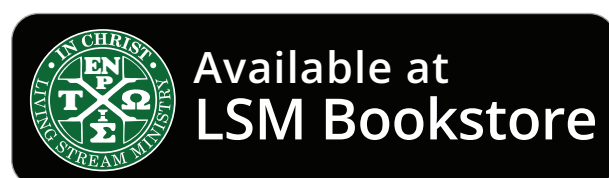
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DEATH, RESURRECTION, AND GLORIFICATION

THE MAN-SAVIOR'S SEVENFOLD STATUS IN HIS DEATH

When the Man-Savior died on the cross, He had a sevenfold status. This means that He died as the Lamb of God ([John 1:29](#)), a man in the flesh, a man in the old creation, the serpent ([John 3:14](#)), the Firstborn of all creation ([Col. 1:15](#)), the Peacemaker ([Eph. 2:15](#)), and a grain of wheat ([John 12:24](#)).

A simple way to remember the aspects of the Man-Savior's sevenfold status in His death is to recall the three aspects mentioned in the Gospel of John. First we are told that Christ was the Lamb of God who took away the sin of the world; second, that He was typified by the brass serpent; and third, that He was the grain of wheat that fell into the ground and died. The Lamb of God took away our sin, the One typified by the brass serpent destroyed the old serpent, Satan, and the grain of wheat released the

divine life. Hallelujah, sin has been taken away, Satan has been destroyed, and the divine life has been released!

Having seen these aspects from the Gospel of John, we may go on to consider the remaining four aspects. Christ died on the cross as the Firstborn of all creation. In this aspect of His status, He brought the entire old creation with Him to the cross. Christ also died as a man, the last Adam, bringing the old man to the cross. Furthermore, He was crucified as a man in the flesh. [Second Corinthians 5:21](#) says that He was made sin for us. Sin is related to the flesh. Therefore, [Romans 8:3](#) says that God sent His Son in the likeness of the flesh of sin and concerning sin. On the cross He condemned sin in the flesh. Finally, Christ died as the Peacemaker, the One who abolished the ordinances of human culture and living. Hence, on the cross Christ was the Lamb, the serpent, the grain of wheat, a man in the flesh made sin for us, the last Adam, that is, a man in the old creation, the Firstborn of creation, and the Peacemaker. In this sevenfold status He died as our Redeemer.

Just as we have considered the Man-Savior's sevenfold status in His death, we also need to see a number of points concerning His resurrection.

Regarding the Lord's resurrection, there are two main aspects: the objective aspect and the subjective aspect. In this booklet we shall cover the objective aspect of Christ's resurrection.

GOD'S VINDICATION AND APPROVAL OF THE MAN-SAVIOR AND HIS ALL-INCLUSIVE REDEPTIVE WORK

The first point of the objective aspect of the Man-Savior's resurrection is that it was God's vindication and approval of the Man-Savior and His all-inclusive redemptive work. By resurrection God vindicated and approved the Man-Savior; God also vindicated and approved the Lord's redemptive work.

According to the four Gospels, there was much criticism, especially from the Jewish leaders, of Christ's Person and deeds. Concerning His Person, some said that He was a Samaritan ([John 8:48](#)), that He was beside Himself, that is, mentally ill ([Mark 3:21](#)), and that He was demon possessed ([John 8:49](#)). Furthermore, His works were condemned by the Pharisees as a blasphemy to God. The religious leaders surely denied, rejected, and condemned the Man-Savior.

They sentenced Him to death and had Him crucified. This was the attitude of the leaders of the Jewish nation, those among whom Christ was born, lived, and worked.

RAISED UP BY GOD

In the book of Acts we are told a number of times that God raised up, resurrected, the Lord Jesus. For example, referring to the Lord Jesus, [Acts 2:24](#) says, “Whom God raised up, having loosed the pangs of death.” [Acts 2:32](#) says, “This Jesus God raised up, of which we all are witnesses.” [Acts 3:15](#) speaks of “the Author of life... whom God raised from the dead,” and [4:10](#) tells of “Jesus Christ the Nazarene...whom God raised from the dead.” Other verses in Acts that speak of God raising up Jesus from among the dead are [5:30](#); [10:40](#); [13:30](#), [33-34](#), [37](#); [17:31](#) and [26:8](#). The reason this is repeated so often is that the entire book of Acts is a book of the testimony of the resurrection of Christ. The apostles’ testimony was that of the resurrection of the Man-Savior. God vindicated Christ by raising Him up.

The resurrection of Christ was not only God’s vindication, it was also God’s approval of Him and His work. In resurrecting the Lord Jesus,

God seemed to be saying to the Jewish nation with its leaders, “I approve what you condemn. You say that Jesus was blaspheming Me. But I approve what He did, what He said, and what He was. You thought that you could put Him to death. On the cross He suffered your persecution, and then He accomplished My redemption. I approve of His redeeming work. He accomplished the redemption I had planned in eternity past.”

A PROOF OF OUR JUSTIFICATION BY GOD

The resurrection of Christ, as God’s vindication, is a proof of our justification by God. [Romans 4:25](#) says that Christ “was delivered because of our offenses and was raised because of our justification.” The death of Christ fully satisfied God’s righteous requirements so that we may be justified by God through Christ’s death ([Rom. 3:24](#)). His resurrection is a proof that God is satisfied with His death for us and that we are justified by God because of His death. In Him, the resurrected One, we are accepted by God. Therefore, [Romans 4:25](#) says that Christ was raised because of our justification.

THE MAN-SAVIOR'S SUCCESS IN ALL HIS ACHIEVEMENTS

People often boast of their success. But no matter how successful a person may be in life, he loses everything when he dies. This means that death is the end of one's success.

The Man-Savior's success in His achievements was proved by the fact that He rose from among the dead. On the one hand, the New Testament says that God raised Jesus up from the dead ([Acts 3:15](#)). On the other hand, the New Testament also tells us that Christ rose up Himself ([Acts 10:41](#)). Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead ([Rom. 8:11](#)). But considering Him as God, the New Testament declares that He Himself rose from the dead ([Rom. 14:9](#)). God raised up Christ as a proof of His vindication and approval of the Lord and His work. But as a proof of His success in His achievements, the Lord Jesus Himself rose from the dead.

THE MAN-SAVIOR'S VICTORY OVER DEATH, INCLUDING SATAN, HADES, AND THE GRAVE

The Man-Savior's resurrection was also His victory over death, Satan, Hades, and the grave

([Acts 2:24](#)). Satan, death, Hades, and the grave form a group. The Man-Savior was not only vindicated by God and was proved to be a success in His achievements, but He was victorious over death, Satan, Hades, and the grave, all of which are a great concern and trouble to us. The Man-Savior overcame death and destroyed Satan ([Heb. 2:14](#)). The keys of death and of Hades are now in His hand ([Rev. 1:18](#)), and He is victorious over the grave.

[Second Timothy 1:10](#) says that Christ “nullified death, and brought life and incorruption to light through the gospel.” Christ nullified death, making it of none effect, through His Devil-destroying death ([Heb. 2:14](#)) and death-swallowing resurrection ([1 Cor. 15:52-54](#)).

THE MAN-SAVIOR’S GLORIFICATION

Furthermore, the Man-Savior’s resurrection was His glorification ([John 13:31-32; 17:1; Luke 24:26](#)). Because this matter is difficult to understand and define, it is helpful to use the illustration of a grain of wheat ([John 12:24](#)). There is life in a grain of wheat. When the grain is sown into the earth, it “dies.” But at the same time it grows. If a grain of wheat is not sown into the

ground, it will neither die nor grow. But a seed that is put into the ground is eventually glorified through its growth.

According to His own word in [John 12:24](#), the Lord Jesus was a grain of wheat that fell into the ground and died. But as He was in the ground dying, He was also growing. Eventually, in resurrection He “blossomed” and brought forth many grains. These grains are His glorification.

THE MAN-SAVIOR’S SHELL BROKEN THROUGH HIS DEATH

As a grain of wheat the Lord Jesus had a human “shell.” For Him to be glorified ([John 12:23](#)) required that His divine life be released from within the shell of His humanity to produce many believers in resurrection ([1 Pet. 1:3](#)). Through His death on the cross the shell of His humanity was broken.

THE MAN-SAVIOR’S DIVINE LIFE BEING RELEASED

When the shell of the Lord’s humanity was broken on the cross, the divine life within Him was released in resurrection. The release of the divine life and nature from within the Lord as a grain of wheat was His glorification. He prayed

for this glorification in [John 17:1](#): “Father, the hour has come; glorify Your Son that the Son may glorify You.”

When the Lord Jesus was incarnated, He put on humanity. This means that no longer was He merely God, for through incarnation He had become the God-man, having both divinity and humanity. Furthermore, it was necessary for His humanity to be brought into divinity. The bringing of the Lord’s humanity into divinity was His glorification. According to the New Testament revelation, when the Lord Jesus rose up from the dead, He rose up with both His divinity and His humanity. This means He rose up as the God-man. This rising of the Lord’s humanity was His glorification.

When some hear that the man Jesus is now in glory, they may understand this to mean that He is in the heavens. However, [Luke 24:26](#) indicates that He entered into glory even before His ascension. While on the way to Emmaus, He said to the disciples, “Was it not necessary for the Christ to suffer these things and to enter into His glory?” This refers to His resurrection, which brought Him into glory ([1 Cor. 15:43](#); [Acts 3:13a, 15a](#)). Therefore, glorification means not only that the Son of God was released from His

human shell, but also that the Lord's humanity has been brought into divinity.

THE BIRTH OF GOD'S FIRSTBORN SON

The Man-Savior's glorification was also His birth as God's firstborn Son. [Acts 13:33](#) reveals that to the man Jesus resurrection was a birth. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers ([Rom. 8:29](#)). He was the only begotten Son of God from eternity ([John 1:18; 3:16](#)). After incarnation and through resurrection, He was begotten by God in His humanity to be God's firstborn Son.

It is important for us to realize that, before incarnation, God's only begotten Son did not have human nature, only the divine nature. However, in resurrection, God's firstborn Son has the human nature as well as the divine nature. As believers in Christ, we all are sons of God and brothers of the firstborn Son. Through regeneration we have the divine nature ([2 Pet. 1:4](#)). Although we are human beings, we now have the divine nature. Although the Lord Jesus is divine, He also has the human nature. Therefore, both the Lord Jesus and we are the same in that both

He and we have the human nature and the divine nature.

We thank the Lord for showing us all the points related to the objective aspect of the Man-Savior's resurrection. The Lord's resurrection was God's vindication and approval, it was the evidence of the Man-Savior's success, it was His victory over death, Satan, Hades, and the grave, and it was His glorification.

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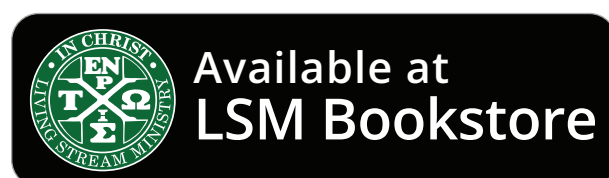
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THE PROCESS OF RESURRECTION

The resurrection of the Man-Savior was a process. This process began immediately after the Lord's birth. We should not think, therefore, that His resurrection began on the third day after His crucifixion.

If we consider the New Testament thoroughly, we shall realize that resurrection begins with death. For the thirty-three and a half years of the Lord's human living on earth, He experienced death—death to Himself and to all things other than God. Hence, the life He lived was a life under death.

In [Luke 12:50](#) the Man-Savior indicated that He was very constrained and desired to be released: "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Greek word translated "pressed" may also be rendered "constrained." The Man-Savior was constrained in His flesh, which He had put on through incarnation. Therefore, He needed to die, to be baptized in physical death, so that His unlimited and infinite divine being with His divine

life might be released from within Him. The point here is that the Lord lived a life under death to Himself and that this kind of living is related to the process of resurrection.

As an illustration of the fact that resurrection begins with death, let us consider once again the Lord's word concerning Himself as a grain of wheat: "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit" ([John 12:24](#)). When a grain of wheat is sown into the earth, it dies there. But while it is dying, it is also growing. The strange thing is this: if the grain of wheat does not die, it will not grow. Suppose a grain of wheat is placed on a table and left there. That grain of wheat will not die, and also it will not grow. In order for a grain of wheat to grow, it must be put in the ground to die. It grows by the way of dying. Without dying, a grain of wheat will never grow.

Now we need to see that the resurrection of a grain of wheat does not begin when the wheat sprouts out from the soil. When a grain of wheat sprouts in this way, someone may say, "Look! We can see the resurrection of the grain of wheat." It is not wrong to say that the sprouting of a wheat grain is a matter of resurrection.

But the point we are making here is that the resurrection of a grain of wheat does not begin with the sprouting of the grain. Rather, its resurrection begins much earlier than this. The resurrection of a grain of wheat begins with the death of the grain.

From the illustration of the dying and growing of a grain of wheat we can see that while Christ was dying, He was resurrecting. When did Christ's resurrection begin? We should not say that it began three days after His crucifixion. According to the picture of a grain of wheat dying and growing, Christ's resurrection began while He was dying. He likened Himself to a grain of wheat falling into the ground to die so that many grains might be brought forth. The Lord Jesus, like the grain of wheat, was growing, sprouting, resurrecting, even while He was dying.

DYING TO LIVE

Now that we have the principle that the process of the Man-Savior's resurrection began while He was dying, we need to ask when the Lord Jesus died. Did He die only on the day of the Passover? The New Testament indicates that He began to die immediately after He was born. Throughout His years on earth, He was dying to

live. Every moment of every day, He was dying. This means that while He was living in the home of a poor carpenter, He was dying. The process of His resurrection began as He was dying.

It is significant that the Lord Jesus said, “I am the resurrection and the life” ([John 11:25](#)). The Lord did not say that He is the life and the resurrection; He said first that He is the resurrection and then that He is the life. Why does resurrection come first in [John 11:25](#)? Resurrection is mentioned first in this verse because throughout His life the Lord Jesus was dying and resurrecting.

When the Lord Jesus told Martha that her brother would rise again, she replied, “I know that he will rise again in the resurrection in the last day” ([John 11:24](#)). Here Martha prolonged the resurrection to the distant future, to a time just before the millennium. Therefore, the Lord Jesus said to her, “I am the resurrection and the life.” The Lord was indicating that He is the resurrection now, the resurrection in the present. He did not say, “I shall be the resurrection”; He said, “I am the resurrection.” The Lord could say this because while He was living in the human life, He was resurrecting by dying.

The Lord’s life on earth for thirty-three and

a half years was a life of dying to live, a life of living by dying. Eventually, His death was completed on the cross, and His resurrection was completed on the third day after His crucifixion. There was a beginning of His death and also a completion of it. Likewise, there was a beginning of His resurrection and a completion of resurrection. I encourage you to bring this matter to the Lord in prayer.

Praise the Lord that He was the dying-to-live Man-Savior and also the living-by-dying Man-Savior! While He was living, He was dying, and while He was dying, He was living. We may even say that while He was dying, He was resurrecting. His thirty-three and a half years on earth were a long process of death and also of resurrection. With Him resurrection and death went together.

According to our opinion, we may think that the Lord Jesus should have said to Martha, “Do you not know that I am the life? One day I will die, and then I shall be the resurrection.” However, the Lord said that He was the resurrection and the life. The fact that He was resurrecting proves that He was also life. If He had not been resurrecting, He would not have been able to live.

After a person is born, does he begin to live, or does he begin to die? Actually, as soon as a human being is born, he begins to die. Death, therefore, does not come as an accident. On the contrary, death comes as a process. For some, this process is short; for others, it is very long. But whatever the case may be, all unbelievers are in the process of dying.

What is our situation as believers? Are we dying or living? Today we believers are dying to live, and we are living by dying. The unbelievers only have the process of dying, but we have both dying and living, both death and resurrection. Actually, the more we die, the more we are resurrected.

RESURRECTION AS A PROCESS OF TRANSFIGURATION

When God came through incarnation, something was added to Him—the element of humanity. Before the incarnation, the Son of God was merely divine; He did not have the human nature. But when He came through incarnation, humanity was added to Him. In this way He became a God-man, a Person both divine and human.

This God-man experienced human living on earth for thirty-three and a half years. Then He went to the cross and died an all-inclusive death. The Man-Savior died as One with a sevenfold status. His death was the death of the Lamb of God, a serpent in form, a grain of wheat, the last Adam, the Firstborn of all creation, a man in the likeness of the flesh of sin, and the Peacemaker. Because of the Lord's sevenfold status in His death, it was an all-inclusive death.

After this God-man passed through His all-inclusive death, He entered into resurrection. His resurrection was His transfiguration—the transfiguration into the life-giving Spirit to enter into His believers. This transfiguration included a number of elements: humanity, human living, and Christ's all-inclusive death. All these elements were brought into the all-inclusive life-giving Spirit who became the consummation of the Triune God.

Therefore, resurrection was a process of transfiguration in which these elements were put into the all-inclusive life-giving Spirit. This is the Spirit who has entered into the believers.

THE TRIUNE GOD DWELLING IN US

In order to understand the Man-Savior's

resurrection as His transfiguration into the life-giving Spirit, we need to read [John 14:10-20](#) carefully again and again. In [John 14](#) we see that when the Son came, the Father was in Him. Furthermore, when the Spirit comes, the Son is with Him. Hence, the Spirit comes as the consummation of the Triune God. This means that the Spirit comes as the Triune God. When the Spirit comes, the Triune God comes.

In the Bible the Hebrew word for Spirit is *ruach*; the Greek word is *pneuma*. Both words denote spirit, breath, air. We may say that our processed Triune God is like the air—so available for us to breathe in. Now we can understand why [Romans 10:8](#) says that the word is not far from us but is very near, even in our mouth and in our heart. When we recognize this and respond by calling on the Lord Jesus, the Lord Jesus comes into us.

When the Lord is in us, the Spirit, the Son, and the Father are all in us. The spiritual air we breathe is actually the Triune God. Sometimes when I consider this, I am beside myself with joy in the Lord.

Do you know where the Triune God is? The Triune God is now in us! This is according to the Lord's word in [John 14](#). He said that He would

ask the Father to give us another Comforter, the Spirit of reality, who would be in us. But eventually the Lord went on to say that He Himself would be in us ([v. 20](#)). From the revelation in [John 14](#) we see that the Triune God now dwells in us.

THE TRIUNE GOD DISPENSED INTO THE TRIPARTITE MAN

In our study of the Bible we need to pay close attention to portions such as [John 14:10-20](#). Do you know what is revealed in these verses? Here we have a revelation of the Triune God dispensed into the tripartite man. Concerning this, [John 14:20](#) says, “In that day you shall know that I am in My Father, and you in Me, and I in you.” In this verse the “you” is the tripartite man, and the “I” is the Triune God. Therefore, “I in you” indicates that the Triune God is in the tripartite man. Of course, in order to see this in full, we would need a thorough study of the New Testament.

In order for the Triune God to be in the tripartite man, it was necessary for Him to pass through certain processes: incarnation, human living, death, and resurrection. Having passed through all these processes, the Triune God is

now not only on the throne but also in us. How wonderful! The Man-Savior's resurrection was His transfiguration into the life-giving Spirit, and as this Spirit He now dwells in us.

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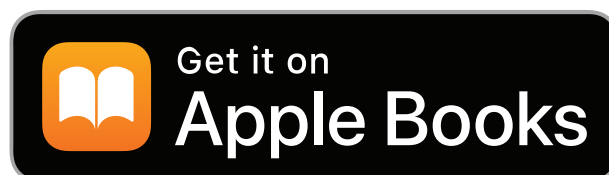
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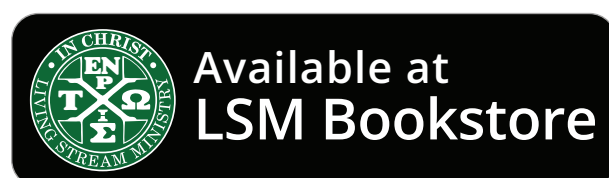
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THE MAN-SAVIOR'S GERMINATION OF THE NEW CREATION AND PROPAGATION TO PRODUCE THE CHURCH RESURRECTION AS A PROCESS OF TRANSFIGURATION

Through the process of incarnation God put humanity upon Himself. In a similar way, in the process of resurrection certain elements were put into the Spirit. In particular, these elements include the Lord's human living and His all-inclusive death. Therefore, resurrection was a process of transfiguration in which these elements were put into the all-inclusive life-giving Spirit. This is the Spirit who has entered into the believers. Now we shall go on to see that His resurrection also involves both germination and propagation.

THE MAN-SAVIOR'S GERMINATION OF THE NEW CREATION

In [John 12:24](#) the Lord Jesus says that if a grain of wheat falls into the ground and dies, it bears

much fruit. This is a matter of germination through resurrection. Concerning this, Peter says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead” (1 Pet. 1:3). When Christ was resurrected, we, His believers, were all included in Him. Hence, we were resurrected with Him (Eph. 2:6). In His resurrection, He imparted the divine life into us and made us the same as He is in life and nature.

THE DEAD HEARING THE GOSPEL AND BEING GERMINATED

All fallen human beings are dying. A person begins to die from the moment of birth. Although we may say that people are dying, the Bible reveals that sinners are already dead. Ephesians 2:1 and 5 say that, as sinners, we were dead in offenses and sins. Colossians 2:13 also says that we were dead in offenses. In these verses God seems to be saying, “You may think that human beings are living. You are mistaken. Fallen human beings are not living—they are dead.”

In John 5:25 we see that when we preach the gospel, we are actually preaching to those who are spiritually dead: “Truly, truly, I say to you, an

hour is coming and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live.” Here we see a positive point: those who are spiritually dead still have ears to hear the voice of the Son of God. This means that the dead in spirit are still able to hear the gospel. On the one hand, the Bible tells us that fallen human beings are dead. On the other hand, the Bible says that even those who are spiritually dead can hear the gospel. It is of God’s mercy and sovereignty that the dead have ears to hear the gospel.

When a spiritually dead person hears the gospel, he may say, “I believe in Jesus; I love Him.” Then as he calls on the name of the Lord Jesus, the divine life is imparted to him, and he is germinated to become a new creation.

BECOMING A NEW CREATION

Before we were germinated through the Man-Savior’s resurrection, we were the old creation. But from the time of our germination we began to be the new creation. The old creation does not have the divine life and nature, but the new creation, which consists of believers born again of God ([John 1:13](#); [3:15](#); [2 Pet. 1:4](#)), does have the divine life and nature. Therefore, we are a new

creation (2 Cor. 5:17; Gal. 6:15), not according to the old nature of flesh, but according to the new nature of the divine life.

When the old creation is germinated with the divine life it becomes the new creation. We, the believers in Christ, who have been germinated through His resurrection, are now the new creation. The old creation does not have God in it. But the new creation begins by God coming into us in the way of germination. Praise the Lord that we have been germinated! This germination is the impartation of the divine life into the believers. Through this impartation of the divine life we were regenerated. Therefore, germination is the impartation of the divine life into the believers for their regeneration. The Man-Savior's resurrection is His germination of the new creation to impart the divine life into the believers for their regeneration.

Perhaps we did not realize what happened to us when we were regenerated. Now we see that when we were regenerated we were germinated. We may say that this germination was a divine injection. The divine life was "injected" into us at the time we believed in Christ and were regenerated, and that injection was our germination. Hallelujah, the divine life has been injected,

infused, into our inner being! That infusion was our rebirth, our regeneration.

THE MAN-SAVIOR'S PROPAGATION TO PRODUCE THE CHURCH AS HIS REPRODUCTION

The Man-Savior's resurrection was also His propagation to produce the church as His reproduction. By His resurrection the Man-Savior could be multiplied and thereby have His propagation.

As an illustration of the Lord's propagation through resurrection, consider a grain of wheat that falls into the earth and dies. After a grain of wheat falls into the ground and dies, it grows up and becomes many grains. The many grains are the multiplication of the one grain, and this multiplication is the propagation of that grain of wheat.

According to [John 12:24](#), the Lord Jesus is the grain of wheat who fell into the ground and died in order to be multiplied. Through His death and resurrection the Lord Jesus certainly has been multiplied and propagated. This propagation is for producing His reproduction, and the reproduction of Christ is the church. Therefore, the Lord's resurrection is His propagation to produce the church as His reproduction.

FOUR MATTERS RELATED TO THE PRODUCING OF THE CHURCH

If we study carefully [Ephesians 1:20-23](#), we shall see that these verses reveal that the propagation of Christ produces the church as His reproduction. [Ephesians 1:20 and 21](#) say, “Which He wrought in Christ in raising Him from among the dead, and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship, and every name that is named, not only in this age, but also in that which is coming.” The relative pronoun “which” at the beginning of [verse 20](#) refers to “the surpassing greatness of His power” spoken of in [verse 19](#). God’s great power that operated in Christ first raised Him from among the dead. This power has overcome death, the grave, and Hades, where the dead are held. Due to God’s resurrection power, death and Hades could not hold Christ ([Acts 2:24](#)).

Second, God’s power that operated in Christ seated Him at God’s right hand in the heavenlies far above all. God’s right hand, where Christ has been seated by the surpassing great power of God, is the most honorable place, with the supreme authority. The “heavenlies” in [Ephesians 1:20](#)

refers not only to the third heaven, the highest place in the universe, where God dwells, but also to the state and atmosphere of the heavens, in which Christ was seated by God's power.

According to [verse 21](#), Christ has been seated far above all rule, authority, power, lordship, and every name. Rule refers to the highest office, authority to every kind of official power ([Matt. 8:9](#)), power to the might of authority, and lordship to the preeminence which power establishes. The ascended Christ has been seated by the great power of God above all rules, authorities, powers, and lordships in the entire universe.

Furthermore, Christ is seated above every name that is named, not only in this age, but also in that which is coming. Here "every name" refers not only to titles of honor but also to everything that has a name. Christ has been seated far above everything, not only the things in this age, but also those in the coming age.

[Ephesians 1:22](#) continues, "And He subjected all things under His feet, and gave Him to be Head over all things to the church." Third, God's great power that operated in Christ has subjected all things under His feet. To be far above all is one thing; to have all things subjected under Christ's feet is another. The former is a matter of

Christ's transcendency; the latter is a matter of the subjection of all things to Him.

Fourth, God's great power that operated in Christ gave Him to be Head over all things to the church. The headship of Christ over all things is a gift from God to Him. It was through God's surpassingly great power that Christ received the headship in the whole universe. It was as a man, in His humanity with His divinity, that Christ was raised up from the dead, was seated in the heavenlies, had all things subjected to Him, and was given to be Head over all things.

In [verse 22](#) we have the significant phrase "to the church." This phrase implies a transmission. Whatever Christ, the Head, attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ in all His attainments: the resurrection from among the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

In [Ephesians 1:20-22](#) we see four matters related to the producing of the church: raising Christ up from the dead, seating Him in His transcendency, subjecting all things under His feet, and giving Him to be Head over all things.

The church is the outcome of the process

involving these four things, a process that began with the Man-Savior's resurrection. Because this process began with Christ's resurrection, His resurrection is for the producing of the church as His reproduction.

CHRIST'S FULLNESS FOR HIS EXPRESSION

Today the Man-Savior in His resurrection is the life-giving Spirit to make us, God's chosen people, His reproduction. This reproduction is the church, His Body, to express Him as His fullness. This is the ultimate issue of Christ's resurrection. [Ephesians 1:22 and 23](#) speak of "the church, which is His Body, the fullness of the One who fills all in all." The Body is not an organization but an organism constituted of all the regenerated believers for the expression and activities of the Head. The Body of Christ is His fullness, which issues from the enjoyment of the riches of Christ ([Eph. 3:8](#)). Through the enjoyment of Christ's riches, we become His fullness to express Him. Christ, who is the infinite God without limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression.

THE CRUCIAL POINT

The Man-Savior's resurrection is His transfiguration into the life-giving Spirit to enter into His believers, His germination of the new creation to impart the divine life into His believers for their regeneration, and His propagation to produce the church as His reproduction. The crucial point here is that in resurrection Christ has become the life-giving Spirit.

Praise the Lord for His transfiguration, germination, and propagation to produce the church as His reproduction! Now He is the life-giving Spirit, and we are His reproduction.

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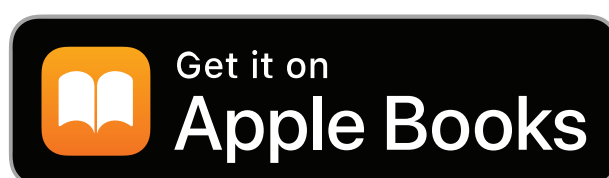
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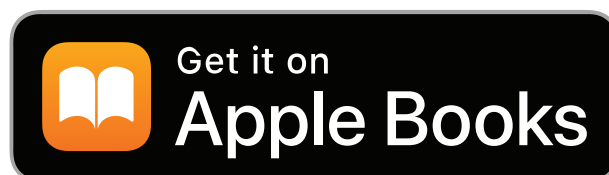
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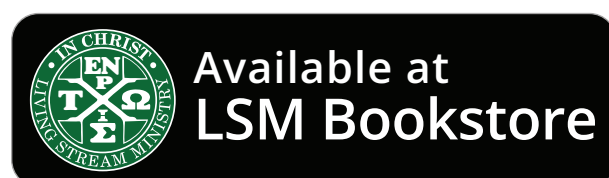
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THE MAN-SAVIOR'S LIVING IN HIS BELIEVERS

THE MAN-SAVIOR'S RESURRECTION

Christ's resurrection was His transfiguration into the life-giving Spirit to enter into His believers, His germination of the new creation to impart the divine life into His believers for their regeneration, and His propagation to produce the church as His reproduction. Not only so, the Man-Savior's resurrection issues in His living within us. The result of the Man-Savior's transfiguration, germination, and propagation is that He lives in His believers.

GERMINATING THE BELIEVERS

Through resurrection the Man-Savior was transfigured into the life-giving Spirit. Then He entered into us to germinate us, the old creation, so that we might become the new creation. This term "the new creation" is used by Paul in [2 Corinthians 5:17](#): "So that if anyone is in Christ, there is a new creation; the old things have passed

away; behold, they have become new.” The old creation includes the heavens, the earth, billions of items, and mankind. But the new creation includes only the chosen and redeemed people of God. God’s people once were the old creation. But when Christ as the life-giving Spirit entered into us, we were germinated with the Triune God to become the new creation.

This germination depends on a “germ,” and the germ with which the resurrected Christ has germinated us is the Triune God. Although this term may not sound pleasant to your ears, it is nevertheless the truth that the Triune God is the germ with which the pneumatic Christ has germinated us. Hallelujah, we all have been germinated with the “divine germ!” It is a fact that, as those who have been germinated with the Triune God, we have this divine germ within us. Because we have been germinated through the Man-Savior’s resurrection, we have been regenerated ([1 Pet. 1:3](#)).

THE REPRODUCTION OF THE PNEUMATIC CHRIST

The Man-Savior’s germination of the new creation is His propagation, His multiplication. In the Gospels we have the one Christ, the unique

Christ. But in [John 20](#), after the breathing of the life-giving Spirit as the breath into the disciples, there were at least one hundred twenty-one “Christs.” According to [chapter one](#) of Acts, these one hundred twenty-one—the one hundred twenty disciples plus the Lord Jesus—had a long prayer meeting lasting ten days. In [Acts 1](#), one hundred twenty-one Christs met together to pray. Then on the day of Pentecost, another three thousand were germinated. The one Christ first became one hundred twenty-one Christs, and then three thousand one hundred twenty-one Christs. This germination is actually the reproduction of the pneumatic Christ in His resurrection.

On the day of Pentecost Christ was living within three thousand one hundred twenty of His members. The Christ who was living in them was the pneumatic Christ, the Christ who is the life-giving Spirit. This pneumatic Christ is the very Christ in resurrection.

Here we should speak not of the resurrected Christ but of the Christ in resurrection. Christ Himself is resurrection, and the reality of resurrection is the life-giving Spirit. Actually, the life-giving Spirit is the resurrection. Christ in resurrection is the resurrection itself, and this resurrection is the life-giving Spirit.

The life-giving Spirit is the reality of resurrection. If you are not in the life-giving Spirit, you are not in resurrection. But if you are in the life-giving Spirit, you are in resurrection.

CHRIST IN RESURRECTION LIVING IN US

[John 14:16-20](#) reveals that the Christ in resurrection now lives in us. In [verses 16 and 17](#) the Lord Jesus says, “I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.” According to [verse 16](#), the Lord Jesus will ask the Father to give the disciples another Comforter. The Son was the first Comforter. Therefore, the first Comforter asked the Father to send another Comforter, the Spirit of reality, who will be in us. Then in [verse 18](#) the Lord goes on to say, “I will not leave you orphans; I am coming to you.” When taken together with [verse 17](#), this indicates “He” who is the Spirit of reality in [verse 17](#) becomes the “I” who is the Lord Himself in [verse 18](#). This indicates that after His resurrection the Lord became the Spirit of

reality. Then, referring to the day of His resurrection, the Lord says in [John 14:20](#), “In that day you shall know that I am in My Father, and you in Me, and I in you.” Here the Lord clearly says “I in you,” revealing that He Himself will be in us.

As the Lord lives in us, He does not cease to be in the Father. On the one hand, in [John 14:20](#) He says, “I am in My Father”; on the other hand, He says, “I in you.” The Lord certainly is not saying, “When I come into you, I shall cease to be in the Father.” On the contrary, here the Lord seems to be saying, “When I come into you, I shall come into you with the Father. Not only am I in the Father, but the Father also is in Me. Therefore, when I am in you, the Father who is in Me is also in you.”

This understanding of [verse 20](#) is proved by the Lord’s word in [verse 23](#): “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” Here the Father and the Son making an abode with us is equal to the phrase “I in you” in [verse 20](#). Who is in us? The “I” who is in us is not only the Son, but the Son with the Father. But what about the Spirit? In [John 14:26](#) the Lord Jesus speaks of “the Comforter, the Holy

Spirit, whom the Father will send in My name.” The Son came in the Father’s name ([John 5:43](#)) because the Son and the Father are one ([John 10:30](#)). Now we see that the Spirit is sent in the Son’s name because the Spirit and the Son also are one ([2 Cor. 3:17](#)). This is the Triune God—the Father, the Son, and the Spirit—reaching us as the Spirit. Hence, when the Spirit comes, the Son and the Father also come.

When we put these verses together, we see that the One who is within us is not simple. No doubt, this One is the Son, but this is the Son in whom the Father is, and also the Son who is coming with the Spirit. Therefore, eventually we see that “I” in [John 14:20](#) is the Triune God.

SEEING THE LORD BECAUSE HE LIVES IN US

In [John 14:19](#) the Lord Jesus says, “Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you shall live also.” If the Lord had remained in the tomb, He would not have lived, and the disciples would not have seen Him again. But this verse indicates that because He lives we shall see Him. He said that He would rise up and live and that we also shall live. What does this mean? In order to

understand this verse, we need to study the entire New Testament. The Lord's word, "You behold Me; because I live, you shall live also," means, "I shall live in you to make you live." Here the Lord Jesus is telling us that after His resurrection He would live in us.

At this point let me ask you a question: have you seen the Lord Jesus? Some might answer this question by saying that they have seen the Lord Jesus in the saints, the believers. One who answers the question in this way does not have the proper understanding of [John 14:19](#). The Lord does not say in this verse, "You behold Me because you see Me in other believers." Rather, the Lord's word indicates that we see Him because He lives in us. We live because He lives. This means that we live because He lives in us to make us live.

In answer to the question concerning whether we have seen the Lord, we should say, "I have seen the Lord because He lives in me." For example, a brother sees his wife because she lives with him. But the One we now see not only lives with us—He lives in us. Every moment He lives in us. Because He lives in us, we may see Him.

The chorus of the well-known hymn, “He lives,” goes like this:

He lives, He lives, Christ Jesus lives today!

He walks with me and talks with me
along life’s narrow way.

He lives, He lives, salvation to impart!

You ask me how I know He lives?

He lives within my heart.

This is a good hymn, and I appreciate it. The chorus says that we know Christ lives because He walks with us and talks with us. However, this is not as good as saying that we know Christ lives because He lives within our heart. In answer to the question, “How do you know Christ lives?” the chorus of this hymn answers, “He lives within my heart.” We know that the Lord lives not simply because He walks with us and talks with us, but because He lives in us.

How do you know Christ lives? You should answer this question by saying, “I know He lives because He lives in me.” Likewise, if we are asked if we have seen the Lord Jesus, we should say, “Yes, I have seen the Lord, for He lives in me. Even while you are asking me this question, He lives in me. Because He lives in me, I see Him. Even now as I am speaking, I can see Him. While

I am speaking to you, He is speaking to me. I am simply a transmitter speaking whatever He speaks to me.”

The Lord’s word, “Because I live, you shall live also,” certainly was fully fulfilled on the day of Pentecost. When Peter stood up with the eleven, that was Christ in resurrection. Peter’s speaking was also Christ in resurrection. If someone had asked Peter where Christ is, he might have said, “Christ is here. Don’t you see me? If you see me, you see Christ because He lives in me.”

THE CHRIST WHO IS RESURRECTION

Regarding our experience of Christ in resurrection, we may use the term “the pneumatic Christ.” This expression indicates that Christ is the Spirit who gives life. The pneumatic Christ is actually the life-giving Spirit Himself, not in a doctrinal way but in an experiential way. Throughout the centuries, a number of Christian teachers have said that in our experience Christ is identical to the Spirit. Doctrinally this is difficult to explain; however, experientially we know that Christ is the Spirit living in us.

According to the New Testament, both Christ and the Spirit live in us. Do we, then, have two

living in us or one? The best answer to this question is to say that the One who lives in us is the pneumatic Christ, the Christ who is the life-giving Spirit.

Christians often say, “Our Christ is living; we have a living Christ.” This living Christ is the Christ in resurrection and the Christ who is resurrection. In [John 11:25](#) the Lord Jesus said, “I am the resurrection.” Here we see that Christ Himself is resurrection. The very Christ who is now in resurrection is the resurrection itself.

WALKING IN RESURRECTION

The New Testament charges us to walk by the Spirit ([Gal. 5:16, 25](#)). To walk by the Spirit simply means to walk in resurrection. In order to experience this, we need to deny ourselves so that Christ may live in us. If we die, Christ lives. Christ lives in us by our dying.

DYING THAT CHRIST MAY LIVE IN US

Now that Christ lives within us, we are intimately involved with Him. We may say that He and the believer become one “seed.” You are the shell, and He is the life within the shell. The shell needs to die so that the life within it may live.

Therefore, when we die, Christ lives. We die to live Him, and He lives by our dying.

This word about Christ's living in us as a result of our dying may be called a "heavenly logic" or a "spiritual philosophy." This kind of philosophy is much better than any natural, human philosophy. Our philosophy is that we die so that Christ may live in us. According to this heavenly logic, Christ lives through our dying.

Christ living in us through our dying is a matter of resurrection. Paul says, "To know Him and the power of His resurrection" ([Phil. 3:10](#)). We cannot know Christ without knowing the power of His resurrection, because the very Christ we live today is resurrection. Resurrection is the pneumatic Christ who is the life-giving Spirit.

WALKING ACCORDING TO THE SPIRIT AS THE REALITY OF RESURRECTION

After years of study and experience, I can testify that resurrection, the pneumatic Christ, and the life-giving Spirit are one. This Christ is the resurrection, and this resurrection is the life-giving Spirit.

Because the Spirit is the reality of resurrection, we need to walk according to the Spirit. When we walk according to the Spirit, we walk

in resurrection. When we walk by the life-giving Spirit, we walk with the living Christ, and this living Christ is the Christ in resurrection.

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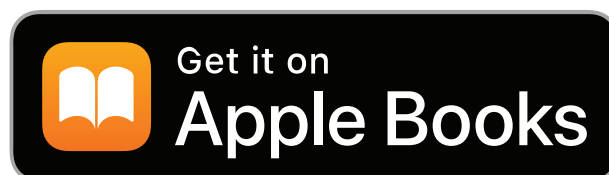
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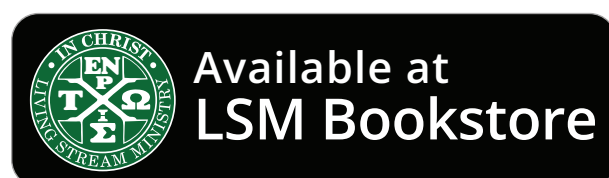
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THE MAN-SAVIOR'S ASCENSION

THE MAN-SAVIOR'S INAUGURATION INTO HIS HEAVENLY OFFICE

If we would understand the ascension of the Man-Savior, Jesus Christ, we need to see that it is His inauguration into His heavenly office. This inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. In His ascension the Lord Jesus was inaugurated to execute God's administration and to carry out God's New Testament economy. In the objective aspect, the Lord's ascension caused Him to be crowned with glory and honor ([Heb. 2:9](#)) and to be enthroned for God's administration ([Heb. 12:2](#)) and made Him the Lord to possess all and the Christ to carry out God's commission.

Christ is now on the throne to administrate the entire universe. He is the unique Administrator, the King of kings and the Lord of lords.

All the rulers of the earth are under Him. He is the Administrator to execute God's administration and also to carry out God's New Testament economy. His administering is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem. How wonderful!

CROWNED WITH GLORY AND HONOR

In His ascension the Man-Savior was crowned with glory and honor. [Hebrews 2:9](#) says, "But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor." Here glory and honor are considered a crown. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth ([1 Pet. 2:7](#)). Here we may also point out that the Lord's dignity is related to His position ([2 Pet. 1:17](#)). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor.

Christ is glorious in state and honorable in rank. He is above all kings and rulers; this is His honor. He has received such a glory and has

entered into such an honor. This glory and honor are the crown with which He has been crowned.

ENTHRONED FOR GOD'S ADMINISTRATION

Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for God's administration. Concerning this, [Hebrews 12:2](#) says that Christ is now "seated at the right hand of the throne of God." From this verse we may have the impression that next to the throne of God, at His right hand, is another throne. However, in the book of Revelation we see that it is only one throne of both God and Christ. In [Revelation 3:21](#) the Lord says that He sat down with His Father on His throne. Furthermore, [Revelation 22:1](#) speaks of "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." [Revelation 22:3](#) goes on to say of the holy city, New Jerusalem, that the "throne of God and of the Lamb shall be in it." [Revelation 22:1](#) and [3](#) do not speak of thrones—one for God and another for the Lamb—but of the throne of God and of the Lamb. Hence, it is one throne for both God and the Lamb.

In what way are both God and Christ sitting

on the one throne? [Chapter twenty-one](#) of Revelation is helpful in this matter. [Verse 23](#) says, “The city has no need of the sun nor of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.” Here we see that the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Christ, the Lamb, is the lamp, and God is the light within the lamp. Because the light is in the lamp, the light cannot be separated from the lamp. We can see from this how both God and Christ are sitting on one throne. Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this we see that the enthronement of the Man-Savior involves the divine Trinity.

THE LORD TO POSSESS ALL

The Man-Savior, in His ascension, has been made the Lord to possess all ([Acts 2:36](#)). He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons. Christ is the Lord not only of God's chosen people, but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth. Therefore, He is the Lord of the heavens, the earth, and of everything and everyone He has redeemed. The Man-Savior was made the Lord of all to possess all.

CHRIST TO CARRY OUT GOD'S COMMISSION

[Acts 2:36](#) reveals that in His ascension the Man-Savior was made not only the Lord but also the Christ. He was made the Christ as God's anointed ([Heb. 1:9](#)) to carry out God's commission.

OUR RELATIONSHIP TO THE ASCENDED CHRIST

When some hear about the objective aspect of Christ's ascension, they may say, "Yes, in His ascension the Man-Savior has been inaugurated

into His heavenly office. This is wonderful but it seems to be something too high for me and too far away from me. What does this have to do with me?” In answering such a question we need to realize that the very Christ in resurrection, the pneumatic Christ, lives in us. According to [John 20:22](#), in His resurrection Christ came back to the disciples to breathe Himself into them. But according to [Mark 16](#), [Luke 24](#), and [Acts 1](#), the Lord ascended to the heavens so that something further could take place. If His relationship with us ceased with His breathing Himself into us, it would be difficult for Him to work out anything for the accomplishment of God’s New Testament economy. After breathing Himself into the disciples, it was still necessary for Him to be inaugurated into His heavenly office.

We may use the election and inauguration of the President of the United States as an illustration. The President does not begin executing his presidency immediately after the election. No, he must wait until the day of inauguration, the day he is inaugurated into his office. Then, after his inauguration, he may begin to carry out his administration as President. Likewise, after the Man-Savior’s resurrection, He still needed to be inaugurated in His ascension. For fifty days after

the Lord breathed Himself into the disciples, they were quiet. But after the Lord ascended to the heavens and was inaugurated into His post, a great many things began to happen, starting on the day of Pentecost.

We need to realize the significance of the Man-Savior's ascension. In addition to His resurrection, there is also His ascension. Now the very Christ who lives in us and works through us is not only the One in resurrection but also the One in ascension. The One in resurrection is full of life and power, but He still needs authority in ascension. After His ascension the Lord has not only life and power in resurrection but also authority in ascension.

Apart from a proper inauguration, a government official cannot have authority. Authority comes through inauguration. Once a person has been inaugurated into a certain post, he has the authority of that office. We need to see that, as believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As

a result, we have life and power in resurrection and also authority in ascension.

APPRECIATING THE MAN-SAVIOR'S RESURRECTION AND ASCENSION

We may not have much appreciation for what is revealed in the Scriptures concerning the Man-Savior's resurrection and ascension. We all need the Lord's mercy. We may never have seen into the depths of the truths that are revealed in the Bible. Rather, we may often read the Bible in a very superficial way. We do not go below the surface to see what is in the depths. The Christ who is now living and working within us is the One in resurrection with life and power and also the One in ascension with authority. The One in resurrection and ascension now lives, works, and operates in us.

We need to be impressed with the fact that the Lord's relationship with us does not stop with His resurrection, but goes on to His ascension. Many things happened as a result of His ascension. As God, man, the Creator, a creature, the Redeemer, the Savior, and the life-giving Spirit, He has been crowned and enthroned. He has been inaugurated into His heavenly office to administer the entire universe and to execute God's

New Testament economy. This administration and execution are not only with life and power but also with authority. He is now in us both in His resurrection and in His ascension. We all need to realize Him to such an extent.

RECOGNIZING THE MAN-SAVIOR'S STATUS AND OFFICE AS WE CONTACT HIM

If we have this realization of the Man-Savior as we contact Him, our contact with Him will be different. Our realization of the Lord makes a great difference in our contact with Him. This can be illustrated by our contact with people. If you do not know a person's status and qualifications, this will influence the way you contact him. For example, if you do not know that a certain man is the principal of the school but consider him a janitor, this will surely influence the way you contact him. But if you know that he is the principal, your way of contacting him will be different. It always makes a difference in contacting others when we know their status, qualifications, position, and office. In like manner, if we know the Man-Savior's status and office, this will affect our contact with Him.

Before the Man-Savior was inaugurated in

His ascension, He passed through the process of creation, incarnation, human living, crucifixion, and resurrection. The creation came into being through Him. Concerning this, [John 1:3](#) says, “All things came into being through Him, and apart from Him nothing came into being which has come into being.” Furthermore, [Colossians 1:16](#) says, “In Him were all things created in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.” Christ also passed through incarnation: He as the Word, which is God, became flesh ([John 1:1, 14](#)). Through incarnation, He brought the creating God into His creature, into humanity. He lived on earth for thirty-three and a half years, and we need to know Him in His human living. Eventually, He went to the cross through which He entered into death and had a tour of the region of death. Following this, in His resurrection He conquered death and nullified it ([2 Tim. 1:10](#)). Because death could not hold Him ([Acts 2:24](#)), He walked out of death and entered into resurrection. After His wonderful resurrection and in resurrection, He ascended to the highest place in the universe; He ascended to the heavens.

In His ascension the Man-Savior was crowned with glory and honor. In His ascension He was also enthroned to be the Administrator over the whole universe. Furthermore, in His ascension He was made the Lord of all and the Christ to carry out God's eternal plan to propagate Himself on earth to produce a Body to match Him for His expression. Now when we contact Him we should contact Him as such a One. When we contact Him, we need to have the realization of what He is, a realization of His status, position, and office.

The more we consider His ascension, the more we are in the heavens, for we are in His ascension. Our Christ today is not only the One through whom everything was created, the One who became incarnate, the One who lived on earth, the One who died on the cross for our sins, and the One who resurrected from among the dead. Today our Christ is the One who, after passing through the lengthy process of creation, incarnation, human living, crucifixion, and resurrection, has ascended to the highest and is in the heavens. In His ascension, He was crowned and enthroned, and He was made the Lord and the Christ to possess all and to carry out God's commission so that God's economy, His eternal

plan, may be fulfilled on earth among us and through us in this age. How wonderful that we have such a Christ in ascension!

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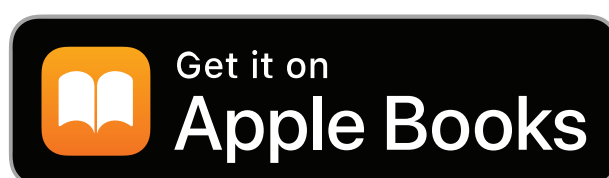
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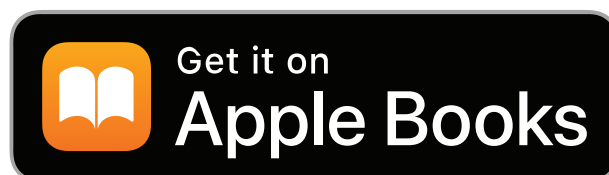
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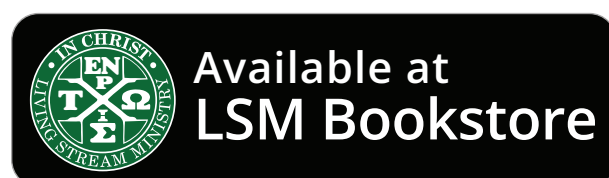
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THE DIVINE TRANSMISSION FROM THE ASCENDED CHRIST TO THE CHURCH

In His ascension Christ was crowned with glory and honor and enthroned for God's administration. This means that He shares God's throne to be the unique Administrator in the universe. Through His ascension Christ was also inaugurated to be the Lord to possess all and to be the Christ to carry out God's commission. Since all these matters are objective, how can we prove that Christ's ascension is related to us in a subjective way? Proof is in the fact that there is a transmission from the ascended Christ to us. [Ephesians 1:22](#) says that God gave Christ "to be Head over all things to the church." The phrase "to the church" indicates a transmission from the ascended Christ to the church, His Body.

"TO THE CHURCH"

God's giving Christ to be the Head over all things is to the church. "To the church," as we have pointed out, implies a transmission. What

God gave Christ to be is to the church; it is transmitted to the church. The church shares it. This corresponds to the word “His power toward us” in [Ephesians 1:19](#). The phrase “toward us” is a key, for it also indicates a transmission. God’s power in the heavens is toward us; that is, His power is transmitted to us.

The transmission of electricity from the power plant to our homes is an illustration of the transmission of God’s power from the heavens to the church. The current of electricity flows from the power plant through wires into our homes. This current of electricity is its transmission. When the lights are on, we know that this transmission is taking place. If we go to the meter, we shall see a clear indication that the current of electricity is flowing, that there is transmission of electricity from the power plant into our homes.

In a similar way, there is a transmission of the heavenly current of the divine electricity from the “power plant” in the third heaven to the church. As the church, we are the “building” into which the divine electricity is being transmitted. Therefore, God’s power is toward us. This means that the divine electricity is being transmitted from the heavens to us.

[Ephesians 1:19](#) says that the transmission of

God's power toward us is "according to the operation of the might of His strength." The phrase "according to" indicates that a track is needed for the transmission of the divine electricity. This track may be compared to the tracks on which a locomotive runs. Without a railroad track a locomotive has no way to move properly. Likewise, the heavenly, divine electricity is being transmitted into us according to a "track."

As used in [verse 19](#), the phrase "according to" also indicates a model or pattern, showing us how this great power is transmitted to us. God's power is transmitted according to the operation of the might of His strength. Here Paul, seemingly exhausting the vocabulary of the Greek language, speaks of power, operation, might, and strength. Paul uses all these words to convey something of the vastness of God's power to us. God's power is transmitted to us according to an operation, and this operation is of the might of His strength.

GOD'S POWER WROUGHT IN CHRIST

In [Ephesians 1:20](#) Paul continues, "Which He wrought in Christ in raising Him from among the dead, and seating Him at His right hand

in the heavenlies.” To what does “which” refer? It refers to “power” in [verse 19](#). In [verse 20](#) Paul speaks of the power which God wrought in Christ.

From this verse through [verse 22](#) we see that God wrought this power in Christ by four steps: first, raising Him from among the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church. The final step of God’s working in Christ with His great power was to give Him to be the Head over all things, and what God gave Christ to be was to the church.

THE TRANSMISSION FROM THE ASCENDED CHRIST TO THE CHURCH

The best translation of the second part of [Ephesians 1:22](#) is: “gave Him to be Head over all things to the church.” If Paul had concluded [Ephesians 1](#) by saying that God gave Christ to be Head over all things, Christ’s ascension would not have anything to do with the church. Paul, however, added the important phrase “to the church.” As we have pointed out, this phrase implies a transmission. Whatever Christ, the Head,

has attained and obtained is transmitted to the church, His Body.

We need to see that the phrase “to the church” indicates that all that Christ is in His ascension is being transmitted to the church. Because the divine transmission is not once for all, the church should continually receive this transmission. Electricity may be installed in a building once for all, but the transmission of electricity takes place continually. Likewise, God raised up Christ, seated Him in the heavens, put everything under His feet, and gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension.

If there is a problem with the transmission of electricity from the power plant into a building, the problem is usually not with the power plant. The problem is with the building, that is, with the receiver. In like manner, there is never a problem with the heavenly power plant; however, often with the church there is a problem concerning the receiving of the divine transmission. Often we may have problems that frustrate the transmission of the divine electricity into us.

SEATED WITH CHRIST IN THE HEAVENLIES

Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely related to us. There can be no doubt that we are connected to Him in His ascension. For this reason, [Ephesians 2:6](#) tells us that we are seated together in the heavenlies in Christ Jesus. For years I could not understand how, in the words of [Ephesians 2:6](#), we can be seated in the heavens. I have found electricity an excellent illustration in helping us to understand this. The electricity that operates in our homes is also in the power plant. This means that at the same time electricity is both in the power plant and in our homes. Likewise, through the divine transmission we are joined to Christ in the heavens. This is not something superstitious; it is a marvelous fact. The power that is in the heavenly power plant is also in us.

THE REALITY OF THE DIVINE TRANSMISSION

Even though we cannot see this power, it is a reality. We cannot see the power that keeps the planets in position in the solar system, but it is

nevertheless a fact. We should not say, “Christ’s ascension is something far away from me. I can’t understand it, and I can’t see the divine transmission.” Neither can you see the power that keeps the planets revolving around the sun, but you still believe it. We need to believe that in the divine, spiritual realm there is a power that transmits to us all that Christ has attained and obtained in His ascension. What Christ has attained and obtained in His ascension is beyond measure. But whatever He has attained and obtained is now being transmitted into the church. As long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually.

EXPERIENCING THE DIVINE TRANSMISSION

By now we should be able to see the connection, or the relationship, between us and Christ’s ascension. There is a power, a divine current, flowing from the ascended Christ to the church, just as electricity flows from the power plant into a building. We should not only believe in the divine transmission; we need to experience it day by day. I can testify that because I experience this transmission, nothing can defeat me,

frustrate me, or hold me down. Light, life supply, and sustaining power come to me continually because of this divine transmission.

Do you know where the church should be today? The church should be in the transmission of the exalted and ascended Christ. Christ has been raised from among the dead and seated at God's right hand in the heavens. All things have been subjected under His feet, and He has been given the headship over the entire universe. Now whatever He has attained and obtained in these four steps taken by God concerning Him is being transmitted into the church. This transmission is indicated by the phrase "toward us who believe" in [Ephesians 1:19](#) and the phrase "to the church" in [verse 22](#). In this transmission the church shares with Christ in all His attainments: the resurrection from among the dead, being seated in His transcendence, the subjection of all things under His feet, and the headship over all things. Praise the Lord for the transmission into our being of the Christ who is both in resurrection and in ascension!

Not only is Christ in us; His resurrection and ascension are also in us. As the processed, all-inclusive, indwelling Spirit, Christ dwells in us today with His humanity, divinity, human living,

death, resurrection, and ascension. All this is being transmitted into us.

The New Testament reveals that our Christ is in resurrection and ascension. Whatever He has obtained and attained in His resurrection and ascension is now being transmitted into us by the all-inclusive, life-giving Spirit. We simply need to open ourselves and say, “Lord, I am here. I love You, and I give myself to You. Lord, I empty my whole being for You.” If you pray like this, you will experience and enjoy this divine transmission.

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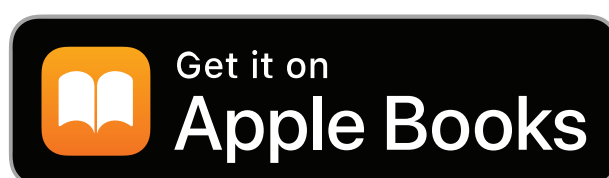
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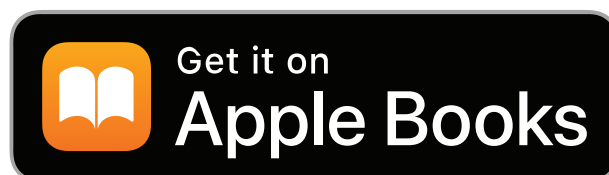
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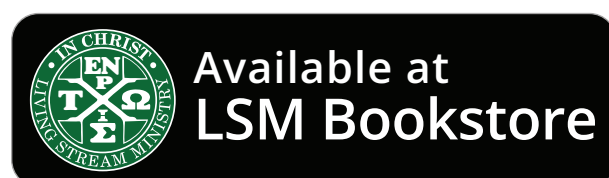
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THE ASCENDED CHRIST— THE HEAD OF THE CHURCH AND THE HIGH PRIEST IN THE HEAVENS

THE HEAD OF THE CHURCH, HIS BODY, TO EXPRESS GOD IN HIS FULLNESS

In His ascension Christ was made the Head of the church, His Body, to express God in His fullness. [Colossians 1:18](#) says, “He is the Head of the Body, the church.” According to [Ephesians 1:23](#), His Body is the fullness of the One who fills all in all. In [Ephesians 3:19](#) Paul speaks of our being “filled unto all the fullness of God.” All this fullness dwells in Christ ([Col. 1:19](#); [2:9](#)). Through His dwelling in us, Christ imparts His unsearchable riches into our being, so that eventually we shall be filled unto all the fullness of God. This makes us the expression of God, which is what the church should be.

THE ONENESS OF THE HEAD AND THE BODY

As the Head of the church, His Body, Christ

certainly is joined to the Body. Just as in one's physical body the head and the body are one, so Christ, the Head, and the church, His Body, are joined and therefore are one. It would be absurd to think that one's head is not related to one's body. Likewise, it would also be a mistake to think that as the Head Christ is far away from the Body. However, some think that Christ is far away from us, the members of His Body. According to this concept, the Head is in the heavens, and the Body is on earth.

We need to realize that the connection between the Head and the Body does not involve the elements of space and time. With material things there are these elements. But with divine things there is neither the element of space nor the element of time. For Christ to be the Head of the church, His Body, is certainly not a material thing; this is altogether a divine matter. With this divine matter there is not the element of space nor the element of time. Therefore, we need to see that in the divine life and in the divine Spirit, we, the believers, are one with Christ.

The Body is one with the Head in the divine life and in the divine Spirit. Regarding the Head and the Body, we should not consider space and

time, for here these elements do not apply. As members of the Body in the divine life and the divine Spirit, we are not separated by space or time. We all are now in the Body.

We would emphasize the fact that with material matters we have the elements of space and time, but we do not have these elements with divine things. For example, the Lord Jesus said, “No one has ascended into heaven, but He who descended out of heaven, the Son of Man who is in heaven” ([John 3:13](#)). Here the Lord says that although He came down from heaven, He was still in heaven. This means that while He was on earth, He was still in heaven. According to His physical body, He was on earth when He spoke these words. But according to His divine being, which does not involve the elements of space and time, He was in heaven.

According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours ([Eph. 2:6](#)). Here in the ascension we express Him in His fullness.

THE FULLNESS OF CHRIST FOR HIS EXPRESSION

[Ephesians 3:19](#) speaks of our being filled unto all the fullness of God, and [1:23](#) says that the

church, His Body, is the fullness of the One who fills all in all. This fullness is the result, the issue, of the enjoyment of the riches of Christ ([Eph. 3:8](#)). Through the enjoyment of Christ's riches we become His fullness to express Him. When we enjoy Christ, there will be a result of this enjoyment. The result of enjoying Christ is the fullness, and this fullness is the proper church life. In the church life, which is the fullness of Christ, the church expresses Christ. This expression of Christ in the church is in the divine nature and the divine sphere.

We can see from this that Christ's ascension has much to do with us. It is in His ascension that we are one with Him. Furthermore, in His ascension, not merely in His resurrection, He is our Head and we are His Body. The New Testament does not say that it was in Christ's resurrection that God made Him Head of the church. Rather, the Bible reveals that it was in His ascension that God made Christ the Head of the church, His Body.

THE HIGH PRIEST IN THE HEAVENS

In His ascension Christ was also made the High Priest in the heavens. [Hebrews 4:14](#) says that we have a "great High Priest who has passed

through the heavens, Jesus, the Son of God.” The Lord came from God to us through incarnation, and then He went back from us to God through resurrection and ascension to be our High Priest to bear us in the presence of God and to care for all our needs ([Heb. 2:17-18; 4:15](#)). Therefore, [Hebrews 7:26](#) says, “For such a High Priest befits us, holy, guileless, undefiled, separated from sinners, and become higher than the heavens.” In His ascension Christ passed through the heavens; now He is not only in heaven ([Heb. 9:24](#)), but is also higher than the heavens, far above all heavens ([Eph. 4:10](#)). In His ascension He was inaugurated into His priestly office. When He was on earth, He did not carry on His priestly ministry as He is now doing in the heavens.

CARING FOR THE CHURCHES

It is significant that in the book of Revelation Christ is unveiled first not as the Administrator, but as the Priest. [Revelation 1:13](#) says, “In the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet.” On the one hand, Christ is the High Priest interceding in the heavens for the churches ([Heb. 7:25-26; Rom. 8:34](#)); on the other hand, He is

the High Priest moving in the churches to care for them. In [Revelation 1:13](#) Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe ([Exo. 28:33-35](#)).

The first vision of Christ in Revelation, recorded in [chapter one](#), is that of the High Priest clothed with a priestly garment. As the High Priest, Christ is walking among the lampstands and taking care of them, especially of their shining by trimming the lamps. Then in [chapter eight](#) Christ is revealed as the Priest offering the incense at the golden altar: “And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him that He should add it to the prayers of all the saints upon the golden altar which was before the throne” ([v. 3](#)). Therefore, in [chapter one](#) Christ is revealed as the Priest taking care of the lampstands, and in [chapter eight](#) He is unveiled as the Priest offering incense to God. Then, in [chapter five](#) He is revealed as the Administrator over the whole universe. To the universe Christ is not the Priest; He is the Administrator. But to the church Christ is the High Priest. As the ascended One in the heavens, He is now living, working, and ministering as a Priest.

BEARING US AND HOLDING US

In the Old Testament the high priest typifies Christ as our High Priest. According to the book of Exodus, the high priest bore the names of the twelve tribes of Israel on his shoulders and on his heart ([Exo. 28:9-10, 12](#)). The names of the twelve tribes were also engraved on the twelve stones set in the breastplate of gold worn by the high priest ([Exo. 28:21, 29](#)). The names engraved on the onyx stones and on the stones of the breastplate signify that the high priest always bore the names of God's chosen people before God. Today Christ is our High Priest, and we are on His shoulders and on His breast. He is in the heavens as the High Priest bearing us and holding us.

As our High Priest, Christ is also taking care of us. He is a “merciful and faithful High Priest in things pertaining to God” ([Heb. 2:17](#)), a High Priest who is able to sympathize with our weaknesses ([Heb. 4:15](#)).

Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us. For example, we all want to be healthy and have a long life. However, often the Lord's way of caring for us is different from what we desire. Therefore,

we may complain and say, “Lord, why do You not seem to care about my health? I’m sick, and I pray for healing. Lord, where is Your power? Where is Your healing? Lord, why don’t You hear me?” The Lord may not answer a prayer for healing. In His care for a certain one, He may allow that one to die of his illness. We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth.

We all have our preferences concerning our living. We may desire to be wealthy and have many material things. But the Lord may allow us to be poor and deprive us of many things. Likewise, we may desire to have children who love the Lord and serve Him. However, the situation concerning our children may turn out to be much different from what we desire. If we ask the Lord about this, He may say, “You do not know what is best for you. I know that this is the way it should be.”

Perhaps you are thinking that matters such as these have nothing to do with the ascension of Christ. However, the ascension of Christ certainly is related to these things. The Lord’s ascension includes His priesthood. As the ascended One, He is the High Priest bearing us, holding us, and taking care of us. However, what is good

for us is a matter not of our interpretation but of His. For example, you may buy a new car, hoping that it will last many years. But the Lord's opinion of the matter is that your car should last a very short time. If you were to come to me and say, "I bought a new car, and after a few weeks it was wrecked. Why did this happen? Didn't the Lord know that I would have an accident and that the car would be wrecked? Since He knew this, why did He allow me to buy it? Why didn't He stop me?" I, of course, cannot explain why. Only the Lord knows the reason; He is the High Priest.

Nevertheless, I can say this: the Lord's care for us is always positive. One day we shall see Him and worship Him. Some of us may say to Him, "Lord Jesus, forgive me for complaining to You about my situation. Now I know that God's will for me is good." Our High Priest is taking good care of us all.

CARING FOR GOD'S DESIRE

The ascended Christ cares not only for us and our welfare; He cares for God's desires. This High Priest cares more for God's need than for our need. God wants lampstands. Therefore, the Lord establishes lampstands and trims the lamps

for the expression of God ([Rev. 1:13; 2:1](#)). This work includes His edifying of the saints and His building up of the church. The Lord is now building up a living testimony of Jesus.

THE EXECUTOR OF THE NEW TESTAMENT

As the High Priest in the heavens, the Lord is the surety and Mediator of the better covenant and the Executor of the New Testament. [Hebrews 7:22](#) says, “Jesus has become the surety of a better covenant.” That Christ has become the surety of a better covenant is based on the fact that He is the High Priest. [Hebrews 8:6](#) tells us, “He is also the Mediator of a better covenant.” Furthermore, [Hebrews 9:15 and 16](#) say, “And because of this He is Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance. For where there is a testament there must of necessity be the death of him who made it.”

In [verse 15](#) we have the word “covenant,” and in [verse 16](#), the word “testament.” In Greek the same word is used for both covenant and testament. A covenant is an agreement with some

promises to accomplish certain things for the covenanted people, while a testament is a will with certain accomplished things bequeathed to the inheritor. The new covenant consummated with the blood of Christ is not merely a covenant but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. First God gave the promise that He would make a new covenant ([Jer. 31:31-34](#)). Then Christ shed His blood to enact the covenant ([Luke 22:20](#)). Since there are accomplished facts promised in this covenant, it is also a testament. This testament, this will, has been confirmed and validated by Christ's death, and it is now being executed by Christ in His ascension.

In the Bible the word “testament” is equal to the modern word “will.” The New Testament, therefore, is a new will for our inheritance. This new will is for the bequeathing of the divine blessings, including the Person of Christ and His all-inclusive redemptive work. The One who enacted this new will is Jesus Christ, who died for its enactment. Now whatever He enacted has been bequeathed to us and is available to us.

The enactment of a will and all that is bequeathed in it requires the death of the one who

makes the will. Once the maker of the will dies, the bequests in the will become available to the heirs. Praise the Lord that Christ died to enact the will and that He is now in the heavens as the living Executor of the will He has bequeathed to us! How does He execute this will? He executes the new will by establishing the churches as the lampstands and by trimming all the lamps.

By doing this He is executing, carrying out, the New Testament in a real way. Every blessing in the New Testament is a bequest applied to us by the living, resurrected, and ascended Christ. This is Christ in His ascension. Praise Him that we may enjoy Him in this way.

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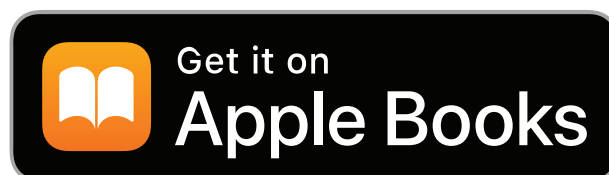
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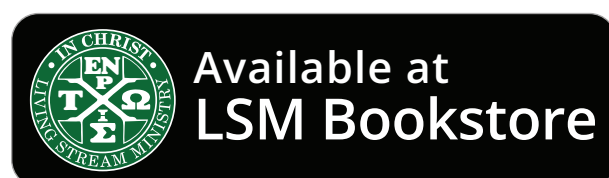
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