

Nuggets and Gems from the Bible

TRANSFORMATION

FOR

THE ENJOYMENT

OF THE

JUBILEE

WITNESS LEE

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Living Stream Ministry

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In this booklet we will consider [Luke 9:27-50](#). This portion of the Gospel of Luke is related to the jubilee that was proclaimed in [Luke 4](#). The jubilee is a release from bondage and the entering into the enjoyment of the Triune God. Here we see that it was necessary for the Lord Jesus to be transfigured. According to the entire revelation of the New Testament, we need transfiguration in order to enjoy the jubilee.

The Greek word rendered “transfigured” in [Matthew 17:2](#) is the same as that translated “transformed” in [Mark 9:2](#); [2 Corinthians 3:18](#); and [Romans 12:2](#). The point here is that for the enjoyment of the jubilee we need transfiguration, transformation.

The Man-Savior in the flesh needed transfiguration because He was in the likeness of the flesh of sin, the likeness of the flesh of fallen man ([Rom. 8:3](#)). Just as the brass serpent on the pole had the form of a serpent but not the poisonous

nature of a serpent ([Num. 21:8-9](#)), so the Lord Jesus in the flesh had the likeness of the flesh of sin but not the nature of the flesh of sin ([John 3:14](#)). When He became flesh, He took on the form of the old man. Man had already become fallen when the Lord Jesus became flesh. He became flesh long after man's fall, coming in the likeness of the flesh of sin. [John 1:1](#) and [14](#) indicate that the Word, which was God, became flesh. In Paul's words in [1 Timothy 3:16](#), this was a matter of God manifested in the flesh. Because the Lord Jesus, God incarnate, came in the flesh, even He was in need of transfiguration.

RESURRECTION, TRANSFIGURATION, AND THE FULL APPLICATION OF THE JUBILEE

The New Testament age is the age of the jubilee. However, this is not yet the time of the full application of the jubilee. The full application of the jubilee involves transfiguration. Do you know when the Savior was transfigured in full? He was fully transfigured in His resurrection. The transfiguration on the mountain was on a small scale. But when the Lord was resurrected from among the dead, He was fully transfigured.

He now remains in this state of transfiguration. According to [Philippians 3:21](#), when He comes back, we all shall be transfigured.

Presently our transformation, or transfiguration, is taking place in our soul. Our spirit has been regenerated, and our soul is being transformed. A matured believer is one who has been fully transformed in his soul, that is, transformed in his mind, will, and emotion. Such a believer only needs his physical body to be transfigured at the coming of the transfigured Savior. This transfiguration of the body is called the redemption of the body by Paul in [Romans 8:23](#). The redemption of the body is also the entering into the liberty of the glory of the children of God. Paul's word in [Romans 8](#) indicates that although we are in the jubilee today, we are not yet in the jubilee in a full way. When our body has been fully redeemed, fully transfigured and transformed, then we shall be brought into the freedom of the glory of the children of God, and that will be the jubilee in full.

A BASIC PRINCIPLE

Here we need to see a basic principle: When we are in our old man, we cannot participate in the jubilee. Even though we are in the year of

jubilee, the acceptable year of the Lord, which is actually the entire New Testament age, if we remain in the old creation we have nothing to do with participating in the enjoyment of the jubilee.

TRANSFORMATION FOR THE ENJOYMENT OF THE JUBILEE

In order that we may enjoy the jubilee, our spirit has been regenerated. God has regenerated our spirit as the beginning of our participation in the enjoyment of the jubilee. This means that we began to enter into the enjoyment of the jubilee when our spirit was regenerated. When we called on the name of the Lord for salvation and experienced the forgiveness of sins, our spirit was regenerated. Even though we did not have the knowledge of what had taken place, within us there was rejoicing. The joy within us was a sign of the beginning of our participation in the enjoyment of the jubilee. A proper conversion and experience of salvation always bring in such an enjoyment.

The more the Lord spreads from our spirit into our soul, saturating our mind, will, and emotion, the more we participate in the enjoyment

of the jubilee. As we experience [2 Corinthians 3:18](#) and [Romans 12:2](#), that is, as we are being transformed in our soul, we enjoy the jubilee.

According to Paul's word in [2 Corinthians 3:18](#), we are being transformed into the same image, the image of the Lord, from one degree of glory to another. As we go on from one degree of glory to another degree, we are excited because as we progress we participate more in the release from bondage and enter more fully into the enjoyment of the Triune God. This is transformation for the enjoyment of the jubilee. This transformation is depicted by the transfiguration of the Lord Jesus on Mount Hermon.

In [Luke 9:23](#) and [24](#) the Lord says, “If anyone wants to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever wants to save his soul life will lose it, but whoever loses his soul life for My sake, this one shall save it.” To bear our cross to follow the Lord and to deny our soul life is to identify ourselves with His death. The Lord’s death crosses off the natural life and the old creation so that we may enter into the new creation, into a transfigured condition. Here, in a transfigured state,

we participate in the enjoyment of the jubilee. Hence, for the enjoyment of the jubilee there is the need of transfiguration.

TRANSFIGURATION AND THE KINGDOM OF GOD

After speaking to His disciples about being identified with His death, the Lord went on to say, “But I tell you truly, there are some of those standing here who shall by no means taste death until they see the kingdom of God” ([9:27](#)). This was fulfilled by the Lord’s transfiguration on the mountain. This means that His transfiguration was the coming of the kingdom of God.

[Luke 9:28 and 29](#) say, “And about eight days after these words, it came about that He took with Him Peter and John and James, and went up into the mountain to pray. And it came about that as He prayed the appearance of His face became different, and His garment dazzling white.” Literally, the Greek words rendered “dazzling white” mean flashing like lightning. Unlike [Matthew 17](#) and [Mark 9](#), these verses do not use the word “transfigured.” Nevertheless, in these verses we certainly can see the Lord’s transfiguration. His transfiguration was the coming, the appearing, of the kingdom of God.

The kingdom of God is the Savior ([Luke 17:21](#)) as the seed of life, sown into His believers, God's chosen people ([Mark 4:3, 26](#)), and developing into a realm which God may rule as His kingdom in His divine life. The Man-Savior's transfiguration actually was the appearing of this kingdom. When Peter, John, and James were in the atmosphere of the Lord's transfiguration, they were in the kingdom of God. This was the reason Peter said to the Lord, "Master, it is good for us to be here" ([Luke 9:33](#)). At that juncture, Peter, John, and James certainly participated in the enjoyment of the jubilee. They were released and were in the enjoyment of the Triune God.

SEEING TRANSFIGURATION AS RELATED TO THE JUBILEE

The Lord Jesus Christ now lives in us. We may say that He has again become incarnated, this time in us. Therefore, in a sense, as the One who lives in us, He is once again in the flesh, in our flesh. We are all the flesh in which the Lord Jesus lives. Therefore, there is the need of another transfiguration.

Most Christians know something about the Lord's transfiguration. But they know this merely

in a doctrinal way. If we have a bird's-eye view of the entire Gospel of Luke and view it according to the principle of the jubilee declared in [chapter four](#), we shall see that the transfiguration in [chapter nine](#) is related to the jubilee.

We need to be impressed that the transfiguration of the Man-Savior is related to the jubilee and is also the appearing of the kingdom of God. Because Peter, John, and James had not yet been transformed, they could participate in the jubilee without having the proper realization concerning it. These three disciples were still in the old creation, still in the natural life.

THE LORD CASTING A DEMON OUT OF A MAN'S SON

While the transfiguration was taking place on the mountaintop, down in the valley the disciples were trying to cast out a demon. Although they did what they could to cast out the demon, they were not able to cast it out. Only three of the disciples—Peter, John, and James—were on the mountain with the Lord to participate in the jubilee. The others remained in the valley. This was the situation the Savior

faced when He came down from the mountaintop.

Luke 9:37 says that when the Lord and the three disciples came down from the mountain, a great crowd met Him. Then “a man from the crowd called out, saying, Teacher, I beg You to look upon my son, for he is my only child; and behold, a spirit takes him, and suddenly he cries out, and it convulses him with foaming; and crushing him, with difficulty it departs from him. And I begged Your disciples that they would cast it out, and they could not” (vv. 38-40). Here we see that the disciples did not have the ability to cast out the demon. This was true not only of the nine who remained in the valley, but also of Peter, John, and James who were with the Lord on the mountaintop. The fact that John and James took the lead to argue who was greater indicates that they themselves were occupied by the Devil and thus were unable to cast out the demon.

The jubilee was present with the Lord Jesus. However, because the disciples were still in the old creation, still in the natural life, they could not participate in the jubilee. This indicates that as long as we remain in the natural life and live in the old creation, we cannot share in the jubilee.

According to 9:41 the Lord Jesus said, “O unbelieving and perverted generation, how long shall I be with you and bear with you? Bring your son here.” Then He rebuked the unclean spirit, cured the boy, and gave him back to his father (v. 42). Concerning this, verse 43 says, “And all were astounded at the majesty of God.”

UNVEILING HIS DEATH AND RESURRECTION THE SECOND TIME

While “all were marveling at all the things which He did, He said to His disciples, Put these words into your ears; for the Son of Man is about to be delivered into the hands of men” (vv. 43b, 44). Here the Lord unveils His death the second time. However, the disciples “did not understand this saying, and it was concealed from them that they should not perceive it; and they were afraid to ask Him concerning this saying” (v. 45). Immediately afterward, we are told that “a reasoning came in among them as to which of them would be greater” (v. 46). This certainly indicates that the disciples did not know where they were. They certainly were not in the jubilee, for they were still very natural.

THE DISCIPLES UNABLE TO HEAR THE LORD'S WORD

Although the Lord had told the disciples to “put these words” into their ears, they did not have the ability to hear what He was saying. They could not understand His word; they could not perceive it. Their inability to understand what the Lord was saying is indicated by the fact that they were reasoning among themselves concerning which of them would be greater ([v. 46](#)).

[Luke 9:47-48](#) says, “And Jesus, knowing the reasoning of their heart, took hold of a little child and stood it beside Himself, and said to them, Whoever receives this little child in My name receives Me, and whoever receives Me receives Him who sent Me; for he who is littler among you all, this one is great.” As soon as the Lord spoke these words, John answered and said, “Master, we saw someone casting out demons in Your name, and we forbade him, because he does not follow with us” ([v. 49](#)). John’s word indicates that the disciples could not receive the Lord’s word. We may say that they could not appreciate the “music” He was playing. The reason they could not take in the Lord’s word was that they were natural and still

in the old creation. With them there was no jubilee. They were not yet qualified to participate in the enjoyment of the jubilee.

The jubilee can be carried out only through Christ's death and resurrection. Furthermore, only through our identification with Christ in His death can we share in the enjoyment of the jubilee. For the jubilee and the experience of the jubilee, it was necessary for the Lord to die and for us to die with Him ([Gal. 2:20](#)). He died for the accomplishment of the jubilee, and we died with Him in order to participate in the enjoyment of the jubilee.

DYING WITH CHRIST TO PARTICIPATE IN THE ENJOYMENT OF THE JUBILEE

At the time of [Luke 9:50](#) the Lord's ministry in Galilee was completed. Beginning in [Luke 9:51](#), He left Galilee for Jerusalem. Do you think that when the Lord completed the section of His ministry in Galilee, Peter, John, James, and the other disciples were in the enjoyment of the jubilee? They were not at all in this enjoyment. They could not understand the Lord's word concerning His death. It was necessary for the Lord to go

with them to Jerusalem where He would die to accomplish the jubilee and where the disciples would die with Him in order to participate in the enjoyment of the jubilee.

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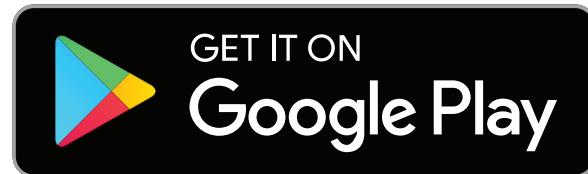
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