

Nuggets and Gems from the Bible

**BEING BROUGHT
INTO THE
LORD'S RESURRECTION
AND ASCENSION
TO PROCLAIM
THE JUBILEE**

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Living Stream Ministry
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**APPEARING TO THE DISCIPLES
AND COMMISSIONING THEM**

In verses 36 through 49 of Luke 24 we have the Man-Savior's appearing to the disciples and His commissioning of them. Luke 24:36 and 37 say, “And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you! But they were startled and became frightened and thought they beheld a spirit.” The disciples, including Peter, were troubled by the Man-Savior’s appearing. They could not understand how He could suddenly appear in the room. The door was closed, and no one opened it. Nevertheless, the Lord appeared with a physical body.

The Lord Jesus said to the disciples, “Why are you troubled, and why are reasonings arising in your heart? See My hands and My feet, that it is

I Myself; handle Me and see, for a spirit does not have flesh and bones as you behold Me having” ([vv. 38-39](#)). Then He showed them His hands and feet. Here we see the Man-Savior’s resurrected body, which is spiritual ([1 Cor. 15:44](#)) and a body of glory ([Phil. 3:21](#)).

The Lord’s appearing was very mysterious, and we cannot understand it fully. He came into the room as the Spirit, yet with a physical, touchable body. The prints of the nails could still be seen. The place in His side that had been pierced with a spear could still be seen and touched. Not only was the Lord’s body visible and touchable, but He was able to eat food. “And while they still did not believe for joy and were marveling, He said to them, Do you have anything to eat here? And they handed Him part of a broiled fish; and He took it and ate before them” ([Luke 24:41-43](#)). We do not understand how the Lord Jesus as One with a spiritual body was still able to eat material food.

OPENING THEIR MIND TO UNDERSTAND THE SCRIPTURES

Just as the Man-Savior had opened the Scriptures to the disciples on the way to Emmaus, He now opened the Word to those gathered in the

room. He also opened their minds to understand the Scriptures: “And He said to them, These are My words which I spoke to you while I was yet with you, that all the things must be fulfilled which have been written in the Law of Moses and the Prophets and Psalms concerning Me. Then He opened their mind to understand the Scriptures” ([vv. 44-45](#)). The Law of Moses, the Prophets, and Psalms are the three sections of the entire Old Testament, that is, all the Scriptures ([v. 27](#)). The Savior’s word here unveils that the entire Old Testament was a revelation of Him and that He was its center and content. The fact that He opened the mind of the disciples indicates that in order to understand the Scriptures our mind needs to be opened by the Lord Spirit through His enlightening ([Eph. 1:18](#)).

In [Luke 24:46](#) the Man-Savior went on to say to the disciples, “Thus it is written, that the Christ should suffer and rise up from the dead on the third day.” Here the Lord seems to be saying, “When we were in Galilee, I told you that I would die and then be raised up on the third day. But you did not understand what I was talking about. Now I am opening up the Word to you, and I am also opening your eyes.”

I believe that it was from the time of this

appearing of the Lord that Peter began to be transformed. At least he began to understand the Word. Therefore, in [chapter one](#) of Acts Peter could stand up among the one hundred and twenty and interpret the Scriptures in the right way. In [Acts 1](#) we do not see a natural Peter as we do in [Luke 22](#). Instead, we see another Peter, a regenerated and transformed Peter. That was the situation of all the disciples in [Acts 1](#).

COMMISSIONING THEM TO PROCLAIM THE FORGIVENESS OF SINS

The Man-Savior's meeting with the disciples in [Luke 24](#) was the right time for Him to commission them to preach the forgiveness of sins. After pointing out to them that it was written that Christ should suffer and rise up from the dead on the third day, He told them that “repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things” ([vv. 47-48](#)). Forgiveness of sins could be proclaimed only after the Man-Savior's vicarious death for the sinners' sins had been accomplished and had been verified by His resurrection (see [Rom. 4:25](#)).

THE PROCLAIMING OF THE JUBILEE

To proclaim the forgiveness of sins is to proclaim the jubilee. [Luke 4](#) speaks of the release of the captives. To proclaim the forgiveness of sins is to proclaim the release of captives from slavery and bondage. The Lord Jesus seemed to be telling the disciples, “You have been brought into My resurrection and into the jubilee. Now you must proclaim this jubilee.”

The first aspect of the jubilee, an aspect on the negative side, is the forgiveness of sins. According to the following books of the New Testament, the forgiveness of sins ushers the forgiven ones into the riches of the Triune God. Therefore, forgiveness of sins brings us into the enjoyment of the Triune God. This is the jubilee.

THE NEED TO BE EQUIPPED WITH THE SPIRIT ECONOMICALLY

The Gospel of John, as one of the God-Savior, emphasizes life for fruit-bearing ([John 15:5](#)). The Gospel of Luke, as one of the Man-Savior, stresses forgiveness of sins for proclaiming. To bear fruit in life requires essentially the Spirit of life received through the breathing of

the Spirit ([John 20:22](#)). To proclaim forgiveness of sins requires economically the Spirit of power received through the baptism in the Spirit ([Acts 1:5, 8](#)).

In order to proclaim forgiveness of sins, the Man-Savior's disciples needed further equipping. Essentially, they had what they needed; economically, however, there was still a lack. Hence, they were to wait in Jerusalem until the Lord poured out upon them the promise of the Father, which was the promise of the economical Spirit. That promise was fulfilled in [Acts 2](#) on the day of Pentecost. After His ascension and enthronement, the Man-Savior poured out the economical Spirit upon the disciples, who had already become members of the Body of Christ essentially. What had been accomplished by the Lord in His resurrection was something essential. The disciples still needed to be equipped with the Spirit economically. This was accomplished by the Lord in His ascension.

In [Luke 24:49](#) the Lord Jesus says, “And behold, I am sending forth the promise of My Father upon you; but you, stay in the city until you are clothed with power from on high.” The promise here is the promise of [Joel 2:28](#) and 29, fulfilled on the day of Pentecost ([Acts 1:4-5, 8; 2:1-4, 16-18](#)),

for the outpouring as the power from on high for the believers' ministry economically.

The Spirit in John 20:22 is the Spirit expected in John 7:39 and promised in John 14:16-17, 26; 15:26; 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from that in Acts 2:1-4. That was the fulfillment of the Father's promise in Luke 24:49. In Acts the Spirit as "a rushing violent wind" came as power upon the disciples for their work (Acts 1:8).

As for the Spirit of life we need to breathe Him in as the breath (John 20:22). As for the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former as the water of life requires our drinking (John 7:37-39); the latter as the water for baptism requires our being immersed (Acts 1:5). These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential for our life and living; the outpouring of the Spirit of power is economical for our ministry and work.

In order to be clothed with power, we need to put on the Spirit as a uniform. This is typified by the mantle of Elijah. For this reason, some

Bible teachers have called the Spirit of power the “mantle Spirit,” the Spirit as an outer coat. In 2 Kings 2, Elisha was expecting to receive Elijah’s mantle. When Elisha received this mantle, it was an indication that he had received the spirit of Elijah. In [Luke 24:49](#) the Lord has a similar thought, the thought of the mantle Spirit. He told the disciples to wait until they were clothed with power from on high.

THE ASCENSION OF THE MAN-SAVIOR

[Luke 24:50](#) and [51](#) say, “And He led them out as far as Bethany, and He lifted up His hands and blessed them. And it came about that while He blessed them, He parted from them and was carried up into heaven.” This took place at the Mount of Olives ([Acts 1:12](#)). While the Man-Savior was speaking to the disciples, He was carried up into heaven. He ascended to the highest point in the universe. The disciples were excited and returned to Jerusalem with great joy ([Luke 24:52](#)), waiting to be equipped with the Holy Spirit economically.

The Man-Savior’s ascension was God’s exaltation of Him. In ascension He was made the Christ of God and the Lord of all ([Acts 2:36](#)) to

carry out His heavenly ministry on earth as the all-inclusive Spirit poured out from the heavens upon His Body composed of His believers ([Acts 2:4, 17-18](#)), as recorded by Luke in his further writing, the Acts.

CROWNED WITH GLORY AND HONOR

In the Acts, the Epistles, and the Revelation the various aspects of Christ's ascension are revealed. The ascension of Christ was for Him to be crowned with glory and honor ([Heb. 2:9](#)). When He ascended to the heavens, God gave Him a crown, and this crown is His divine glory and honor.

ENTHRONED

In His ascension Christ was seated on the throne of God's government. In His ascension He was enthroned. Concerning this, [Hebrews 12:2](#) says that Christ is now “seated at the right hand of the throne of God.”

MADE LORD AND CHRIST

In His ascension the Man-Savior was made the Lord of all and the Christ of God. This is revealed in [Acts 2:36](#): “Therefore let all the house

of Israel know assuredly that God has made Him both Lord and Christ—this Jesus whom you crucified.”

MADE THE HEAD OF ALL THINGS

In His ascension Christ also was made the Head of all things to the church. [Ephesians 1:22](#) tells us that God “subjected all things under His feet, and gave Him to be Head over all things to the church.”

MADE OUR HIGH PRIEST

In His ascension, Christ was made our High Priest to minister the heavenly life and the heavenly supply of the divine riches to all the believers on earth. Concerning this, [Hebrews 8:1 and 2](#) say, “Now in the things which we are saying the chief point is this: we have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.”

EXPERIENCING CHRIST AS LIFE AND POWER

As those who believe in Christ, we are in His

resurrection and ascension. In resurrection we have life, and in ascension we have power and authority. In resurrection we receive the essential Spirit for life, and in ascension we enjoy the economical Spirit for power.

When some hear that as believers we are in Christ's resurrection and ascension, they may say, "I don't feel that I am in the resurrection and ascension of Christ." If this is your situation, you need the Lord to open up His Word to you and also to open your eyes. When the Lord opens His Word and our eyes, we see that we are in Christ, and Christ is no longer in the tomb but is in resurrection and ascension. In resurrection He is our life, and in ascension He is our power. The resurrected Christ, that is, the pneumatic Christ, is our life essentially; and the ascended Christ, that is, the enthroned Christ, is our power economically. We do not need to feel this or sense it—we simply need to see it. Seeing produces believing. When we see, we believe.

But how can we see? We see through the Lord's opening the Word and opening our eyes. Praise the Lord that He has opened His Word and our eyes! Now we believe not only in His death, but also in His resurrection and ascension. More and

more, let us experience life in His resurrection and power in His ascension.

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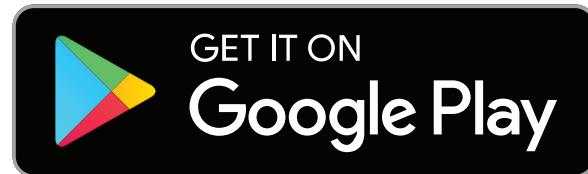
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