

Nuggets and Gems from the Bible

THE
MAN-SAVIOR'S
DEATH,
RESURRECTION,
AND GLORIFICATION

WITNESS LEE

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Living Stream Ministry

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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 REDEMPITIVE 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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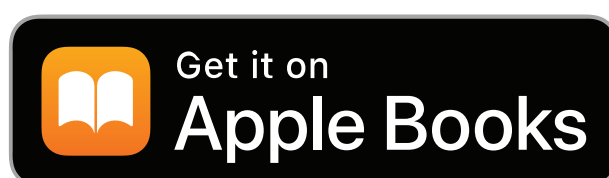
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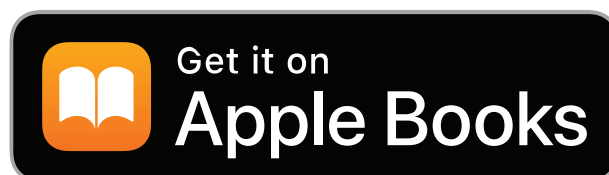
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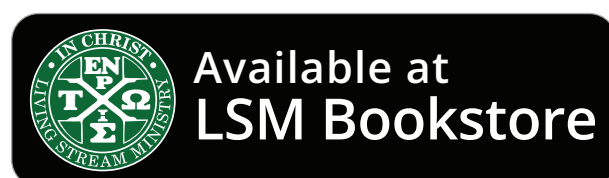
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