

## CRYSTALLIZATION-STUDY OF EZEKIEL (2)

### The Son of Man and the Humanity of Jesus for God's Building (Message 18)

Scripture Reading: Ezek. 1:5, 26; 40:3, 5, 8; 41:16; John 1:51; Phil. 2:5-8

- I. Ezekiel is a book full of humanity—Ezek. 1:5, 26; 40:3, 5, 8; 41:16; 43:2, 6:
  - A. In the book of Ezekiel the term *son of man* is used more than ninety times; this indicates how much God desires to have a man.
  - B. The number six, used to describe parts of the holy temple, signifies man, who was created on the sixth day—40:5, 8.
  - C. The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man—1:26, 28:
    1. This is Jesus Christ, the God-man, the mingling of God and man—Luke 1:35; Matt. 1:18, 20-21.
    2. He was the complete God, and He was incarnated to be a man—John 1:1, 14.
    3. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—6:62; Acts 7:56.
    4. Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.
  - D. The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God's central thought and arrangement are related to man—Ezek. 1:5, 26; Gen. 1:26; Psa. 8:4-8.
- II. The Son of Man is for the building of the house of God—John 1:51; Ezek. 1:26; 40:3; 43:2, 6:
  - A. In His incarnation Christ is the Son of Man—Matt. 16:13: [148]
    1. On the divine side, the Lord Jesus is the Son of God; on the

- human side, He is the Son of Man—[John 1:18](#), 51.
2. In order to accomplish God’s purpose, it was necessary for Christ to be a man; without man, God’s purpose cannot be carried out on earth.
- B. The Lord Jesus became a God-man, but He also became the man-God, the God in humanity, the God who is the Son of Man—[5:27](#); [8:28](#).
- C. The Son of God is for life, and the Son of Man is for building—[3:15](#); [1:51](#):
1. If He were not the Son of Man, He could not be the essence of the building of God—[vv. 14](#), 51.
  2. For building God’s habitation on earth among man, He is the Son of Man; God’s building needs His humanity—[v. 51](#).
  3. After we have received eternal life by believing into the Son of God, we need to realize that this Jesus who is the Son of God is also the Son of Man; His divinity is life to us, but His humanity is for the building of God—[3:13-15](#); [1:51](#).
- D. “You shall see heaven opened and the angels of God ascending and descending on the Son of Man”—[v. 51](#):
1. This is the fulfillment of Jacob’s dream in [Genesis 28:11-22](#).
  2. Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel.
  3. Wherever Christ is in His humanity, there is the gate of heaven and there is Bethel, the building of God’s house with transformed persons—[vv. 17-18](#); [John 1:42](#), 51.
- III. For God’s building we need the humanity of Jesus—[Ezek. 1:5](#), 26; [41:16](#); [2 Cor. 4:10-11](#); [Phil. 2:5-8](#); [Rom. 1:4](#); [8:29](#); [Matt. 16:18](#); [Eph. 2:5-6](#), 21-22:
- A. The humanity of Jesus is His human life in resurrection—[Phil. 2:7-8](#); [John 11:25](#):
1. The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection.
  2. Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection—[John 5:19](#), 30. [149]
- B. The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus—[41:16](#).
- C. For God’s building we need to be human not by our natural

humanity but by the humanity of Jesus—[Phil. 2:5-8](#):

1. We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord's redemption—[Titus 2:14](#); [Eph. 1:7](#):
    - a. Through Christ's redemption we are brought back to the proper humanity—an uplifted, resurrected humanity—[1 Pet. 1:18](#); [Col. 1:14](#):
      - (1) What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected—[Rom. 6:6](#); [Gen. 1:26](#); [Col. 2:13](#); [Eph. 2:5-6](#).
      - (2) In Christ's resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity—[1 Pet. 1:3](#); [John 20:17](#).
      - (3) After being regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity—[Eph. 4:24](#).
    - b. The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus—[Rom. 1:4](#); [8:29](#); [Eph. 2:5-6, 21-22](#).
  2. The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus—[Col. 3:4](#); [Phil. 2:5-8](#).
- D. For God's building we need to be the most human of people, those who are "Jesusly" human—[2 Cor. 4:10-11](#):
1. We need to have the highest human life, a life lived out according to the eternal life given to us by God—[1 Tim. 6:12](#).
  2. In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life—[Acts 1:3](#):
    - a. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him.
    - b. This kind of training was to help the disciples realize [150] that they were mingled with the Triune God, that they were no longer merely human but divinely human, even "Jesusly" human.
    - c. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become

- their divine being—[Eph. 3:14-17](#).
- d. They could now live a life in which they were one with the processed and consummated Triune God—[2 Cor. 13:14](#); [1 Cor. 6:17](#); [15:45b](#).
- E. In order to have the humanity of Jesus for God’s building, we need to experience the Spirit of Jesus—[Acts 16:7](#):
1. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.
  2. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—[Phil. 2:5-8](#).
  3. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—[Rom. 1:4](#); [Acts 16:7](#).
  4. The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus—[Eph. 4:2](#).
  5. In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God—[Acts 13:33](#); [Rom. 8:29](#); [1:4](#):
    - a. His humanity was “sonized,” made divine; this “sonizing” in resurrection sanctified, uplifted, and transformed Christ’s humanity, which He put on in incarnation—[v. 4](#).
    - b. Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become “Jesusly” human, having the humanity of Jesus for God’s building—[Phil. 2:5-8](#); [Matt. 16:18](#); [Eph. 2:21-22](#); [4:16](#).

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## MESSAGE EIGHTEEN

### THE SON OF MAN AND THE HUMANITY OF JESUS FOR GOD’S BUILDING

In the first part of this crystallization-study of Ezekiel, there was a message called “The Man on the Throne” (*The Ministry of the Word*, vol. 21, no. 1, msg. 8). In this second part we have this present message entitled “The Son of

Man and the Humanity of Jesus for God's Building." The fact that there are messages specifically on man, the son of man, and humanity in each part of this crystallization-study should convince us that these subjects are very important.

Nevertheless, there is an important difference between the aforementioned message and this one. The prior message showed that in God's intention and creation, man is destined to reign and administrate with God, in oneness with God, and even as God. In contrast, this message will place the emphasis on the fact that humanity is for God's building. These two messages therefore reveal two distinct destinations of the man whom God has created, redeemed, regenerated, renewed, sanctified, transformed, conformed, and glorified. One destination is the throne, which has to do with God's authority, dominion, administration, and move and also pertains to our reigning with God in life to subdue and defeat His enemy. The other destination, which is the emphasis of this message, is that humanity has been designed and purposed for God's building.

These points warrant careful thought. Why are you human? Why were you made? For what purpose were you made a man? Man was not made to "go to heaven." Neither was man made for the lake of fire. The man whom God created according to His counsel in His original intention—in God's image and according to God's likeness ([Gen. 1:26](#))—was made with a definite purpose in view. This purpose is that man would become God's building. Man is meant to be the entity into which God will build Himself. He also intends that He would build man into Himself. Through this twofold building work, God intends to achieve a mutual dwelling place, constituted with both divinity and [152] humanity. God intends that these two—humanity and divinity—would be united, mingled, and incorporated into a building, a habitation, and a house to be a place for God's eternal rest and satisfaction. It is for this purpose that God created us as humans. I hope that this short introduction gives you clarity concerning the burden of this message.

Of course, when we say that man is destined for the throne and the building, we are not speaking of just any humanity but rather a unique humanity—one that is approved by God and is up to God's divine standard. This man, in fact, must be perfect; he must be upright, noble, and kingly, possessing all the divine characteristics as well. There is only one such man—the Lord Jesus Christ. He is the only man who can make it to the throne. In fact, He has already made it. Stephen saw Him standing at the right hand of God ([Acts 7:55-56](#)). "Lo! a man is now in heaven / As the Lord of all enthroned; / This is

Jesus Christ our Savior, / With God's glory ever crowned!" (*Hymns*, #132). This man is in the glory. Only He is qualified to reign on God's throne. Yet it is God's intention that not only this One would be enthroned but that there would be an enlargement of this man. God intends that there would be a corporate man, even a corporate Christ, a corporate Jesus (1 Cor. 12:12; Acts 9:5), who would be enthroned to rule and reign over this earth (2 Tim. 2:12; Rev. 5:10; 11:15; 20:6; 22:5).

Likewise, not just any humanity can be part of God's building; only the humanity of this One is meant to become part of God's building. The humanity with which we were born in our physical birth is insufficient for the building because it is fallen, damaged, and ruined. It is sinful, worldly, crooked, warped, and peculiar. As such, it is disapproved by God. Fallen humanity cannot be part of the building of which we are speaking. Rather, God requires a particular humanity, a humanity that the world has never seen. Praise the Lord that such a humanity exists—the humanity of Jesus.

The humanity of Christ our Lord is perfect. It is magnificent, even extraordinary. When Pontius Pilate presented Him, all he could say was, "Behold, the man!" (John 19:5). Three times Pilate said that he found no fault in the man Jesus (Luke 23:4, 14, 22). The chief priests and the rulers of the people wanted to crucify Him, but Pilate could find no fault in him. Jesus was a perfect man with a perfect humanity (Heb. 4:15).

We would do well to take some time to re-read the four Gospels in order to discover, witness, and study the humanity of this man. Brother Lee did this, and he shared with us about this One. Matthew, Mark, [153] Luke, and John all speak of this man; Luke specifically presents Christ as the Man-Savior.

I recommend to you the book by Brother Lee entitled *Christ as the Reality*. That book is composed of messages that Brother Lee gave during a training that I attended in the spring of 1971. His topic was the offerings as presented in the book of Leviticus, but he emphasized the five main offerings. After three messages of introduction and the presentation of the first offering, the burnt offering, he came to the second offering, the meal offering. Eventually, fourteen of the twenty-one messages in that book are on the meal offering. Week after week, message after message, our brother labored and spoke on the meal offering, applying point after point concerning the meal offering in [Leviticus 2](#) to our experience. The meal offering is a type of Christ's humanity, but it is not a type of His humanity in a simple way. When we talk about humanity, we must also include the human life, the human nature, and the human living. These three things together form a complete understanding

of humanity.

My testimony from being present during those messages is that they were life changing. At the time, I was just over twenty years old. Week by week I sat under that speaking. It was very simple speaking. Message by message he spoke about the humanity of the Lord related to our living, our service, our church life, the Lord's recovery, God's kingdom, spiritual warfare, and the building up of the church. I drank it all in. I was in awe of what was presented to me concerning a humanity that I had never considered in such detail. Prior to that, I of course knew that Jesus was a man and indeed a very good man who had done many wonderful things. But prior to that training, I had never had a revelation of Christ's humanity; I had never seen humanity in the way that I saw it in those messages.

Brother Lee was using words and expressions that described Christ's humanity based upon language from the book of Leviticus itself—*perfect, pure, balanced, fine, uplifted, resurrected, filled with frankincense*, and so forth. He spoke of Christ's humanity as being Spirit-saturated, for the meal offering was of fine flour (signifying fine humanity) mingled with oil (signifying the Spirit) (v. 4). He drew attention to the fact that the meal offering had no leaven in it (v. 11), meaning that it did not contain any corrupting element. He also pointed out that by having salt added to it (v. 13), it possessed an ingredient that could kill every corrupting thing. We also learned that some of the meal offering was to be offered to God for His food as a memorial and that the rest of it was to be eaten [154] by the priests in the priesthood for their sustenance (vv. 2-3, 9-10). The revelation of these things changed my life. From that point onward, I sought the Lord, often in a very particular way, to enjoy, possess, and be filled with this humanity more and more.

Now over forty-five years later, if you ask me whether I have more of this humanity, I must honestly say that I do. But even today, I am not satisfied with what I have eaten and possessed of the man Jesus' humanity. In the previous message we learned that the porch entrances to the temple became narrower the higher they went. This shows that the more we go on in our experience of God's building, the narrower the way becomes, and the more we will be restricted by Him (Matt. 7:13-14). In my own experience it seems that the more I go on, the more I fall short with regard to the experience of the Lord's humanity. In matters large and small, trivial and important, we too often do not live by this new, uplifted, resurrected humanity of Jesus. Our failure to live by His humanity indicates that we have not sufficiently eaten

and masticated (to eat bit by bit in a slow and fine way) His humanity. Only to the extent that we possess His humanity are we fit for God's building.

## **EZEKIEL BEING A BOOK FULL OF HUMANITY**

### **In the Book of Ezekiel the Term *Son of Man* Being Used More Than Ninety Times; This Indicating How Much God Desires to Have a Man**

Ezekiel is a book full of humanity (Ezek. 1:5, 26; 40:3, 5, 8; 41:16; 43:2, 6). In the book of Ezekiel the term *son of man* is used more than ninety times; this indicates how much God desires to have a man. This term occurs most often when Jehovah addresses Ezekiel as *son of man*.

### **The Number Six, Used to Describe Parts of the Holy Temple, Signifying Man, Who Was Created on the Sixth Day**

The number six, used to describe parts of the holy temple, signifies man, who was created on the sixth day (40:5, 8). In the previous message we saw that many measurements in the temple were of six cubits. This number, used so often in the measurements of the temple, signifies man, who was created on the sixth day (Gen. 1:26, 31). That the enlarged temple in Ezekiel's vision so often has measurements of six cubits indicates that humanity is the main material with which God's house is constructed. Within the tabernacle, gold was the material that was most visible: the frame and structure of the tabernacle were of acacia wood, [155] but these elements were overlaid with gold. Gold signifies the divine nature of God. On the inside of the temple in Ezekiel, however, wood, not gold, is the most visible material (41:16, 22, 25). The walls and ceiling panels, among other features, were of wood. When we look into God's building as portrayed by the temple in Ezekiel, what we see is humanity.

### **The One on the Throne Looking like a Man, yet with Him There Being the Appearance of the Glory of Jehovah, Indicating That the One Sitting on the Throne Is Both God and Man**

*This Being Jesus Christ, the God-man,*



### ***the Mingling of God and Man***

The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man (1:26, 28). This is Jesus Christ, the God-man, the mingling of God and man (Luke 1:35; Matt. 1:18, 20-21). Whenever we think of the man in God's building, we should not think of men like us but rather of the man Jesus, the God-man. Mere man is begotten of blood, of the will of the flesh, and of the will of man (John 1:13). "That which is born of the flesh is flesh" (3:6). This is our natural source. The man Jesus came as the seed of the woman and was begotten in Mary not of man but of the Holy Spirit (Gen. 3:15; Luke 1:35; Matt. 1:18, 20-21). He was a real man with flesh and blood. However, He was not merely a man; He was also God. From the very beginning, this man was a mingling of God and man, a God-man.

### ***His Being the Complete God, and His Being Incarnated to Be a Man***

He was the complete God, and He was incarnated to be a man (John 1:1, 14).

### ***Having the Nature of Man, His Having Lived, Died, Resurrected, and Ascended as a Man, and Now as the One on the Throne, His Still Being the Son of Man***

Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man [156] (6:62; Acts 7:56). We should declare to the devil at every opportunity, "There is a man on the throne." Humanity made it to the throne of God. This man lived; this man died; this man resurrected; this man ascended; and still today He is the Son of Man on the throne. One day He will come again, and when He does, He will come on the clouds with great power and glory as the Son of Man (Mark 13:26).

### ***Since the Ascension of the Lord Jesus There Having Been a Man on the Throne, and in the Millennium and in the New Heaven and New Earth***

### ***There Still Being a Man on the Throne***

Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne ([Matt. 19:28](#); [Rev. 22:1, 3](#)). Our kind—God-man-kind—is on the throne. Lucifer wanted to ascend to that throne ([Isa. 14:13-14](#)), but he was “brought down to Sheol, / To the uttermost parts of the pit” ([vv. 15, 11](#)). Now we who were ruined by him are being recovered and restored so that we may be seated together with Christ to reign over the one who tried to usurp God’s throne and ruin us ([Eph. 2:6](#)). This is why we are being saved in Christ’s life ([Rom. 5:10](#)). In Christ’s crucifixion our fallen humanity was terminated by Him ([John 3:14](#)). Although our God-created humanity was damaged, it nevertheless remained to become the basis for the Lord’s work. The central work of God is to bring divinity into humanity and to bring humanity into divinity so that the two would be one. Jesus Christ the Lord is the God-man and the man-God; He is the divine man and the human God. This One is on the throne, and we are being saved so that we may reign together with Him in His life ([Rom. 5:17](#)).

#### **The Four Living Creatures, Who Are Reckoned as One Entity, Being the Corporate Expression of the Man on the Throne, Indicating That God’s Central Thought and Arrangement Are Related to Man**

The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God’s central thought and arrangement are related to man ([Ezek. 1:5, 26](#); [Gen. 1:26](#); [Psa. 8:4-8](#)). [157]

#### **THE SON OF MAN BEING FOR THE BUILDING OF THE HOUSE OF GOD**

The Son of Man is for the building of the house of God ([John 1:51](#); [Ezek. 1:26](#); [40:3](#); [43:2, 6](#)). As we will see, the Son of God is for something particular, yet we also need the Son of Man. Our Lord possesses these two statuses—the Son of God and the Son of Man. Here, we must see that the Son of Man is for the building of the house of God.

#### **In His Incarnation Christ Being the Son of Man**

In His incarnation Christ is the Son of Man ([Matt. 16:13](#)). On the divine side, the Lord Jesus is the Son of God; on the human side, He is the Son of Man ([John 1:18, 51](#)). In order to accomplish God's purpose, it was necessary for Christ to be a man; without man, God's purpose cannot be carried out on earth.

We may have the thought that God can do everything. God is God and He is almighty, yet His purpose cannot be carried out on the earth without man. He has willed and planned it this way. There must be a man; there must be humanity, even a new humanity, for God's purpose. No matter the measure of destruction wrought by the devil in the fall of man, a God-man is necessary, for only man can and will execute and fulfill God's purpose to be His expression and representation.

**The Lord Jesus Becoming a God-man,  
but His Also Becoming the Man-God, the God in Humanity,  
the God Who Is the Son of Man**

The Lord Jesus became a God-man, but He also became the man-God, the God in humanity, the God who is the Son of Man ([5:27](#); [8:28](#)). The Lord Jesus became a God-man for God's purpose, but He also became the man-God. We should not consider it irreverent to refer to the Lord Jesus as a man-God. Years ago, when the truth concerning the God-man was released among us, a terrible book entitled *The God-Men* was written against us; nevertheless, we are now speaking of the man-God. What we mean by the term *man-God* is God in humanity. Today our God is not a God possessing only divinity; our God possesses both divinity and humanity. He is a processed God, a God who has passed through some processes. Our God today is the God who is also the Son of Man. [158]

**The Son of God Being for Life,  
and the Son of Man Being for Building**

The Son of God is for life, and the Son of Man is for building ([3:15](#); [1:51](#)). Men need to believe in the Son of God so that they may be saved, receiving the authority to become God's children. There is no way to receive the divine life except through the Son of God. Actually, the Son of God is the life itself, for "He who has the Son has the life" ([1 John 5:12](#)). The Son who is the life is the Son of God; nevertheless, He is also the Son of Man. As the Son of Man, He is not mainly for life but for building. *Life* and *building* are two great words

that describe all that God is and all that He intends to accomplish for Himself in the universe. For such an accomplishment, the second of the Godhead is life and is for the building; He is both the Son of God and the Son of Man.

***If He Were Not the Son of Man,  
His Being Unable to Be the Essence of the Building of God***

If He were not the Son of Man, He could not be the essence of the building of God ([John 1:14, 51](#)). In the Son of God alone, the only Begotten of the Father, the One possessing only divinity, there is not the necessary essence for the building of God, because the building of God comprises humanity mingled with divinity. Moreover, the primary material for this building is humanity, not the fallen humanity but a proper humanity that belongs in God's building. In this sense, the Lord had to be incarnated on earth to be the Son of Man in order to be the essence of the building of God.

***For Building God's Habitation on Earth among Man,  
His Being the Son of Man; God's Building Needing His Humanity***

For building God's habitation on earth among man, He is the Son of Man; God's building needs His humanity ([v. 51](#)). God's habitation does not need mere generic humanity; it needs His humanity.

***After We Have Received Eternal Life  
by Believing into the Son of God, Our Needing to Realize  
That This Jesus Who Is the Son of God Is Also the Son of Man;  
His Divinity Being Life to Us, but His Humanity  
Being for the Building of God***

After we have received eternal life by believing into the Son of God, [\[159\]](#) we need to realize that this Jesus who is the Son of God is also the Son of Man; His divinity is life to us, but His humanity is for the building of God ([3:13-15; 1:51](#)).

According to [2 Peter 1:4](#), we are partakers of the divine nature. We participate in the Lord's divinity and thus possess and enjoy the life of God, the attributes of God, the riches of God, even all that He is. Yet, we also need to partake of the Lord Jesus' human nature. I hope such a partaking of the Lord's human nature is in our consciousness, because it is only by participating in His humanity that we can be built into the divine building.

There is no other way.

**“You Shall See Heaven Opened and the Angels of God  
Ascending and Descending on the Son of Man”**

***This Being the Fulfillment of Jacob’s Dream  
in Genesis 28:11-22***

[John 1:51](#) says, “You shall see heaven opened and the angels of God ascending and descending on the Son of Man.” This is the fulfillment of Jacob’s dream in [Genesis 28:11-22](#). [Verses 11 through 19](#) say,

He [Jacob] came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place. And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed. And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed. And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you. And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it. And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven. And Jacob rose up early in the morning and took [160] the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it. And he called the name of that place Bethel.

These verses are a record of an important vision given to man concerning God’s eternal purpose. At the end of [John 1](#), when the Lord referred back to this vision, He did not mention the ladder; instead, He mentioned the Son of Man, indicating that the Son of Man is the ladder that connects earth to heaven and heaven to earth.

***Christ as the Son of Man, with His Humanity,***

***Being the Ladder Set Up on the Earth and Leading to Heaven,  
Keeping Heaven Open to Earth and Joining Earth to Heaven  
for the House of God, Bethel***

Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel. The ladder that joins us to God is a man. What links earth to heaven is a man, and what opens heaven to earth is also a man. All the traffic between heaven and earth, between God and man, happens on this man and in this man. Here, where this man is set up as the ladder, is the gate of heaven and the house of God.

In the record in [Genesis 28](#), the stone that was set up as a pillar and upon which the oil was poured refers to the blending and mingling of divinity with humanity. The Lord was the first such stone, and we all are becoming living stones to be built up into Bethel ([1 Pet. 2:4-5](#)), the house of God.

***Wherever Christ Is in His Humanity,  
There Being the Gate of Heaven and There Being Bethel,  
the Building of God's House with Transformed Persons***

Wherever Christ is in His humanity, there is the gate of heaven and there is Bethel, the building of God's house with transformed persons ([Gen. 28:17-18](#); [John 1:42, 51](#)). These transformed persons are the living stones.

**FOR GOD'S BUILDING OUR NEEDING THE HUMANITY OF JESUS**

For God's building we need the humanity of Jesus ([Ezek. 1:5, 26; 41:16; 2 Cor. 4:10-11; Phil. 2:5-8; Rom. 1:4; 8:29; Matt. 16:18; Eph. 2:5-6, 21-22](#)). This word needs to be made personal to us. We should declare, [161] "For God's building I need the humanity of Jesus." Through my travels among the churches, in my interactions with the saints, and even in my own experience, I can say that in the practice of the church life among the churches, there probably is no greater and more urgent need than the humanity of Jesus. This humanity of Jesus needs to be possessed, enjoyed, and experienced by the saints. When there is a lack of this humanity, the building work is hindered and frustrated. I have observed many problems among the saints that are not spiritual but human, because these problems are often not in the spirituality of the saints but in their humanity. All such problems frustrate God's building in many places. The oneness of the saints, their serving together, the priesthood,

the meetings, and all the services are affected because of our shortage of the humanity of Jesus.

### **The Humanity of Jesus Being His Human Life in Resurrection**

The humanity of Jesus is His human life in resurrection ([Phil. 2:7-8](#); [John 11:25](#)). His humanity has passed through death and has been raised in resurrection. Our humanity, no matter how good we may consider it to be, is not sufficient. We need a different kind of excellent humanity that this world cannot build up or cultivate. We need His human life in resurrection.

In 1995, two years prior to his passing, Brother Lee gave the messages in the *Life-study of Proverbs*. In Message 5 he lists twenty-two points or precepts on how to live a proper human life as presented in Proverbs. The book of Proverbs consists of human admonitions, teachings, and words of wisdom, mostly by Solomon, concerning such topics as gluttonousness, wine-loving, and pleasure-loving; concerning slothfulness and the love of sleep; concerning sin; concerning falsehood and perverseness; and many more. These are excellent human proverbs, and some are even spiritual. Nevertheless, Brother Lee points out in Message 6 the way that we, as regenerated Christians, should receive such proverbs:

We can understand the place that Proverbs should have in our Christian life. Because we still have our humanity, we need the proper, spiritual proverbs, not to cultivate our natural man but to cultivate our regenerated new man. For example, a certain brother may be able to speak much about doctrines, but he may be very slothful, careless, and disorderly with many things in his daily life. Such a person surely [162] needs to have his regenerated humanity cultivated through the book of Proverbs.

We all need Proverbs for the cultivation of our new man. We need to come to Proverbs as a new man by exercising our spirit with the Spirit to contact the word. Then the word in Proverbs will become spirit and life to us, not to cultivate our natural man but to cultivate our regenerated new man. (pp. 42-43)

Brother Lee's word here indicates that if we merely apply the teachings in Proverbs to cultivate the humanity of our old, unresurrected man, we are in the realm of mere ethics and human morality, which is useless for the building. Actually, the humanity cultivated in that way will surely cause problems for

God's building. All these proverbs are useful only for the cultivating of the regenerated humanity in resurrection, the humanity of the new man. Thus, the apostle Paul says, "Put off...the old man...and...be renewed in the spirit of your mind and put on the new man" (Eph. 4:22-24). This is the church life. Paul seems to be saying, "Put off that old man; cast it away like old clothes, and put on the new man with a new humanity." In other words, put on Jesus' humanity; put on a humanity in resurrection.

***The Main Vision of Jesus in the Gospels  
Being That He Lived a Life  
That Was Human but in Resurrection***

The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection. In all the Gospels we find the Lord living a genuine human life, yet in resurrection. The Lord was so human that He paid His taxes, yet even when He paid His taxes, He did it in a flexible way and in resurrection (cf. Matt. 17:24-27). The Lord's living and actions do not reveal Him to be merely a good person or even the archetypically perfect person. No, the Lord Jesus was and is a man in resurrection, which means that He is a man under the cross, always putting His sinless humanity under the cross and denying it in order to live by the divine life. The Lord lived in resurrection; hence, His human virtues—those which issued from Him as a genuine man—were aromatic, fragrant, and sweet. Actually, when we read the Gospels in a proper way, we can "smell" the fragrance of a real man. When the Lord Jesus wept, His weeping was human yet full of resurrection. This is different from our weeping. Even when He was standing against the chief priests [163] and elders in a bold way, His living was fragrant and in resurrection. Such a humanity belongs to the building of God.

***Jesus Living in His Humanity,  
but His Not Living a Life of His Humanity;  
Rather, His Living Being a Humanity in Resurrection***

Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection (John 5:19, 30).

**The Wood in the Holy Building of God Revealed in Ezekiel  
Signifying the Uplifted, Divinely Enriched Humanity of Jesus**



The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus (41:16). Even with the Lord, His humanity needed to be crucified, to pass through death, and to be brought into resurrection. Eventually, the Lord Jesus brought His humanity not only into resurrection and ascension but also into His enthronement. Thus, His humanity became uplifted and divinely enriched. Today we need His humanity; we need the element and the essence of that humanity to be ours.

**For God’s Building Our Needing to Be Human  
Not by Our Natural Humanity but by the Humanity of Jesus**

For God’s building we need to be human not by our natural humanity but by the humanity of Jesus (Phil. 2:5-8). I sometimes am concerned about saints who say things such as, “We do not need to be so spiritual; we need to be more human.” Such saints need to be careful when they speak such things. It is easy when we say “Let us be more human” to give room for becoming loose. This is wrong. We need to be human, yet human in a different way. We need to be human in a “Jesusly” way—Jesusly human.

***Our Being Created as Man,  
but Our Being Corrupted, Poisoned, and Damaged by the Fall;  
Therefore, Our Needing the Lord’s Redemption***

We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord’s redemption (Titus 2:14; Eph. 1:7). Through the Lord’s redemption our ruined humanity was crucified and terminated, but our God-created humanity was redeemed. [164]

***Through Christ’s Redemption  
Our Being Brought Back to the Proper Humanity—  
an Uplifted, Resurrected Humanity***

Through Christ’s redemption we are brought back to the proper humanity—an uplifted, resurrected humanity (1 Pet. 1:18; Col. 1:14). What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected (Rom. 6:6; Gen. 1:26; Col. 2:13; Eph. 2:5-6). In Christ’s resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity (1 Pet. 1:3; John 20:17). After being regenerated to be a new man,

we still have our humanity, but it is a resurrected, regenerated humanity (Eph. 4:24).

According to [Romans 1:3-4](#), in His resurrection Christ was designated the Son of God with His humanity, not the only Begotten but the Firstborn; thus, the Son of God today possesses not only divinity but also humanity. In His resurrection the man Jesus was designated the Son of God. At the same time we, particularly our redeemed humanity, were also regenerated in His resurrection. At that time the divine element uplifted our redeemed and regenerated humanity. Today this process of uplifting that began with our regeneration continues. Actually, our entire life from regeneration until we meet the Lord is a long experience of our regenerated humanity being uplifted, enriched, and deified.

*The Humanity That We Now Have for God's Building  
Being the Uplifted, Resurrected Humanity of Jesus*

The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus ([v. 4](#); [8:29](#); [Eph. 2:5-6, 21-22](#)). We have the humanity of Jesus; otherwise, we would be hopeless. Through His resurrection we gained His resurrected humanity.

***The More Spiritual We Become,  
the More Human Our Becoming;  
the More We Have Christ as Our Life,  
the More Our Having the Humanity of Jesus***

The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus ([Col. 3:4](#); [Phil. 2:5-8](#)). When I was younger, I wanted to be spiritual, [165] but I had a mistaken picture of what a spiritual man was. I would have liked to have a four-pound Bible with me all the time in order to walk in a certain way and behave in a certain way so that I would appear to be spiritual. However, we need to see that the more spiritual we become, the more human we will be. In parallel, the more we become God in life and nature, the more we will be men. God has the appearance of a man ([Ezek. 1:26](#)), of the Son of Man. Thus, we should not consider that the more we are like God, the more angelic or "spiritually" strange and unusual we will be. This is wrong. The more spiritual we are, and the more we possess Christ as our life, the more we are like a genuine, proper man. In a sense, as a man, we appear ordinary and common,

doing human things, taking care of human affairs, being responsible, and doing things that we should, yet in another sense we are doing so in a Jesusly human way.

**For God's Building  
Our Needing to Be the Most Human of People,  
Those Who Are "Jesusly" Human**

***Our Needing to Have the Highest Human Life,  
a Life Lived Out according to the Eternal Life  
Given to Us by God***

For God's building we need to be the most human of people, those who are "Jesusly" human (2 Cor. 4:10-11). We need to have the highest human life, a life lived out according to the eternal life given to us by God (1 Tim. 6:12).

God gave us His life so that we might live Him out. Nevertheless, the expression of such a living out of God is human. In 1 Timothy, Paul speaks of godliness repeatedly (cf. 2:2; 3:16; 4:7-8; 6:3, 6). Yet when we study this Epistle, the first of the so-called Pastoral Epistles on the church life, we discover that Paul also paid much attention, especially at a time of degradation in the church life, to the humanity of the saints. Whether we consider the qualification for elders, deacons, and deaconesses in chapter 3, the proper conduct of sisters and brothers in the church life in chapter 2, or the demeanor and conduct of older men, younger women, masters, slaves, and the rich as revealed in chapters 5 and 6, the humanity of the saints is addressed. Yet this Epistle to Timothy concerns the great mystery of godliness (3:16). [166]

***In the Forty Days between His Resurrection and Ascension,  
the Lord Jesus Training His Disciples  
to Live a Divinely Human Life***

In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life (Acts 1:3). He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him. This kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even "Jesusly" human. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being (Eph. 3:14-17). They could now

live a life in which they were one with the processed and consummated Triune God (2 Cor. 13:14; 1 Cor. 6:17; 15:45b).

### **In Order to Have the Humanity of Jesus for God's Building, Our Needing to Experience the Spirit of Jesus**

In order to have the humanity of Jesus for God's building, we need to experience the Spirit of Jesus (Acts 16:7). We should come away from our reading this message not only with a charge or a revelation but also with an entrance and a way to possess and experience the humanity needed for God's building. The key to such an experience is the Spirit, yet not the Spirit of God as in the Old Testament but a new thing called the Spirit of Jesus. The Spirit of Jesus is the Spirit in a way that He did not exist in the Old Testament or at the time when the Lord was on earth. Hence, John 7:39 says, "The Spirit was not yet, because Jesus had not yet been glorified." The Spirit referred to here is the Spirit that came into being through Jesus' glorification, that is, by His passing through death and entering into resurrection.

Through the resurrection of Jesus Christ, the last Adam became a life-giving Spirit, and the Spirit of Jesus came into being (1 Cor. 15:45b; Acts 16:7). This Spirit is no longer the Spirit of God possessing only divinity. Now He is *the Spirit*. He is not only the Holy Spirit, as it were, but the Spirit that has been compounded with many ingredients. The Spirit has been compounded to include the Lord's incarnation, that is, God becoming a man. This compound Spirit also has the element of Jesus' glorious human living of thirty-three and a half years, which no other man could live. This compound Spirit contains His suffering in His [167] human life on the earth, His crucifixion, His death, His resurrection, His ascension, and His entering into glory. All these elements are in the Spirit as the Spirit of Jesus. Brothers and sisters, such a Spirit is in our regenerated spirit today. This is the Spirit who is in our spirit right now. We have the Spirit of Jesus. Thus, we can be as human as He is. We can possess His humanity by drinking this Spirit, receiving this Spirit, living according to this Spirit, walking in this Spirit, being filled with this Spirit, and being saturated by this Spirit (1 Cor. 12:13; John 20:22; Gal. 5:16, 25; Rom. 8:4; Eph. 5:18). Oh, fill me, Lord, with the Spirit of Jesus!

**The Spirit of Jesus***Being a Particular Expression  
concerning the Spirit of God  
and Referring to the Spirit of the Incarnated Savior  
Who, as Jesus in His Humanity,*

### ***Passed through Human Living and Death on the Cross***

*The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.

### ***In the Spirit of Jesus There Being Not Only the Divine Element of God but Also the Human Element of Jesus and the Elements of His Human Living and His Suffering of Death as Well***

In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well ([Phil. 2:5-8](#)). [Philippians 2:5-8](#) says,

Let this mind be in you, which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

The human mind that was in Christ Jesus is in the Spirit of Jesus, and only this Spirit can renew our mind by giving us that mind. We now can have a different human mind, the mind of Christ. Similarly, only this Spirit will give us new emotions, exceedingly human emotions, but [168] in resurrection, full of the divine element. Only this Spirit will give us another kind of human will. Everything is in this Spirit.

### ***The Uplifted, Resurrected Human Nature of Jesus Being in the Spirit of Jesus***

The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus ([Rom. 1:4](#); [Acts 16:7](#)). In *The Spirit with Our Spirit* Brother Lee says,

I read Andrew Murray's book *The Spirit of Christ*. I heard Brother Nee say twice that if anyone would translate that book into Chinese, he would pay for the printing costs. Around 1951 some of my helpers translated it, and I polished it. So today we have the Chinese translation of *The Spirit of Christ*. One of the most striking chapters in this book is chapter five, entitled "The Spirit of the Glorified

Jesus.” I would like us to take note of...parts of this chapter so that we can be impressed with the divine revelation of the Spirit in the New Testament. (pp. 41-42)

During the early 1950s Brother Lee began to speak more boldly concerning the Spirit with the humanity of Jesus. Brother Lee testified that prior to reading that chapter on “The Spirit of the Glorified Jesus,” he did not have the boldness to say that the human element of Christ is in the Holy Spirit. However, those words by Andrew Murray comforted and strengthened him to speak boldly. Brother Lee testifies in *Christ as Reality*,

It was about eighteen or twenty years ago when we began to see this matter in [John 7:37-39](#). At that time we began to minister these things according to what we had seen and experienced. I was always a little hesitant, however, to say that today the Spirit of Jesus contains not only the divine element but also the human essence. To say this is not a small thing. We realized that some might accuse us of teaching heresy when we said that the human essence is in the Holy Spirit. How could the Holy Spirit have any human element? However, according to the light we received from the Lord and the experiences we had had in the past, we saw that this is absolutely the truth. The Spirit of Jesus today contains the human element. (*The Collected Works of Witness Lee, 1971, vol. 2, p. 102*)

Then he says in *The Spirit with our Spirit*:

Andrew Murray’s writing on the Spirit of Christ is marvelous. [169] He pointed out that the Spirit of the glorified Jesus has His human nature. No doubt, the Spirit always had the divine nature, but in Christ’s resurrection, the glorified human nature along with the elements of human living, crucifixion, and resurrection were added to the Spirit, who is now the consummation of the processed Triune God. When I studied what Andrew Murray said concerning the Spirit of Christ, I was strengthened, confirmed, and assured to speak on the all-inclusive Spirit of Christ. I have been speaking on this wonderful truth for almost forty years. (p. 43)

Brother Lee spoke concerning the all-inclusive Spirit, including the Spirit of Jesus and the Spirit of Jesus Christ. This a great matter. Where would the Lord’s recovery be today without this revelation of such a Spirit, the Spirit of Jesus?

***The Virtues of Lowliness, Meekness, and Long-suffering,  
Which Are Required for Keeping the Oneness of the Spirit,  
Being Included in the Spirit of Jesus***

The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus (Eph. 4:2). Relatively speaking, to be saved and to receive the Spirit is quite easy. However, to go on positively for God's building up of the church and to keep the oneness of the Spirit in the church life and in the Body require that we experience the Spirit of Jesus day by day. We need certain human virtues. Thus, Paul says, "With all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace" (vv. 2-3). This means that for the building of God today we need another humanity, the humanity of Jesus, which is filled with all these human virtues. It is only with these virtues that we can keep the oneness of the Spirit and be fitted and framed together to be built up into the dwelling place of God in spirit. I hope that these words will not be mere teaching to us but will become our experience.

***In Resurrection Christ,  
Who Was the Only Begotten Son of God in His Divinity,  
Being Born of God in His Humanity  
to Be the Firstborn Son of God***

In resurrection Christ, who was the only begotten Son of God in [170] His divinity, was born of God in His humanity to be the firstborn Son of God (Acts 13:33; Rom. 8:29; 1:4). His humanity was "sonized," made divine; this "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity, which He put on in incarnation (v. 4). Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become "Jesusly" human, having the humanity of Jesus for God's building (Phil. 2:5-8; Matt. 16:18; Eph. 2:21-22; 4:16).

This becomes our experience and enjoyment by drinking the Spirit of Jesus. Another wonderful way to access, partake of, and possess the humanity of Jesus is by eating Jesus and eating the word. The entire [chapter 6 of John](#) actually concerns the meal offering. In this chapter the Lord Jesus said that He is the bread of life, the bread of God, the true bread, and the living bread that came down out of heaven (vv. 32-33, 35, 41, 51). Hence, He is the genuine

meal offering to feed us. This bread from heaven is the bread for us to eat. Thus, in [verse 57](#) the Lord said, “He who eats Me, he also shall live because of Me.” The only way we can live Jesus, live by Him, live Him out, and express His humanity is to eat Him. Eat the man Jesus. Actually, the Greek word rendered “eats” in [verse 57](#) means “masticates.” Hence, we should not just “swallow” Him quickly; rather, we should savor, chew, digest, and assimilate Him. We need to pray-read the Word in a way of masticating Jesus. If we pray-read the Lord’s Word, especially the many verses related to the Lord’s humanity, the essence and element of His humanity will be absorbed and received by us. In this way we will be filled with Him to live Him in His humanity.

[Acts 16:6-7](#) says, “They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” These verses indicate that as we drink the Spirit of Jesus and eat His word, partaking of His humanity, this Spirit with His humanity is active to lead and guide us in what we should say or not say and in how we should behave. This is not to live by a code of ethics, nor is it to live by some teachings of morality; it is the inward operation of the Spirit of Jesus within us and our cooperation with Him in our daily living to possess the humanity that builds up the church as the Body of Christ. May the Lord bless all the local churches with the humanity of Jesus. Amen.—M. C.