

Message Six

The Son of Man

and the Humanity of Jesus for God's Building

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

Outline

Day 1

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.

Day 2

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:

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.

Day 3

*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.

B. The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus—41:16.

Day 4

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.

Day 5

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 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.

Day 6

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.

WEEK 6 – DAY 1

Morning Nourishment

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

Ezekiel is a book full of humanity. In chapter 1 Christ on the throne is a man. Upon the throne is a man. Even in His glory, Christ is revealed as a man. In chapter 43, when the glory comes back to the temple, the man is there (vv. 2, 6). This man is the Lord Himself. In God's building the primary material is humanity. This indicates that we need to be human but not in a natural way; rather, we need to be "Jesusly human." The proper humanity is not our natural humanity; the proper humanity is the crucified, resurrected, and ascended humanity of Jesus.

In the record concerning the temple, the number six is used many times. Nearly every entrance, gate, and threshold has the number six. The guard chambers are six by six, and the thirty chambers on the pavement are five by six....The number six here signifies the humanity of the man Jesus. The wood that covered the inside of the temple signifies the humanity of the Lord Jesus. (Life-study of Ezekiel, p. 265)

Today's Reading

God's intention on earth is to have a man. This is His desire. Eventually, He Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God's intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God's intention is to have a man and to work Himself into man. We need to be deeply impressed with the fact that the Lord is still on the throne as

a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man. (Life-study of Ezekiel, pp. 124-125)

The wall around the house is for separation, separating what belongs to God from what cannot belong to Him. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits. The number six signifies man, who was created on the sixth day. Hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man (cf. footnote 1 on Rev. 21:16). (Ezek. 40:5, footnote 1)

[In Ezekiel 1:26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept...Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of “the appearance of the likeness of the glory of Jehovah.” The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah.

As the One on the throne, the Lord is still a man. Although He is the almighty God, on the throne He looks like a man. Therefore, Matthew 19:28 tells us that “in the restoration,” that is, in the coming kingdom age, the Son of Man will be sitting on the throne of His glory.

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man!...There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56). (Life-study of Ezekiel, pp. 123-124)

Further Reading: Life-study of Ezekiel, msgs. 12, 23

WEEK 6 – DAY 2

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

43:6 And I heard someone speaking to me out of the house, and a man stood beside me.

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the man-God. The One whom we worship today is the man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

Today's Reading

Because the Lord Jesus obeyed God the Father and submitted to God's authority in an absolute way, after He was resurrected from the dead, God gave Him all authority in heaven and on earth (Matt. 28:18) and exalted Him to the throne. Now the One sitting on the throne is not only God but also man, for this One is the mingling of God and man. Therefore, since the ascension of the Lord Jesus, there has been a man on the throne.

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

The four living creatures are reckoned not as individuals but as a group. All of them are counted as one entity.... These living creatures are the corporate expression of the man on the throne. As such an expression, they express this man not only in one direction but in the four directions of east, north, south, and west. This indicates that as the four living creatures we are not only the unique expression of Christ but also that we are the complete expression of Christ. We express Christ in every direction, toward every side. We are the four living creatures expressing Christ in an adequate and complete way.

The main point of Ezekiel 1:5 is that the four living creatures bear the appearance of a man....Man is a great word in the Bible. God's intention is with man, God's thought is focused on man, and God's heart is set upon man. God's desire is to gain man. The fact that four living creatures bear the appearance of a man and that God on the throne also bears the appearance of a man [v. 26] indicates that God's central thought and His arrangement are related to man. (Life-study of Ezekiel, pp. 128, 47)

The Son of Man is for the building of the house of God. For God's corporate expression there is the need of the many children of God, for God's declaration there is the need of the unique, only begotten Son of God, and for the house of God there is the need of the Son of Man. (Life-study of John, p. 50)

We may experience and enjoy Christ not only as God but also as a man—the Son of Man (Matt. 4:4; 19:28; 26:64; 24:37, 39, 44). However, not many Christians have a particular and fine experience of Christ as a man. It seems that it is easier for us to experience Christ as God than as a man.

In His humanity Christ is the Son of Man. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God. Because He was born of a human virgin, He is the Son of Man. On the divine side, He is the Son of God; on the human side, He is the Son of Man. To accomplish God's purpose, it was necessary for Christ to become a man. Without man, God's purpose cannot be carried out on earth. (The Conclusion of the New Testament, p. 2771)

Further Reading: Life-study of Ezekiel, msg. 5; Life-study of John, msg. 4

WEEK 6 – DAY 3

Morning Nourishment

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

When John saw Christ as the High Priest caring for the lampstands, He was like the Son of Man (Rev. 1:13). For eternity the Lord Jesus will be the Son of Man. Many Christian teachers have seen that He became a God-man, but they have not seen that He also became the man-God, the God in humanity, the God who is the Son of Man. For eternity the Lord Jesus will be the universal, steady, and strong ladder bearing the burden of the heavens and the earth as the Son of Man. (Crystallization-study of the Gospel of John, p. 69)

Today's Reading

The Lord is both the Son of God and the Son of Man. If He were not the Son of God, He could never be our life. If He were not the Son of Man, He could never be the essence of the building of God. The Son of God is for life, and the Son of Man is for building. The Bible never requires that we believe that Jesus is the Son of Man before we can have life. In order to have life, we must believe that Jesus is the Son of God. We all must believe that Jesus, the little Nazarene, is the Son of God. If we believe this, we have eternal life. After we have received eternal life, we must further 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. God's building needs His humanity. We need Jesus as the Son of God, but God needs Him as the Son of Man. (Life-study of John, pp. 56-57)

In John 1:51 the Lord Jesus said to Nathanael, "Truly, truly, I say to you, 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 (Gen. 28:11-22). (Life-study of Acts, p. 224)

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. Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. In John 1 are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven. (John 1:51, footnote 2)

The humanity of Jesus is His human life in resurrection. When we go out to contact people, we must be persons living a human life in resurrection. In John 11:25 the Lord told Martha, “I am the resurrection.” Martha complained to the Lord that if He had come sooner, her brother would not have died. But the Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection.

The main vision of Jesus in the four Gospels, especially in the synoptic Gospels, Matthew, Mark, and Luke, is that He lived a life that was human but in resurrection. Jesus was not a man living a natural life. He always put His humanity aside. He was in His humanity, yet He did not live a life of His humanity. Every day while He was on the earth, Jesus was in the flesh, but that flesh was in resurrection. Apparently, He was a Nazarene, a natural Galilean. He was in that flesh. But His living was in a humanity in resurrection. (The Vital Groups, p. 92)

[In Ezekiel 41] all the parts of the building related to the temple were paneled with wood. This differs from the tabernacle raised up by Moses, in which every part was overlaid with gold (Exo. 26:29). Whereas gold signifies divinity, wood signifies humanity, especially the uplifted humanity of the Lord Jesus. In God’s building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus. (Ezek. 41:16, footnote 2)

Further Reading: Life-study of John, msg. 5; The Conclusion of the New Testament, msg. 267; Life and Building in the Gospel of John, ch. 16

WEEK 6 – DAY 4

Morning Nourishment

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord's redemption. Through the Lord's redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. The Lord's salvation is to make us proper human beings. Thus, we all should bear the face of a man. (Life-study of Ezekiel, p. 51)

Today's Reading

We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus.

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord's humanity. (Life-study of Ezekiel, p. 51)

As believers in Christ, we are no longer the old man—we are the new man.... Instead of casting away our created humanity, God regenerated this humanity. Yes, Christ crucified, terminated, the fallen old man, but He regenerated, germinated, our God-created humanity with God's life. Resurrection follows crucifixion, and without resurrection there can be no regeneration (1 Pet. 1:3). What Christ

terminated on the cross was the fallen humanity, the fallen old man, yet the God-created humanity remained to be resurrected. In resurrection the divine element uplifted the regenerated humanity. Now after we have been regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity.

Because this is a difficult matter for believers to understand, we need to have a clear vision concerning the old man and the new man. On the one hand, our old, fallen humanity has been terminated in Christ's crucifixion; on the other hand, our God-created humanity has been germinated, regenerated, through Christ's resurrection....The humanity which we have today is not the old, terminated, fallen humanity but the new, germinated, uplifted humanity.

If we pay attention only to [the first] part of Galatians 2:20, we may think that Paul is saying that his humanity has been altogether terminated, for he says, "It is no longer I who live, but it is Christ who lives." But where and in whom does Christ live? Paul answers this question when he says, "Christ...lives in me." Furthermore, Paul immediately goes on to say, "And the life which I now live in the flesh I live in faith." First, Paul declares, "I am crucified;...it is no longer I who live," but then he says, "I live." The crucified "I" is the old "I." The "I" who lives is the new, regenerated "I," the regenerated humanity. (Life-study of Proverbs, pp. 41-42)

Yes, we experience the Lord as the wind, the cloud, the fire, and the electrum, but the issue of this experience is that we bear the face of a man. As living creatures, we are not angels but are very human. In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God's salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, p. 52)

Further Reading: Life-study of Proverbs, msgs. 6, 8; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 13

WEEK 6 – DAY 5

Morning Nourishment

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

I have seen all kinds of Christians: formal Christians, fundamental Christians, Pentecostal Christians, and inner-life Christians. I have not only seen these different kinds of Christians, but under God's sovereignty I was also among many of them. Yet I must say that all of them do not experience much of the humanity of Jesus.

Please do not misunderstand what I mean when I speak of the proper humanity. I realize that some may think that we must simply be human. So they say, "Let us be human. God does not want angels; He wants human beings. Let us go to the beach, engage in sports, and watch TV." That may be human but not Jesusly human. We must be Jesusly human, not humanly human. I am not referring to our natural and fallen humanity. We should not bring anything natural into the realm of Jesus. We already have enough of this kind of humanity. We need another category of humanity—a new, holy human nature, as mentioned by Andrew Murray in his book *The Spirit of Christ*. Jesus perfected such a human nature, not in a natural way but in a divine way. It is humanity yet something divine.

Jesus is a man, but His humanity is of a different source than ours. By death and resurrection He uplifted this humanity. His humanity is not only new and holy but also uplifted. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 96-97)

Today's Reading

In Titus 2:1-8 Paul speaks concerning an orderly human life. In particular, he speaks of the family life. These eight verses give us the foundation of a proper human life in the divine life. We in the Lord's recovery should live such a human

life. For the testimony of Jesus we need the highest human life, a life lived out according to the divine life given to us by God. By the divine life we need to have a human life that reaches the highest standard. In our living we should be “Jesusly human.” We should aspire to have a glorious testimony of the Christ in whom we believe and whom we serve and honor. Then we shall be a shining, golden lampstand. This is our declaration concerning human living. (Life-study of Titus, p. 29)

The believers in Christ are new beings, new persons, even divinely human persons....Before the Lord’s ascension He spent forty days with the disciples (Acts 1:3). The number forty indicates a time of testing (Deut. 9:9, 18; 1 Kings 19:8; Heb. 3:9; Matt. 4:2). In these forty days before His ascension, He tested His disciples. He trained them to know their new being, to know that His essence had become their essence. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him. He also trained them to realize that He was in the Father, that they were in Him, and that He was in them (John 14:20). Ultimately, 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 separate from the Triune God, but they could now live a life in which they were one with the processed Triune God. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being.

The invisible presence of the processed Triune God was now within them. They had to be trained to practice this presence, to live and behave in this life, and to be persons in this life. The Lord was training them to be the divine persons on this earth. This is wonderful! The Lord created the entire universe in six days, but He spent forty days to train His disciples. The training of the disciples was a much bigger task than the creation of the universe. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 184-185)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 7, 8, 10, 12; The Conclusion of the New Testament, msg. 290

WEEK 6 — DAY 6

Morning Nourishment

Acts 16:7 ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

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. This indicates that 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. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (Life-study of Acts, p. 378)

Today's Reading

Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to

produce His many sons (Rom. 8:29-30)—we who have believed in and received His Son. (Rom. 1:4, footnote 1)

When we were first saved, we only experienced Him as the divine Spirit with His divinity. But as we grow, we begin to experience Him not only as the Spirit of divinity but also as the Spirit of humanity.

For the standing up of the church life, we need the humanity of Jesus, and for the uniting, we also need the humanity of Jesus. I have never before seen so clearly why the apostle Paul put all these human virtues in Ephesians 4:2-3. He mentions lowliness or humility, meekness or gentleness, long-suffering, and bearing one another in love. All these are human virtues, and they are all required for keeping the oneness of the Spirit in the uniting bond of peace. They are all related to the oneness of the Spirit. It is not the Holy Spirit or the Spirit of God who is mentioned here, but the Spirit, who is the Spirit of man or the Spirit of humanity. He is indeed the Spirit of God, but here He is the Spirit of humanity.

Today the Lord Jesus is the Spirit of humanity; He is the Spirit of a man. His humanity is in the Holy Spirit, just as His divinity is in the Holy Spirit. (Christ as the Reality, pp. 89-90)

Today's Spirit has not only the divine element but also the human element...Today the Spirit is not only the Spirit of divinity but also the Spirit of Christ's humanity. In 1971 we gave a number of messages on the significance of the meal offering in the book of Leviticus. In those messages we stressed that the meal offering refers to Christ's humanity (see the book entitled Christ as the Reality). In those messages we coined a new term by saying that we should be "Jesusly human." 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). His humanity was "sonized," made divine. This "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity which He put on in incarnation. Today such an uplifted humanity is in the Spirit and can be our enjoyment in the Spirit. (The Spirit with Our Spirit, p. 60)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 16-17; Life-study of Acts, msg. 44; The Spirit with Our Spirit, ch. 6

WEEK 6 — HYMN

Son of Man, Son of Man on the throne today

Experience of Christ — As the Son of Man on the Throne

1189

1. Son of Man, Son of Man on the throne to-day; Son of Man, Pi-o-neer, He has led the way;
Fol-lowing, how we sing, Je-sus leads us on; We are marching with the Vic-tor to the throne.

2. On we go, on we go to the throne with Him;
On we go through this age, age so dark and grim;
Then shall we—formerly, Satan’s captured ones—
Be exalted with the Lord upon His throne.
3. Called as sons, called as sons, destined to be kings;
Called as sons we’ve no time for the worldly things:
Yet we know, it is so—we don’t qualify!
Thus the Lord must search and burn and purify.
4. Search and burn, search and burn all our inward parts;
Search and burn, thoroughly, to refine our hearts;
We’ll not fear, but be clear—burning, searching thus
Is the gracious visit of the Lord to us.
5. With the Man, with the Man is a rainbow fair;
Glorious bow, ’round the throne, faithfulness declares:
We deserved to be served with God’s judgment sore,
But we have been spared to praise Him more and more.

