

CRYSTALLIZATION STUDY - Ezekiel, Book 3, Week 18 (Study guide)

The Son of Man and the Humanity of Jesus for God's Building

- Ezekiel 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**.
- Ezekiel 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.
- Ezekiel 40: 3 And He brought me there, and **there was a man**, whose appearance was like the appearance of bronze with a line of flax and a measuring reed in His hand, standing in the gate.
- Ezekiel 40: 5 Now there was a wall, all around the outside of the house, and in the **man's hand** a measuring reed six cubits long, each cubit a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- Ezekiel 40: 8 He measured also the porch of the gate toward the house, one reed.
- Ezekiel 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were panelled with wood all around, even from the ground to the windows (now the windows were),

I. Full of humanity—Incarnation

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**. The number six, signifies man, who was created on the sixth day. **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.

Genesis 3:15, "I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel."

Isaiah 7:14, "Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel."

Matthew 1:20-23, "... that which has been begotten in her is of the Holy Spirit. And she will bear a son, and **you shall call** His name **Jesus**, for it is He who will save His people from their sins. Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, 'Behold, the virgin shall be with child and shall bear a son, and **they shall call** His name **Emmanuel**' (which is translated, God with us)."

John 1:1 In the beginning was the **Word**, and the Word was with God, and the Word was God.

(v.14) "And the Word became **flesh**"

THE PROPHECY CONCERNING INCARNATION

The seed in this prophecy comes out of the seed of a woman; as such and by inference, His origin is of God, and He has the nature of God. Therefore, the simple phrase her seed, the seed of the woman, infers that God would come to be a man through incarnation. This is the first prophecy in the Bible concerning **God's coming to be a man**.

The **Son born** of the virgin was called **God with man**, indicating that He is God with man, God joined to man, God mingled with man. He has the element of **humanity** as well as the element of **divinity**. In His name God and man, man and God, are joined.

THE ACCOMPLISHMENT OF INCARNATION

A virgin was indeed with child, and her being with child was of the Holy Spirit, indicating that the **source** was the Holy Spirit, that is, God. The Son born of her would also be the Savior of sinners; that is, He would save us from our sins. Hence, His name was called **Jesus**, meaning "Jehovah the Savior." Jesus is the Greek equivalent of the Hebrew name Joshua, which means "Jehovah the Savior," or "the salvation of Jehovah."

Galatians 4:4, "When the fullness of the time came, God sent forth His Son, born of a woman, born under law."

This is God incarnated, the expression of God, the **manifestation** of God. The Son of God is God manifested. A son expresses his father. Hence, the Son of God is the expression of God; He is also God expressed. The expression of God was born of a woman and became a **man**; this is incarnation. **The God who became flesh fulfilled the prophecy of incarnation.**

THE MEANING OF INCARNATION

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.

The **Word** is God expressed and also the expressed God. The incarnated God is not a hidden God but an expressed God. The expressed God is the Word who became flesh. Flesh does not refer merely to **human** beings in general but also to **mankind after the fall**. When the Lord Jesus came to be flesh, man was fallen.

Romans 8:3 says, “God, sending His own Son in the **likeness** of the flesh of sin and concerning sin.”

Philippians 2:7, “taking the **form** of a slave, becoming in the **likeness** of **men**,” (v.8), “being found in **fashion** as a **man**, He humbled Himself, becoming obedient even unto death, and that the death of a cross.”

Hence, the flesh that He put on refers to fallen man, or we may say that He put on fallen man. He became flesh, He came only in the **likeness** of a **fallen man** outwardly without having the fallen nature, the nature of sin inwardly. This is illustrated in the type of the bronze serpent. In John 3:14 the Lord said, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” The bronze serpent lifted up by Moses in the wilderness is a type of the Lord Himself (Num. 21:4-9). The bronze serpent had the form of the serpent but not the element of the serpent’s poison, the nature of the serpent. After the Lord Jesus became flesh, He had the likeness of the flesh of sin but not the sinful nature of fallen man. Romans 8:3 speaks of the likeness of the flesh of sin, which proves that the Lord came in the likeness of the flesh of sin but did not have the nature of sin.

Although God was **joined** to **man** and **expressed** through **man** in incarnation, He did not have man’s sinful nature. Nevertheless, He was a **genuine man**, not a fake man, becoming, in reality, in the likeness of men.

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 1:18, “No one has ever seen God; the **only begotten Son**, who is in the bosom of the **Father**, He has declared Him.”

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**.”

Matt 16:13, “Now when **Jesus** came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the **Son of Man** is?”

John 5:27, “And He gave Him authority to execute judgment because He is the **Son of Man**.”

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.
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**.

“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. 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. 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.

For building God’s habitation on earth among man, He is the Son of Man; God’s building needs His humanity.

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.

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**. The Son of God is for life, and the Son of Man is for building. If He were not the **Son of Man**, He could not be the essence of the building of God.

III. For God’s building we need the **humanity of Jesus**

John 11:25 “Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;”

The humanity of Jesus is His human life in **resurrection**— Phil. 2:7-8; John 11:25: The main vision of Jesus in the Gospels is that He lived a life that was **human** but in **resurrection**.

John 5:19 "...The Son can **do nothing** from Himself ..."

(v.30) "I can **do nothing** from Myself; ... I do not seek My own will but the will of Him who sent Me."

John 14:10 "Do you not believe that I am in the Father and **the Father is in Me**? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works."

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.

Because **the Father was in Him, He had to die**; only then could the Father do His works in Him. If the Lord still lived, the Father would not have been able to do His works in Him. **He died so that the Father could live**; the Lord remained in the place of death so that the Father could do His works from within Him.

The Lord Jesus had two lives, the human life and the divine life. **His human life needed to die** so that the source of His living would be God's life. Thus, even though His human life was terminated as the source of His living, He still lived because He had another life, God's life. Because He had two lives, one life could die so that the other life could be lived out. Even though He lived in the place of death in regard to His human life, **He was able to live because He had the divine life**.

The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched 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: 31

Gal. 2:20 "I am crucified with Christ; and it is **no longer I** who live, but **it is Christ** who lives in me;"

The life that **needs to die** is **our human life**, whereas the life that **needs to be lived out** is **God's life**. *In the human life of Jesus the Nazarene, there was no corruption or evil, but His human life needed to die so that it would not be the source for His living. Only God's life must be the source of our living.* The human life of a man needs to be terminated in order for God's life to be lived out. If our human life is not terminated, God's divine life cannot be lived out of us. Hence, our need for termination is not related to corruption. Even if our humanity were not corrupt or evil, it would still need to be terminated in order for God's life to have the first place in all the things related to our human living. **Man's life must yield to God's life; man's life needs to be removed by death so that God's life can be our source.**

Romans 6:6 "Knowing this, that our **old man has been crucified with Him** in order that the body of sin might be annulled, that we should no longer serve sin as slaves;"

Once man receives God's life, God wants man to yield the source of his living to the operation of His life. This **yielding implies death**, that is, the **termination of man's life** as his source so that God's life may become the source of his living. God's plan is not focused on man doing something for God out from his life but on His **entering into man so that His life may be lived out of man**.

In order for man to be terminated and to pass through death, he must have two lives. If a man has only the human life, he will not pass through death when he dies. *Christ's human life could be terminated because He had another life, God's life. His human life needed to be terminated so that God's life could be lived out. The termination of His human life enabled the divine life to be lived out.*

Just as Christ needed to die, **Christians need to die**. Today we have two lives, the human life and the divine life. **These two lives cannot be lived out concurrently**; one of them must die. In order for God's life to live, **man's life must die**. Nevertheless, we must realize that even though man's human life is terminated, he can still live by the divine life. *"I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me."* Paul was crucified with Christ, and it was no longer he who lived. However, he still lived because he had another life. God does not want us to be good and meek or to love others by living out these virtues from our human life; **God's heart's desire is for man to die so that all that is expressed in our living comes out of His life**.

1 Peter 2:24 "Who **Himself bore up our sins** in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed."

God crucified and terminated us in Christ. When Christ was on the cross suffering God's judgment, we were judged in Him. In other words, God's judgment on Christ was also **His judgment on us** because He bore our sins in His body on the tree. When Christ died on the cross under God's judgment, we were included in Him. He died, and we also died in Him.

Death is God's wonderful way of salvation. Through death God terminated us. For sinners death brings in God's punishment, but for believers death brings in God's salvation in Christ. God uses death to save sinners. In His wonderful way of salvation, God terminates everything by death. The first aspect of God's salvation is death, that is, God's termination of us by death. Then after death God **enlivens us**. Hence, **anyone who is not terminated by God cannot enjoy God's salvation**.

In order for us to have experiences of life and to have the practical living of a Christian, we must see our **need for termination** and also see that we **have been terminated already** with Christ on the cross. When we **believe into Him** and are **baptized**, we are acknowledging the fact that we have been terminated, that we are those who have been put into death. As such, **we can stand on the ground of our death with Christ as the basis for our Christian living and experience**. We are dead, and we have been terminated. This is the basis for our living and our experience of life.

1 Pet. 1:18 “Knowing that it was not with corruptible things, with silver or gold, that you were **redeemed** from your **vain manner of life** handed down from your fathers,”

1 Pet. 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has **regenerated** us unto a living hope through the resurrection of Jesus Christ from the dead,”

Act 13:33 “That God has fully fulfilled this promise to us their children in raising up Jesus,...” You are My Son; this day have I begotten You.”

Rom. 8:29 “Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the **Firstborn** among many brothers;”

We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the **Lord’s redemption**. Through Christ’s redemption **we are brought back to the proper humanity**—an uplifted, resurrected humanity.

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.

The humanity that we now have **for God’s building** is the uplifted, resurrected humanity of Jesus—Rom. 1:4.

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.

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. In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life. 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.

In order to have the humanity of Jesus **for God’s building**, we need to experience the Spirit of Jesus—Acts 16:7: **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 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. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—Rom. 1:4; Acts 16:7. **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.

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.

2 Cor. 4:10 “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our **body**.”

(v.11) “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**.”

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.

Eph. 2:21 “In whom all the **building**, being fitted together, is growing into a **holy temple** in the Lord;

Eph. 2:22 “In whom you also are being built together into a **dwelling place** of God bin spirit.”

Eph. 2:22 “In whom you also are being built together into a **dwelling place** of God bin spirit.”

Matt. 16:18
“And I also say to you that you are Peter, and upon this rock **I will build My church**, and the gates of Hades shall not prevail against it.”

The Lord came with a resurrected body, He is the Spirit in resurrection. Christ is the Spirit. Christ is no longer an objective Lord; He is the Spirit dwelling in us so that we may experience Him subjectively. We can be built up together only in the Holy Spirit.