

HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 2)

Scripture Reading: 1 Chron. 4:10; 9:1; 16:8-12, 16-18; 29:10-20; 2 Chron. 20:15-22; 36:22-23

**CRUCIAL ASPECTS OF LIVING IN THE GOOD LAND
AFTER RETURNING FROM CAPTIVITY IN BABYLON**

- | | |
|--------------------|--|
| 1 Chronicles 4:10 | And Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass. |
| 1 Chronicles 9:1 | So all Israel was enrolled by genealogy, and they are now written in the book of the kings of Israel; and Judah was carried away captive to Babylon for their unfaithfulness. |
| 1 Chronicles 16:8 | Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples. |
| 1 Chronicles 16:9 | Sing to Him; sing psalms to Him; / Muse upon all His wondrous deeds. |
| 1 Chronicles 16:10 | Glory in His holy name; / Let the heart of those who seek Jehovah rejoice. |
| 1 Chronicles 16:11 | Seek Jehovah and His strength; / Seek His face continually. |
| 1 Chronicles 16:12 | Remember His wondrous deeds, which He has done, / His signs and the judgments of His mouth, |
| 1 Chronicles 16:16 | The covenant that He made with Abraham, / And His oath unto Isaac. |
| 1 Chronicles 16:17 | And He confirmed it unto Jacob as a statute, / Unto Israel as an eternal covenant, |
| 1 Chronicles 16:18 | Saying, To you I will give the land of Canaan, / The portion of your inheritance; |
| 1 Chronicles 29:10 | And David blessed Jehovah in the sight of all the assembly. And David said, You are blessed, O Jehovah, God of Israel, our Father, from eternity to eternity. |
| 1 Chronicles 29:11 | Yours, O Jehovah, is the greatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the kingdom, and You are exalted as Head over all. |
| 1 Chronicles 29:12 | Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all. |
| 1 Chronicles 29:13 | Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all. |
| 1 Chronicles 29:14 | But who am I, and who are my people, that we should have strength to offer so willingly in this way? For all things are from You, and from Your hand we have given to You. |
| 1 Chronicles 29:15 | For we are strangers before You and sojourners, as were all our fathers; our days upon earth are like a shadow, and there is no hope. |
| 1 Chronicles 29:16 | O Jehovah our God, as for all this abundance that we have prepared for building You a house for Your holy name, it is from Your hand, |

- and all is Yours.
- 1 Chronicles 29:17 I know also, O my God, that You try the heart and take pleasure in uprightness. I, in the uprightness of my heart, have offered willingly all these things; and now I have seen with joy Your people, who are present here, offering willingly to You.
- 1 Chronicles 29:18 O Jehovah, the God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of Your people's heart and establish their heart toward You.
- 1 Chronicles 29:19 And to Solomon my son give a wholeness of heart to keep Your commandments, Your testimonies, and Your statutes, and to do all and build the palace for which I have prepared these things.
- 1 Chronicles 29:20 And to Solomon my son give a wholeness of heart to keep Your commandments, Your testimonies, and Your statutes, and to do all and build the palace for which I have prepared these things.
- 2 Chronicles 20:15 And he said, Listen, all you of Judah and you inhabitants of Jerusalem and King Jehoshaphat. Thus says Jehovah to you, Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's.
- 2 Chronicles 20:16 Tomorrow go down against them. They are coming up at the ascent of Ziz, and you will find them at the end of the river valley before the wilderness of Jeruel.
- 2 Chronicles 20:17 It is not for you to fight in this battle. Station yourselves; stand and see the salvation of Jehovah among you, O Judah and Jerusalem. Do not be afraid nor dismayed. Tomorrow go out to meet them, for Jehovah is with you.
- 2 Chronicles 20:18 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before Jehovah to worship Jehovah.
- 2 Chronicles 20:19 And the Levites, of the children of the Kohathites and of the children of the Korahites, rose up to praise Jehovah the God of Israel with an exceedingly loud voice.
- 2 Chronicles 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chronicles 20:21 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chronicles 20:22 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chronicles 36:22 And in the first year of Cyrus the king of Persia, so that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,
- 2 Chronicles 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

Day 1

- 1 Corinthians 10:11* - Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
- 2 Timothy 2:13* - If we are faithless, He remains **faithful**, for He cannot deny Himself.
- 1 Corinthians 4:2* - Here, furthermore, it is sought in stewards that one be found **faithful**.

- I. The history of the people of Israel is a type, typifying the **New Testament believers** and therefore typifying the **church**—2 Chron. 36:22-23; 1 Cor. 10:6, 11.
- II. Judah was carried away captive to Babylon because of unfaithfulness; thus, those who returned from captivity were to be **faithful to God**—1 Chron. 9:1; 1 Cor. 4:1-2; 7:25; 2 Tim. 2:13; Rev. 17:14:
 - A. **God is faithful** in fulfilling His economy and in leading us into His economy—Lam. 3:23b.
 - B. As the **faithful God**, God **cannot** deny Himself; He **cannot** deny, go against, His own being—2 Tim. 2:13.
 - C. When He, with His attribute of faithfulness, is **wrought** into us, He becomes us, and we become Him in His attribute of faithfulness—1 Cor. 7:25; 2 Tim. 2:13:
 1. **Just as** God cannot deny His own being, we, having been constituted with Him, **cannot** deny our own being—cf. Eph. 3:16-17.
 2. It is in this way that we can, and will, become faithful as stewards of the mysteries of God—1 Cor. 4:1-2.
 3. Because we are constituted with the faithful God, **we must be faithful to Him**; our being, our constitution, does not allow us to be otherwise.
 - D. For us to be faithful, trustworthy, means to **fulfill** the stewardship that the Lord has apportioned to us—vv. 1-2; 7:25; 1 Tim. 1:12.
 - E. When the Lord comes for the battle at Armageddon, He will be the Lord of lords and the King of kings, and the **overcomers** who are with Him will be “the **called and chosen and faithful**”—Rev. 17:14; 19:11-21.

Day 2

- 1 Chronicles 16:8* - Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.
- Exodus 3:14* - And God said to Moses, **I AM WHO I AM**. And He said, Thus you shall say to the children of Israel, **I AM** has sent me to you.

- III. All those who returned to the good land from captivity in Babylon were commanded to **know, obey, and worship** Jehovah—1 Chron. 16:8-14:
 - A. **God** implies God’s power and His **relationship with creatures**; **Jehovah God** denotes God having a **relationship with man**.
 - B. Jehovah God is not only the One who is powerful but also the One who **draws near to man**—Gen. 2:4, 8, 15-16, 18-19, 21-22.
 - C. **Jehovah** means “I am who I am,” indicating that Jehovah is the **self-existing** and **ever-existing** eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4.

- D. **Jehovah** is the **only** One **who is**—Heb. 11:6:
1. This unique One who has being is the great “To Be”; the verb *to be* can be applied **only** to **God** and not to us.
 2. God is the **universal To Be**, the genuine being; only God is I Am; only He has being.
- E. **Jehovah** is God’s name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8.
- F. Because Jehovah exists eternally and because He is the reality of the verb *tobe*, He will **fulfill whatever He has spoken**—John 8:28-29.
- G. In the Lord’s recovery today, we are in the stage of fulfillment; we are experiencing God as Jehovah, the great I Am—Exo. 3:14-16; John 8:24, 28.

Now we come to the most wonderful title of God: “I AM THAT I AM” (3:14-15). In verse 14 the Lord instructed Moses, “Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” The Lord’s name is I Am. In other words, His name is simply the verb “to be.” We are not qualified to say that we are. We are nothing; **only He has being**. Therefore, He calls Himself, “I AM THAT I AM.” The Chinese version speaks of Him as “the self-existing One and ever-existing One.” “I Am” denotes the One who is self-existing, the One whose being depends on nothing apart from Himself. This One is also the **ever-existing** One, that is, He exists eternally, having neither beginning nor ending.

We have seen that in 3:14 the Lord told Moses to say to the children of Israel that I Am had sent him. The words “I Am” are not a complete sentence, but function here as a name, even a unique name. This name, as we have seen, is actually the verb “to be.” **Only God qualifies to have this verb applied to His being, for only He is self-existent.** You and I must realize that we are not self-existent.

As I Am, God is everything we need. To the words “I Am” we can add whatever we may need. Are you tired? The I Am is your **rest**. Are you hungry? He is your **food**. Are you dying? He is **life**. In the New Testament the Lord uses many things to describe Himself: “I am the true vine” (John 15:1), “I am the bread of life” (John 6:35), “I am the light” (John 8:12). As I Am, God is everything—heaven, earth, air, water, trees, birds, cattle. This is not pantheism, the religious belief that identifies God with the material universe. I do not say that everything is God, but I do declare that God is the reality of every positive thing. This implies that God must be you, even the reality of your very being. We can say to Him, “Lord, You are me.” If the Lord is not us, then we are nothing, and we have no reality. **This great I Am, the all-inclusive One, is the One who has come to call us.** It is not heresy to say that our God is the all-inclusive One. It is a truth full of light. Only those who are blind and who are in darkness oppose such truth. (*Life-Study of Exodus, chapter 5*)

Day 3

2 Chronicles 36:23 - Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

Deuteronomy 12:5 - But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

IV. The returning of the children of Israel to the good land signifies the returning of Christians from division to the ground of the church, the **ground of oneness—2 Chron. 36:22-23; cf. Deut. 12:1-32:**

- A. The local ground of the church is basically the **unique oneness** of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27.
- B. According to the divine revelation in the New Testament, the ground of the church is constituted of three crucial elements:
 - 1. The first element of the constitution of the church ground is the **unique oneness of the universal Body of Christ**, which is called “the oneness of the Spirit” (Eph. 4:3)—the oneness for which the Lord prayed in John 17.
 - 2. The second element of the church ground is the **unique ground of the locality** in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5.
 - 3. The third element of the church ground is the **reality of the Spirit of oneness**, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13.
- C. The ground of the church is intrinsically related to life—Psa. 133:1, 3; 36:8-9.

When we turned to the way of the Lord’s recovery and came into the church life, the negative things associated with division were spontaneously set aside. However, as we have pointed out, those who forsake the proper oneness automatically become subject to the very evil things that once were put away from them. This should cause us to see that **division** is an extremely serious matter. Nothing is more dreadful than division. Satan knows that even the thought of division is sufficient to undermine our Christian life. It is like a termite that eats away at the very structure of a house. Therefore, even the thought of division must be repudiated.

When we are in the **oneness**, we are in **life**, and we enjoy every positive virtue and attribute. Furthermore, our spiritual condition gradually improves. **However**, simply by accepting a divisive thought, the way is opened for evil to enter in once again.

We should **never** think that the church ground is not a matter of life. The ground of the church is the very base of our experience of life. **To remain in oneness is to remain in life**. Apart from the ground of the church, it is vain to talk about holiness or spirituality. Such things are directly related to oneness. It is marvelous to stay in the oneness, but it is terrible to be involved in division. Many of today’s Christians have lost the Lord’s blessing and grace simply because of division. This must be a warning to us in the Lord’s recovery. Let us not repeat the history of the divisiveness of Christianity. May we all look to the Lord that He may **preserve us in His oneness**. We need to loathe even the thought of divisiveness. Praise the Lord for the oneness! May the Lord keep us in His presence by keeping us in this oneness. (*The Genuine Ground of Oneness, chapter 3*)

Day 4

1 Chronicles 16:16-18 - The covenant that He made with Abraham, / And His oath unto Isaac. And He confirmed it unto Jacob as a statute, / Unto Israel as an **eternal covenant**, Saying, To you I will give the land of Canaan, / The portion of your inheritance;

V. The children of Israel who returned to the good land were told to **remember the covenant that God made with Abraham—1 Chron. 16:15-18; Gen. 15:7-21:**

- A. Abraham believed God for His promise concerning the seed, but he **lacked the faith** to believe God for the promise of the good land—vv. 6-8.

- B. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham by making a **covenant** with him—vv. 9-21:
1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through **God's power** in His grace—John 1:14, 17.
 2. The new testament is a **continuation** of this covenant—Gal. 3:17; 4:22-26.
- C. God made His covenant with Abraham through the **crucified and resurrected Christ**—Gen. 15:9; Rom. 6:5-6, 9:
1. The three kinds of slain **cattle** signify **Christ in His humanity** being crucified for us, and the two living **birds** signify **Christ in His divinity** being the living, resurrected One—Gen. 15:9; John 11:25; Rev. 1:18.
 2. The **heifer** was for a **peace offering**, the **female goat** was for a **sin offering**, and the **ram** was for a **burnt offering**—Gen. 15:9; Lev. 3:1; 4:28; 5:6; 1:10.
 3. In typology, the **turtledove** signifies a **suffering life**, and the young **pigeon** signifies a **believing life**, a life of faith; these are two characteristics of the Lord's life on earth—Gen. 15:9.
 4. Since two is the number of **testimony**, the two living birds bear testimony of Christ as the One living in us and for us—v. 9; John 14:19-20; Gal. 2:20.

When God promised Abraham that he would have a seed, **Abraham believed God for this immediately**. When Abraham believed in God for the promise concerning the seed, his faith, which was so precious to God, was counted as righteousness to him by God. At that time, Abraham was justified by faith, by the faith that believed that God would give him the seed to accomplish God's eternal purpose. When Abraham believed in God for that, God was happy with him. After this, however, when God also promised Abraham that He would give him the land, Abraham fell short, saying to the Lord, "Lord God, whereby shall I know that I shall inherit it?" (v. 8). Although he was able to believe in God for the promise concerning the seed, he **could not** believe in Him for the promise concerning the land.

The principle is the same today. To believe that Christ is the seed is **easy**, but to believe that Christ is the land is **difficult**. It is easier to believe that Christ is our life than it is to believe that Christ can be our church life. Many Christians believe in God for Christ's being their life, but when they come to the matter of the church life, the good land where we can rest, slaughter the enemies, and afford God the ground to establish His kingdom and build up His habitation, they say that it is impossible for us to have this today. Many Christians seem to be saying, "It is possible for us to live by Christ, but it is impossible to have the church life." It is easier for them to believe that Christ can be their life than that the church can be their living. They cannot believe that it is possible to have the church life today. Once again we see that we are the **same as Abraham**, finding it easy to believe in God for the seed **but** finding it difficult to believe in Him for the land. Do you have Christ as the seed? Do you also have Him as the land? **It is not such a simple matter to have Christ as the land for us to live in so that we may have the church life and that God may have His kingdom with His habitation for His expression and representation.** (*Life-Study of Genesis, chapter 45*)

Day 5

Matthew 6:10 - Your kingdom come; Your will be done, as in heaven, so also on earth.

John 15:7 - If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

VI. As believers in Christ, we need to have **prayers that express God's will and our desire to have our personal spiritual border to be enlarged—1 Chron. 29:10-20; 4:10:**

- A. In the universe there are three wills: the **divine will**, the **satanic will**, and the **human will**; God wants man's will to be joined to Him and wants man to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Matt. 6:10; 7:21:
1. The real meaning of prayer consists of four steps:
 - a. God **intends** to do something according to **His will**—6:10.
 - b. He **reveals** His will to us **through** the **Spirit** for us to know His will.
 - c. We **return and echo** His will back to Him **through prayer**—John 15:7.
 - d. God **accomplishes** His work according to His will—Rev. 4:11.
 2. Only prayers that are **initiated by God** and echo what He has initiated have any spiritual value; **we must learn to pray this kind of prayer**—Eph. 6:18; 1 John 5:14-16a.
- B. Jabez called on God to enlarge his border; the enlarging of the border of the good land in his prayer signifies the **enlarging of the border of gaining Christ and the enjoyment of Christ**, who is the reality of the good land—1 Chron. 4:10; cf. Phil. 3:8-14.

Day 6

<i>2 Chronicles 20:22</i>	<i>- And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.</i>
<i>Psalms 86:12</i>	<i>- I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever.</i>

VII. From 2 Chronicles 20:15-22 we can learn to engage in spiritual warfare by **praising the Lord:**

- A. In 2 Chronicles 20:15 Jehovah said to King Jehoshaphat, “Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's,” and in verse 17a, “It is not for you to fight in this battle”:
1. Many of the serving ones **praised** Jehovah the God of Israel with an **exceedingly loud voice**—v. 19.
 2. When they began to **shout in song and to praise**, Jehovah set ambushes for the enemies, and they were struck—v. 22.
- B. **Praise** is the **highest work** carried out by God's children—Psa. 119:164; Heb. 13:15:
1. The **highest expression** of a saint's spiritual life is his praise to God—Psa. 146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6:
 - a. The Christian life soars through **praise**—Acts 16:19-34.
 - b. To praise is to **transcend everything** to touch the Lord—Rev. 14:1-3; 15:2-4.
 2. Spiritual victory does not depend on warfare—it depends on **praise**—2 Chron. 20:20-22.
- C. In the church life and in our personal life, we need to offer **consummate praise** to God—Psa. 22:22b; Heb. 2:12b.
- D. Through the Christ whom we have experienced and enjoyed, **we need to offer the sacrifice of praise to God continually**—13:15.
- E. “I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever”—Psa. 86:12.

Knowing God and knowing Christ bring eternal life, and knowing God and knowing Christ are eternal life. Eternal life is the life of God. We obtain and possess this life by knowing God and Christ, and this life enables us to know God and Christ. God's life is in us, causing us to know and sense what God likes and wants and what He does not like or want. If we live and act according to the inward feeling that comes from the life of God, **we will know God**.

Every life is a law. God's life within us also is an inward law that causes us to know God; this knowing is possible whether we have been saved for a long time or have just been recently saved. A newborn child spits out bitter things that are put into his mouth, and he will eat sweet things that are put into his mouth. He can differentiate between what is bitter and what is sweet by the function of life, not by knowledge that comes from teaching. This function of life comes from the law of life. **Knowing God is a matter of life**, not of outward knowledge. Knowing God is based not on outward letters of the law, ordinances, or rituals but on the inward law of life. Our knowledge of God is related to **life**. It is according to inward life, not outward mentality. **It is God's life as the law of life in us**, expressing its function so that we may know God inwardly. If we want to know God, we must know the inward law of life and follow the inward sense of life.

If we want to know God, **we need a spirit of wisdom and revelation**. Revelation enables us to see; wisdom enables us to understand. If we only see but cannot understand, we still cannot know, so we must have **revelation and wisdom**. This is something only God can give, so we must petition God for it. **We must also pay a price to know God**. If we count the knowledge of God and of the Lord as something excellent, we must be willing to suffer the loss of all things for it. The extent of the loss that we suffer is the extent to which we can know God and gain the Lord. Our knowledge of God is related to our suffering the loss of all things. (*Crucial Truths in the Holy Scriptures, Volume 4, chapter 34*)