

**HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 5)**

*Scripture Reading:* Ezra 7:6, 11-12, 21; 8:21-23; Neh. 8:1-9, 11-13; 12:26

**EZRA, A PRIESTLY SCRIBE,  
AND THE NEED FOR EZRAS—THOSE SKILLED IN THE  
WORD OF GOD**

Ezra 7:6	This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.
Ezra 7:11	Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah and of His statutes for Israel:
Ezra 7:12	Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now
Ezra 7:21	And I, even I, Artaxerxes the king, make a decree to all the treasurers who are in the province beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence,
Ezra 8:21	Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God to seek from Him a straight way for ourselves and for our little ones and for all our possessions.
Ezra 8:22	For I was ashamed to ask for troops and horsemen from the king to help us against the enemy in the way because we had spoken to the king, saying, The hand of our God is for good upon all those who seek Him, but His power and His wrath is against all those who forsake Him.
Ezra 8:23	So we fasted and sought our God for this, and He was entreated by us.
Nehemiah 8:1	And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.
Nehemiah 8:2	And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.
Nehemiah 8:3	And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
Nehemiah 8:4	And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaijah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.
Nehemiah 8:5	And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
Nehemiah 8:6	And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
Nehemiah 8:7	Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.
Nehemiah 8:8	And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Nehemiah 8:9	And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.
Nehemiah 8:11	So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.
Nehemiah 8:12	And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.
Nehemiah 8:13	And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.
Nehemiah 12:26	These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest, the scribe.

### Day 1

- Ezra 7:6* - This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.
- Nehemiah 8:13* - And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

#### I. Ezra was a **priest** and also a **scribe**; thus, he was not a letter scribe but a **priestly scribe**—Ezra 7:6, 11-12, 21; Neh. 8:1-2, 8-9, 11-12; 12:26:

- A **priest** is one who is **mingled with** the Lord and **saturated with** the Lord; Ezra was this kind of person—Ezra 8:21-23.
- Ezra was a man who **trusted** in God, who was one with God, who was **skilled** in the word of God, and who knew God's heart, God's desires, and God's economy—7:6, 11-12, 21.
- As a priestly scribe, Ezra was one with the Lord by **contacting** Him continually—Neh. 8:1-2, 8-9, 11-12; 12:26.
- Ezra spoke nothing new; what he spoke **had been spoken** by Moses—Ezra 7:6; Neh. 8:14; 2 Pet. 1:12.
- The priests and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law; in Nehemiah 8:13 *insight* refers to apprehending the intrinsic significance.

... By the time Ezra returned, everything was recovered, but there was the need of **strengthening** and **enrichment**. The remnant of the people who returned was still small; the number needed to be increased, so **Ezra** brought back a good number. Today we really need more Ezras. The number we have today in the Lord's recovery is still too small; we need some Ezras to come back from Babylon to **strengthen the recovery in number**. So many priests, leaders, Levites, singers, and gatekeepers are still there in Babylon. They must be for the Lord's recovery. They may have been born in Babylon, but they were not born for Babylon. They were saved in the denominations, but they were not saved for the denominations; they were **saved for the Lord and His recovery**. We must pray that the Lord will raise up some Ezras. We need more Ezras today. Ezra strengthened the recovery by bringing with him a good number of returned captives. (*The Recovery of God's House and God's City, chapter 7*)

## Day 2

- Nehemiah 8:2-3* - And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month. And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.
- Nehemiah 8:6* - And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.
- Nehemiah 8:8* - And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

### II. Ezra reconstituted the people of Israel by educating them with the **heavenly truths** so that Israel could become God's testimony—vv. 1-3, 5-6, 8, 13-18:

- A. God's intention with Israel was to have on earth a **divinely constituted** people to be His testimony—a people reconstituted with the word of God—Isa. 49:6; 60:1-3; Col. 3:16.
- B. After the return from captivity, the people of Israel were still unruly, for they had been born and raised in Babylon and had become **Babylonian in their constitution**:
  1. The **Babylonian element** had been wrought into them and constituted into their being—Zech. 3:3-5.
  2. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed to be **reconstituted with the word of God**—Neh. 8:1-3, 5-6, 8, 13.

## Day 3

- Colossians 3:16* - Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- 2 Timothy 3:16-17* - All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, That the man of God may be complete, fully equipped for every good work.

- C. There was the need of teaching and reconstitution to bring the people of God into a culture that was **according to God**, a culture that **expressed God**; this kind of culture requires a great deal of education—v. 8.
- D. For the reconstituting of God's people, Ezra was very useful, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be **reconstituted with the word of God**—vv. 1-2.
- E. Ezra brought the people back to the Word of God so that they might be **re-educated** and **reconstituted** with the **heavenly truths** in the divine Word.
- F. In order to reconstitute the people of God, there was the need to educate them with the **word that comes out of the mouth of God and that expresses God**—Psa. 119:2, 9, 105, 130, 140:

1. To reconstitute the people of God is to educate them by **putting them into the word of God** so that they may be saturated with the word—Col. 3:16.
2. As the word of God works within us, the **Spirit of God**, who is **God Himself**, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are **reconstituted**—2 Tim. 3:16-17.

As a result of this time of education and training, the nation of Israel became an army not only formed and organized but also **constituted to be God with man and man with God**. Hence, in typology the Israelites were God-men. They were God-men, and everything related to them, even their environment with the pillar of cloud in the day and the pillar of fire at night, was God's expression. Their going forth became God's going forth.

After a short time, however, the children of Israel **no longer expressed God**, and He let them die in the wilderness. Then God raised up the second generation, and they crossed the river Jordan by a great miracle. As a heavenly constituted army they came to Jericho. When they shouted, the city of Jericho fell. This was God's testimony. This was the move, the living, of God-men; it was God marching on. But when they came to the city of Ai, one among them caused them to fail. From that time onward, there was nothing among the Israelites but **degradation**. God sent the prophets to warn them and bring them back, but they refused to go along with God. Eventually, God brought in the Babylonians to possess the good land and carry the people of Israel away to Babylon to be disciplined and punished.

Some elders may speak about life-practices such as calling on the Lord, pray-reading, praying without ceasing, not quenching the Spirit, and not despising prophesying, but they do not know how to teach the truths to the saints. For example, if these ones are asked about sanctification, they may be able to say only that to be sanctified is to be separated unto God. If they are asked about the difference between sanctification and renewing, they may not be able to explain the difference. Therefore, I say once again that **all the elders need to know the truths and be able to teach the truths to others**.

All the elders need to spend much time to **learn the truths**. This is the duty, the responsibility, of an elder. Anyone who accepts an appointment to the eldership must fulfill this responsibility. Like Ezra, **all the elders and co-workers must be skilled in the Word of God**. (*Life-Study of Ezra, chapter 5*)

#### Day 4

- Isaiah 49:6* - He says, *It is too small a thing that You would be My Servant / To raise up the tribes of Jacob / And bring back the preserved of Israel; / I will also set You as a light of the nations / That You may be My salvation unto the ends of the earth.*
- 1 Peter 2:9* - *But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;*

- G. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation **sanctified** and **separated** unto God, expressing God—Isa. 49:6; 60:1-3; Zech. 4:2:
1. The returned captives were **reconstituted** personally and corporately to become God's testimony.

2. They were **transfused** with the thought of God, with the considerations of God, and with all that God is; this made them **God's reproduction**.
3. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a **divine nation expressing the divine character**—1 Pet. 2:9.

The expression, "God is light," like "God is love" in 4:8 and 16, and "God is Spirit" in John 4:24, is used not in a metaphoric sense but in a predicative sense. These expressions denote and describe the nature of God. In His nature God is **Spirit, love, and light**. Spirit denotes the nature of **God's Person**; love, the nature of **God's essence**; and light, the nature of **God's expression**. Both love and light are related to God as life, which life is of the Spirit. God, Spirit, and life are actually one. **God is Spirit, and Spirit is life**. Within such a life are love and light. When this divine love appears to us, it becomes **grace**, and when this divine light shines upon us, it becomes **truth**. John's Gospel reveals that the Lord Jesus has brought grace and truth to us that we may have the divine life, whereas his Epistle unveils that the fellowship of the divine life brings us to the very sources of grace and truth, which are the divine love and the divine light. His Epistle is the continuation of his Gospel. In his Gospel it was God in the Son coming to us as grace and truth that we may become His children....

When this life was manifested, it came with **grace and truth**. When we received the Lord Jesus, we received life, and we now enjoy grace and truth. **This life brings us back to God**. First, God came to us so that we may receive grace and truth. Now we go back to the Father and contact Him as the source of grace and truth, and this source is love and light. Going back to the Father, we may enjoy love as the source of grace and light as the source of truth. Therefore, in the **fellowship of the divine life**, we are being brought back to God to enjoy love as the source of grace and light as the source of truth.

This understanding of love and light is not derived from human reasoning; it comes from the **divine revelation in the Word**. In this revelation we have a number of items for our enjoyment, comparable to many courses of a feast. We have God, the Spirit as the nature of God's person, love as the nature of God's essence, light as the nature of God's expression, the divine life, grace, and truth. When we have all these divine things, we are brought back to God the Father. When we are brought back to the Father, we meet Him and enjoy Him as love, which is the source of grace, and light, which is the source of truth. How marvelous that in the fellowship of the divine life we enjoy the divine light! (*Life-Study of 1 John, chapter 5*)

### **III. In the Lord's recovery we need Ezras, **priestly teachers** who contact God, who are saturated with God, who are one with God, who are mingled with God, who are filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the recovery—Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7; 2 Tim. 1:11:**

- A. The Lord Jesus taught the people in order to **bring them out** of the satanic darkness into the divine light—Mark 6:6; cf. Acts 26:18:
  1. Man's fall into sin broke his fellowship with God, making all men **ignorant** of the knowledge of God, with such ignorance issuing in darkness and death—Eph. 4:17-18.
  2. The **Lord** as the **light of the world** came as a great light to shine on the people who were sitting in the shadow of death—John 8:12; Matt. 4:12-16.
  3. The Lord's teaching **released the word of light** that those in darkness and death might receive the light of life—John 1:4.

## Day 5

*2 Timothy 3:6* - All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

*Acts 26:18* - To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

- B. **Teaching** equals **revelation**, which is the opening of the veil—1 Tim. 2:7; Eph. 3:3-4, 9:
1. To teach is to roll away the veil; as we are teaching others, **we should betaking away the veil** so that they may see something of the Triune God.
  2. When we speak something in the church meeting, our speaking should bethe rolling away of the veil; this means that our teaching should **present a revelation**—1 Tim. 4:6.
  3. Today's Ezras **should labor** to constitute God's people by **educating** them with the truth so that they may be God's testimony, His corporate expression, on the earth—Neh. 8:1-8, 13; 2 Tim. 2:2, 15; 1 Tim. 3:15.

## Day 6

*1 Timothy 2:3-4* - This is good and acceptable in the sight of our Savior God, Who desires all men to be saved and to come to the full knowledge of the truth.

*2 Timothy 2:2* - And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

*2 Timothy 2:15* - Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

- C. The recovery has the **highest truth**—the truth that is the consummation of the truths recovered during the past centuries—2:4; 2 Tim. 2:2, 15:
1. The greatest need that must be met is to bring the saints in the Lord's recovery **into** the **truth** to carry the recovery on—1 Tim. 2:4; 2 Tim. 2:2, 15.
  2. We have both the **objective truths** and the **subjective truths** in the Holy Scriptures—Luke 24:39; 1 Cor. 15:45b; Rom. 8:34, 10; Col. 3:1; 1:27.
  3. In our study of the Bible, we should not pay attention merely to the “branches” but go deeply into the “roots” and the “trunk.”
  4. We need to see the crystallized significances of the **steps of God's economy** and of the **Body of Christ**—John 1:14; 1 Cor. 15:45b; Eph. 1:22-23; 4:4-6.
- D. To be constituted with the truth is to have the **truth wrought into us** to become our intrinsic being, our organic constitution—2 John 2:
1. The intrinsic element of the divine revelation must be wrought into and constituted into our being—Col. 3:16.
  2. Once the truth gets into us through our understanding, it **remains** in our memory, and then we **retain** the truth in our memory, causing us to have an **accumulation** of the truth—1 Pet. 1:13; 2 Pet. 1:15; 3:1.

3. After the truth gets into our memory, it becomes a **constant and long-term nourishment**; then we have an accumulation of the truth, and we are under the constant nourishment—Col. 3:16, 4; 1 Tim. 4:6.
- E. All the saints in the Lord's recovery **should be trained in the divine revelation**—2 Tim. 2:2, 15:
1. Nearly all the crucial revelations in the Bible have been covered in the ministry of Brother Nee and Brother Lee; we should pay our attention to these **pure and healthy things** and not waste our time collecting "poisonous gourds"—2 Kings 4:38-41.
  2. We all need to be helped through the Life-studies and the Recovery Version with the footnotes to see the intrinsic significance of the word of the Bible—Neh. 8:8, 13.

When we are under God's dispensing, our living will not only be with **Spirit** and **love**, but also with **light**. Our natural love is in darkness. Only one kind of love is full of light, and that is the love that comes from **God's dispensing**.

If we are under God's dispensing day by day, we shall behave with Spirit, with love, and with light. With how much Spirit, love, and light do you behave in your daily life? This is a test of whether or not you are under God's dispensing.

Suppose a certain brother is continually under God's dispensing in a full way. When you contact him, you will sense that he **lives and behaves with much Spirit**. With him you will not see any sign of the flesh or the soul but of the Spirit. Furthermore, you will also sense love and light. When you are with him, you will have the sense that you are being **enlightened**. Such a brother is constituted of Spirit, love, and light because he is under the dispensing of the God who, in His nature, is Spirit, love, and light.

To live with Spirit, love, and light is very different from living only according to ethical, moral teachings. The New Testament reveals the dispensing of a God whose person is of many aspects and whose nature is Spirit, love, and light. If we are one with Him and if we are daily under His dispensing, **we shall be those who spontaneously live a life that is full of Spirit, love, and light**.

We need to consider all the aspects of what God is in His person. Although God's person has many aspects, in nature He is very simple: He is Spirit, love, and light. If we are under His dispensing, our reactions will indicate to others that we have much Spirit, love, and light, even that **we are constituted of Spirit, love, and light**.

If we are under God's dispensing, surely we shall participate in God's nature as Spirit, love, and light. Then we shall become those who are living in Spirit, love, and light in the sense that we have been constituted of these elements of God's nature. In our living there will be no need for us to perform, to act deliberately. Rather, **we shall simply live a life according to the divine nature**. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 1, chapter 7*)