

**HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 7)**

*Scripture Reading:* Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

**NEHEMIAH—A PATTERN OF ONE WHO HAS DISPENSATIONAL VALUE TO GOD**

**Day 1**

- Hebrews 10:22* - Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
- Revelation 12:5* - And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

**I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:**

- A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.
- B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have no dispensational value to God—cf. Heb. 10:22:
  1. The writer of Hebrews did not tell the believers to go forward but to come forward; this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.
  2. We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself; do not shrink backward—come forward—v. 22; 4:16; 7:25; 11:6.
  3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.
- C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's gaining of the man-child is His greatest dispensational move, because it brings an end to the church age and introduces the kingdom age—Rev. 12:5, 9-10; 11:15.
- D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)—12:1-14; 13:5; 11:2.
- E. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now—3:18.

If you were to ask many Christians where the Holy of Holies and the throne of grace are, they would say that they are in heaven. There is a strong ground in the Bible for saying this. Doctrinally speaking, it is absolutely correct to say this. Nevertheless, we need to ask this question: If the throne of grace is in heaven and we are on earth, how can we come forward to it? Is there any way for us who are on earth today to touch the throne of grace in heaven? According to their theology, many Christians have no way to touch the throne of grace today. The throne of grace is far away from them. The Holy of Holies in heaven is also far away. Yes, doctrinally speaking, the Holy of Holies and the throne of grace undoubtedly are in heaven. **Since we all are on the earth, how can we enter the Holy of Holies and touch the throne of grace today?** And today Christ is also on the throne in heaven objectively. How can this objective Christ be our subjective experience? According to the objective teachings, there is no way.

The Bible speaks of a place called **Bethel**, the **house of God**. In this place there is the **ladder** joining earth and heaven, and on this ladder the angels of God are ascending and descending. This indicates that the ladder joins earth to heaven and heaven to earth. Between earth and heaven there is a great deal of traffic, as indicated by the angels' ascending and descending. This traffic is not found in any place on earth except in one special place—Bethel, the house of God.

We may use electricity as an illustration of the traffic between earth and heaven. An electrical power plant may be far away from your home, but between your home and the power plant there is the traffic of electricity. **Wires** bring the electricity from the power plant into your home. Likewise, there is traffic between earth and heaven. Christ is the ladder that affords this traffic. Upon this ladder there is much ascending and descending, much going and coming. This ladder is in the house of God.

All of this, however, is still doctrinal. Where is the house of God on earth today? After studying the Bible for many years, I eventually found out that today Bethel, **the house of God, is in our spirit**. Ephesians 2:22 (Gk.) says that we “are being builded together into an habitation of God in spirit.” The **church today is the habitation of God, the house of God, and this is in our spirit**. When we, the church people, all meet together in our spirit, the house of God, Bethel, is here. Immediately, that very place is joined to heaven, for there is a ladder joining earth to heaven and bringing heaven down to earth. Spontaneously, we have traffic between earth and heaven. However, whenever we get out of our spirit and into our mind or emotions, Bethel disappears. Where is Bethel today? It is in our spirit. **Since Bethel, God's house, is in our spirit, our spirit is the very place where Christ, the heavenly ladder, joins us to heaven and brings heaven to us**. According to this revelation and according to our experience, we may boldly say that the Holy of Holies and the throne of grace are joined to our spirit. (*Life-Study of Hebrews, chapter 32*)

## Day 2

- Genesis 3:15** - And 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.
- Revelation 12:1-2** - And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; And she was with child, and she cried out, travelling in birth and being in pain to bring forth.

**II. Because the church has not attained to God's purpose, God will choose a **group of overcomers** who will attain to His purpose and fulfill His demand; this is the principle of the man-child—12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:**

- A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the **overcoming believers**, the stronger part of God's people, signified by the man-child—Rev. 12:1-2, 5, 10-11.

- B. The **resurrected Christ as the life-giving Spirit** is the transfigured descendant of the woman, the seed of the woman, dispensed into us to bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—v. 5.
- C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the **leading Overcomer** (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child, as the following overcomers, is the Lord's Body.

### Day 3

*Revelation 12:10-11 - And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.*

- D. Through the **Lord's death on the cross**, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and executed by the overcomers as the man-child, the corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).
- E. The man-child consists of the overcomers who stand on behalf of the church, **take the position** that the whole church should take, and **do the work** for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:
  - 1. All of God's people should have a part in His eternal purpose, but **not all assume their rightful responsibility**; therefore, God chooses a group from among them—the man-child brought forth by the woman.
  - 2. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—Rev. 12:5, 10-11.
  - 3. God will use the man-child to **fulfill His economy** and to **accomplish His purpose**—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.
  - 4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose may be accomplished; the **Lord's recovery is the practicality of God's economy today**, and His economy can be carried out **only** by the man-child—Rev. 12:10.
- F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; **we must be raptured to fulfill God's need** by executing His judgment upon His enemy—vv. 5, 7-10.
- G. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because of the **blood of the Lamb** and because of **the word of their testimony**, and they love not their soul-life even unto death—vv. 10-11.
- H. The entire being of the man-child is **saturated** and **permeated** with the element of Christ, because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being **nourished** with the unsearchable riches of Christ, and they put on Christ as the whole armor of God—Eph. 3:16-18, 8; 6:10-11.

The man-child in Revelation 12 certainly is the complete fulfillment of the prophecy regarding the seed of the woman in Genesis 3:15. In message nineteen I pointed out how Genesis 3:15 and Revelation 12 are two portions of the Divine Word which correspond to one another. In **Genesis 3:15** we see three main figures—the **serpent**, the **woman**, and the **seed of the woman**. In **Revelation 12** we see the same three crucial figures—the **serpent**, the **woman**, and the **man-child**. As we saw in the last message, the seed of the woman mentioned in Genesis 3:15 undoubtedly is Christ. However, once this seed reaches the development of the man-child unveiled in Revelation 12, it is no longer only the Lord Jesus Himself, but the Lord and the overcoming part of His Body. What was once an individual seed has become **corporate** by the time of Revelation 12. When the Lord Jesus was born in the manger, He was the individual seed of the woman, and when He was crucified on the cross to be our Redeemer, He was still this individual seed. However, after His resurrection He was reproduced and multiplied. The one grain of wheat became **many grains**. Once He was the unique One, the only begotten Son, but through death and resurrection He became the **Firstborn among many brothers**, the first Son among many sons. The firstborn Son is the Head of the Body, and all the brothers, the many sons, are the members of the Body. Now the seed of the woman is no longer an individual person, but a **corporate person with the individual Christ as the Head and with all His members as the Body**. Therefore, Christ is the Head of this man-child. He is also the center, reality, life, and nature of the man-child. The Head has gone to the heavens, but His Body remains on the earth. As far as the Head is concerned, He ascended to the heavens more than nineteen hundred years ago. But as far as His Body is concerned, we are still here awaiting the coming rapture. After the rapture of the man-child will be a time of three and a half years.

The man-child, like the mother, is **universal and corporate**. The virgin Mary was a part of this universal mother. Therefore, firstly we have an individual mother with an individual seed, but eventually we have a corporate mother with a corporate man-child. We are the same as He. **He is the leading overcomer, and we are the following overcomers**. He is the Head of the man-child, and we are the Body. He is the center of the man-child, and we are the circumference. He is the reality of the man-child, and we are the expression of the man-child. He is the man-child's life and nature, and we are the man-child. (*Life-Study of Genesis, chapter 20*)

#### Day 4 & Day 5

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| <i>Nehemiah 2:17</i>       | <i>- Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.</i>   |
| <i>Matthew 16:18-19</i>    | <i>- 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. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.</i> |
| <i>Nehemiah 4:17</i>       | <i>- Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.</i>  |
| <i>1 Thessalonians 2:2</i> | <i>- But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.</i>  |

**III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of **Nehemiah**, who was a **true overcomer**; he is a pattern of someone who has dispensational value to God—Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:**

- A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a **continual recovery** among His elect for His testimony as the accomplishment of God's economy and a **safeguard and protection** for the house of God within the city:

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to **safeguard His interest** on the earth for His administration to carry out His economy—cf. Rom. 14:17.
  2. The rebuilding of the house of God typifies **God's recovery of the degraded church**, and the rebuilding of the wall of the city of Jerusalem typifies **God's recovery of His kingdom**; the building of God's house and His kingdom go together—Matt. 16:18-19.
- B. When we realize and enjoy Christ as our life, we have the **church as the house of God**; if we go further and realize His headship, the house will be enlarged to be the **city, the kingdom of God**—Eph. 1:10, 22-23; 4:15; Rev. 22:1.
- C. Nehemiah shows the need for us to have the **proper aggressiveness** in the Lord's recovery today:
1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.
  2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very **pure and aggressive**, not cowardly—Neh. 2:17-20; 4:1-23; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.
  3. The **aggressive ones receive help from God**; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.
  4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues **must pass through the cross of Christ** and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

In church history the first special move was the Reformation. God used Luther in this dispensational move. The Brethren were also used. Darby, Groves, and Grant were His instruments. After the Welsh revival, a new move of God began. Both Evan Roberts and Mrs. Penn-Lewis knew about spiritual warfare; they knew how to deal with Satan. The truth of the kingdom began to be known in 1924. When Evan Roberts was seen after an absence of ten years, he said, "I have been praying kingdom prayers." **Every time God wants to make a dispensational move, He must obtain His instrument.**

Are we at the end of the age? If we are, the kingdom will soon begin. If a dispensational move is near, then **God needs an instrument**. General work is no longer adequate. The children of God lack a vision; they do not see the seriousness and intensity of the situation. Now is a matter of dispensation. Just being a good servant of the Lord is no longer good enough; this is not of great use to God. Please note that we are not saying that it is of no use. What are we doing to close this dispensation? What are we doing to bring in the next age? This is a special time, so **there is the need of special Christians to do a special work.**

Today God is waiting for the **man-child**. Only the rapture can precipitate the events in Revelation 12:10. God has an order, and He works according to that order. His eyes have left the church; they are now on the kingdom. An overcomer works according to the principle of the Body. The principle of the Body **annuls sectarianism and individualism.**

After the rapture the woman will be persecuted three and a half years. Many other of her children will go through the tribulation, but God will keep them. Being an overcomer is not primarily for escaping the tribulation. We need to see of what value the rapture is to the Lord, not to ourselves.

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. We live in the most privileged time; **we can do the most for God**. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now. (*The Glorious Church, chapter 6*)



## Day 6

*Nehemiah 13:14 - Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.*

*1 Peter 5:2-3 - Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; Nor as lording it over your allotments but by becoming patterns of the flock.*

- D. Nehemiah did not live in his natural man but in resurrection; he was **aggressive**, but his aggressiveness was accompanied by other characteristics:
1. In his relationship with God, he was one who **loved God** and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—1 Kings 8:48; cf. 2 Tim. 3:1-5.
  2. As a person who loved God, Nehemiah **prayed to God** to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.
  3. Nehemiah **trusted in God** and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.
  4. In his relationship with the people, Nehemiah was **unselfish**, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 5:10, 14-19.
- E. Nehemiah, as the governor, in the position of a king, was a man with a **pure heart** for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a **pattern** of what a leader among God's people should be—cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:
1. Unlike many of the kings of Israel and Judah, he was **not selfish**, **did not seek his own interests**, and was **not indulgent in sexual lust**.
  2. As the commander in chief, Nehemiah was among those who were **ready to fight** against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself—Neh. 4:9-23.
  3. He and his brothers did not eat the food appointed for the governor for twelve years because of the **fear of God**—5:14-15.
  4. He applied himself to work on the city wall without any kind of payment; instead of being self-seeking, he **fed others** for the purpose of building up the wall—vv. 16-18.
- F. Although Nehemiah was the ruler, he was altogether **not ambitious**; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God—8:1-10; Phil. 2:3-4.
- G. Nehemiah was the **perfect leader**, the best leader in human history and the best example of what an elder should be; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age—Neh. 5:19; 13:14.