

**HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES,
EZRA, NEHEMIAH, AND ESTHER, (Week 8)**

Scripture Reading: Neh. 1:3; 2:9-20

**BUILDING THE WALL OF THE CITY
FOR THE PROTECTION OF THE CHURCH AS
THE HOUSE OF GOD**

Nehemiah 1:3	And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.
Nehemiah 2:9	So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.
Nehemiah 2:10	And when Sanballat the Horonite and Tobiah the Ammonite servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.
Nehemiah 2:11	Thus I came to Jerusalem and was there three days.
Nehemiah 2:12	And I arose at night, I and some few men with me. And I told no man what my God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.
Nehemiah 2:13	And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.
Nehemiah 2:14	Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.
Nehemiah 2:15	And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.
Nehemiah 2:16	And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.
Nehemiah 2:17	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.
Nehemiah 2:18	And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.
Nehemiah 2:19	But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they mocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?
Nehemiah 2:20	And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

Day 1

- Nehemiah 2:17* - 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.
- Matthew 16:19* - 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. The book of **Ezra** is a history of the **return** of Israel's captivity and the **rebuilding of the temple**; the book of **Nehemiah** is a history of the **rebuilding of the wall of the city of Jerusalem**—Neh. 2:17-20:

- A. The city of Jerusalem was a **safeguard** and **protection** for the house of God, which was in the city—v. 13:
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 interests** on the earth for His administration that He may carry out His economy—v. 15.
 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**—vv. 17-20.
- B. God's building of His house and His building of the kingdom go together—Matt. 16:18-19.

II. The first section of the book of Nehemiah, chapters 1 through 7, is on the **rebuilding of the wall of the city of Jerusalem under Nehemiah**:

- A. Nehemiah received the report that the wall of Jerusalem was **broken down** and the gates had been **burned** with fire—1:3b.
- B. Nehemiah 2:9-16 speaks of Nehemiah's journey to Jerusalem and his personal observation of the condition of the wall of the city of Jerusalem.
- C. Nehemiah 2:17-20 is a word concerning the **rebuilding** of the wall of Jerusalem:
1. The temple is the place of the Lord's presence, where we meet and serve the Lord, but it needs **protection**.
 2. The wall of the city is the defense to the temple; **without the wall** of the city, there is **no** protection.

Day 2

- Nehemiah 4:6* - So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.
- Nehemiah 4:19* - And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.
- Colossians 2:19* - And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Day 3

- Colossians 3:4* - When Christ our life is manifested, then you also will be manifested with Him in glory.
- Colossians 1:18* - And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Revelation 21:2* - And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3. The wall of the city is not only for protection but also for **separation**.
4. The book of Nehemiah tells us that **we all must build up our part of the wall**; everyone should build up his own part—4:6, 19.
- D. We need to intrinsically **follow** Nehemiah's pattern to "build up the wall," to build up the church as the kingdom of God, for the protection of the church as the house of God, His dwelling place—2:4, 10, 17-20; Eph. 2:21-22.

III. The purpose of the building of the wall is to bring us all into the proper order in life **under the headship of Christ**—1:22-23; Col. 1: 18; 2:19:

- A. Christ is both the Head of the Body, the church, corporately and of all the believers individually; **He is the Head of every one of us directly**—1:18; 1 Cor. 11:3.
- B. The church life is a life of being **headed up** under the unique headship of Christ—Eph. 1:10, 22-23; 4:15-16; Col. 2:19.
- C. If we honor the unique headship of Christ, then in the Lord's recovery the church will be not only the house but also the **city**—Heb. 11:10; Ezra 1:2-3; Neh. 1:9; 2:5, 17; 1 Tim. 3:15; Rev. 21:2, 10-11:
 1. The church as the **house** is mainly with **Christ as life**, and the church as the **city** is mainly with **Christ as the Head**—1 Tim. 3:15; Matt. 5:14; Col. 3:4; 1:18:
 - a. When we experience and enjoy **Christ as life**, we have the church as the **house**; when we realize the unique **headship of Christ**, the church will be enlarged as the city, which signifies the **kingdom of God**—Matt. 16:18-19.
 - b. The church as the city is built not only with Christ as life but also with the headship of Christ; thus, Christ must be not only our **life** but also our **Head**—Col. 3:4; 1:18; 2:19.
 2. If we **honor** the unique headship of Christ, the church will be enlarged from the house to the city for the King and His kingdom—Psa. 48:1-2; 1 Cor. 1:2; 12:12-13, 27; Eph. 1:22-23; 4:15-16; Rev. 21:2, 10-11, 14; 11:15.

What is the significance of our blending? It is not an organization of any nature. The first stanza of Hymns, #541 says, “Not the law of letters, / But the Christ of life.” Then stanza 4 says, “Not religion, even / Christianity, / Can fulfill God’s purpose / Or economy.” Our blending has nothing to do with the dead letter, any religion, or anything of Christianity. **The significance of our blending is the reality of the Body of Christ.** This reality is nothing but the group of God’s redeemed who have all been made God, the **God-men**, by **God**. They live a life not by themselves but by another life, which is within them. This other life is the Triune God processed and consummated to enter into them and to take them as His abode, His dwelling place.

Ephesians 3:17 tells us that Christ is now making His home in our hearts. In John 14:23 the Lord said, “If anyone loves Me...My Father will love him, and We will come to him and make an abode with him.” This word make is not a small word. To make is to build. The only way to make a home is by building. This building is not by anything physical but by the spiritual element and spiritual essence of the Divine Trinity. This building actually is a kind of **organic constitution**. The reality of the Body of Christ is a living by all the God-men united, joined, and constituted together with God by **mingling humanity with divinity and divinity with humanity**. (*The Practical Points Concerning Blending, chapter 3*)

Day 4

Acts 2:42

- And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 Timothy 1:3-4

- Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things. Nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.

IV. We need to build the wall to **protect the church from differing teachings**, which are **contrary to the teaching of the apostles—Acts 2:42; 1 Tim. 1:3-4:**

- A. Differing teachings refer to teachings that are **not** in line with the economy of God—6:3.
- B. The differing teachings in 1:3-4, 6-7; 6:3-5, 20-21 and the heresies in 4:1-3 are the seed, the source, of the church’s decline, degradation, and deterioration.
- C. Teaching differently tears down God’s building and **annuls God’s economy**; even a small amount of teaching in a different way destroys the recovery.
- D. For the administration and shepherding of a local church, the first thing needed is to **terminate** the differing teachings of the dissenting ones, which distract the saints from the central line of God’s economy—Titus 1:9.
- E. **We must avoid differing teachings** and concentrate on God’s economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.

We should be on the alert and watchful. We do not simply want the right teaching. We want the teaching that teaches God's economy. Now we can understand Paul's charge in 1 Corinthians to speak the same thing. What same thing should we speak? Should we speak Bible teaching, how to meet, the way to baptize, the way to edify the saints, the way to help people to be spiritual, or the way to render much help to the Christians that they may grow in life? These are right things to teach. Something from the Bible such as evangelism is altogether right. However, if you do these things and teach them apart from God's economy, you are divisive. You are divisive in right things, in scriptural things, not in wrong things, heathen things, or pagan things. To teach the Bible and to preach the gospel are not pagan things. They are altogether right and altogether scriptural, but **we must be on the alert as to whether or not we are divisive.** Whatever you teach should not be measured by whether it is wrong or right. It must be measured by whether it is **divisive or not.** Only one kind of ministry builds up and never divides—this is the **unique ministry of God's economy.** We must be reminded that Paul left Timothy in Ephesus with a charge to tell certain ones not to teach different things and that what they teach should be related to God's economy.

The only way that can preserve us in the recovery is the **unique ministry.** If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division. Therefore, **the only way that we can be preserved in the eternal oneness is to teach the same thing, God's economy.** This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is to minister only the processed Triune God to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, that is even a little apart from God's New Testament economy will still issue in division, and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (*Elders' Training, Book 3: The Way to Carry Out the Vision, chapter 4*)

Day 5

- Romans 16:17** - Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.
- Titus 3:10** - A factious man, after a first and second admonition, refuse,

V. If the wall is built up in the church, we will be **protected** from those who are used by the enemy to destroy God's building work:

- A. The destroyers of the divine building are those who **preach and teach heresies**—2 Pet. 2:1; 2 John 7-11:
 1. Those who teach heresies concerning the person of Christ are **antichrists, denying** both the person of the Lord as the Master and His redemption, by which the Lord purchased the believers; to **deny** that the man Jesus is God is a **great heresy**—v. 7; 1 John 2:18, 22-23; 4:2-3.
 2. The apostle warned the believers to **watch for themselves** lest they be influenced by the heresies and lose the things of the truth; we must reject those who deny the conception and deity of Christ, **not receiving** them into our house or greeting them—2 John 8-11.
- B. The destroyers of the divine building are those who are **factionous, sectarian**—Titus 3:10:
 1. A factious man is a heretical, sectarian man who causes divisions by forming parties in the church **according to his own opinions**; in order to maintain good order in the church, a factious, divisive person should be refused, rejected, after a first and second admonition—v. 10.

2. Because such **divisiveness is contagious**, this rejection is for the church's profit so that contact with the divisive one may be stopped—cf. Num. 6:6-7.
- C. The **destroyers** of the divine building are **those who make divisions**—Rom. 16:17:
 1. In Romans 14 Paul was liberal and gracious regarding the receiving of those who differ in doctrine or practice; however, in Romans 16:17 he was **unyielding** and **resolute** in saying that we must “mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.”
 2. The Lord hates “one who injects **discord** among brothers”—Prov. 6:16, 19.
- D. The destroyers of the divine building are those who are **ambitious for position**—3 John 9:
 1. We should never hunt to be the first in any work for the Lord; this is the insidious work of **hidden ambition** to compete with others to be the first—v. 9.
 2. The destroyers of the divine building are those who are wolves, not sparing the flock, and those who speak perverted things to draw away the believers after them—Acts 20:29-30.

Romans 16:17 says that we need to mark those who make divisions and **turn away from them**. To turn away from those who make divisions is to **conquer the destructive chaos**. This preserves the oneness of the Body of Christ that we may have a normal church life. Those who make divisions like to contact the saints, and this contact causes the saints to be **stumbled** and **leave** the church life. If we open to these ones to listen to their divisive talk, we might be poisoned. This poison will cause us to doubt about the recovery and will weaken our morale for the recovery. We will be cold about attending the church meetings and about reading the Recovery Version with the Life-study messages. If we contact and open to these dissenting ones, we will be cooled down. At the very least, they will make us lukewarm.

We have to conquer the satanic chaos by the **processed and consummated Triune God** as the all-sufficient grace. In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy **by Him as our all-sufficient grace**.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the flesh, is the pillar and base. The rebellious ones cannot shake the church in the Lord's recovery, because the **church is the pillar and base of the truth**. The pillar supports the building, and the base holds the pillar. The church is the pillar supporting the truth, and it is the base holding the truth. Because the church is the pillar and base of the truth, **we need to be those who teach the truth**. Our teaching of the truth will enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track. (*The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, chapter 3*)

Day 6

- Matthew 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.
- Revelation 1:17-18* - And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last. And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

VI. After the wall has been built, we will be able to **resist the attack of death upon the church and to **build up** the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:**

- A. Death is the characteristic of Satan's work; the ultimate goal of his work is to **saturate man with death**—Heb. 2:15.
- B. Matthew 16:18 shows us from what source the attack upon the church will come—"the gates of Hades," that is, **death**:
 - 1. Satan's special object is to spread death within the church, and his greatest fear with regard to the church is her **resistance to his power of death**—Rev. 2:8, 10-11.
 - 2. The church that is built upon "this rock" can discern between death and life, and the gates of Hades will not prevail against it—Matt. 16:18.
- C. We need to know Christ as the **First and the Last**—the **ever-existing, unchanging One**—and as the One who became dead and **lived again**—the One who is **resurrection**—Rev. 1:17-18; 2:8; John 11:25; Acts 2:24.
- D. We can build up the Body of Christ only in the **resurrection life of Christ**—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:
 - 1. The **Body of Christ** is in the resurrection life of Christ—John 11:25:
 - a. The nature of the church as the Body of Christ is **resurrection**—Acts 2:24; Eph. 1:19-23.
 - b. The **church** is a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6; Gal. 6:15.
 - 2. The Body of Christ is in resurrection, and the reality of resurrection is Christ as the **life-giving Spirit**—John 11:25; 20:22; 1 Cor. 15:45b.
 - 3. The principle of resurrection is that the natural life is killed and that the **divine life rises up to take its place**—2 Cor. 1:9.
 - 4. When we do not live by the natural life but live by the divine life within us, we are in resurrection; the issue of such a living is the **growth and building up** of the church as the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

We have to enjoy **Christ as the hidden manna**, a special portion of the nourishing supply, to overcome the worldliness of the degraded church with the idolatrous teaching of Balaam and the hierarchical teaching of the Nicolaitans. The Lord gave manna to the children of Israel openly. Every morning around their camp the manna was there in an open way for them to eat. But a small portion of this manna was preserved in a golden pot within the Ark in the tabernacle. That is the hidden manna. The open manna is Christ as the common portion to all of God's people for them to enjoy in a public way. The hidden manna, signifying the **hidden Christ**, is a special portion **reserved for His overcoming seekers, who overcome the degradation of the worldly church**.

Only the overcoming seekers who enter into the Holy of Holies to experience Christ as the Ark, God's testimony, enjoy a particular portion of the hidden Christ. We must have some deeper experience of Christ. Our experience of Christ should not merely be openly in the meetings but hiddenly in the Holy of Holies, even in Christ Himself as the Ark, the testimony of God. In Christ as the Ark, **we can enjoy Him as the hidden manna, as a particular portion for our life supply, to overcome the worldliness of the degraded church**.

(The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, chapter 3)