

**HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 10)**

*Scripture Reading: Rev. 21:2, 9-11, 18; 22:1*

**THE INTRINSIC SIGNIFICANCE OF EZRA’S MINISTRY AND  
NEHEMIAH’S LEADERSHIP—TO BUILD UP THE CHURCH AS THE  
HOUSE OF GOD AND THE KINGDOM OF GOD  
BY LIVING OUT AND WORKING OUT THE NEW JERUSALEM**

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.
Revelation 21:9	And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Revelation 21:10	And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Revelation 21:11	Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
Revelation 21:18	And the building work of its wall was jasper; and the city was pure gold, like clear glass.
Revelation 22:1	And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

**Day 1**

<i>Revelation 21:11-12</i>	<i>- Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal. It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:</i>
<i>Revelation 21:18</i>	<i>- And the building work of its wall was jasper; and the city was pure gold, like clear glass.</i>

- I. The intrinsic significance of Ezra’s ministry is embodied in the words *purification, education, and reconstitution*; the intrinsic significance of Nehemiah’s leadership is embodied in the words *separation, protection, and expression*; **we need to cooperate with the Lord in His heavenly ministry to build up the church as the house of God and the kingdom of God by living out and working out the New Jerusalem according to this intrinsic significance—1 Kings 8:48; Psalms 48:1-2; 1 Timothy 3:15; Ephesians 2:21-22.**
- II. To live and serve God according to the vision of the age in the ministry of the age is to live out and work out the New Jerusalem: “the **building work** of its wall was **jasper**; and the city was **pure gold**, like clear glass”—Revelation 21:18; Acts 26:19; Revelation 22:15; Revelation 21:2, 9-11:

- A. The city being **pure gold**, like clear glass, signifies our need of purification with God in His holy nature and of enlightenment through education by applying the Bible teachings to our mind for the renewing and enlightenment of our mind to make us clear with the thoughts, considerations, and ways of God—cf. Matt. 5:8; Eph. 4:23; John 17:17.
- B. “The **building work**” is God’s unique work for our reconstitution with the Triune God so that we may be rebuilt with Him and minister Him into others for Him to build Himself into their being to make them beings in the New Jerusalem—1 Cor. 3:9, 12; Eph. 3:16-19; Rev. 3:12; S. S. 6:4; Heb. 11:10.
- C. The **city with its wall** signifies the New Jerusalem as the eternal kingdom of God under the headship of God for the separation of God’s people and the protection of God’s interests—Neh. 4:17; Eph. 5:26.
- D. The wall of the city being **jasper** (God’s life in its richness) and the city being gold (God’s divine nature) reveal that God’s eternal economy is to make us the same as He is in life and in nature but not in the Godhead for His unique expression—Gen. 1:26; John 10:10b; 2 Pet. 1:4; Rev. 4:3; 21:10-11, 18.

## Day 2

*Ephesians 5:26* - That He might sanctify her, cleansing her by the washing of the water in the word,

*1 Peter 1:22* - Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,

### III. To live out and work out the New Jerusalem is to live and serve in the intrinsic significance of **Ezra’s ministry** and **Nehemiah’s leadership**:

- A. We need to stay in the process of being **purified** from all mixture, taking the Lord and the interests of His eternal economy as our unique goal—Ezra 9:2; Matt. 5:8; 1 Tim. 3:9; 2 Cor. 6:4a, 6; Luke 9:54-55; Heb. 4:12; 1 Kings 8:48:
  - 1. We can be purified through the process of God’s **enlightenment**, **exposure**, and **judgment**, through the **termination** and **elimination** of the cross, through the **cleansing** and **washing** of the blood, and through the **flowing** and **saturating** of the Spirit—Psa. 139:23-24; 51:7, 10; Rev. 22:1.
  - 2. We can be purified through the washing process of the water of life in **God’s pure word**; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:9, 140; Eph. 5:26; Isa. 55:8-11.
  - 3. Leviticus 19:19 reveals that God wants everything to be according to its kind, **without any mixture**—Rev. 17:3-6; Deut. 22:5, 9-11; cf. Gen. 1:11, 21, 24-26; 2:7-9:
    - a. Breeding cattle without mixture signifies that life is not allowed to be mixed; those living by the life of God **must not** live by the flesh—cf. Gal. 5:16.
    - b. Sowing seed without mixture signifies that in the ministry of the word **only one kind of seed**, **one kind of teaching**, should be sown—the unique teaching of God’s eternal economy—Deut. 22:9; 1 Tim. 1:3-4; 6:3.
    - c. Making a garment without mixing materials signifies that **our conduct is not allowed to be mixed**; those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; 18:3; cf. Eph. 4:17; Rom. 12:2a).

4. First Peter 1:22 says, “Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently”:
  - a. This means that to have our soul (our mind, emotion, and will) **purified** is to have it **delivered** from all things other than God and **fixed** on God as the sole object and unique goal (1 Cor. 2:9-10; 2 Thes. 3:5); when we obey the truth, the content and reality of our faith in Christ (2 Tim. 4:7; Titus 1:1), our entire soul is **concentrated** on God and is thus purified from all things other than God.
  - b. Since the purifying of our souls causes our entire being to be concentrated on God so that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), such purifying **issues in unfeigned brotherly love**, our loving from the heart fervently those whom God loves (John 13:5, 14-17, 34-35; 2 Pet. 1:5, 7; Rom. 12:9-11; 2 Tim. 1:6-7; 1 Thes. 3:12; 4:9-10; Heb. 13:1; 1 John 2:5-8; 3:11, 23; 4:7-8, 16-21).

Ezra not only strengthened and enriched the recovery; he also **purified** it. Before he arrived, there was a mixture. Some of the Israelites had married heathen wives, and children were born of this mixture. This is a type that we should not apply literally but spiritually. The **recovery is the holy seed**. Anything we receive that is not holy is a mixture. In some places where there were recoveries in the past, a mixture existed. The recovery is holy, but some of the things taken in are not so holy. Therefore, there is a mixture, and Ezras are needed to purify. Ezra was the one who purified the recovery. **In the local churches we must be so pure, so simple, with no mixture**. The problem is that many of us who have come back from Babylon have brought our background with us. **Our background creates the mixture**. In the Lord’s recovery there is the need of purification to separate the holy seed from anything that is heathen. Do not bring into the local churches the things that you did in the denominations, no matter how good they are. That is the bringing in of heathen wives. This does not mean that we are proud, but that we must **let go of our background**. We all must learn to give up the things of our background, regardless of how good they are. **We must be so pure** that the holy seed will never be mingled with anything heathen. (*The Recovery of God's House and God's City, Chapter 7*)

### Day 3

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| <b>Ezra 7:6</b>       | - 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. |
| <b>Nehemiah 13:24</b> | - And as for their children, half spoke in the language of Ashdod; and none of them could speak the language of Judah, but they spoke the language of the respective peoples.   |

- B. We need to be **educated** to educate others with the truth for God’s testimony, His corporate expression—2 Tim. 2:2; 1 Tim. 3:15-16; 6:3; 1 Cor. 14:31:
  1. The twelve foundations of the holy city, the New Jerusalem, bear the names of the twelve apostles of the Lamb, indicating that the New Jerusalem is built according to the apostles’ teaching, the **healthy teaching of God’s economy**—Rev. 21:14; Acts 2:42; 2 Tim. 1:15; Titus 1:9; 2 Tim. 2:2.
  2. Ezra was skilled in the law of God, which is linked to God’s economy; the law is a type of Christ as God’s **Word**, God’s **testimony**, God’s **portrait**, God’s **expression**—Exo. 16:34; 34:28; cf. Rev. 1:2.
  3. By coming to Christ as the living word in the written word, He can become **the applied word** for us to be infused with Him to become the testimony of Jesus—John 1:1; Rev. 19:13; John 5:39-40; 6:63; Rev. 1:2, 10-11.

4. By **remaining** in the unique ministry of the teaching of God's economy, we can apprehend the Word's intrinsic significance to be filled with the light of life— Neh. 8:8, 13; Matt. 4:12-16; John 1:4-5.
5. **We must learn to use the new language**, “the language of Judah,” in the new culture, the God-man culture of the new man—Neh. 13:23-24.

In the earlier chapters we have seen what the New Testament ministry is and what the vision in the Lord's recovery is. This is why we must see how to carry out the vision. To carry out the vision **we need to be constituted** with the New Testament ministry. The New Testament ministry must be our **constitution**. As long as you can teach something different from the New Testament ministry, this indicates that you have never been constituted with it. From my youth as a Chinese child, I have been constituted with the Chinese language. In one meeting I intended to speak English, but unintentionally Chinese words came out of my mouth. This is because I have merely learned English, but Chinese is my constitution. Whatever you have been constituted with will come out sooner or later. The Lord's recovery has never been constituted into your being. If it were, you could never teach anything different. This is just like a person's native language being constituted into his being. What he is constituted with, he speaks. This is why I am burdened. **We need to see where we are and what the Lord really wants us to be in His recovery.** (*Elders' Training, Book 3: The Way to Carry Out the Vision, chapter 5*)

#### Day 4

- 1 Peter 5:10* - But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
- John 1:16* - For of His fullness we have all received, and grace upon grace.

- C. We need to be **reconstituted with grace**, which is the processed Triune God becoming life and everything to us—1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29:
1. The twelve apostles represent the grace of the New Testament, signifying that grace is the **source**, the **element**, and the **means** for producing the New Jerusalem— Rev. 21:14.
  2. **We need to be constituted with grace upon grace**, labor by grace, dispense grace, and minister the word of grace—John 1:16; 1 Cor. 15:10; 1 Pet. 4:10; Acts 20:32.
  3. The New Jerusalem is built by **God's constituting Himself into man to make man the same as He is in life and nature but not in the Godhead** so that God and man may become a corporate entity and be a mutual dwelling place—Rev. 21:2-3, 10-11, 18-22.
  4. We should do only one work, which is the work of the New Jerusalem; we need to be **one with our inner operating God** as He proceeds to bring His chosen ones through the major steps of His organic salvation—regeneration, sanctification, renewing, transformation, and conformation unto glorification.
  5. In this way we ascend level by level until we reach the highest point, where we become the same; there is no more flesh and no more natural being; **all are in the spirit**, and all are beings of the New Jerusalem; this is the highest point of God's work, and we are His fellow workers—John 5:17; Phil. 2:13; Rev. 4:3; 21:11; 1 Cor. 3:9, 12; 2 Cor. 6:1; 1 Thes. 3:2.
  6. “The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ, as a mingling of divinity and humanity to be His organism, and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity”—Witness Lee.

Grace is Christ. All the spiritual experiences of a Christian should be **experiences of Christ as grace**. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace. To be a believer is a matter of faith and love. Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we **allow the Lord to come into us, both faith and love from the Lord as grace come into us**.

In the church life, when all the believers have **grace** upon them, the church will be **built up**. However, it is easy for us to come out of grace and argue with others. A person who has seen grace knows Christ and has nothing to argue about with others. If a person argues, he does not know grace. How do we stand in grace? Practically, it means that we come back to our spirit. **We need to exercise to turn back to our spirit**. When we return to our spirit, we stand in grace. Regardless of how much others criticize you, judge you, or dispute with you, never open your mouth and never reason. Instead, learn to **return to your spirit**. Once you begin to reason, you will begin to debate; if you keep arguing, you will end up murmuring. Do not reason or murmur; do not stay in your mind or in your emotion but be in spirit. When you are in spirit, you are in Christ; that is to stand in grace. Sometimes when you pray-read a verse or sing a hymn, the Lord's word will bring you into the grace in Christ. You may be full of reasonings and murmurings, but when you turn back to your spirit, you stand in grace. As a result, what comes out of your mouth is grace. In His economy God does not require you to do anything. What God wants in His economy is for Christ, the embodiment of the Triune God, to become the embodied grace to you. He lives in us, and we live in Him as grace. In this way God can obtain His organism. (*The Law and Grace of God in His Economy, chapter 2*)

- D. **We need to be fully separated unto God to be fully saturated with God**, living a holy life for the church life to make us the holy city—Rev. 21:2; 2 Pet. 1:4:
1. The renewing of the mind and the resulting transformation **separate** and **save** us from our nature and living that are soaked with the element of the world—Rev. 21:12a; Rom. 8:5-6; 12:2, 5-11; Eph. 4:23.

### Day 5

- Revelation 2:17** - *He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.*
- Zechariah 5:7-8** - *(Then a lead cover was lifted up) and this is a woman sitting within the ephah vessel. Then he said, This is Wickedness. And he threw her down into the midst of the ephah vessel and threw the lead weight over its opening.*

2. By **living in our spirit and eating Christ** as the hidden manna, we can overcome the world to become God's building—1 John 5:4, 18-19, 21; Rev. 2:12-17; cf. John 14:30.
3. We need to be fully separated from the idolatrous world of Babylon, which is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life **should be without** the love of money, and our Christian work **should not be** a money-making trade—Zech. 5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:
  - a. Satan is a businessman, a merchant, and his thought is according to his commercial principle, which is **versus God's purpose** in creating man—Ezek. 28:16, 18; Job 1:9; cf. Phil. 3:7-8; Gen. 1:26.
  - b. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; *souls of men* refers to men who sell themselves for employment—Rev. 18:12-13; cf. 2 Pet. 2:3, 15.

- c. This depicts not only the coming Babylon but also today's world; people sell their soul, their life, that is, themselves, to their occupation, **neglecting** God and their eternal destiny—cf. Luke 12:13-21.
- d. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

In the degradation of Christianity this life matter has been lost. As long as the life matter is lost, the expression of God is gone. The Lord's recovery is just to recover the **expression of God**. It is not to recover baptism by immersion or other kinds of truths or practices. Those are too small. Those are not so central. The central recovery of the Lord is to **recover the divine life within us** so that God may have His expression among His people. This is the main item, the central thing, that needs to be recovered. We are here in the Lord's recovery, in the church life, not for the recovery of certain doctrines or practices. We are here for the **recovery of the divine expression of the Triune God**. We are here for the central **recovery of the divine life**, which we are possessing and enjoying and living by day and night. When we have this central recovery, we have all we need.

We do not need any regulations. This central recovery regulates and governs us every day. In the church we do not have regulations as to what the members should wear, but surely the life within would not allow you to wear certain things. The **recovery of the divine life within us for God's expression governs us**. Sometimes you may be tempted to dress in a certain way, but the divine life is within you regulating. We do not have a regulation saying that all the sisters in the church life should have their skirts a certain length. But sometimes sisters have burned their short skirts. Why would they do this? The living God who is their life within them required this. (*Concerning the Lord's Recovery, chapter 2*)

## Day 6

<i>Romans 16:20</i>	<i>- Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.</i>
<i>Ephesians 6:11</i>	<i>- Put on the whole armor of God that you may be able to stand against the stratagems of the devil,</i>
<i>Deuteronomy 32:30</i>	<i>- How shall one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?</i>

- E. **We need to build up the wall** to **protect** the church as the house of God:
  1. We can build up the wall through the overcoming blood of the Lamb, applied to us through our **repenting, confessing** our sins, and **asking** God for His purging—Rev. 12:11; Psa. 51:18.
  2. **We must shepherd the flock of God** by sounding the one trumpet of the unique New Testament ministry, declaring to them all the counsel of God to complete the word of God with the Lord's protective warning and healthy teaching, so that they may be full-grown in Christ—1 Cor. 14:8; Eph. 4:11; Acts 20:26-35; Ezek. 33:1-11; 34:25; Col. 1:24-29.
  3. We must build up the wall to protect the church by **fighting the battle in the Body**—Rom. 16:20:
    - a. The Body puts on the whole armor of God and renders protection to every member; **we must seek the counsel and covering** of the Body to receive the Body's protection and safeguard—Eph. 6:10-20; Matt. 16:18; Acts 21:4, 11-12.



- b. Spiritual warfare is in this principle—one will chase a thousand, and two will put ten thousand to flight—Deut. 32:30; Eccl. 4:9-12; Exo. 17:11-13.
  - 4. **We must build up the wall to protect** the interest of the riches of God's divinity on the earth and the attainments of His consummation—cf. John 1:12-13; Isa. 9:6; 1 Cor. 15:45b; 2 Cor. 3:17; 4:5; Col. 1:18; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2; 1 John 2:1; John 15:26; Rom. 8:34, 26.
- F. **We need to live by Christ and to live out Christ**, thus magnifying Christ, so that we can build up the church as the expression of God—Exo. 40:34-35; 1 Kings 8:1-11; Rom. 13:14, 12; 1 Cor. 3:16-17; Phil. 1:19-21a; Rev. 21:3, 22, 10-11:
- 1. The wall of the city is for the expression of God; thus, to “build up the wall” (Neh. 2:17) is to **build up the church as the expression of God** (Matt. 16:18; Eph. 2:20-22; 4:11-16; 1 Cor. 3:9-17; Rev. 4:3; 21:11, 18-19).
  - 2. Today in His recovery the Lord is working to restore the **normal condition** of Christ within the proper church as His expression—Eph. 3:16-21; Rev. 4:3; 21:11, 18-19.
  - 3. In order to express God, we need to be saved from our **natural disposition** and from **self-likeness** by living a **mingled life** with the Divine Trinity in the **blending life** of the entire Body of Christ—Rom. 5:10; Lev. 2:4-5; 1 Cor. 12:24-25.
  - 4. In order to express God, **we need to be daily sanctified and renewed** by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride—v. 24; Eph. 5:26-27.

We now have seen three of Satan's counterfeits in contrast to God's building. These counterfeits comprised four cities, or in principle, three kinds of worlds—a world of **idols**, a world of **sin**, and a world of **enjoyment**. It is easy for most Christians to be separated from the world of idols. With some, perhaps, it is also easy to be kept from the world of sin. However, it is not so easy for any of us to be protected from the world of enjoyment. We may not be found in Babel or in Sodom, but I fear that many of us are still in Egypt, the **world of enjoyment and wealth**. American Christians especially know the meaning of enjoyment. Here is a real danger for the Lord's children. Christians must have nothing to do with idols or with sin, but neither should we be entangled by the world of enjoyment. If so, we are **cheated and deceived** by Pharaoh; we are taken captive. If so, we must labor strenuously for the treasure cities. If you ask some Christians why they do not attend the meetings of the church, they will reply that they do not have time. This is because all their time is spent in labor for the treasure cities. Is this your occupation? With so many of us, Satan, the prince of this world, is forcing us to labor in mud, brick, and straw. As long as we are working on earthly things, there will never be anything of a heavenly nature about us. As long as we are in Egypt, working for the treasure cities, we have nothing to do with God's building. Day by day we will be busy laboring for the world of enjoyment. Praise God that we have been separated from idol worship and kept from sin. But are we still in the fallen state of the treasure cities? May God deliver us from this also into His building.

When the people of Israel were delivered out of the work of those cities and brought to Mount Sinai, they were **completely free**. They were free from Babel, from Sodom, and from the treasure cities of Pharaoh. Their hands were then free to do the work of God's building. **All their possessions, indeed everything, was freed for God's building**. The tabernacle was erected, and for forty years Israel did nothing but continuously deal with that tabernacle. More than two million people did nothing but busy themselves with the tabernacle. Whenever they tarried on their journey, they erected the tabernacle and worshipped. Whenever they traveled, they carried the tabernacle with them. All their activities were with that tabernacle. They were completely free from any other kind of occupation and entanglement. **They offered themselves and all they had for the building of the Lord**. They no longer labored in mud, brick, and straw but rather with gold and precious stones to build up a dwelling place for God. (*The Vision of God's Building, chapter 3*)