

Overview: Ezra and Nehemiah are the type and the illustration of the recovery of the church life in the old testament, showing what is important for the recovery of the house of God and the kingdom of God. 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. 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 desire and God's economy. He re-educated, re-constituted the people with the Word of God and made them God's testimony. Nehemiah was a great leader and in relation to the mocking, despising, and reproach of these opposers, he was very pure and aggressive, not cowardly. Nehemiah did not live in his natural man but in resurrection. He is the excellent pattern among the chosen people of God.

I. The recovery of a remnant of the children of Israel from Babylon to Jerusalem for the rebuilding of the temple and the city signifies the Lord's recovery of a remnant of the church out of today's division and confusion back to the original ground of oneness for the building up of the church as the house of God and the kingdom of God:

- A. God's people need to be recovered out of Babylon back to the unique ground of oneness.
- B. God's people need to be recovered back to the enjoyment of the unsearchably rich Christ as the all-inclusive Spirit, typified by the good land.]]
- C. In the recovery of the church we are building up the Body of Christ, the temple of God, the house of God.
- D. In the recovery of the church we are living the kingdom life to reign in life in the reality of God's kingdom.
- E. This fulfills God's original intention to have a corporate man to express Him in His image and to represent Him with His dominion.]]

II. The Lord raised up Ezra to strengthen and enrich His recovery:

A. Ezra was a priest and also a scribe, one who was skilled in the law of God; as such a person, Ezra had the capacity to meet the need:

1. A priest is one who is mingled with the Lord and saturated with the Lord; Ezra was this kind of person.
2. 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 desire, and God's economy.
3. Ezra was one with the Lord by contacting Him continually; thus, he was not a letter-scribe but a priestly scribe.
4. Ezra spoke nothing new; what he spoke had been spoken already by Moses.

B. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God and 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 Lord's recovery:]]

C. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony.

1. God's intention with Israel was to have on earth a divinely constituted people to be His testimony; in order for God's people to be His testimony, they had to be reconstituted with the word of God.
2. After the return from captivity, the people were still unruly, for they had been born and raised in Babylon and had become Babylonian in their constitution:
 - a. The Babylonian element had been wrought into them and constituted into their being.
 - b. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution.
3. 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
 - a. Ezra was very useful at this point, 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.
 - b. Ezra could help the people to know God not merely in a general way but according to what God had spoken.
4. 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:
 - a. 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.
 - b. When 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.]]
5. 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:
 - a. They were transfused with the thought of God, with the considerations of God, and

III. The crucial point in the book of Nehemiah is that the city of Jerusalem with its wall was a safeguard and protection for the house of God within the city:

- A. 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; God's building of His house and of His kingdom go together.
- B. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom; eventually, in God's economy the house of God becomes the holy city, the New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom.
- C. 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.]]
- D. Nehemiah's aggressiveness shows us the need for 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.
 2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly;
 3. It is the aggressive ones who receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance.
 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.
 5. Nehemiah did not live in his natural man but in resurrection; he was a pattern of what a leader among God's people should be; he was aggressive, but his aggressiveness was accompanied by other characteristics:
 - a. 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).
 - b. 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.
 - c. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God.
 - d. In his relationship with the people, Nehemiah was altogether unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation.
- E. The great and high wall of the holy city is for our separation unto God, the protection of God's interests, and the expression of God:
 1. The function of the wall of the city is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city
 - a. The wall of the holy city, the New Jerusalem, is built with jasper, and the foundations of the wall of the city are adorned with every precious stone:
 - (1) By our growth in the divine life in Christ as the precious stone, we are transformed into precious stones.
 - (2) Precious stones indicate transformation; the more we are transformed, the more we are separated.
 - b. While the transformation work of the Spirit is going on in the divine life, we, the transformed

with all that God is; this made them God's reproduction.

b. 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.

c. The returned captives were reconstituted personally and corporately to become God's testimony.

D. In the Lord's recovery today, we need Ezras to do a purifying work and to constitute God's people by educating them with the divine truths so that they may be God's testimony, His corporate expression, on earth.

precious stones, are being built up together to be ne complete wall with its foundations.

2. The function of the wall of the city is to protect the interests of the riches of God's divinity on the earth and the attainments of Christ's consummation; we must put out the pure truth from the Word for this protection.

3. The function of the wall of the city is to express God; God's appearance is like jasper, and the jasper wall signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God.

Day1:

Deut. 12:5 But to the place which Jehovah your God will choose out . . . to His habitation, . . .and there shall you go. 11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring . . . 12 And you shall rejoice before Jehovah your God . . .

Day2:

Ezra 1:2 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. 3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Day3:

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. 7 Some of the children of Israel and some of the priests, and the Levites and the singers and the gatekeepers and the temple servants also went up to Jerusalem . . .

Day4:

Neh. 8:1 And all the people gathered as one man . . . 2 And Ezra the priest brought the law before the assembly, . . . 3 And he read in it . . . And the ears of all the people were attentive to the book of the law. 7 . . . and the Levites helped the people understand the law . . . 8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Col. 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.

Day5:

Neh. 13:30 Thus I cleansed them from everything foreign.

Psa. 46:4 There is a river whose streams gladden the city of God, The holy place of the tabernacles of the Most High. 5 God is in the midst of her; she will not be moved; . . .

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Day6:

Neh. 2:20 . . . The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

《Composition for prophecy》

Experience①: To be constituted with the culture of the kingdom of God, we need to read the Recovery Version of the Bible and the Life-Studies

A priest is one who is mingled with the Lord, saturated with the Lord, feeding upon the Lord, and breathing Him in all day long. Whatever he speaks is just the Lord Himself. This is exactly what the teachers in the Lord's recovery must be. Ezra was this kind of person. He proclaimed a fast, and he fasted; he was simply one with the Lord by contacting the Lord continually. He was not a letter-scribe, but a priestly scribe.

He put his trust in the Lord. This is the kind of person who is qualified to be a teacher in the Lord's recovery....Mere knowledge does not build; it kills. It is the priestly teacher who builds. This is the kind of person who can strengthen the recovery with an increase of numbers and enrich it with the rich experiences of Christ. Praise the Lord there are such Ezras, and I have full assurance that the Lord is going to bring in more and more Ezras — those who are one with God, saturated with God, filled with God, and skillful in the work of God. These persons are the right ones to bring in a good number of returned captives and to bring more riches of Christ into the recovery of the Lord.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God, which expresses God. This means that to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the Word.

The Israelites had been in Egypt for at least four hundred years. During those years they must have been constituted with Egyptian learning. Then they were brought to Babylon for seventy years. Zerubbabel, Ezra, and Nehemiah were all born and raised among the Babylonians. After the people of Israel returned from Babylon, they mixed themselves with the Canaanites. Thus, the Israelites were constituted with the Egyptian, Babylonian, and Canaanite culture. Nevertheless, they returned to be the testimony of God. But how could a people with a constitution of Egyptian, Babylonian, and Canaanite culture be God's testimony, the expression of the God-man? Such a people were not the God-men. How could they express God? In order to be the testimony of God, His expression, they needed to be re-educated in the Word of God.

For junior/senior high students

You were born in Japan and educated and grew up in the culture of Japan. So your inside is constituted with Japanese culture. A Chinese is constituted with the Chinese culture, a Korean is with the Korean culture, and an African is with the African culture. But you have believed in the Lord, got baptized and moved into the kingdom of God. Now you need to be constituted with the culture of the kingdom of God to express God, so that you may partake God's blessings and become a qualified good serving one in the future.

In order to be reconstituted with the culture of kingdom of God, please practice the following three:

- i) Read the Recovery Version Bible with footnotes: Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the holy Word. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received and progressing steadily. The translation and footnotes are based on the consummation of this understanding. Hence, this translation and the accompanying footnotes can be called the "crystallization" of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. (Introduction of the English Recovery Version)
- ii) Read the Life-Studies of the Bible: Footnotes of the Recovery Version Bible and the Life-Studies are not the replacement of the Bible, but are the best help to find out a vein of gold in the Bible. It is very difficult to find out the vein when you read the Bible by yourself. May you be reconstituted with culture of the kingdom of God from youth with the help of the Recovery Version Bible with the footnotes and the Life-Studies.
- iii) Pray-read, study, recite and speak by prophesying "the Holy Word for Morning Revival" (PSRP).

/Experience②: God cannot help a cowardly person. God helps who is aggressive

The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel (Neh. 2:10). The Moabites and the Ammonites, descendants of sons born of Lot, hated and despised the children of Israel.

[Nehemiah's] answer [v. 20] indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God...Nehemiah trusted in God by praying that God would return their reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (4:4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive....In a very real sense, God will help those who help themselves. If you do not help yourself, God will not help you. According to history, God does not help the cowardly. It is the aggressive ones who have received help from God.

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. 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). As a person who loved God, Nehemiah prayed to God to contact Him in fellowship (Neh. 1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. In his relationship with the people, Nehemiah was altogether unselfish; with him, there was no self-seeking of self-interest. He was always willing to sacrifice what he had for the people and for the nation.

For working young saints

Today, even if you are mocked and despised, you should have a heart to build and should be aggressive. In a very real sense, God can help those who help themselves. If you do not help yourself, God will not help you. According to history, God does not help the cowardly. It is the aggressive ones who have received help from God.

Nes.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. 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? 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.

In verse 18 Nehemiah helped the people of Israel and strengthened their hands for the good work. In verse 19, however, Sanballat spoke to them with despise and tried to make them afraid. At that time Nehemiah rose up for the Lord aggressively in verse 20, strongly refuted them, and in contrary he despised them. Here you need to learn from the aggressiveness of Nehemiah. In the Japanese culture that opposes Christ, as a working young saints, your faith may be attacked by the superior in the company. As a matter of fact, such opposition comes from Satan. In such a situation, you should never be a coward. Instead, take the Word of God by faith, against the enemy and declare that, "I am a member of the Body of Christ, I am building the Body of Christ here. Satan, you know this well that you and your army cannot defeat Christ and the church! I will move onward with the Lord in the church life. You go back to where you belong, to the cross! And the Lake of Fire is your eternal place."

Dan. 11:32 ...But the people who know their God will show strength and take action.

詩歌(補充本)、601番

- 1 おもい出そう、ダビデのちかったこと、
「わが家入らず、目にねむりあたえず、
主のためところを見いだすまでは」。
全能者の住まいを絶えずもとむ。
- 2 主のいえ、いまこう廃しているのに、
何たる盲もく、主よ、われたおしませ。
やま行き、木を切り、いえを建てよ。
いつかと言わずに、いま建造せよ。
- 3 主よ、われらをなが建ぞうのために、
ダビデの日のようけいはつしませ。
主のいえ建造する、何とさいわい。
ながねがいわがねがい、建造をもとむ。
- 4 建造のために、そなえするようと、
なれの召しにいま、われはこたえる。
建造された召かい、陰府のもんも
打ち勝つことなし、主よ、建造せよ。

補充本, #603

建造当趁今日

1. 记得大卫起誓：“我不进我的帐幕，
不上我的床榻，不容我打盹闭目，
直等到我为耶和华，寻得安息之处。”
全能的神巴望有家使属祂者可住。
2. 我们何等眼瞎，只顾自己的事务，
任凭神殿荒凉—哦主，你必须有路！
我们情愿上山取木，为建你殿劳碌；
绝不再说：“且等明日，”建造当趁今日！
3. 哦主，此时此境，激动人起来建造，
正如大卫之日，自动答应你呼召。
同心合意，配搭一起，受此托付，多好！
我们所喜，是你心意，主，我们来建造。
4. 主，为着你召会，叫我们废寝忘食，
为建造献一切—专心预备你居所！
阴间的门不能胜过已建成的召会。
时候不多，建造我们，让你能早回归！
(重复最后两行)

Hymn 1248

1. Recall how David swore,
"I'll not come into my house,
Nor go up to my bed,
Give slumber to mine eyelids,
Until I find a place for Thee,
A place, O Lord, for Thee."
Our mighty God desires a home
Where all His own may come.
2. How blinded we have been,
Shut in with what concerns us;
While God's house lieth waste —
Lord, break through, overturn us;
We'll go up to the mountain,
Bring wood and build the house;
We'll never say, "Another day!"
It's time! We'll come and build!
3. O Lord, against these days,
Inspire some for Your building,
Just as in David's day —
A remnant who are willing
To come and work in Your house,
Oh, what a blessed charge!
Your heart's desire, is our desire —
We come, O Lord, to build.
4. Within those whom You'd call
Put such a restless caring
For building to give all —
These times are for preparing;
The gates of hell cannot prevail
Against the builded Church!
The hours are few, the builders too —
Lord, build, O build in us!
(Repeat the last four lines)