

Message Five  
**Ezra, a Priestly Scribe,  
and the Need for Ezras—  
Those Skilled in the Word of God**

RS/BD *Hymns*: 799, 806

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

- 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.
- Neh 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.
- Neh 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.
- Neh 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.
- Neh 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 Anaiah 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.
- Neh 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.
- Neh 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.
- Neh 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.
- Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh 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.
- Neh 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.
- Neh 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.
- Neh 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.
- Neh 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.

**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:**

- 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,
- Neh 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.
- Neh 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.
- Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh 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.
- Neh 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.
- Neh 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.
- Neh 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.

**A. 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 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.

**B. 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.**

- 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,

**C. As a priestly scribe, Ezra was one with the Lord by contacting Him continually—Neh. 8:1-2, 8-9, 11-12; 12:26.**

- Neh 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.
- Neh 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.

- Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh 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.
- Neh 8:11 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.
- Neh 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.
- Neh 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.
- D. Ezra spoke nothing new; what he spoke had been spoken by Moses—Ezra 7:6; Neh. 8:14; 2 Pet. 1:12.
- 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.
- Neh 8:14 And they found it written in the law that Jehovah had commanded through Moses that the children of Israel dwell in booths during the feast in the seventh month,
- 2 Pet 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.
- E. 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.
- Neh 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.

## 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:

- Neh 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.
- Neh 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.
- Neh 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.
- Neh 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.
- Neh 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.
- Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
- Neh 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.
- Neh 8:14 And they found it written in the law that Jehovah had commanded through Moses that the children of Israel dwell in booths during the feast in the seventh month,
- Neh 8:15 And that they publish and proclaim in all their cities and in Jerusalem, saying, Go out to the mountain and bring olive branches and wild olive branches and myrtle branches and palm branches and branches of other leafy trees to make booths, as it is written.
- Neh 8:16 So the people went out and brought them, and all made booths for themselves on their roofs and in their courts and in the courts of the house of God and in the open area before the Water Gate and in the open area before the Gate of Ephraim.
- Neh 8:17 And all the assembly of those who returned from the captivity made booths and dwelt in the booths, for since the days of Jeshua the son of Nun to that day the children of Israel had not done so; and there was very great rejoicing.

- Neh 8:18 And day by day, from the first day to the last day, he read in the book of the law of God. And they held the feast seven days, and on the eighth day there was a solemn assembly, according to the ordinance.
- 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.
- Isa 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.
- Isa 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.
- Isa 60:2 For, behold, the darkness will cover the earth, / And deep darkness the peoples; / But Jehovah will rise upon you, / And His glory will be seen upon you.
- Isa 60:3 And nations will come to your light, / And kings to the brightness of your rising.
- 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.
- 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.
- Zech 3:3 Now Joshua was clothed with filthy garments and was standing before the Angel.
- Zech 3:4 And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and clothe you with stately robes.
- Zech 3:5 And He said, Let them put a clean turban upon his head. And they put the clean turban upon his head and clothed him with garments while the Angel of Jehovah stood by.
  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.

Neh 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.

Neh 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.

Neh 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.

Neh 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.

Neh 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.

Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh 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.

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.

Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

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.

Neh 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.

Neh 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.

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:

Psa 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.

Psa 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.

Psa 119:105 Your word is a lamp to my feet / And a light to my path.

Psa 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Psa 119:140 Your word is very pure, / And Your servant loves it.

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.

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.

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.

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.

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:

Isa 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.

Isa 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.

Isa 60:2 For, behold, the darkness will cover the earth, / And deep darkness the peoples; / But Jehovah will rise upon you, / And His glory will be seen upon you.

Isa 60:3 And nations will come to your light, / And kings to the brightness of your rising.

Zech 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;

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.

1 Pet 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;

**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:**

- Matt 13:52 And He said to them, For this reason every scribe disciplined to the kingdom of the heavens is like a householder who brings forth out of his treasure things new and old.
- 2 Cor 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 1 Tim 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.
- 2 Tim 1:11 For which I was appointed a herald and an apostle and a teacher.
- 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:
- Mark 6:6 And He marveled because of their unbelief; and He went around the villages in a circuit, teaching.
- 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.
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.

Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
  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.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Matt 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.

Matt 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali,

Matt 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,

Matt 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:

Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."
  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.

John 1:4 In Him was life, and the life was the light of men.
- B. Teaching equals revelation, which is the opening of the veil—1 Tim. 2:7; Eph. 3:3-4, 9:
- 1 Tim 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.
- Eph 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
1. To teach is to roll away the veil; as we are teaching others, we should be taking 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 be the rolling away of the veil; this means that our teaching should present a revelation—1 Tim. 4:6.

1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

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.

Neh 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.

Neh 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.

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Neh 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 Anaiah 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.

Neh 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.

Neh 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.

Neh 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.

Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

Neh 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.

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

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base 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 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

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

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.

1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

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

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.

Luke 24:39 See My hands and My feet, that it is I Myself. Touch Me and see, for a spirit does not have flesh and bones as you behold Me having.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
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.
 

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.
- 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:
- 2 John 2 For the sake of the truth which abides in us and will be with us forever:
1. The intrinsic element of the divine revelation must be wrought into and constituted into our being—Col. 3:16.
 

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.
  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.
 

1 Pet 1:13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

2 Pet 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet 3:1 This second letter, beloved, I now write to you; in them both I stir up your sincere mind with a reminder,
  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.
 

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.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.
- E. All the saints in the Lord’s recovery should be trained in the divine revelation—2 Tim. 2:2, 15:
- 2 Tim 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 Tim 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.



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 Kings 4:38 Then Elisha returned to Gilgal, and there was a famine in the land. And the sons of the prophets sat before him. And he said to his attendant, Put on the big pot, and boil some stew for the sons of the prophets.
  - 2 Kings 4:39 And one went out into the field to gather herbs. And he found a wild vine and gathered from it a lapful of wild gourds. And he came and cut them up into the pot of stew, though they did not know what they were.
  - 2 Kings 4:40 And they poured out the stew for the men to eat. And while they were eating some of the stew, they cried out and said, O man of God, there is poison in the pot. And they were not able to eat it.
  - 2 Kings 4:41 And he said, Then bring some flour. And he threw it into the pot and said, Pour it out for the people that they may eat. And there was nothing harmful in the pot.
  
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.
  - Neh 8:8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.
  - Neh 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.