

HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 1)

Scripture Reading: Zech. 1:3, 18-21; 2:1-2, 5, 8-9, 11; 6:12-13; 10:1, 3, 8, 12; 11:7; 12:1, 10; 14:5, 9

**GOD'S MOVE IN MAN'S HISTORY
FOR THE CARRYING OUT OF HIS ETERNAL ECONOMY**

Zechariah 1:3	Therefore say to them, Thus says Jehovah of hosts, Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts.
Zechariah 1:18	Then I lifted up my eyes and looked, and there were four horns.
Zechariah 1:19	And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem.
Zechariah 1:20	Then Jehovah showed me four craftsmen.
Zechariah 1:21	And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.
Zechariah 2:1	Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line.
Zechariah 2:2	And I said, Where are You going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is.
Zechariah 2:5	For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.
Zechariah 2:8	Then Jehovah showed me four craftsmen.
Zechariah 2:9	For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.
Zechariah 2:11	For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.
Zechariah 6:12	For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.
Zechariah 6:13	Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.
Zechariah 10:1	Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.
Zechariah 10:3	Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.
Zechariah 10:8	I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.
Zechariah 10:12	I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.
Zechariah 11:7	So I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called Favor, and the other I called Bonds; and I shepherded the flock.
Zechariah 12:1	The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
Zechariah 12:10	And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.
Zechariah 14:5	And you will flee into the valley of My mountains, for the valley of the mountains will reach unto Azel; yes, you will flee, just as you fled before the earthquake in the days of Uzziah the king of Judah. And Jehovah my God will come, and all the saints with Him.
Zechariah 14:9	And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name.

Day 1

Ephesians 1:4 - Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Revelation 11:15 - And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

I. The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression:

- A. We must link the twelve books of history in the Old Testament to God's eternal economy; the Bible actually tells us only one thing—**God's eternal economy**, which is based upon His good pleasure, the desire of His heart (Eph. 1:4-5, 9-10; 1 Tim. 1:3-4; 6:3); these twelve historical books were written in God's divine revelation for our admonition and enlightenment (1 Cor. 10:11).
- B. The carrying out of God's eternal economy (with the procedure of His judicial redemption and the goal of His organic salvation) to prepare us to be His bride to bring Him back is the only way to solve the problems of today's world situation; this is the **desire of God's heart**, and He will accomplish it—Rom. 5:10, 17, 21; 1 Thes. 5:23-24; Phil. 1:3-6.
- C. The **Lord's second coming** will resolve all the problems of the world, such as injustice (Isa. 11:4), war (2:4), sickness (Rev. 22:2; Ezek. 47:12), famine (Isa. 35:1, 6), education (2:2-5; 4:2-6; 11:9; Hab. 2:14; Heb. 8:11; Psa. 2:6, 12), sinful establishments (Matt. 13:41-43), the suffering of all creation (Rom. 8:21-22; Isa. 11:6, 9), and earthly governments (Rev. 11:15; Dan. 2:34-35, 44-45).

The Lord's coming is our hope of glory. In the course of our waiting for His return, **we should have a proper kind of living and a proper waiting attitude**. There are many unbelievers in this world, and we have to know that we can never join them in their kind of gospel. Man's basic need is life, not material or psychological satisfaction. Salvation is the fundamental guiding principle of a believer. We cannot allow unsaved persons in this world to do gospel work. Their so-called social gospel is not a gospel at all. They have rejected the Lord's redemption altogether. Our preaching of the gospel results in men being saved, not in the problems of society being solved. We are commissioned by the Lord to save every lost soul. Today as proper human beings, we can do our best to help others. But we have to know that we are limited. Our main work on earth is to bring men to God.

Before the Lord became flesh, that is, before His first coming, everyone was a sinner living in a sinful world. After the Lord's first coming, all the believers became righteous men living in a sinful world. When He comes again, we will be **righteous men living in a righteous world**. We have to show the new ones that while we are living on this earth, we have to fulfill our duty as a Christian; we have to help to save more men. This is our only hope. Other problems will be solved when the Lord comes back again. All the signs and signals of this world point to the soon approach of the day of the Lord, and for this **we have to watch and wait**. (CWWN, vol. 60, chapter 50)

Zechariah 9:9 - Exult greatly, O daughter of Zion; / Shout, O daughter of Jerusalem! / Now your King comes to you. / He is righteous and bears salvation, / Lowly and riding upon a donkey, / Even upon a colt, the foal of a donkey.

Zechariah 13:1 - In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

II. The book of Zechariah reveals that the crucial point and major content of God's move in man's history are the **two comings of Christ for the testimony of Jesus, the building of God:**

- A. Zechariah 9 through 11 speaks of Christ's lowly first coming, which was **humble** and **intimate**:
1. Christ came in a **righteous way with salvation** for God's people as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but upon a donkey, even upon a colt of a donkey; this was fulfilled when Jesus Christ came into Jerusalem the last time—Zech. 9:9; Matt. 21:5-10.
 2. Christ was **detested, attacked, rejected, and betrayed** by one of His disciples for thirty pieces of silver, the price of a slave (Zech. 11:8, 12-13; Exo. 21:32); what is prophesied here was fulfilled in the Gospels (Matt. 26:14-15; 27:3-10).
 3. Christ, the Fellow of Jehovah, came as the **God-sent Shepherd** to the children of Israel; as a man Christ was both a relative of the children of Israel and a Fellow of Jehovah; He was **smitten as the Shepherd**, and His disciples were scattered as the sheep—Zech. 13:6-7; John 10:11; Matt. 9:36; 26:31; John 16:32-33.
 4. Christ was wounded on the cross in the house of Israel, but He said, "I was wounded in the house of those who love Me"; the children of Israel killed Christ, but in this sweet word Christ counts their action as **wounds from those who love Him**—Zech. 13:6-7; 12:10; Rev. 1:7; Psa. 22:16.
 5. Christ's side was pierced, and He became an **opened fountain** for sin and for impurity—Zech. 12:10; 13:1; John 19:34, 37; Matt. 26:28.

Zechariah is a book unveiling **Christ** as **God's center and circumference**, yet this Christ is intimately involved with human history. Not just anyone can know this One, but God's chosen people who realize that they have a spirit can know Him. In reading the book of Zechariah and in contacting the Christ revealed in this book, we must first know that **we have a spirit**. Then we need to **exercise our spirit** to pray, saying, "Lord, I want to gain the Christ who is unveiled in Zechariah." If we exercise our spirit in this way, we will sense something living touching us deep within. This is why there is in this book such a verse as 12:1, a verse that charges us to pay full attention to the receiver within us, our human spirit, that we may receive the Christ revealed in the book of Zechariah.

God's purpose is for us to receive Christ. However, Christ is complex in all that He is. He is all-inclusive, because He is so many items. Furthermore, this all-inclusive Christ is very involved with history, politics, and governments. How can we understand such a One? The only way is, after reading and studying, to **turn ourselves to prayer**. When we turn ourselves to prayer, we **exercise our spirit**. At that moment, Christ imparts Himself into us. This is the heavenly, divine dispensing. Through this dispensing we receive Christ as our life, our light, our patience, our love, our everything. (*Life-study of Zechariah, chapter 12*)

Day 3

***Zechariah 14:3-4** - Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle. And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south.*

- B. Zechariah 12 through 14 speaks of **Christ's victorious second coming**, which will be with power and authority:
1. **Christ will come a second time** accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.
 2. His feet will stand on the **Mount of Olives**, which is before Jerusalem on the east— Zech. 14:4; Acts 1:9-12.
 3. He will **fight** for the children of Israel, His chosen people, against the nations that besiege them and will **save** them from destruction—Zech. 14:2-3, 12-15; 12:1-9.
 4. At that time the whole house of Israel will **look upon Him** whom they have pierced, and they will mourn for Him; thus, all Israel will be **saved**—vv. 10-14; Rom. 11:26.
 5. Afterward, He will be the **King** to reign and rule over the nations; all the people will go up to Jerusalem year after year to **worship** Him, and all will be **sanctified** unto Him— Zech. 9:10; 14:16-21.
 6. “Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name”—v. 9; Psa. 72:8; Rev. 11:15.

Since we know that the Lord's second coming is so precious, **we should love the Lord's appearing**. The Bible concludes with “Come, Lord Jesus!” (Rev. 22:20). From the record in the New Testament, it is not difficult to discover that in their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming. In the church's history, I know that Miss M. E. Barber was one who lived such a life. On the last day of 1925, Brother Nee went to pray with her, and she prayed, “Lord, do You really mean to say that You will let 1925 pass by, that You will wait until 1926 before You come back? However, on this last day I still pray that You will come back today!” Not long afterward, Brother Nee met her on the street, and again she said to him, “It is really strange that up to this day He has not yet come back.” Do not think that since we are clear concerning the signs of the Lord's coming, we can be slothful and can first love the world and then pursue the Lord when the last week comes. There is no such convenience. We should believe that the Lord is to be feared. In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, “Foolish one, this night they are requiring your soul from you” (vv. 16-20). Every “today” that we have is truly the Lord's grace. Therefore, as long as we have today, as long as we still have breath, **we should love the Lord and His appearing, await the Lord's coming** (Phil. 3:20), and **always** take His coming as an **encouragement**.

In 2 Timothy 4:1 Paul said to Timothy, “*I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.*” This is an exhortation from Paul immediately before his martyrdom. He said that he had fought the good fight, he had finished the course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing. He reminded Timothy, and also us, by the Lord's judgment and kingdom, that **we should have a living that loves the Lord's appearing**. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end. (*The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ, chapter 7*)

Day 4

Zechariah 1:8 - I saw during the night, and behold, a man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms; and behind Him there were red, reddish-brown, and white horses.

Zechariah 1:20-21 - Then Jehovah showed me four craftsmen. And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

III. The **all-inclusive Christ** is the history of God's move in man's history in order to gain the building of God for the manifestation of God—Zech. 4:9; 6:12-15; Matt. 16:18; John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2:

- A. While Christ is skillfully working to sovereignly control the world situation in human history, He is **skillfully working Himself into us** in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.
- B. Christ in His humanity is the **Angel of Jehovah**, Jehovah Himself as the Triune God, standing with God's people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.
- C. **Christ is the last Craftsman** used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:
 - 1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.
 - 2. The fourth Craftsman will be **Christ as the stone** cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.
 - 3. This stone signifies not only the individual Christ but also the **corporate Christ**, Christ with His “mighty ones”—Joel 3:11.
- D. The corporate Christ, **Christ with His overcoming bride**, will come as a stone to crush the aggregate of human government in order to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.
- E. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the **One who has His bride as His army**.

Day 5

Revelation 19:7-8 - Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Revelation 19:14 - And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

IV. Ephesians 5 and 6 reveal that the church is both the **bride and the **warrior**; in Revelation 19 we also have these two aspects of the church—Eph. 5:25-27; 6:10-20; Rev. 19:7-9, 11, 14:**

- A. To be the **bride** in the divine history, God's move in man's history, we need the **beautifying word of God**, and to be the **warrior** in the divine history, God's move in man's history, we need the **slaying word of God**—Eph. 5:26; 6:17-18; cf. 2 Tim. 3:16.
- B. On the day of His wedding, **Christ will marry His bride**, the overcomers, who have been fighting the battle against God's enemy for years—cf. Dan. 7:25; 6:10; Eph. 6:12.
- C. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, **uniting His overcomers to Himself as one entity**—Rev. 19:7-9.
- D. Thus, Christ as the Spirit, the processed and consummated Triune God, marries the church as the bride, the **processed** and **transformed** tripartite man—22:17a.
- E. After His wedding He will **come with His newly married bride** to destroy Antichrist, who with his army will fight against God directly—19:11, 14:
 - 1. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth, and He will bring Antichrist to nothing by the manifestation of His coming—vv. 11-15; 2 Thes. 2:2-8.
 - 2. Out of Christ's mouth proceeds a **sharp sword**, that with it He might smite the nations—Rev. 19:15; 1:16; 2:12, 16.
- F. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth **God's kingdom**—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

Now we need to go on to see by what way Christ produces His bride. He produces the bride by the way of the new creation. In the Lord's recovery today, we are fighting against traditional, organized religion and are fighting for the **new creation**. Traditional, organized religion **does not** help the believers to grow, to be renewed, and to be transformed. Many of us can testify that we did not begin to grow spiritually until we came into the church life.

Growth is followed by **transformation**. Both in our physical life and in our spiritual life, we are transformed by growing. The more we grow, the more we are transformed.

Because traditional, organized religion does not help God's people to grow, there is the need for the **Lord's recovery**. We need the recovery, and God also has a need for the recovery. The Lord's recovery is absolutely for the new creation. For this reason, from the time I came to this country in 1962, I have been giving messages on the matter of transformation. The Lord's recovery is for the new creation, and the new creation requires transformation from the old into the new. In addition to being transformed, we also need to be **built up together** so that we may be the Body of Christ and also the bride of Christ, the counterpart of Christ.

Christ needs the **Body** and the **bride**. Before His second appearing, He will continue to work in the church in a mysterious way to make us a new creation. When this new creation has been transformed and has become mature in life, **it will be attached to Christ and become one with Him to be His bride**.

I want to stress the fact that the bride requires **maturity**. Christ will not marry a bride who is immature. Only when we have reached maturity will He take us to be His bride. We must admit that in the Lord's recovery we have not yet reached maturity; we are still too young to be presented to Christ as His bride. Thus, there is the urgent need for maturity. When Christ, the Bridegroom, sees that we have reached maturity, He will marry the bride and then come with her as His army to crush the human government. (*Life-Study of Daniel, chapter 13*)

Zechariah 12:1 - The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Zechariah 10:8 - I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied.

V. The way to fulfill God's move in man's history for the carrying out of His eternal economy is by **exercising our spirit to experience and enjoy Christ as the sevenfold intensified Spirit—1:10; 4:2; 17:3; 21:10; 4:5; 5:6; Zech. 3:9; 4:10:**

- A. Zechariah 1:3 says, "Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts"; we need to **exercise our spirit to return** to the Lord with all our heart; this establishes the principle that we must return to the Lord first, and then the Lord will return to us—Jer. 24:7; Hosea 6:1-3; 14:1-5; Joel 2:13; Luke 15:17-24.
- B. Zechariah 12:1 says, "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the **spirit of man** within him":
 1. In His creation God made three crucial, equally important items—the heavens, the earth, and the **spirit of man**.
 2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may **contact** God, **receive** God, **worship** God, **live** God, **fulfill** God's purpose for God, and **be one** with God—v. 1.
 3. The central government and most prominent part of man's being should be his spirit; a man who is **ruled** and **controlled** by his spirit is a spiritual man—1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.
 4. Zechariah charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Gen. 2:7; John 4:24; Phil. 4:23.
- C. We need to enjoy Christ as the **sevenfold intensified Spirit** in the following aspects:
 1. Christ is a man with a measuring line in His hand, **measuring God's people** in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2; Ezek. 40:3; 47:1-5; Psa. 139:23-24.
 2. "I will be her **wall of fire** round about, declares Jehovah, and I will be the **glory** within her"—Zech. 2:5:
 - a. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the **protection** of Jerusalem at her circumference and her **glory** at her center; this shows the **centrality** and **universality** of Christ in God's economy.
 - b. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the **Triune God in Christ** will be the glory at its **center** (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).
 3. Christ is the **One sent by Jehovah of hosts** and is also the **Sender, Jehovah of hosts**, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.
 4. **Christ** came as a **Shepherd**, shepherding the flock with two staffs—one is called **Favor** (grace), and the other is called **Bonds** (binding); grace is for our being mingled with God, and binding is for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17:

- a. While the Lord is so favorable to us, we should ask Him to send us **even more favor**, more **grace**, more “**rain**”—Zech. 10:1; 12:10; Ezek. 34:26.
- b. After being visited by the Lord as the Shepherd, every weak sheep among God’s people becomes a **horse of majesty**—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.
- c. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord’s whistling is not shrill but **mild and gentle**, somewhat like the **singing of a bird**—Zech. 10:8.
- d. The Lord **strengthens us** in Himself so that we may **walk** about in His name—v. 12; Col. 3:17.

VI. With God’s move, as the divine history, in man’s history, there is the new creation—the new man with a **new heart, a **new spirit**, a **new life**, a **new nature**, a **new history**, and a **new consummation**; we praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation, so that we may make ourselves ready to become His **overcoming bride** to bring Him back—*Hymns*, #16; Rom. 5:10, 17-18, 21; 6:4; Ezek. 36:26; 2 Cor. 3:16-18; Matt. 5:8; Titus 3:5; Eph. 5:26-27; 6:17-18; Rev. 19:7; Matt. 24:44; 25:10.**

As those who are in the Lord’s recovery, we need to be practical. We should not simply have a lot of theories, but we need a way to put theory into practice. **Pray-reading** is a practical way to kill the negative elements within us. **The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death.** Thus, pray-reading is not only **feasting**; it is also a way of **fighting**. As we pray-read the word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

My concern in this message is not to present Ephesians 6 in a mere objective way. Instead, it is to help you experience Christ subjectively as all the aspects of the armor, especially as the sword of the Spirit. We have pointed out again and again that pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, **you should pray-read**. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed.

In Ephesians 5 the word is for **nourishment** that leads to the **beautifying of the Bride**. But in Ephesians 6 the word is for **killing** that enables the church as the **corporate warrior** to engage in spiritual warfare. Through the killing word, the adversary within us is slain. Sometimes we gain the victory over the enemy objectively, but we are defeated by the adversary subjectively. Although we may rejoice that the enemy outwardly is fleeing, we are still troubled by the adversary within us who remains. For this reason, we should be more concerned for the hidden adversary within us. **Let us kill the adversary by pray-reading the word.** (*Life-Study of Ephesians*, chapter 97)

