

Monday 11/23

Related Verses**Jer. 17:7-8**

7 Blessed is the man who trusts in Jehovah And whose trust Jehovah is.

8 And he will be like a tree transplanted beside water, Which sends out its roots by a stream, And will not be afraid when heat comes; For its leaves remain flourishing, And it will not be anxious in the year of drought And will not cease to bear fruit.

Isa. 37:31

31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Isa. 50:4-5

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

Dan. 6:10

10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

Matt. 6:6

6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 14:22-23

22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Suggested Reading

Jeremiah 17:5-8 is a word about the curse of trusting in man and the blessing of trusting in Jehovah. [Verses 7 and 8 speak] concerning the blessing of trusting in Jehovah.

These verses can be understood in two different ways—according to the natural understanding and according to God's economy. According to the natural understanding, these verses seem to indicate only that if we trust in God, we will be blessed, mainly in a material way. However, the revelation here includes much more than this. According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (*Life-study of Jeremiah*, p. 111)

The thought in Jeremiah 17:7-8 is the same as that in 1 Corinthians 3:6, where Paul says, "I planted, Apollos watered, but God caused the growth." The watering is for the tree's absorbing, and the absorbing is the receiving of God's dispensing. The tree grows with God as the Supplier and the supply. The supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God's measure. Eventually, the plants and God, God and the plants, are one, having the same element, essence, constitution, and appearance.

Jeremiah 17:7 and 8 are not concerned merely with such a shallow matter as trusting in God to receive material blessings. Actually these verses refer to God's economy carried out by His dispensing. God is the living water to be dispensed into our being in order to become our very constituent. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence. (*Life-study of Jeremiah*, pp. 111-112)

In 1 Corinthians 3:1 Paul tells the believers at Corinth, "And I, brothers, was not able to speak to you as to spiritual, but as to fleshy, as to infants in Christ." The fact that Paul refers to them as infants indicates that they had not grown in life after receiving the initial gifts of the divine life and the Holy Spirit.

If the saints in a particular locality are short of the growth of life, they cannot have the proper church life. Actually, the reality of the church does not exist among them. Yes, they are a local church in name, but they do not have the reality of the church. The church exists as a gathering of saved people, but it cannot be considered a

reality in the growth of life and in the experience and enjoyment of Christ. Furthermore, where the growth of life is lacking, the believers' Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed. This was exactly the situation in Corinth. Although the Corinthian believers had received the initial gifts, they had not grown in life. Instead, they merely had the divine life and the Holy Spirit sown into them as seeds. Because they did not have the normal growth in life, they did not have the proper Christian life, church life, and Body life.

Paul does not speak of the church in a doctrinal way, but in the way of life, in the way of feeding, watering, and growing. Only if the Corinthians grew in life could the reality of the church exist among them through the experience of Christ and only then could the Body life be built up. (*Life-study of 1 Corinthians*, pp. 219-220)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations - Week 8, Day 1*

Corporate Reading of "The God of Abraham, Isaac and Jacob" Chapter 10 – Sections: The Continuation Of The Old Behavior

Tuesday 11/24

Related Verses**Jer. 17:21-22**

21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.

22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.

Exo. 31:17

17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

Psa. 27:8

8 When You say, Seek My face, To You my heart says, Your face, O Jehovah, will I seek.

Isa. 30:15

15 For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved; In quietness and in trust will be your strength;

Matt. 11:28-30

28 Come to Me all who toil and are burdened, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light.

Suggested Reading

In Jeremiah 17:19-27 we have Jehovah's warning concerning the keeping of His Sabbath....If the present inhabitants listened to Jehovah and sanctified the Sabbath day,...the city would be inhabited forever (vv. 24-25). However, if they did not listen to Jehovah and sanctify the Sabbath day, then He would kindle a fire in the gates of the city, and the fire would devour the palaces of Jerusalem and not be extinguished (v. 27).

The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work....To work on the Sabbath is an insult to God and to what He has accomplished. Instead of working in such a way, we should take in God as our enjoyment, drinking of Him as the fountain of living waters. To sanctify God's Sabbath is to stop our work and to take what God has done for us.

The New Testament also is mainly of these two aspects: to receive God as the living water for our enjoyment (John 4:14; 7:38) and to stop our work. God has accomplished everything, and He is ready for us to enter into His eternal enjoyment in the New Jerusalem. In the New Jerusalem we will not work; we will only drink, praise, enjoy, and rejoice. This is God's economy. (*Life-study of Jeremiah*, pp. 113-114)

The fact that [the] insertion [of Exodus 31:12-17] concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him....If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle.

It is a divine principle that God does not ask us to work until we have had enjoyment....If we do not know how to have enjoyment with God and how to enjoy God Himself,

we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But...it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament...on the day of Pentecost....The Lord had told them to wait until the Spirit came upon them to fill them. With what were the disciples filled when they were filled with the Spirit? No doubt, they were filled with the enjoyment of the Lord. Because they were filled with the Spirit, others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (*Life-study of Exodus*, pp. 1821-1822, 1824-1826)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations - Week 8, Day 2*

Corporate Reading of "The God of Abraham, Isaac and Jacob" Chapter 10 – Sections: Back To Canaan; Remaining in Shechem

Wednesday 11/25

Related Verses

Exo. 31:13-15, 17

13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and

you throughout your generations, that you may know that I am Jehovah who sanctifies you.

14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.

15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

1 Cor. 3:6-9

6 I planted, Apollos watered, but God caused the growth.

7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 15:10, 58

10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Eph. 4:14-15

14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Suggested Reading

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on [in Exodus 31:12-17] to speak again of the Sabbath. It seems as if God were saying, "Do not forget My Sabbath....Even in doing My divine work, the work of

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building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me. I shall be very happy if you work in this way....You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people." (*Life-study of Exodus*, pp. 1821-1822, 1824-1826)

We all need to learn a basic lesson regarding the Sabbath....The Sabbath means that before we work for God, we need to enjoy God and be filled with Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God....On the day of Pentecost....Peter stood up to preach the gospel...by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God.

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God. They do not enjoy God, they do not rest with God, and they do not work with God. Our situation is altogether different because we have a sign. What is the sign we bear? The sign is that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God.

I can testify that every time I stand up to minister the Word, my unique prayer is that I would be one with the Lord in my speaking. I pray repeatedly, "Lord, in my speaking I want to practice being one spirit with You so that my speaking will be Your speaking. Lord, it must be that You speak in my speaking. If You are not one with me, I will not speak anything. I would never speak in my empty self. That would be a blasphemy to You, an insult to You. Lord, I would speak not only with You, but also

by being one with You...." If we would speak this way, what an honor and glory it would be to the Lord! This is the sign of the Sabbath. In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord. That kind of service results in the suffering of spiritual death. Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body. (*Life-study of Exodus*, pp. 1827-1828, 1830)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations - Week 8, Day 3*

Corporate Reading of "The God of Abraham, Isaac and Jacob" Chapter 10 – Sections: *Going to Bethel ; Dwelling in Hebron*

Thursday 11/26

Related Verses

Jer. 31:31-32

31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,

32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Heb. 7:22

22 By so much Jesus has also become the surety of a better covenant.

Heb. 8:6, 10-11

6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.

10-11

10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe

them; and I will be God to them, and they will be a people to Me.

11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb. 13:20-21

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Suggested Reading

The Bible shows us that the desire of God's heart is to come into man as life and to be one with man. God has always liked to contact man, and in this contact He has made several covenants with man....In the Bible God made eight covenants with man, but He counts only two covenants: the covenant made with Israel through Moses and the new covenant, the covenant of life, which is considered the second covenant (Heb. 8:7). All the other covenants—the covenants with the created man, with the fallen man, with Noah, with Abraham, with Israel in the land of Moab, and with David—are considered by God as side covenants....If we study all these covenants thoroughly, we will see that God cares for only one covenant, the new covenant of life. (*Life-study of Jeremiah*, pp. 255-256)

The content of the new covenant is the Triune God, who has been processed and consummated to become everything to God's chosen people. This new covenant was promised to Israel in Jeremiah 31:31-34 (cf. Heb. 8:8-13), and it was absolutely, thoroughly, and completely fulfilled by the Lord Jesus when He established His table (Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; 1 Cor. 11:23-26). In instituting the table, the Lord Jesus made a covenant with the New Testament believers.

The most important part of the book of Jeremiah is the portion on the new covenant. Since Jeremiah spoke regarding the new covenant, this book, in a sense, is more important than the writings of Moses, which do not say anything about the new covenant. Although Moses

prophesied very much concerning Christ, the covenant God made with Israel through him had nothing to do with Jesus Christ.

Whereas Christ's ministry is a ministry of justification, Moses' ministry was a ministry of condemnation (2 Cor. 3:9a). Therefore, in God's economy Moses' ministry is not the central line. However, without the old covenant of the law made through Moses, Jeremiah could not have exposed Israel to the uttermost....Here we see that the function of the law, which is something on the negative side, is to expose our fallen condition and situation. This helps us turn to the source, to the fountain of living waters, which in the New Testament is Christ as the embodiment of God. (*Life-study of Jeremiah*, pp. 255-256)

Christ enacted the new covenant (which became the new testament—the will) with His blood for the redemption of the transgressions of God's people (Matt. 26:28; Heb. 9:15)....He died for us according to God's righteous requirements, and the blood He shed through that death was used to form a covenant. Even He Himself said that the cup of the Lord's table was a symbol of the new covenant in His blood (1 Cor. 11:25). He redeemed us back to God and qualified us to inherit everything of God. This is the new covenant. Actually, this new covenant is Christ Himself. In resurrection Christ became the bequests of the new testament and the Mediator, the Executor, to execute the new testament (Heb. 9:15-17). This implies that Christ is the covenant.

When God gave us the Bible as a will, this meant that God gave us Christ. Christ is the centrality and universality as the reality of the new testament. When Christ is given, that means He is the covenant. We not only have the items of the new testament in our mind, but we also have the reality of this covenant, who is Christ, in our spirit....He is the covenant of God given to us, the reality of all that God is and of all that God has given us. (*Life-study of Isaiah*, pp. 338-339)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations - Week 8, Day 4*

Corporate Reading of “The God of Abraham, Isaac and Jacob” Chapter 11 – Sections: The Maturity Of Jacob (paragraphs 1-6)

Friday 11/27

Related Verses

Jer. 31:33-34

33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law within them and write it upon their hearts; and I will be their God, and they will be My people.

34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

Heb. 10:19-20

19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb. 12:1-2

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Heb. 8:1-2

1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

Suggested Reading

In Jeremiah 31, Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the

divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (*Life-study of Jeremiah*, pp. 257-258)

We need all the twenty-seven books of the New Testament to define this one short portion of Jeremiah 31. If we understand this portion in light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God. Eventually, this new covenant will bring in the millennium. Ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity. (*Life-study of Jeremiah*, p. 258)

On earth, Christ cut the pathway of the cross, and in heaven He has opened a new and living way into the Holy of Holies (10:19-20). He has cut the highway and opened the new way into the Holy of Holies.

Christ has purified the heavens and the things in the heavens with His blood....Not only do we need the purification by the blood of Christ, but the heavens and the things in the heavens also need it, as the tabernacle and all things pertaining to it were sprinkled and purified by the blood of the sacrifice.

By ascending to the heavens, Christ has confirmed the new covenant and found eternal redemption (9:12). His ascension to the heavens confirmed the new covenant that He consummated on earth. There, in the heavens, He found eternal redemption for us.

Christ has obtained a more excellent ministry (8:6). His ministry on the throne today is more excellent than that of the Old Testament priests in the tabernacle. This is His ministry in the Holy of Holies.

As the Surety and Mediator of the new covenant, Christ enforces the covenant (7:22; 8:6; 9:15). In Greek the word surety means both a guarantee and a person who is a bondsman or sponsor.

As the Executor of the New Testament, Christ executes that testament (9:16-17). Christ is the Surety of the covenant and the Executor of the testament. For the will

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there is a need of an executor, someone to execute it. In His ascension, Christ is the Executor of the testament He bequeathed to us.

Christ is the High Priest who intercedes for us and saves us to the uttermost (7:25-26). This is not according to the order of Aaron on earth but according to the order of Melchisedec in heaven.

As the heavenly Minister, Christ ministers heaven, life, and power into us (8:2) that we may live the heavenly life on earth. This is not merely to save us from the negative things but to sustain us with the heavenly supply of the divine life. (Life-study of Hebrews, pp. 352-353)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations - Week 8, Day 5*

Corporate Reading of "The God of Abraham, Isaac and Jacob" Chapter 11 – Sections: The Maturity Of Jacob (paragraphs 7-10)

Saturday 11/28

Related Verses

Heb. 4:12, 14-16

12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Heb. 7:25

25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb. 10:21-22

21 And having a great Priest over the house of God,

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled

from an evil conscience and having our bodies washed with pure water.

Col. 3:1-2

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.

2 Set your mind on the things which are above, not on the things which are on the earth.

Eph. 1:17-18

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Eph. 6:18

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Suggested Reading

The book of Hebrews firstly shows us the heavenly Christ who is within the veil, within the Holy of Holies (6:19-20),...as our High Priest (4:14; 7:26), as the heavenly Minister (8:2), and as the Mediator of the new covenant (8:6; 9:15; 12:24). As our High Priest, He is there interceding for us and ministering all the riches of God into us. As the heavenly Minister, He is carrying out His excellent ministry for us, and as the Mediator of the new covenant, He is executing all the contents of the new covenant for our enjoyment.

After showing us the heavenly Christ within the veil, the book of Hebrews encourages us to enter within the veil,...look away unto Him and...consider Him (10:19-20, 22; 12:2-3; 3:1)...in order to receive the transfusion and infusion of Him. Of course, we can only do this by exercising our spirit....Our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the Firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross. (Life-study of Hebrews, p. 633)

It is difficult for Christian readers to understand why the writer of Hebrews mentions the spirit in 4:12. As he is comparing Christ with Judaism, he suddenly says, "The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit."...This verse shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies....The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18)....We must go to our spirit. The Holy of Holies, God's economy, and even the fulfillment of God's economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit. (Life-study of Hebrews, p. 637)

We should walk, live, and have our being according to this spirit. Sometimes as I am about to speak to certain people, I am checked: "Will you say this from yourself or from Him who is with you in your spirit?..." We may say the right thing, but we may say it by the wrong person, that is, by our self. We must say the right thing by the right person, and we must also do the right thing by the right person. Quite often we speak of loving the saints. However, we must be careful by what person we love others—by our self or by Christ. We should not forget that as believers in Christ, we have two persons: we have our self, the old person, and we have the Lord Jesus, the new person. We surely need to do the right thing, the good thing, the excellent thing, but we must go further to check by what person we do things....We should not live in our own person; rather, we need to live according to the spirit and remain in our spirit.

At times we may laugh, but if we laugh too much, we get out of our spirit. Then,...we may silence ourself and go to our bedroom to pray, "Lord, forgive me; I have laughed too much. I want to come back to my spirit to be with You." We need to remain in the spirit continuously. First, we need to call on Him, to exercise our spirit; then we need to live according to our spirit, and then remain in our spirit. In Revelation 1:10 the apostle John said that he was in spirit on the Lord's Day; that is, he was remaining in his spirit. (Life-study of Isaiah, p. 354)

Further Reading: *HWMR Crystallization-Study of Jeremiah and Lamentations – Week 8, Day 6*

Crystallization-Study of Jeremiah and Lamentations - Week 8
God's Economy with His Dispensing in the Book of Jeremiah

Nov. 23- Nov. 29 2020

Morning Watch

Hymns, #1188

1

put my belong heart sun renewed.
I just wind, like have and Jesus attracted my Lord, within
You is me, chasing emptily;
You to the so me, I a and Lord, dove;
I under You.
You've You're after eternity... pursue You, like vanity:
It's Beloved.
Everything love

2

Now the too,
As was Your at Lord, poured.
Precious adore... death Lord.
All me, One and the would Lord; were away;
In for to rise for that view.
You broken I being, cross me, come stay.
Kiss Your I I You One, rock, life cleft me, refresh on are
I You, gaze I ever the and dear me love

3

Lord, Your to through to Your eternally. veil, continually,
'Til spices filled, we become with Your lover city Your
Bride garden long a Your be,
Be in sweet desire, Make I me, fragrance be,
For the true,
As new.
Transform Your death conformed me, eternity.
As heart's a to

Lord's Day 11/29

Related Verses

Heb. 4:7-9

7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."

8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

9 So then there remains a Sabbath rest for the people of God.

Col. 2:16-17

16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

17 Which are a shadow of the things to come, but the body is of Christ.

Heb. 8:1-2, 8-12

1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb. 12:1-2

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Further Reading

Life-Study of Jeremiah, msgs. 12, 17, 39

Life-Study of the Exodus msg. 172

Life-Study of Hebrews, msgs. 33, 35, 57