

Monday 12/30**Related Verses****Lev. 25:10, 13**

10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

13 In this year of jubilee each one of you shall return to his possession.

John 8:32, 36

32 And you shall know the truth, and the truth shall set you free.

36 If therefore the Son sets you free, you shall be free indeed.

Rom. 8:2

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

John 1:16-17

16 For of His fullness we have all received, and grace upon grace.

17 For the law was given through Moses; grace and reality came through Jesus Christ.

Phil. 2:12-16

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and the working for His good pleasure.

14 Do all things without murmurings and reasonings

15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

Related Reading

The year of jubilee is the acceptable year of the Lord prophesied in Isaiah 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers

to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2). The believers' enjoyment of the jubilee in the age of grace, that is, their enjoyment of Christ as God's grace to them, will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth. (Lev. 25:10, footnote 1)

In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (Lev. 25:10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41). Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family.

After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit...as the allotted portion of the saints...When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance...However, man became fallen, and in the fall man lost God as his possession...and sold himself into slavery under sin, Satan, and the world...God's New Testament salvation, accomplished by God's grace based on His redemption in Christ..., brings fallen man back to God as his divine possession..., releases man from slavery under sin, Satan, and the world..., and restores man to his divine family, the household of God..., that he may enjoy fellowship in God's grace. (Lev. 25:10, footnote 2)

In the year of jubilee there are two main blessings: the returning of every man to his lost possession and the

liberation from slavery. If we want to be truly free and able to enjoy God as our possession, we must receive the Lord Jesus as the real jubilee in us. If we have Him, our possession is recovered and our freedom is returned to us. The Lord Jesus has released us so that we may have God as our possession and be delivered from the bondage of sin and Satan in order that we may have real freedom. Every one of us who has experienced the grace of the Lord can testify that before we were saved, we had no freedom and no control over ourselves. Now that we have been saved, the Lord has released us from within so that we are no longer slaves. Not only so, we have been brought back to God as our possession. The Lord Jesus said in Matthew 11:28, "Come to Me all who toil and are burdened, and I will give you rest." We are no longer those who toil and are burdened; we are those who have freedom and enjoy rest. Furthermore, we are no longer poor; instead, we have God as our inheritance (Acts 26:18; Eph. 1:14; Col. 1:12). This is the meaning of the year of jubilee. (CWWL, 1984, vol. 4, "The Jubilee," p. 9)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 1

Tuesday 12/31**Related Verses****Luke 4:18-19, 21**

18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

19 To proclaim the acceptable year of the Lord, the year of jubilee."

21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.

Luke 4:22

22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Matt. 11:28

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

Psa. 45:2

2 You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever.

1 Pet. 1:8

8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

Psa. 116:4-5

4 But I called upon the name of Jehovah. O Jehovah, I pray, deliver my soul.

5 Jehovah is gracious and righteous, Indeed our God is compassionate.

2 Cor. 13:14

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Related Reading

The jubilee is an age of ecstasy. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy. Over fifty years ago, Brother Nee said, "If, as a Christian, you have never reached the point of being beside yourself, you are not up to the standard." He added that we should be beside ourselves before God but soberminded before men...On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint...If we have never been in ecstasy before God, we are not up to the standard. Rather, this shows that we do not have a sufficient enjoyment of God...If there is no joy in us, we cannot be beside ourselves, but if we are always enjoying God, we will reach a point where we cannot help but be beside ourselves. (CWWL, 1984, vol. 4, "The Jubilee," p. 15)

Politicians and philosophers have been trying their best to find ways to meet the needs of people, but the more "isms" they invent, the more people suffer. What the Bible teaches is far better than any theory or "ism." What we need is not a theory or an "ism" but the coming of the Lord Jesus into mankind. In His coming He was anointed by Jehovah to announce the gospel to the poor, and He was sent to proclaim release to the captives and recovery of sight to the blind, to send away in release those who are oppressed, and to proclaim the year of

God's acceptance of man, the year of jubilee, which is the year of grace. The year of jubilee is the time when God forgives and accepts man.

Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, everything is to our satisfaction...Our human life is not always satisfying, and our environment is not always gratifying. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment. In Philippians 4 Paul indicates that he knew Christ and experienced Him to such an extent that everything was to his satisfaction. He says, "I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me" (vv. 11b-13). It is not outward persons, matters, or things but Christ within who enables us to be calm and free of worries as we face all kinds of situations.

Christ has already come, so the age of jubilee is here, but we do not have the jubilee in us unless we have allowed the Lord Jesus to come into us...Even if we have believed into Christ and have allowed Him to come into us, unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee. If we live by Christ in a certain matter and allow Him to live in us, we enjoy jubilee in that matter. In this way everything pertaining to that particular matter is to our satisfaction. In our married life, for example, if we allow Christ to live in us and we also live by Christ, then everything in our marriage will be to our satisfaction. Whatever is unpleasant becomes pleasant, and whatever is not satisfying becomes satisfying. The same is true in going to school, in teaching school, and in doing business. If we allow Christ to live in us and if we live by Him, everything is to our satisfaction...In other words, when Christ comes into us, jubilee comes into us...Christ is our jubilee whenever we live by Him, but He is not our jubilee when we do not live by Him. (CWWL, 1984, vol. 4, "The Jubilee," pp. 7, 10-11)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 2

Wednesday 1/1

Related Verses**Luke 15:20, 23**

20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Eph. 1:13-14

13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Lev. 25:11-12

11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

Rev. 21:5

5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

Related Reading

The proclamation of the jubilee in Luke 4:18-19 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee.

The prodigal son sold his possession and himself. One day he returned to his possession and his father's house. That was a jubilee, a liberation, and everything became pleasant and satisfying. In the father's house there was only enjoyment with eating and drinking; there was no labor. This corresponds to Leviticus 25:11, which says that the people were neither to sow nor reap in the

year of the jubilee; they should only eat and enjoy. Furthermore, they could only eat of the produce directly from the field. This means that they ate what God supplied without the need of their own labor. Similarly, the father in Luke 15 did not listen to what the son had to say about being a hired servant. Instead, the father desired to give the son the fattened calf for him to eat and enjoy. No one is unworthy; rather, all are worthy because God says, “I have accepted you.” The jubilee is the age, the time, of God’s acceptance, indicated by the father’s acceptance of the prodigal son in Luke 15. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 19, 22)

We all once were prodigals who went away from the Father and from His household. As those who went away both from the Father and from His house, we certainly went away from our inheritance. Therefore, it was necessary for us to be returned to the Father and to His household.

After the prodigal had spent all, a severe famine occurred, and he began to be in want (Luke 15:14). He then “went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs. And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything” (vv. 15-16). When he came to himself, he said, “How many of my father’s hired servants abound in bread, but I am perishing here in famine! I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (vv. 17-19). Here we see that the prodigal wanted to be like those who sowed, reaped, and harvested (things which were forbidden in the year of jubilee) by exerting his own effort. His intention was to tell his father that since he was no longer worthy of being a son, he would like to labor as a hired one. But according to the type in Leviticus 25, during the year of jubilee, there was to be no sowing, reaping, or harvesting. During that year there was not to be any labor on the land. Hence, the prodigal son should not have come back to the father to be a laborer. He should be returned to the father as one being returned to enjoy his possession.

When the prodigal son was returned, he began to say, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son” (Luke 15:21). The father, not having an ear to hear such nonsensical talk, interrupted him and said to his slaves, “Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry” (vv. 22-23)...The fattened calf signifies the rich Christ as our inheritance. In the words of Colossians 1:12, this is Christ as the portion of the saints. After the prodigal son was returned, he, the father, and those in the household began to enjoy the inheritance. Here in the case of the prodigal son, we have a clear picture of the New Testament jubilee. (*Life-study of Luke*, 2nd ed., pp. 552-553)

Further Reading: CWWL, 1984, vol. 4, “The Jubilee,” chs. 3—4

Thursday 1/2

Related Verses

Luke 10:39

39 And she had a sister called Mary, who also sat at the Lord’s feet and was listening to His word.

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; But you were not willing,

Matt.11:28-29

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.

John 7:37-38

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Rev. 22:17

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Related Reading

Mary had a proper attitude.

(1) She was at the feet of the *Lord Jesus*, and not at the feet of anyone else. She was drawing near to the Lord. This is the shortest and quickest way to grow in life. No method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence. Many who know God in a deep way have found this way. Madam Guyon said, “Our drawing near to God constitutes all service.” Paul also charged us to pray unceasingly (1 Thes. 5:17). If a man unceasingly fellowship with the indwelling Christ with an unveiled face, he will be changed into the Lord’s likeness (2 Cor. 3:18).

(2) She sat *at the feet* of the Lord. This means that she put herself in a humble position. Humility is a crucial condition for receiving God’s blessing. God resists the proud and gives grace to the humble (1 Pet. 5:5). Humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing. If we draw near to God with deep humility, He will give grace to us. (CWWN, vol. 38, pp. 271-272)

(3) She was *sitting down*,...not busy like her sister. Quietness is often the source of spiritual strength. The greatest challenge man faces is being quiet before the Lord...Of all the members in the body, the eyes are the busiest, and of all the faculties in the soul, the mind is the busiest. Those who are busy cannot receive revelation easily. A wandering mind and vacillating thoughts are like restless waves on a lake; the lake will never be able to clearly reflect the flowers and trees on the shore. If a man wants to have the Lord’s image imprinted in him and to be transformed into the Lord’s image, quietness is a necessity.

(4) She was *listening to the Lord’s word*. The words that the Lord speaks are spirit and life. Through this

word, the Lord dispenses Himself to men. Her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would gain the Lord and become like Him. She was continually receiving the Lord Himself. She did not just hear words; she was meeting the Lord. Brothers and sisters, it is a pity for anyone to just hear man's voice in a sermon and not meet the Christ behind the voice. (CWWN, vol. 38, p. 272)

[In the jubilee] possession and freedom are both positive, but there is a difference between them...We cannot renounce God, saying that we want freedom instead of God, because without God there is no freedom. Our possession is God, and our freedom comes from our enjoyment of God. When we have...and enjoy our possession, the result is that we have freedom. Freedom is to be without oppression or deficiency. Some people apparently are not oppressed, but they are poor...Poverty is a tremendous bondage...How we thank God that today He is our possession, and when we enjoy Him, we have freedom!

Because we were poor, we not only lost God as our possession but also sold ourselves as slaves...However, when the year of jubilee comes, we not only are returned to God as our possession, but we also obtain freedom and are released from the bondage of slavery. Today many people talk about freedom, civil rights, and human rights, but if man does not enjoy God, he cannot have real freedom...When people only speak about freedom without being returned to God, the result is that many problems are produced, and many evil things are brought in...The biblical principle is that we must first be returned to God before we can have freedom. If we want to obtain freedom without being returned to God, the result is that we do not have true freedom. (CWWL, 1984, vol. 4, "The Jubilee," pp. 23-25)

Further Reading: CWWN, vol. 38, pp. 271-272

Friday 1/3

Related Verses

Rom. 7:24

24 Wretched man that I am! Who will deliver me from the body of this death?

Rom. 8:2-4

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Gal. 2:20-21

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.

John 1:16-17

16 For of His fullness we have all received, and grace upon grace.

17 For the law was given through Moses; grace and reality came through Jesus Christ.

John 8:36

36 If therefore the Son sets you free, you shall be free indeed.

Related Reading

There is a sinning factor, an addiction to sinning, within man. This factor, this addiction, is Satan himself, and man is his captive...First Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins. The result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins. In the Bible, Satan is also called Beelzebul...Beelzebul means "the lord of the dunghill," from the name meaning "the lord of flies"...Satan specializes in leading flies to feed on dung; hence, he is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to "feed on dung"...Even upper-class people are like flies. Beelzebul can disguise himself with a high-class appearance so that "all the "flies" following him appear to be of a high class. Such persons hold dancing parties in upper-class places, but such places are merely cultured "dunghills." These people dress nicely and are very

cultured, and when they dance, they seem elegant. In actuality, however, they are "eating dung." (CWWL, 1984, vol. 4, "The Jubilee," p. 29)"

Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around "by the nose." Afterward, he regrets it and may say, "I am so stupid; what was I doing? Why did I have to do that?" Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over himself, and everyone has become a slave of sin. This is why the Lord Jesus said, "Everyone who commits sin is a slave of sin" (John 8:34)."

The sin within us is a real controlling power [cf. Rom. 7:24]...How we thank God for Romans 8:2, which says that in Christ the law of the Spirit of life frees us from the law of sin and of death! We thank the Lord for His mercy. Many can testify that when they get angry, they can get over it very quickly, and the anger does not come back. This is because the law of the Spirit of life frees us from the bondage of sin.

The blessings of the gospel are the return to God and the gaining of God as our possession. Once we enjoy God as our possession, we are free. Only those who enjoy God do not commit sin and are really free. John 8:36 says, "If therefore the Son sets you free, you shall be free indeed." If we want to be free, if we do not want to commit sin, then we must obtain the Son of God and enjoy Him. The Son of God today is the life-giving Spirit. This life-giving Spirit is the Spirit of life, who is in us as the law of the Spirit of life. Therefore, the law of the Spirit of life is just the Lord Himself, who passed through death and resurrection to become the life-giving Spirit, the Spirit of life. Every life has a law, so the Spirit of life also has a law. The law of the Spirit of life releases us from the law of sin. We enjoy the freedom of the jubilee not only at the moment we believe in the Lord, but beginning from that day we should enjoy this freedom all our life and for eternity. This freedom comes from our enjoyment of God. He has become our possession for our enjoyment, and when we enjoy Him, we obtain freedom...However, if we do not enjoy God sufficiently, we will still be in bondage in many things.

The year of jubilee is for us to be returned to God as our possession and as our enjoyment so that we may become free and be released from all oppression. Thus, we are returned to God from the authority of Satan and are freed from the slavery of sin. Hence, it is useless to struggle and strive...Making up our mind will not work; we must enjoy the Lord. We must learn to contact this true and living Lord to enjoy Him. In this way He becomes our release within us and our freedom. As a result, we have not only our possession but also our freedom. (*CWWL, 1984*, vol. 4, “The Jubilee,” pp. 29-31)

Further Reading: *Life-study of Luke*, msgs. 64—69”

Saturday 1/4

Related Verses

Acts 26:18

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.

Col. 1:18

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Phil. 1:20

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 4:4-7, 11-13

4 Rejoice in the Lord always; again I will say, rejoice.

5 Let your forbearance be known to all men. The Lord is near.

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

11 Not that I speak according to lack, for I have learned,

in whatever circumstances I am, to be content.

12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

13 I am able to do all things in Him who empowers me.

Related Reading

The living of the jubilee is a life in which we take God instead of other things as our enjoyment and enjoy only God Himself in every situation. This is not to say that we should not study. On the contrary, we should study diligently. Neither does it mean that we should not work; we should work dutifully. Likewise, it does not mean that we should not be proper parents raising our children; rather, we should properly fulfill our responsibilities as parents. However, all these are just our living, our outward human life, which is not crucial. What is crucial is that the inward, primary factor of our human life is right...We must let God Himself be the primary factor within us. Only then will we know how to deal with our children, how to honor our parents, how to study, and how to work. If this primary factor directs us within, everything will simply be a duty to us, not a burden or hardship. However, if we are not directed by this primary factor, everything will become a weight and a suffering. (*CWWL, 1984*, vol. 4, “The Jubilee,” pp. 42-43)”

For our existence we cannot avoid having a family and a married life. We are also obligated to obtain an education and work at a job. However, all these are not our burdens; on the contrary, they are working for us that we may be perfected to enjoy the Lord even more. This is the living of the jubilee. A Christian's life of jubilee should be a life of fully enjoying the Lord, a life that is full of joy and praises. If we cannot rejoice and praise, it proves that we are not living a normal life of the jubilee. This is why 1 Thessalonians 5:18 says, “In everything give thanks.” This is to give thanks not only in things that are successful but in all things.

If our heart is set on anything other than the Lord, that thing, whether good or bad, becomes a suffering to us...If our heart is set on any person, thing, or matter other than the Lord, the end is wretchedness. The

unbelievers do not have the Lord; they have not received the Lord as their salvation. Hence, they can only set their heart on persons, things, and matters. However, since we have been saved and have the Lord as our center, we should set our heart on Him...To those who are without the Lord, everything is a suffering. Whether bad things or good things, whether poverty or riches, whether being educated or uneducated, all are sufferings. However, when we have the Lord, He saves us from all these sufferings. If we take the Lord as our center, we can enjoy Him as our life of jubilee.

The living of the jubilee is a living in the enjoyment of Christ...Everything we have is in the Lord's sovereign hand, and whatever He arranges for us cannot be wrong...We may think that we are what we are today because of our endeavoring and struggling, but we must realize that without the Lord's sovereign arrangement, no matter how much we struggled and endeavored, we could not be what we are...Therefore, we should empty ourselves of everything and tell the Lord, “Fill me, gain me, and possess me. Lord, no matter what the outward situation is, I just want to enjoy You. If I am healthy, I thank You. If I am not healthy, I also thank You. If I have children, I thank You, and if I am childless, I also thank You.” In this way poverty or wealth and peace or danger are all the same to us. That is why Paul said that “as always, even now Christ will be magnified in my body, whether through life or through death” (Phil. 1:20b). To us, to live is Christ, and whether we live or die, He is magnified in us all the time. In this way we enjoy God and live the life of the jubilee. (*CWWL, 1984*, vol. 4, “The Jubilee,” pp. 44-45)

Further Reading: *Life-study of Leviticus*, msgs. 56—58

Lord's Day 1/5

Related Verses**Luke 4:16-22**

16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.

17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,

18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

19 To proclaim the acceptable year of the Lord, the year of jubilee."

20 And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.

21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.

22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Further Reading:

Further Reading: (CWWL, 1984, vol. 4, "The Jubilee," Chapter 4)

Hymn: #540

1 What release the Savior gave me!
Christ indeed has set me free!
All the pow'r of sin is broken,
All death's sting is passed from me!

Christ has made me more than conqu'ror,
By His mighty victory,
Now His resurrection power
From my spirit strengthens me!

2 From the law Christ has delivered,
To its claims I'm ever dead;
Nevermore the law shall bind me,
But by grace I'll live instead.

3 Christ has sin condemned at Calv'ry
And its power done away;
Now it has no ground within me,
I am freed from all its sway.

4 Death by Him has been abolished,
Incorrupted life is shown;
Death's enthralling bonds are broken,
Resurrection life is known.

5 Christ through death has crushed the devil,
World and demons by His might,
From the pow'r of darkness brought me
To the realm of life and light.

6 All-sufficient grace He giveth,
With His pow'r He covers me,
Makes me glory in my weakness
And in weakness strengthens me.

Churchwide Truth Pursuit of Hebrews**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: None
Assigned Reading: None

Level 2—Hebrews Topical Study

Crucial Point: None
Scripture: None
Assigned Reading: None
Supplemental Reading: None
Questions: None