

## HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 4, Week 10

**The Jubilee (1)**

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

- Leviticus 25: 8 And you shall count off **seven Sabbaths** of years to yourself, **seven times seven years**, so that you have the **time of seven Sabbaths** of years, that is, **forty-nine years**.
- Leviticus 25: 9 Then you shall **sound** aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land.
- Leviticus 25:10 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**.
- Leviticus 25:11 The fiftieth year shall be a **jubilee** for you; you shall **not sow nor reap** its aftergrowth **nor gather from its unpruned vines**.
- Leviticus 25:12 For it is a **jubilee**; it shall be holy to you. You shall eat its produce out of the field.
- Leviticus 25:13 In this year of **jubilee** each one of you **shall return to his possession**.
- Leviticus 25:14 And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall **not wrong one another**.
- Leviticus 25:15 According to the number of years after the **jubilee** you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.
- Leviticus 25:16 According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.
- Leviticus 25:17 And **you shall not wrong one another**, but you shall fear your God; for I am Jehovah your God.
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- Isaiah 61: 1 The Spirit of the Lord Jehovah is upon Me, Because Jehovah has anointed Me To bring good news to the afflicted; He has sent Me to bind up the wounds of the brokenhearted, To **proclaim liberty** to the captives, And the opening of the eyes to those who are bound;
- Isaiah 61: 2 To **proclaim the acceptable year** of Jehovah And the day of vengeance of our God; To comfort all who mourn;
- Isaiah 61: 3 To grant to those who mourn in Zion, To give to them a headdress instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of heaviness; That they may be called the terebinths of righteousness, The planting of Jehovah, that He may be glorified.
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- Luke 4:16 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.
- Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,
- Luke 4:18 "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,
- Luke 4:19 **To proclaim the acceptable year of the Lord, the year of jubilee.**"
- Luke 4:20 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.
- Luke 4:21 And He began to say to them, Today **this Scripture has been fulfilled in your hearing**.
- Luke 4:22 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?
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- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
- Acts 26:18 To **open** their eyes, to **turn** them from darkness to light and from the authority of Satan to God, that they may **receive** forgiveness of sins and an **inheritance** among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

### Restored to Our Original Condition

According to Leviticus 25, in the year of **jubilee** everyone was **restored to his original condition**. Since the New Testament age is the real year of jubilee, this means that God will restore us to our original condition. In Adam we became lost, and we sold ourselves to sin as slaves. But now Jesus, the Man-Savior, **has come**, and He **has brought** in the acceptable year of the Lord. This **acceptable year of the Lord** is, in the New Testament, the fulfillment of the Old Testament jubilee. In this year **we are released**, and our lost birthright is **recovered, redeemed, and restored**. (Life-Study of Luke, Chapter 12, Section 1)

### I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

- A. In the year of jubilee there were two main blessings: the **returning** of every man to his lost possession and the **liberation** from slavery—Lev. 25:8-17:
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 (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).
  2. **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—Eph. 1:13-14; John 8:32, 36; cf. Ps. 68:5-6.
- B. 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).
- C. The believers' enjoyment of the jubilee in the age of grace (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—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

### II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation— Luke 4:22; Ps. 45:2; John 1:14-17; 2 Cor. 6:2:

- A. The New Testament age is an **age of ecstasy**, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Ps. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6.
- B. **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, all things are pleasant and satisfying to our heart, and we are **free from anxiety, at ease, excited, and exultant**—Psa. 103:1-5.
- C. We must receive **the Lord Jesus as the real jubilee in us**; if we have Him, we have God as our **possession** and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:
1. When we receive Christ as our Savior and life, He comes into us to be our **jubilee**, but unless we allow Him to **live in us** and unless we **live by Him**, we are not practically living in the jubilee—Lev. 25:11-12.
  2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.
  3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.
- D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but **Christ within us who enables us to be calm and free of worries as we face all kinds of situations**—Phil. 3:8-9; 4:5-8, 11-13.

### III. The proclamation of the jubilee in Luke 4 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—vv. 11-32:

- A. The prodigal son left his father's house, selling his possession and himself:
1. The **content of a vessel is its possession**, and **man is a vessel of God**; hence, if man does not have God as his possession and enjoyment, he is empty and poor—Rom. 9:21-23; Eph. 2:12; Ps. 16:5; Rev. 3:17-18.
  2. Adam lost his portion of the enjoyment of God when he did not take the tree of life; all the unbelieving people of the world have lost God as their possession and enjoyment and have sold their members to sin in order to become slaves of sin—Eph. 2:12; Rom. 7:14; 6:19.
  3. **Human life is nothing but labor and sorrow and will soon be gone; the true condition of human life is vanity of vanities, emptiness of emptiness—a chasing after wind**—Psa. 90:10; 73:14, 16-17, 25; Eccl. 1:2-11, 14.
  4. Fallen people have no real dwelling place; they are drifting about and wandering without a home, because God is man's real dwelling place—Psa. 90:1; Gen. 28:17-19; John 15:4; Matt. 11:28.
- B. One day the prodigal son **returned** to his possession and his father's house; that was a jubilee, a **liberation**, and everything became pleasant and satisfying—Luke 15:20, 24; cf. Lev. 25:11-12:
1. In redemption **God is our possession for our enjoyment**; **to be saved** is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession—Eph. 1:13-14.

2. **To be saved is to gain God**; when we have God, we have everything; without God, we have nothing—Col. 1:12; *Hymns*, #1080.
  3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
- C. The father’s acceptance of the son and the son’s **returning** to his father and his father’s house were **the year of jubilee** to the son, the year of grace—Luke 15:20:
1. God in Christ has become the **fattened calf** for the enjoyment of the repentant and returned prodigal sons—v. 23.
  2. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; **once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.**
  3. We are not the Father’s hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

### THE SABBATH YEAR

**Leviticus 25:2-7, 18-22** speak of the sabbath year. This sabbath was **not** a day of rest **but** a year of rest. The **sabbath year** was a rest not only for **man** but also for the **land**.

God is a God of rest. He worked, but after He worked He rested. In Genesis God rested not by Himself but with man. After His work, God enjoyed rest with man. Therefore, **on the seventh day both God and man were at rest.**

In order for there to be a **jubilee**, it was necessary for God’s people to have the practice of **observing the sabbath year**. Every seventh year was to be a sabbath, and that year was to be a rest for man and also for the land. It was a year of rest for God, for man, and for the land.

**The sabbath day refers to Christ, and the sabbath year also refers to Christ.** Christ is our sabbath not merely for one day but for a full year. Hence, the sabbath year denotes **Christ in His fullness as our rest**. We need to enjoy Him not only as our **sabbath day** but also as our **sabbath year**, that is, not only as our rest in part but as our rest in full. **The sabbath year is for us to enjoy Christ in full as our rest with God.** If we keep this in mind, we shall enjoy much more of Christ.

#### A. The Land Keeping a Sabbath to Jehovah

*“When you enter into the land which I give you, the land shall keep a sabbath to Jehovah. Six years you shall sow your field, and six years you shall prune your vineyard and gather in its produce; but in the seventh year the land shall have a sabbath of solemn rest, a sabbath to Jehovah”* (vv. 2-4a). The **sabbath day being for man**, one day out of every week, and the **sabbath year being for the land**, one whole year out of every seven years, signify that Christ is the realm of the full rest that we may enjoy Him as our rest to the fullest.

#### B. Not Sowing the Field, nor Pruning the Vineyard, nor Reaping the Harvest, nor Gathering the Grapes of the Untrimmed Vine

*“You shall neither sow your field nor prune your vineyard. That which grows of itself from your harvest you shall not reap, and the grapes of your untrimmed vine you shall not gather; it shall be a year of solemn rest for the land”* (vv. 4b-5). This signifies that rest is **purely and wholly of grace** and that **all human labor should cease absolutely**. When the land rests, the laborers, the farmers working on the land, must also rest. It is good to have a long rest, but such a time of rest may be a test to us. **We may become bored and be tempted to do something that is contrary to the divine thought.** We all need to learn how to labor with God and also how to cease our work and rest with God as long as He desires to rest.

#### C. The Sabbath Produce of the Land to Be Food for All Kinds of People and for the Cattle and the Animals

*“The sabbath produce of the land shall be food for you, for your male and female slaves, for your hired servant, and for the sojourner who lives with you. For your cattle also and for the animals that are in your land, all its produce shall be for food”* (vv. 6-7). This signifies that it is all a matter of **grace toward anyone**, regardless of his status.

**In the seventh year the produce of the land became common.** Although the **land** still belonged to its **owners**, what the land **produced** belonged to **everyone**, to every kind of person, and even to the cattle and all the animals. This means that the produce of the land was common. We may say that this is **God’s communism**, a communism that results from the **grace of God** and that makes us rich, not the human communism that is forced upon people and makes them poor. In this common enjoyment of the produce of the land, there is real freedom.

#### D. God Commanding His Blessing in the Sixth Year so that the Land Would Yield a Crop Sufficient for Three Years

*“If you should say, What shall we eat in the seventh year if we do not sow or gather in our crops? Then I will command My blessing on you in the sixth year, so that it will yield a sufficient crop for three years. When you sow in the eighth year, you will eat of the old crop until the ninth year; until its produce comes in, you will eat the old”* (vv. 20-22). This signifies that **the sufficient grace of God surpasses our need threefold.**

Forced communism is against God’s will. According to God’s will, we should **have a proper enjoyment of all things that are in common**. The possession of the land is not common, for the land still belongs to each owner. **What is common is the produce of the land in the seventh year.** In this year everything produced by the land becomes common for the purpose of enjoyment. For this purpose, God blesses the land to produce food threefold. This practice of **keeping the sabbath year ushers us into the jubilee.**

(Life-Study of Leviticus message 56)