

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 4, Week 11

The Jubilee (2)

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19; Rom. 7:24; 8:2

- 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.
- 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.
- 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?
- 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,
- Roman 7:24 Wretched man that I am! **Who will deliver me** from the body of this death?
- Romans 8: 2 For **the law of the Spirit of life** has freed me in Christ Jesus from the law of sin and of death.

The **jubilee** in the Bible is the age of the gospel, which is this age. Once we repent and turn to God by **receiving the Lord Jesus**, we obtain God within. This is the **beginning** of our jubilee. From that day onward, our whole life is a jubilee, and we enjoy the jubilee forever. We can **continually** enjoy God as our possession. We thank and praise the Lord that our jubilee will be richer and richer from now unto eternity. This is the meaning of the possession of the jubilee. (The Jubilee, Chapter 2, Section 3)

I. Announcing the gospel to the poor, proclaiming release to the captives and recovery of sight to the blind, and sending away in release those who are oppressed are the freedoms and blessings of the jubilee— Luke 4:18-19:

- A. The word *jubilee* in Leviticus 25:10 means “a time of shouting,” or “a time of the trumpeting of the ram’s horn”; the trumpeting of the ram’s horn signifies the preaching of the gospel as **the proclaiming of liberty** in the New Testament jubilee to all the sinners sold under sin that they may return to God and God’s family, the household of God, and may rejoice with shouting in the New Testament enjoyment of God’s salvation— Luke 4:16-22; Acts 26:16-19
- B. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, “*Behold, now is the well-acceptable time; behold, now is the day of salvation,*” the year of jubilee— 2 Cor. 6:2; Isa. 61:1-3:
1. When God created man, He intended to give Himself in Christ to man as man’s possession, man’s inheritance (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1); however, man became fallen, and **in the fall man lost God as his possession** (Gen. 3:24; 4:16; Eph. 2:12) and **sold himself into slavery** under sin, Satan, and the world (John 8:34; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b)
 2. God’s New Testament salvation, accomplished by God’s grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), **brings fallen man back** to God as his **divine possession** (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), **releases** man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and **restores** man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God’s grace (2 Cor. 13:14).

“*The land shall not be sold into permanent ownership, for the land is Mine; for you are aliens and sojourners with Me*” (v. 23). This signifies that **our divine possession belongs to God**, and we cannot lose it forever, even though we might become defeated or fallen. It is safeguarded by God’s grace.

In the New Testament there is much teaching concerning the kingdom reward and the kingdom punishment. We may be defeated and even disciplined during the millennium, but **our spiritual ownership of the divine possession cannot be lost permanently**. After the millennium, those believers who are disciplined will be restored to the ownership of their divine possession, especially in the new heaven and the new earth, to enjoy the blessing of the New Jerusalem. **It is of the grace of God that we shall be restored to our divine possession for eternity**. (Life-Study of Leviticus, Chapter 57, Section 1)

II. God’s salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God:

- A. If man does not enjoy God, he cannot have real freedom; **freedom means release**, to be freed from all bondage, all heavy burden, all oppression, and all enslavement— John 8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- B. Everything in our life can be a bondage to us, and **we can be slaves under any matter**— John 8:34; cf. 1 Cor. 6:12.
- C. 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— Rom. 7:14; 1 John 5:19:
1. **If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung**— Phil. 3:7-9; cf. 2 Pet. 2:22.
 2. Satan is called Beelzebul, which means “the lord of the dunghill,” from *Beelzebub*, meaning “the lord of flies”; Satan specializes in leading sinners like flies to feed on dung— Matt. 10:25; 12:24, 27; 2 Kings 1:2.
 3. Although deep in his heart no one wants to sin, everyone eventually sins; no one has control over himself, and everyone has become a slave of sin— Rom. 7:18-23; John 8:34.

Lawlessness and looseness are not freedom. **Freedom is to be under the full control of the divine life yet without bondage**. Our being able to do household duties at the proper times with joy is a proof that we have the life power within us. The **life power** within us enables us to wash the dishes, to be on time, and to get to bed at the proper time. Doing these things will not be a bondage but a joy if we are enjoying the real freedom in the divine life. We need to enjoy the **life power, the power of the Lord's resurrection**, to have a **proper human living in our daily life**. Nothing should be a bondage, a pressure, or a suffering to us, but in everything we should have the joy of the Lord because we are being saved in His life. If we do not have the life, whatever we do will be a pressure or a suffering. We need the real experience of Christ as our inner saving life. (The Crucial Revelation of Life in the Scriptures, Chapter 15, Section 2)

III. Paul’s desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life has freed us in Christ Jesus from the law of sin and of death; this is the freedom of Christ as the jubilee:

- A. **We can be released and have real freedom only by enjoying Christ** as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage— John 8:36:
1. The **law of the Spirit of life** releases us from the law of sin and of death; this **law is the Lord Himself**, who passed through death and resurrection to become the life-giving Spirit— Rom. 8:2.
 2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him— 1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.
 3. Only those who enjoy God do not practice sin and are really free— John 8:11-12, 24, 28, 31-36.

4. **Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression**—Ecc. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.
- B. Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the **law of the Spirit of life installed in our spirit**—Rom. 8:3, 11, 34, 16.
- C. The law of the Spirit of life is the **automatic principle and spontaneous power** of the divine life; it is the natural characteristic and the innate, automatic function of the divine life.
- D. A Christian should not live by the power of his will but by the power of the inner law of the Spirit of resurrection life in his spirit; this law possesses the greatest power; it overcomes death, transcends death, and is not bound by death—7:19; Matt. 26:41; Eph. 1:19-23; Col. 1:28-29; 2 Cor. 1:8-9; John 11:25; Heb. 7:16; Acts 2:24; Rev. 1:18:
1. In Romans 7 Paul describes the wretchedness of his trying to do good under the law; he needed the Lord as the compassionate Samaritan-Neighbor to care for him as a fallen and law-stricken sinner by dispensing Himself into him as the law of the Spirit of life for the reality of the Body of Christ—vv. 24-25; Luke 10:25-37.
 2. **We must see that sin and death are a law in us and that our willpower cannot overcome this law**—Rom. 7:15-16, 18-21.
 3. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 4. Every life has a law and even is a law; God's life is the highest life, and **the law of the Spirit of life is the highest law**—Prov. 30:19a; Deut. 32:11-12; Isa. 40:30-31.
 5. The **divine birth** has transferred us into a new realm, the realm of the divine life with its law in our spirit, a realm in which there is no sin, world, or flesh:
 - a. In this realm all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, not our own will.
 - b. We have **the law of the Spirit of life indwelling our spirit** as the **presence** of God, the **speaking** of God, the **meeting** with God, and the **dispensing** of God—Heb. 8:10; Rom. 3:25; Exo. 25:22.
- E. We can cooperate with the installed and inner operating law of the Spirit of life by exercising our spirit to “switch on” this law so that we can enjoy Christ as the freedom and living of the jubilee—Phil. 2:12-13; Rom. 8:2, 4-6, 13-16, 23; 5:10, 17; 1 Tim. 4:7; 2 Tim. 4:22.
- F. Apart from the “switch” of our spirit, we have no way to apply the processed Triune God as the “heavenly electricity” in us, but praise the Lord that we have a switch and that we know where it is—Prov. 20:27; Zech. 12:1; Rom. 8:16!
- G. The best way to switch on the divine and mystical “current” of **the flowing Spirit in our spirit** is to **call on the name of the Lord Jesus**—1 Cor. 12:3b; Rom. 10:12-13.
- H. When we contact the Spirit through the exercise of our spirit, we enjoy Christ as all the myriad and rich aspects of the jubilee —8:4.
- I. Paul was a person who switched on the law of the Spirit of life by serving God in his spirit out of his first love for the Lord— 1:9; 5:5; 8:35-39; Rev. 2:4:
1. To love the Lord with the first love is to give Him the first place in all things and in all matters, regarding Him as everything in our life—Col. 1:18b, 10.
 2. **When God comes into us and comes out of us, that is our service to Him**; we work together with Christ in the churches, where we render our first love to Him—S. S. 7:12; 2 Cor. 6:1a; Phil. 3:3; Mark 12:30.
 3. When we love the Lord with the first love, we do the first works—works that issue from and express the first love; only those works that are motivated by the first love are gold, silver, and precious stones—Rev. 2:4-5; 1 Cor. 3:12; 15:10, 58.
 4. Christ's love of affection constrains us to live to Him and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.
- J. **By setting our mind on the spirit, we enjoy Christ as the jubilee**—“*the mind set on the flesh is death, but the mind set on the spirit is life and peace*”—8:6.
- K. The jubilee in Romans 8 is the reality of the Body of Christ— the corporate living of the perfected God-men—displayed in Romans 12 through 16; this reality consummates in the New Jerusalem; thus, Romans 8 is the focus of the entire Bible and the center of the universe:
1. God accomplishes His economy by **dispensing Himself** into us as the law of the Spirit of life—vv. 2, 6, 10-11; Rev. 22:1-2a.
 2. The law of the Spirit of life constitutes us to be the members of the Body of Christ, with all kinds of functions— Col. 2:19; Eph. 4:11, 16; Rom. 12:4-8.
 3. **Through the spontaneous, automatic function of the law of the Spirit of life within us, we are enabled to know God, gain God, and thereby live God, causing us to be constituted with God that we may become His increase and His enlargement to be His fullness for His expression**—Eph. 1:22-23; 3:19-21.

THE PROCESSED TRIUNE GOD AS THE LAW

... The law of the Spirit of life, and its **major work** is **to free us from another law**. That law is **the law of sin and of death**. If we could be freed from that law, we would have no problems. We would be **regulated**; we would be **conformed**; we would be **spiritual**; we would be **victorious**; we would be **holy**. The main thing is that we need to be freed from another law, the law of sin and of death. Here we have two laws. One is the law of the Spirit of life. **The law of the Spirit of life is nothing less than the Triune God processed to be the indwelling Spirit within us**. ... He is the indwelling Spirit. ... This very God is the law. He is the law of the Spirit of life. ... The law of the Spirit of life is such a triune, processed, indwelling God as the Spirit within us. Within us, He is the law. (Perfecting Training, Chapter 34, Section 1)

The **dispensing of the Divine Trinity** as the law of the Spirit of life in us, the believers, results not only in our being **delivered** from the negative things and **subduing** them, but it supplies us positively in our spirit, soul, and body. **First**, it **sanctifies** us. This sanctification is not only a positional sanctification but a dispositional transformation. It comes about through the saturation of our whole being with God's holy nature by the Divine Trinity as the Spirit of life, **transforming our natural element into a spiritual element**, so that every part of our whole being can be sanctified unto God (6:19, 22). **Second**, our mind is **renewed** (12:2b). The **renewing of the mind** is the basis of the transformation of the soul. It is the result of our setting our mind on the spirit. While the law of the Spirit of life is dispensing within us, a new essence is added into us, producing a metabolic change that makes us suitable for the practice of the church life. **Third**, every part of our soul is **transformed**. Since our mind is the main part of our soul, when our mind is renewed, the will and the emotion, which are the other parts that together with the mind form the soul, are spontaneously renewed also. By this, every part of our soul is transformed (v. 2b).

Fourth, this law of the Spirit of life becomes a **bold** within us, conforming us to the image of the firstborn Son of God (8:29a). Every life has its structure, shape, and form. As the law of the Spirit of life, the Triune God also has His image, which is the image of the firstborn Son of God. If we **walk according to the law of the Spirit of life**, He will continually operate in us until we are **sanctified, renewed, transformed, and conformed** to the image of Christ. Christ is God's firstborn Son, and in the end we will become God's many sons, being exactly the same as the firstborn Son, Christ (v. 29b).

Both the renewing and the transformation are the result of **the operation of the Triune God as the law of the Spirit of life in us**. If we wait before the Lord all the time, fellowship with Him, cooperate with Him, subject ourselves to Him in everything, and give Him the absolute ground in us, He will **anoint us and operate in us daily**, adding into us His divine element bit by bit. In this way we will be sanctified, our mind will be renewed, and our soul will be transformed. Moreover, He will continually transform us until we see the Lord and are changed in image to be perfectly like Christ, that is, conformed to the image of the firstborn Son of God. (A Deeper Study of the Divine Dispensing, Chapter 6, Section 2)

IV. The living of the jubilee is a **living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom**—Acts 26:18; John 8:36:

- A. To be in the jubilee is to **eat the Lord Jesus** as the real produce of the good land, **take Him as our dwelling place** for our rest, and be freed from the slavery of sin and from the bondage of law and religion—6:57; Deut. 8:7-10; Col. 1:12; John 15:5; Psa. 16:5; 90:1; Rom. 6:6-7; Gal. 5:1.
- B. The only way to be released from the three kinds of labor in human life—the **labor to be a good person**, the **labor of anxiety**, and the **labor of suffering**—is to **take Christ as our enjoyment, satisfaction, and rest**—Rom. 7:24—8:2; Phil. 4:5-7; 2 Cor. 12:9.
- C. The Christian life should be a life full of enjoying the Lord, a life full of joy and praises; when we enjoy the Lord fully, He becomes our jubilee:
 1. The tone of an overcoming living is the tone of **rejoicing, thanking, and praising** God continually—1 Thes. 5:16-18; Psa. 50:14, 23.
 2. The overcoming life **can survive only** in an environment of thanksgiving and praise—1 Thes. 5:18; Col. 3:17; Psa. 106:12; 2 Chron. 20:20-22.
- D. **The living of the jubilee is a life in which we take God Himself**, Christ Himself, in every situation; then He becomes the primary factor and center in us to lead us and overrule all the troubles of human life—John 6:16-21; Col. 1:17b, 18b.
- E. Paul learned the secret of living in the jubilee, the secret of gaining Christ in any kind of environment—Phil. 4:5-7, 11-13.
- F. Because **everything is under His sovereignty**, we should pray, *“Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You.”*
- G. We need to be today's ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God's eternal economy—Acts 26:16-19.

No Willingness to Obey God's Word

Not only do we have sins on the negative side. The Bible shows us that being **negligent** before God in our intention to obey His Word is also a sin. Brothers and sisters, how much of God's commandments have you read, and how much have you obeyed? ...

How many Christians realize that being sorrowful is sin? The Bible says that we have to always rejoice. How many Christians have obeyed this commandment? We have to realize that **being sorrowful is sin**. **Everyone who does not rejoice has sinned**. God's commandment is to be anxious in nothing. If we become anxious, we have sinned. According to God's commandment, **being sorrowful and anxious is to sin**. Of course, **according to man, being sorrowful and anxious is not sin**. However, **God's Word says that sorrow and anxiety are sins**.

We should **give thanks in everything**. It is God's commandment that we give thanks in everything. In everything we should say, “God! I thank You and praise You!” Even when we encounter difficulties, we should still say, “God! I thank and praise You!” There is a story about a woman with nine children. She thought that the word on not being anxious must be very wrong. She argued that a mother has to be anxious. She thought that not being anxious was a sin. She had lost two children through anxiety, and she thought she had to raise up the other seven in anxiety. This sister did not see that anxiety is a sin. She thought that it was her duty to be anxious. **To always rejoice is a commandment of God**. To be anxious for nothing is also a commandment of God. To give thanks in everything, even more, is a commandment of God. **Victory and strength enable one to keep the commandment of God**. Those who are unable to overcome cannot keep God's commandments. (The Overcoming Life, Chapter 1, Section 3)