

Life-Study of Leviticus Summaries - Messages 56-60

The Sabbath Year and Jubilee

The sabbath year 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. **In order for there to be a jubilee, it was necessary for God's people to have the practice of observing the sabbath year.** 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. The sabbath year signifies that Christ is the realm of the full rest that we may enjoy Him as our rest to the fullest and that it is all a matter of grace toward anyone, regardless of his status.

In type, **the jubilee portrays our situation as poor sinners.** Our situation was that the longer we lived, the more we lost of our divinely allotted portion. Eventually, we sold all that we had inherited by birth; we even lost ourselves to Satan and sin.

The jubilee is not a Pentecostal day but a Pentecostal year. The fifty years that consummated in the jubilee comprising eight sabbath years signifies **the superabundance of the fullness of God's rest with satisfaction to us.** The jubilee is based on the propitiation for sin that the full freedom might be proclaimed to all the people. This type was fulfilled by the full redemption of Christ for the proclamation of the full freedom to all the human race. The preaching of the gospel is simply the proclamation of the jubilee. On God's jubilee no human work is needed. It is altogether a rest to man, and God bears all the responsibility.

Although we might become weak and backslidden and thus lose our enjoyment of the divine possession, we can still regain it. We may lose this enjoyment for a while, but eventually it will be restored to us. **If the lost enjoyment of the church life is not restored in the church age, it will still be lost in the millennium.** Losing the enjoyment of the church life is more serious than losing the enjoyment of Christ. The church assures us of Christ for our enjoyment. If the body of Christ is to be built up, we need to live with other saints and they need to live with us. If we cannot live together with the saints, there will be no church life, and if there is no church life, there cannot be the building up of the Body of Christ. **When the Body of Christ comes into existence in a practical way, then the jubilee will be among us.**

The Word of Warning

We are in the jubilee. **But if we seek something other than God, we may lose the enjoyment of the jubilee.** Whatever we seek as a goal other than God is an idol. We should have one goal, a unique goal—God as our one aim. Keeping God's Sabbath signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work. Reverencing God's sanctuary signifies that we should regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression and in the church as the enlargement of Christ for God's dwelling and eternal manifestation.

In Leviticus 26 we see that **the obeying ones will be blessed** while **the disobeying ones are to be chastised that they may repent.** God Himself must be our unique goal. As His creatures and especially as His children, we should not seek anything other than Him. He should be the unique goal after which we are seeking. The second item in the basis of our obedience is realizing what God has done. This means that we should take God's work and rest because of it. Finally, the result of God's work is the church as the enlargement of the consummated Christ to be God's dwelling.

We need to take the processed Triune God, His work, and the result of His work as the basis for our obedience. Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones.

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