

INSIGHT

- 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](#):
 - 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, and everyone who had sold himself into slavery regained his freedom and returned to his family—[Lev. 25:10, 13, 28, 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—[Eph. 1:13-14](#); [John 8:32, 36](#); cf. [Psa. 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 and when those oppressed under the bondage of sin enjoy the release of God's salvation—[Isa. 49:8](#); [Luke 15:17-24](#); [2 Cor. 6:2](#); [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](#); [Psa. 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—[2 Cor. 5:13](#); [Acts 11:5](#); [22:17](#); [Psa. 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](#); [116:1-7, 12-13, 17-19](#).
 - 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](#):
 - 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—[John 8:11-12](#).
 - 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](#).
 - 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 parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee:**

- A. **The Man-Savior presented in the parable of the good Samaritan signifies the expression of His divine attributes with His human virtues—Luke 10:25-37:**
- The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition.
 - When the Man-Savior saw him, He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—Luke 10:33-35.
- B. **The Man-Savior presented in the parable of the prodigal son shows His shepherding, seeking, and saving Spirit with the Father’s loving, forgiving, and compassionate heart—Luke 15:11-32; cf. 9:55-56:**
- 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. 25:10-12.
 - 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; to be saved is to gain God; when we have God, we have everything; without God, we have nothing—Eph. 1:13-14; Col. 1:12.
 - 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.
 - 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.
 - God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—Luke 15:23.
 - 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.
 - 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.

IV. **We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee**—Luke 4:18-19:

- A. In order to enjoy Christ as the reality of the jubilee, we need to spend time with the Lord day by day to listen to His word and be infused with Him; we need to follow the pattern of Mary, who sat at the Lord's feet and was listening to His word—Luke 10:39:
- *She was at the feet of the Lord Jesus and not at the feet of anyone else*; she was drawing near to the Lord; no method is better than coming to Him moment by moment, loving Him, worshipping Him, unceasingly fellowshiping with Him, and remaining in His presence.
 - *She sat at the feet of the Lord*, meaning that she put herself in a humble position in order to receive the Lord as grace; humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing—1 Pet. 5:5.
 - *She was sitting down*; quietness before the Lord is often the source of spiritual strength; man's eyes and thoughts often are distracted to the outside world; those who are busy with a wandering mind and vacillating thoughts cannot receive revelation easily—Isa. 30:15a.
 - *She was listening to the Lord's word*; the words that the Lord speaks are spirit and life in order to dispense Himself into men; her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would continually receive the Lord and gain Him—John 6:63.
- B. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God; 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.
- 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:
- 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.
 - 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.
 - 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—Rom. 7:18-23; John 8:34.
- D. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death.
- E. 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 8:11-12, 24, 28, 31-36:
- 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.
 - 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.
 - Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.
- F. 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:
- 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 overrule all the troubles of human life—6:16-21; Col. 1:17b, 18b; Phil. 4:6-7, 11-12.
 - 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"; 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.

INSIGHT

Bird's-eye View for Prophesying, a Sample

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

- In the year of jubilee there were two main blessings: ①the returning of every man to his lost possession, his allotted portion of the good land for free; ②the liberation from slavery and returned to his family. These signify that believers in the New Testament jubilee 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. [Lev. 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.*
- The fulfillment of the jubilee in the New Testament lasts the entire New Testament age instead of one year, the age of grace, for God to accept the returned sinners and release the bondaged slaves to enjoy God's salvation. Enjoying Christ as God's grace (jubilee) this age 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. [Luke 4:18-19] *"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, To proclaim the acceptable year of the Lord, the year of jubilee."* [Luke 4:21] *...Today this Scripture has been fulfilled in your hearing.*

I. 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

- The New Testament age is an age of ecstasy for believers; lack of ecstasy before God means we do not have a sufficient enjoyment of God. Jubilee means having no anxiety, concern, lack or shortage, sickness or calamity, but all things are pleasant and satisfying; we are at ease and exultant. When we receive Christ as our Savior and life, we receive Christ as our real jubilee and have God as our possession for real freedom and rest, yet only if we set our heart on the Lord, allow Him to live within us and we live by Him; gain Him as our enjoyment, can we live in the jubilee practically. [1 Pet. 1:8] *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.* [Phil. 3:8] *But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.*

II. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee

- The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey, came down to where the dying victim of the Judaistic robbers lay, He rendered him tender healing and saving care with compassion, signifying His divine attributes expressed in His human virtues. The prodigal son's parable of the father's acceptance and the son's returning to his father and his father's house, was a jubilee to the son, showing the Man-Savior's shepherding, seeking, and saving Spirit with the Father's loving, forgiving, and compassionate heart. To be saved is: ①to come back to God and enjoy Him anew as our possession; ②to gain God that we have everything, otherwise, we have nothing. We obtained God within to begin our jubilee when we repented and received the Lord Jesus. Though God has become our blessed portion in Christ, we still need to "turn on the switch" by taking Him as our portion and jubilee. God in Christ has also become the fattened calf for our enjoyment. Leviticus 25:11-12, says we were neither to sow nor reap but only to eat and enjoy in the year of the jubilee. We are not the Father's hired servants but His enjoying sons who enjoy God as our possession continually from now unto eternity. [Luke 15:20] *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.* [Luke 15:23] *And bring the fattened calf; slaughter it, and let us eat and be merry.*

EXPERIENCE

IV. We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee

- Like Mary, we need to spend time with the Lord day by day to enjoy Him as the reality of the jubilee: we need to: ①sit only at the feet of the Lord Jesus, come to Him moment by moment, love, worship, unceasingly fellowship with Him, and remain in His presence; ②sit at His feet, humble, negate, and consider ourselves as nothing for receiving Him as grace; ③sit down; quietness before the Lord is often the source of spiritual strength to mitigate wandering mind and vacillating thoughts that hinder our receiving of God's revelation; ④listen to the Lord's word, allow Him to communicate and dispense Himself into us, to continually receive and gain Him. [Luke 10:39] *And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.* [Isa. 30:15a] *...In returning and rest you will be saved; / In quietness and in trust will be your strength; ...*
- Satan indwelt in us and captured us against our want, redered us unable to do good and can only commit sins to become a slave of sin. God's salvation causes us to have real freedom; Paul says in Romans 7 and 8 that only by enjoying Christ as the life-giving Spirit can the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death, living a life of liberty, release, and freedom from bondage; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit. Making up our mind does not free us from bondage to many things. In every situation, we must continually come to the Lord to eat and enjoy Him God as our inheritance and real freedom; then He becomes the primary factor and center in us to overrule all the troubles of human life. This is jubilee living. 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. [Rom. 8:2] *For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.* [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.*

If, as a Christian, you have never reached the point of being beside yourself, you are not up to the standard... 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 we have a sufficient enjoyment of God, we will leap for joy...but if we are always enjoying God, we will reach a point where we cannot help but be beside ourselves.

<Excerpts from "The Jubilee ", Chapter 2, "The Possession of The Jubilee">

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 onwards, 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.

<Excerpts from "The Jubilee ", Chapter 2, "The Possession of The Jubilee">