

GENERAL SUBJECT: PROCLAIMING THE JUBILEE

Message 1

The Age of the Jubilee and an Illustration of the Jubilee

Scripture Reading: Lev. 25:8-17, 23-24, 28, 39-41; Luke 4:16-22a; Isa. 61:1-2; Luke 15:11-32; Acts 26:18; Eph. 1:14; Col. 1:12; 2 Cor. 6:2; Gal. 5:1; Matt. 11:28; John 8:34, 36

Day 1

I. **“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. 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”—Lev. 25:9-10:**

- A. The jubilee is the proclamation of God’s redemption—v. 9:
 - 1. The word *jubilee* is anglicized from the Hebrew word *yobel*; this Hebrew word denotes the blast of a horn, specifically the signal of a silver trumpet.
 - 2. In typology silver signifies redemption (cf. Exo. 26:19; 30:16); hence, the blasting of a silver trumpet indicates the trumpeting of God’s redemption; the word came to signify the instrument itself and the festival that it introduced.
- B. In the jubilee portrayed in Leviticus 25 the main thought is how to take care of people’s living; in other words, the basic concern is man’s enjoyment—cf. Luke 15:23.
- C. This sounding out, this proclamation, of God’s redemption was a proclamation of freedom, of release—Lev. 25:10; *Hymns*, #310.

Day 2

II. **The year of jubilee refers to the age of the jubilee; in Luke 4:14-30 we see that the Man-Savior began His ministry by proclaiming the jubilee of grace:**

- A. On the Sabbath day in the synagogue at Nazareth, Jesus read from the book of Isaiah and proclaimed the acceptable year of the Lord—Luke 4:16-21; cf. Isa. 61:1-2.

- B. This acceptable year is the New Testament age of grace typified by the year of jubilee, the fiftieth year in which all the slaves were liberated and every man’s inheritance was restored to him—Lev. 25:8-17.

Day 3

- C. It is easy to understand the year of jubilee as lasting only for a year; however, the word *year* implies an age; we may say that *the year of jubilee* refers to the age of the jubilee, not just to one year, the fiftieth year; the fiftieth year typifies an age, an era.
- D. 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).
- E. 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.

Day 4

III. **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—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.

Day 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—*Hymns*, #348.
- 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.

Day 6

IV. 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; Psa. 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 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 emptinesses—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—cf. Rev. 21:7; 22:1-2.

WEEK 1—DAY 1

Morning Nourishment

Lev. 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.

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 sounding of the ram's horn in the forty-ninth year on the Day of Expiation signifies that the jubilee is based on the expiation for sin (see [Lev.] ch. 16), that the full liberty might be proclaimed to all the people (v. 10). This type was fulfilled by the full redemption of Christ as the basis for the proclamation of the full freedom to all the human race (cf. Mark 16:15; Luke 25:47). (Leviticus 25:9, footnote 1)

That the jubilee was in the fiftieth year (vv. 10-11) signifies that the full responsibility (typified by the number fifty) to meet all the requirements of God has been fulfilled so that man does not need to bear any responsibility. Fifty years also signifies the entire course of fallen human life. Thus, the year of jubilee, the fiftieth year, signifies the conclusion of our fallen human life. (Leviticus 25:10, footnote 1, paragraph 1)

Today's Reading

CHRIST AS THE YEAR OF JUBILEE, THE YEAR OF GRACE, TO FALLEN MAN

The Israelites were redeemed and blessed by God and eventually were brought into the good land of Canaan, and each family was allotted their portion of the land. Under God's care, not only were the Israelites blessed, but even their land was blessed. Every seventh year the land did not have to yield its produce. In that year the Israelites and the land were to rest. In the seventh year, no one sowed his field because this was the year ordained by God as the Sabbath year. Then after seven Sabbath years, there was the Pentecostal year, the fiftieth year....After the Israelites entered the land of Canaan, every fiftieth year was a year of jubilee to them. Fifty years signifies the entire course of fallen human life. The year of jubilee, which is the fiftieth year, signifies the conclusion of our fallen human life.

As we have seen, the Israelites were redeemed by God; they left Egypt, journeyed through the wilderness, and entered into Canaan. After entering into the land of Canaan, each family received a portion of the good land flowing with milk and honey for their rich enjoyment. However, some of the people were lazy and gluttonous. Lazy people like to eat, but they do not like to work. To be sure, one who is lazy and gluttonous becomes poor. In ancient times the people did not have much to sell, so when they became poor, they sold their land. However, if the land had been sold permanently, in just a few generations there would have been an extreme disparity between the rich and the poor. Therefore, God told the Israelites, "The land shall not be sold into permanent ownership, for the land is Mine; for you are aliens and sojourners with Me" (Lev. 25:23). They were not to sell their portion of land, the possession that they had received from God, into permanent ownership. This is unlike the sale of land today, in which once land is sold, it is sold forever. The longest duration for which a piece of land could be sold was fifty years. After a man sold his land, in the fiftieth year, the year of jubilee, he as the original owner would receive back his land.

Furthermore, some of the people were so gluttonous and lazy that even after selling their land they were still in poverty, and they had no alternative but to sell themselves as slaves. Nevertheless, when the year of jubilee arrived, they no longer remained slaves but obtained their release. In the year of jubilee, which the Israelites were to sanctify, they proclaimed release throughout the land to all its inhabitants, and each one returned to his possession and to his family (Lev. 25:9-10). No one needed to pay for redemption; everyone freely recovered his possession and his freedom. Therefore, in the fiftieth year, no one was without land and no one was in slavery. Therefore, the year of jubilee was a grace to them. (*The Jubilee*, ch. 1, pp. 10-11)

WEEK 1—DAY 2

Morning Nourishment

**Isa. The Spirit of the Lord Jehovah is upon Me, because
61:1 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;
2 To proclaim the acceptable year of Jehovah and the day of vengeance of our God; to comfort all who mourn.
2 Cor. ...Behold, now is the well-acceptable time; behold,
6:2 now is the day of salvation.**

The year of jubilee is the acceptable year of the Lord prophesied in Isa. 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 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). (Leviticus 25:10, footnote 1, paragraph 2)

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). 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. (Leviticus 25:10, footnote 2, paragraph 1)

Today's Reading

Isaiah 61:2 calls the year of jubilee "the acceptable year of Jehovah." This can also be translated, "the year of Jehovah's grace." This verse is included in the Scripture which the Lord Jesus read in Luke 4:17-19, where the above phrase reads, "the acceptable year of the Lord, the year of jubilee." In Isaiah it is the year of grace, whereas in the New Testament it is the year of jubilee. Therefore, the year of jubilee is the year of grace. Man became a vile sinner, not only lazy and gluttonous but also reckless and lawless. Laziness and gluttony made him so poor that he had to sell his possession, and recklessness and lawlessness caused him to become so destitute that he had to sell himself. Consequently, he fell into a situation in which he had neither

his possession nor his freedom. However, in the year of jubilee every owner is returned to what he has sold, and everyone regains his freedom.

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.

As a type in the Old Testament, the year of jubilee is recorded in Leviticus 25, and as a prophecy it is found in Isaiah 61. The type was given about fifteen hundred years before the coming of the Lord Jesus, and the prophecy was given about seven hundred years before His coming. During this time, however, the Jews were altogether ignorant of the significance of the year of jubilee in Leviticus 25 and the year of grace in Isaiah 61. Over the years, they simply kept the regulations of the law according to their tradition, worshipping on every Sabbath day and going to the synagogues to listen to teaching. But one day the Lord Jesus came, and on a particular Sabbath day He entered the synagogue, picked up the scroll, and opened it to Isaiah 61, which prophesies that God would anoint the Lord Jesus with His Spirit to announce the gospel to the poor and to proclaim the acceptable year of the Lord, the year of jubilee. Then Jesus said, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). The Jews bore witness to Him and marveled at the words of grace proceeding out of His mouth (v. 22). However, to this day they still do not understand the true meaning of these words of grace. (*The Jubilee*, ch. 1, pp. 11-12)

Morning Nourishment

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.”

Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

Poor in heavenly, spiritual, and divine things (12:21; Rev. 3:17; cf. Matt. 5:3). (Luke 4:18, footnote 3)

[The *captives* refers to prisoners] of war, exiles and prisoners under Satan’s bondage (Isa. 42:7). (Luke 4:18, footnote 4)

Recovery of sight is related to being released from the power of Satan (Acts 26:18). (Luke 4:18, footnote 5)

[The *blind* refers to those] who are blind physically and spiritually (Zeph. 1:17; John 9:39-41; 1 John 2:11; Rev. 3:17). (Luke 4:18, footnote 6)

[The word *oppressed* comes from] a verb meaning *to break in pieces* (Matt. 12:20). Here it denotes being oppressed under Satan in sickness or in sin (13:11-13; John 8:34). (Luke 4:18, footnote 7)

[The *acceptable year of the Lord* refers to the] New Testament age, typified by the year of jubilee (Lev. 25:8-17). The New Testament age would be the time when God would accept the returned captives of sin (Isa. 49:8; 2 Cor. 6:2) and when those oppressed under the bondage of sin would enjoy the release of God’s salvation and keep the New Testament jubilee. (Luke 4:19, footnote 1)

Today’s Reading

Today we understand the true significance of the words of grace spoken by the Lord. God created man with the purpose that man would be a vessel to contain Him for His expression. Hence, immediately after man was created, God gave Himself to man to be man’s possession. The inheritance that God has given to us is God Himself. He has not given us anything other than Himself because, in God’s view, everything else is dung. The inheritance spoken of in the Bible is the inheritance among the saints to be received by all those who believe into the Lord (Acts 26:18). This is God Himself. We are those who inherit God. Therefore, after God created Adam, He did not

say much to him; He simply indicated that He wanted Adam to receive Him to be his real possession. However, due to his fall, man forsook God, lost God as his possession, and fell into the world. Consequently, man sold not only his own possession but also himself.

Ephesians 2:12 says that people living in the world today have no hope and are without God. Whether rich or poor, noble or base, civilized or barbaric, everyone is the same; all have no hope and are without God. Not only so, people today have fallen to such an extent that they have sold themselves to sin and Satan. Some people have sold themselves to sinful things, such as extravagant eating and drinking, sexual indulgence, gambling, and drug addiction. With others it may not be as obvious; nevertheless, they also have sold themselves and are therefore without freedom, having no control over their own will. Those who are unmarried think that marriage is the way to be freed from problems. After marriage, however, they discover that instead of obtaining freedom they have entered a new kind of slavery. The basic problem is that man has sold himself and lost God; thus, he has completely lost his freedom and his own possession and has become a slave. Paul says in Romans 7:14, “But I am fleshy, sold under sin.” Not only the unbelievers, but even many who are believers are still not wholly delivered from the slavery under Pharaoh.

Therefore, 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 that we may have God as our possession and be delivered from the bondage of sin and Satan so 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 heavily 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. (*The Jubilee*, ch. 1, pp. 12-14)

2 Cor. 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.
Psa. 43:4 And I will go to the altar of God, to God my exceeding joy...

Today's Reading

**THE JUBILEE BEING AN AGE OF ECSTASY
FOR OUR SALVATION**

In the previous message, we defined the Chinese term for *jubilee* as “everything being to our satisfaction.” In the jubilee, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant. In English, the word *jubilee* denotes a rejoicing, a joyful shouting. The Hebrew word for *jubilee* is *yobel*, which means a joyful noise, a shouting with the blasting of a trumpet, and a proclamation. It is a proclamation not of sorrow or lamentation but of the gospel, the good news of great joy....

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. Some seize this word and say, “See, didn’t Brother Nee say that we should be soberminded?” Yes, we need to be soberminded before men, but have we ever been beside ourselves before God? The Bible has many sides; we cannot look only at one side. Yes, we should be soberminded before men, but to be soberminded does not necessarily mean to be quiet. To shout in the meetings is not to be deranged and to yell in a frenzied way. We may shout for joy and still be soberminded. On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint. If we, as Christians, have never reached a point of being beside ourselves or being “crazy,” 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. Even as an old man I am often beside myself before God, yet those around me may not be aware of it. It seems that I am serious every day, coming and going according to a prescribed schedule, yet God knows the real condition. We have a real reason to be beside ourselves. 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. In the same way, because the children of Israel enjoyed the grace of God’s all-sufficient redemption, when they crossed the Red Sea, they shouted and leaped for joy, praising and singing with a loud voice, and cheering unceasingly.

After this, God brought them through the wilderness into Canaan and allotted the good land of Canaan to them. Each tribe received an allotment of land, and each family within each tribe also received an allotment. Furthermore, each household within each family enjoyed their portion of the allotment. Therefore, once they entered Canaan, everyone possessed a portion of land. There were no rich ones or poor ones because all the households were equal, each possessing a portion of land. There was no need for anyone to become a slave because everyone was his own landlord. There were no small landlords or big landlords; they were all the owners of their own land. Moreover, they lived a wealthy life because the land was a land flowing with milk and honey.

However, after receiving their allotted portions of the land, some of them slowly declined and became lazy. Some who were gluttonous and slothful gradually became poor. They began to sell what they owned, and even after selling their land, they eventually had to sell themselves as slaves. God, who is wise, foreknew all these things, so He set up a simple ordinance. In the forty-ninth year after the children of Israel entered Canaan, the trumpet was to be blown on the tenth day of the seventh month throughout all the land. The tenth day of the seventh month was the day of propitiation. Based on the propitiation of sins, freedom was proclaimed to all the people of Israel. Therefore, if someone had sold his land, he would be returned to his land, and if someone had sold himself as a slave, he would regain his freedom. There may have been many who had sold their land and themselves. Those who had lost their possession and had become slaves must have danced and been in ecstasy when they heard the blast of the horn, the silver trumpet, proclaiming the jubilee. This shows the significance of the jubilee. God’s wisdom is immense and incredible. At the arrival of the fiftieth year, there was no more selling of land or of persons; every household had a portion of land once more. Every fifty years there was a balance of the ownership of the land; this was the fairest way to deal with the land. (*The Jubilee*, ch. 2, pp. 18-21)

Morning Nourishment

Phil. 4:11b-13 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

*Today's Reading***EVERYTHING BEING TO OUR SATISFACTION**

The Lord told Paul, “I send you, 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 26:17b-18). As we have seen, the inheritance referred to in this verse is God Himself. In 2 Corinthians 6:2, Paul says, “Behold, now is the well-acceptable time; behold, now is the day of salvation.” Paul exhorts us to receive the Lord right away because now is the acceptable year of the Lord, the year of jubilee. The year of jubilee is a holy year, a year of grace. If we have jubilee, we have God; if we have God, we have grace.

The Chinese word for *jubilee* means everything being to one's satisfaction. When everything is to our satisfaction, we are in the jubilee. *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. How is it possible today for a person to have everything to his satisfaction? Every day nothing in our human life is to the satisfaction of our heart's desire. Perhaps things are satisfactory today, but tomorrow they may not be. Therefore, 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.

In the age of the Old Testament, which was the age of law before the coming of Christ, man was in the position of a slave. It was not until Christ came that He proclaimed the coming of the year of jubilee (Luke 4:16-21). It is easy to understand the year of jubilee as lasting only for a year. However, the word *year* implies an age. We may say that *the year of jubilee* refers to the age of the jubilee, not just to one year, the fiftieth year. The fiftieth year typifies an age, an era. Dispensationally, the age of jubilee is divided into two periods. One period is the New Testament age, which is the age of grace today; the other period is the age of the millennium, which is the fullness of the jubilee.

According to the dispensation, 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. Thus, according to experience, Christ must come into us to be our jubilee. Not only so, 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. Otherwise, everything is a problem, and nothing is a jubilee. In other words, when Christ comes into us, jubilee comes into us. Do not think that just because we are saved, we have the jubilee. Christ is our jubilee whenever we live by Him, but He is not our jubilee when we do not live by Him.

The year of jubilee is Christ; therefore, the year of jubilee is the year of grace, because grace is God Himself in Christ to be our enjoyment. When we hear the gospel, we hear the jubilee. Once we repent and believe into the Lord, jubilee enters into us. From then on, at any time and in any matter, in dealing with anyone or anything, if we live by Christ, Christ is our jubilee. (*The Jubilee*, ch. 1, pp. 14-16)

Luke 15:17 But 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!

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.

Sometimes we may have the painful experience of putting Christ aside and thus losing God temporarily. Once we have lost God, we have sold ourselves and become slaves again. However, once we begin anew to enjoy the Lord Jesus, we have God and we enjoy freedom. At this time, within us everything is to our heart's satisfaction, and the jubilee is in us. We are happy and rejoicing, we prosper, and we live long. This is the meaning of the jubilee. (*The Jubilee*, ch. 1, p. 16)

Today's Reading

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....[This] parable is mainly concerned not with the prodigal son's return but with the father who looks for his son and accepts him with embraces and affectionate kisses. The father's acceptance of the son was the "year of jubilee" to him....In this parable the father not only looked occasionally for his son, but he must have stood at the door of his house every day, eagerly waiting for his son's return. Therefore, when the son returned, the father saw him from afar and immediately ran to him to embrace him and kiss him (v. 20). This was his acceptance of the son. The day of the return of the prodigal son was a year of jubilee to him. That was the year of grace, the acceptable year of God. God accepts all fallen and repentant prodigal sons.

According to spiritual significance, this story depicts a fallen man who completely lost his possession in the house of God the Father. He left his own possession and sold himself as a slave. Today all fallen people, regardless of their profession, whether presidents, kings, or poor beggars, are "feeding hogs." To feed hogs is to engage in unclean business. We may say that a profession in politics is dark, but in reality, which profession is not dark? If politics is the darkest profession, then commerce is the second darkest, but is education not dark? Those who have a Ph.D., medical doctors, and everyone else are also in darkness. Everyone is "feeding hogs." The most obvious result

of feeding hogs is to become unclean; this indicates one's engagement in unclean things....[This] story is a picture showing us that once a fallen man leaves God, he goes to "feed hogs," regardless of what profession he is in. We should consider seriously whether we are clean in our work. All fallen people working in society are "wallowing in a pigpen," although some eat better "carob pods" than others. Everyone is "feeding hogs" and eating "carob pods."

When the prodigal son considered his situation, he may have asked himself, "Why am I doing this? My father is very rich, so why should I perish here in famine?" This is a sinner's repentance. However, the concept of a sinner after his repentance is to return home to work. Therefore, the prodigal son went on to say, "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" (15:18-19). Then he rose up and went to his father to speak according to what he had prepared. However, the father did not want to hear what he had to say, so before the son could finish his speaking, the father interrupted him and told the servants, "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 Christ, who is God. God in Christ has become the fattened calf for the enjoyment of the repentant and returning prodigal sons. To us, this is the jubilee.

Therefore, Luke 15:11-32 is an illustration of the jubilee proclaimed in Luke 4:18-19. 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. (*The Jubilee*, ch. 2, pp. 23, 25-27)