

WEEK 22

The Jubilee (1)

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

OUTLINE

<< DAY 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. Psa. 68:5-6).

<< DAY 2 >>

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).*

« DAY 3 »

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 (5:13; Acts 11:5; 22:17; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6).*

« DAY 4 »

- 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).*

« DAY 5 & DAY 6 »

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; 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 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 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.

<< WEEK 22 — DAY 1 >>

Morning Nourishment

Lev. 25:10 ...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.

Isa. 61:1-2 The Spirit of the Lord Jehovah is upon Me, because Jehovah has anointed Me to bring good news...; He has sent Me...to proclaim liberty to the captives,...to proclaim the acceptable year of Jehovah...

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. The Pentecostal year was not just a Sabbath year; it was beyond human description....After the Israelites entered the land of Canaan, every fiftieth year was a year of jubilee to them....The year of jubilee, which is the fiftieth year, signifies the conclusion of our fallen human life. (CWWL, 1984, vol. 4, "The Jubilee," p. 6)

Today's Reading

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 (Lev. 25:10, 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.

Each family of the Israelites was allotted a portion of the good land. After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14) as the allotted portion of the saints....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;...1 John 5:19b). 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). (Lev. 25:10, footnote 2)

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....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). (CWWL, 1984, vol. 4, "The Jubilee," pp. 7-8)

Further Reading: Life-study of Leviticus, msg. 56; CWWL, 1984, vol. 4, "The Jubilee," ch. 1; Life-study of Luke, msg. 64-65

<< WEEK 22 — DAY 2 >>

Morning Nourishment

Lev. 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.

Isa. 49:8 ...In an acceptable time I have answered You,...in a day of salvation I have helped You;...I will preserve You and give You for a covenant of the people, to restore the land, to apportion the desolate inheritances.

That the jubilee was in the fiftieth year (Lev. 25:10-11) 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.

The year of jubilee is the acceptable year of the Lord prophesied in Isaiah 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, 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). The believers' enjoyment of the jubilee in the age of grace, that is, 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. (Lev. 25:10, footnote 1)

Today's Reading

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...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....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.

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 so that we may have God as our possession and be delivered from the bondage of sin and Satan in order 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 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. (CWWL, 1984, vol. 4, "The Jubilee," pp. 8-9)

Further Reading: Life-study of Leviticus, msgs. 57-58

<< WEEK 22 — DAY 3 >>

Morning Nourishment

Lev. 25:12-13 For it is a jubilee; it shall be holy to you....In this year of jubilee each one of you shall return to his possession.

Psa. 100:1-2 Make a joyful noise to Jehovah, all the earth. Serve Jehovah with rejoicing; come before His presence with joyful singing.

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. (CWWL, 1984, vol. 4, “The Jubilee,” p. 14)

Today’s Reading

When the children of Israel, God’s chosen people, fell into a pitiful situation, God came to redeem them through Moses out of the land of Egypt that they might gain their freedom. When God led them out of Egypt, He performed a great miracle by separating the waters of the sea for them to pass through. Then, when they crossed the Red Sea and saw their enemies drowned and buried, they were in ecstasy, shouting and dancing for joy. Miriam led them to sing with great jubilation on the bank of the Red Sea. Fighting was the men’s job, whereas singing was the women’s specialty. We should be women in this way before God, and the more excited we are, the better. We should not remain in oldness, embracing the traditional way of Christianity, the way of having a Sunday morning service in a rigid manner. Instead, we should exult, as Psalm 100:1 says: “Make a joyful noise to Jehovah, all the earth.” In Hebrew, make a joyful noise means to shout together noisily to Jehovah....Ezra is another book in the Bible that has a record of people making a joyful noise. When the foundation of the temple was laid, after the children of Israel had returned to Jerusalem from their captivity, all the people shouted with a loud shout. They could not discern the sound of the shout

of joy from the sound of weeping, for the people shouted with a loud shout (Ezra 3:11-13)....There are many verses in the Psalms that tell us to make a joyful noise and to rejoice, and not only to rejoice but also to exult and leap for joy. When the jubilee came, millions of Israelites made a joyful noise in a loud and spontaneous way, shouting with joy, even at the same time.

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...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. (CWWL, 1984, vol. 4, "The Jubilee," pp. 14-15)

Further Reading: CWWL, 1969, vol. 1, "To Serve in the Human Spirit," pp. 60-64

<< WEEK 22 — DAY 4 >>

Morning Nourishment

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.

2 Cor. 6:2 For He says, “In an acceptable time I listened to you, and in the day of salvation I helped you.” Behold, now is the well-acceptable time; behold, now is the day of salvation.

The inheritance referred to in Acts 26:18 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. (CWWL, 1984, vol. 4, “The Jubilee,” p. 10)

Today’s Reading

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 not everything 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,...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)...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....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....When Christ comes into us, jubilee comes into us. (CWWL, 1984, vol. 4, "The Jubilee," pp. 10-11)

Further Reading: Life-study of Luke, msg. 66

« WEEK 22 — DAY 5 »

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

Psa. 16:5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

We must now consider what man's possession is....An inheritance is a possession. The land is not our real possession; rather, God is our possession [Psa. 16:5]. The land is merely a type, a symbol, and a figure....From Genesis 1:26 and Romans 9:21-23 we can see clearly that man was created by God to be His vessel. A vessel as a container is empty by itself; hence, it needs content. The content of a vessel is its possession. An empty cup is a destitute cup....Man is a vessel of God; hence, if man does not have God, he is empty and poor. The first chorus of Hymns, #1080 says, "Vanity! Vanity! / Vanity! Vanity! / 'Tis chasing the wind, / It's all vanity!" The last chorus says, "Christ without, all is vain! / Christ within, all is gain! / All things are vain, / Christ only is gain!" Man without Christ is vain. Hence, man's real possession is not land or a house, and neither is it a wife or children; man's possession is God. God created man as His vessel to contain Him. If we as a vessel do not have God as our content, we are empty and poor. (CWWL, 1984, vol. 4, "The Jubilee," pp. 16-17)

Today's Reading

After God created Adam, He put Adam in front of the tree of life, indicating that He wanted Adam to receive the tree of life; besides this, He indicated little else to Adam. What is the tree of life? The tree of life is God. The Lord Jesus said, "I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst" (John 6:35). Psalm 36:9 also says, "With You is the fountain of life." The Lord is the tree of life and the river of life; he who believes into Him eats and drinks Him and is satisfied. To be sure, God is our possession. Furthermore, according to Psalm 16:5, God is not only our inheritance

but also the portion of our cup. In this verse, inheritance is a general expression, whereas cup is a more personal expression. God is not only our inheritance but also the portion of our cup for our enjoyment. God is not only our possession but also our real enjoyment. Moreover, God maintains our allotted portion.

God presented the tree of life to Adam, but Adam did not take it; hence, he lost his portion of the enjoyment of God. Adam fell from God's presence, and as a result, all the people of the world lost God. Therefore, Ephesians 2:12 says that people living in the world today have no hope and are without God. The prodigal son in Luke 15:11-32 is a portrait of all mankind. From kings and presidents to street sweepers and beggars, everyone is a prodigal son who has become penniless and who lives with "hogs." The fall of man is a fall from God, a fall from man's possession. Man has lost God as his possession and enjoyment. This is the first step of man's loss.

The second step is that in the fall, man sold himself to sin. Paul says in Romans 7:14, "I am fleshy, sold under sin." As fallen sinners, we have lost God, and we are without God. Not only so, we have sold our members to sin to become slaves of sin (6:19). Sin dominates man. Today people in the world, no matter who they are, are under the domination of sin. Some people have a higher degree of intellect and thus are controlled by their reason. For the sake of society, their relatives, and their friends, they are not reckless outwardly, but they are still reckless in their mind. Who is not sold to sin in his heart? We have all sold ourselves to sin.

Today all men have lost God as their possession, and they have no real dwelling place. Fallen people are all drifting about and wandering without a home. Although they may live in high-rise buildings or large mansions, within them there is no rest, no dwelling place. Man is wandering because he has lost God. God is man's real dwelling place and real possession. (CWWL, 1984, vol. 4, "The Jubilee," pp. 17-18)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 2

<< WEEK 22 — DAY 6 >>

Morning Nourishment

Eph. 1:13-14 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

When we preach the gospel, we proclaim God's jubilee to others. In Luke 4:18-19 the Lord Jesus made a proclamation concerning the coming of the jubilee. 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....[In Ephesians 1:13-14 Paul indicates that] 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. God is our inheritance, and after we are saved, the Spirit of God is in us as the pledge, the guarantee, the proof, and the security of our inheritance. In Greek the word for pledge or guarantee also means "sample." A sample is a foretaste, guaranteeing the full taste in the future. Today the Holy Spirit is in us as the guarantee, the sample, of God as our enjoyment, giving us a foretaste and guaranteeing our full enjoyment of God in the future. Therefore, to be saved is to gain God. We have not only obtained salvation, but even more we have obtained God. When we have God, we have everything; without God, we have nothing....God is our inheritance. (CWWL, 1984, vol. 4, "The Jubilee," pp. 18-19)

Today's Reading

Colossians 1:12 says, "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light." Today God has become our blessed portion in Christ. Apart from Christ, people live in the world, having no hope and being without God....Lights may be installed in a building, and the electricity may be connected, but if we do not use the switch to turn them on, the lights do not shine....Even though [many Christians] have God, they are like lights that do not shine because they do not "turn on the switch" by taking God as their

portion.

According to spiritual significance...[the parable of the prodigal son in Luke 15:11-32] 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....[He later prepared to say to his 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 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.

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. (CWWL, 1984, vol. 4, "The Jubilee," pp. 19, 21-22)

Further Reading: Life-study of Luke, msgs. 67-69

<< WEEK 22 — HYMN

Hymns, #951

1

Christ is coming! let creation
From her groans and travail cease,
Let the glorious proclamation
Hope restore, and faith increase.
Christ is coming! Christ is coming!
Come, Thou blessed Prince of Peace.

2

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory
When Thou comest back to reign.
Christ is coming! Christ is coming!
Let each heart repeat the strain.

3

Long Thy people have been pining
For Thy peace and rest, and Thee,
Soon, in heav'nly glory shining,
Their Restorer shall they see.
Christ is coming! Christ is coming!

Haste the joyous jubilee.

4

With that blessed hope before us,

Let no harp remain unstrung;

Let the mighty advent chorus

Onward roll on every tongue.

Christ is coming! Christ is coming!

Come, Lord Jesus, quickly come.