

Nuggets and Gems from the Bible

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OF LIFE
THAT LIVES
IN
THE JUBILEE

WITNESS LEE

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Living Stream Ministry

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THE RESULT OF MAN'S FALL

According to God's purpose, man was made to contain God and express Him. In order for man to fulfill this purpose, it was necessary for man to take God in as his life and then continue to enjoy God as his life supply. Only by taking God as life and enjoying God as his life supply can man live a life to express God. This is the clear revelation in the Bible as a whole.

Instead of fulfilling God's purpose, the man created by God was seduced by God's enemy and carried away from God's purpose. Man sinned against God and became fallen.

We need to be impressed with the fact that the issue of man's fall involves two things: first, man's losing of God; second, man's falling into bondage, slavery, captivity. Throughout the history of mankind, man has been without God and has been in bondage. For thousands of years man has been in slavery, having lost God as his possession. This is true of every people, race, country, and nation.

God created man with the appetite, the aspiration, for rest and enjoyment. God created man with such an aspiration because God's intention was that man would continually seek after Him. Therefore, every human being is seeking rest and enjoyment.

Rest requires satisfaction. If a person does not have satisfaction, he cannot have rest. From experience we know that we can rest only when we are satisfied. Furthermore, satisfaction comes from enjoyment. Hence, if we do not have enjoyment, we do not have satisfaction; and if we do not have satisfaction, we do not have rest. To be without rest and enjoyment is to suffer.

Because fallen man has lost God and is in bondage, he does not have the real rest or enjoyment. This is the result, the issue, of man's fall.

THE FEAST OF THE PASSOVER

When the children of Israel were in Egypt, they were in bondage. They had no rest, no satisfaction, and no enjoyment. But God came in to rescue them, to save them from their fallen situation. God saved His people by the Passover.

The feast of the Passover was the first of the seven annual feasts observed by the children of Israel ([Lev. 23](#)). The word "feast" implies a holiday,

a time of rest, satisfaction, and enjoyment. The feast of Passover was such a time for the children of Israel. It was a time for God's chosen people to rest from their labor and to enjoy God as their satisfaction.

LIFE IN THE WILDERNESS

God brought the children of Israel out of Egypt, through the Red Sea, and into the wilderness. For forty years they did not labor; instead, they rested with God. They did not sow or reap but simply gathered the manna. Furthermore, what they gathered was not the result of their labor but was something of God's gift.

As we consider the history of the children of Israel in the wilderness, we see that actually they did not know how to rest with God or enjoy His gifts. They still tried to labor, that is, to do something for themselves. This labor was offensive to God. Whenever they labored in this way, they caused problems.

THE GOOD LAND

After the forty year holiday in the wilderness, the children of Israel were brought into the good land. God gave a portion of the land to each family, and the people rested on their portion of

the land. They lived on that portion, enjoyed it, and received satisfaction from it.

The good land is a type of God as our portion. Concerning God being our portion, [Psalm 16:5](#) says, “The Lord is the portion of mine inheritance and of my cup.” Therefore, the real portion of the land on which we rest, which we enjoy, and with which we are satisfied is God Himself. God is the real land flowing with milk and honey. Of course, eventually this God is Jesus Christ and ultimately, the life-giving Spirit. The very God who is Jesus Christ and the life-giving Spirit is our good land flowing with milk and honey.

THE NEED FOR THE JUBILEE AS A REPETITION OF THE PASSOVER

However, many of the children of Israel did not live on the land in the way of rest and enjoyment. On the contrary, they lived in such a way that they became poor. First they sold their land; eventually they sold themselves. Once again they experienced the two results of man’s fall: the loss of enjoyment, and bondage. This made it necessary for God to set up the year of jubilee, according to the type in [Leviticus 25](#). Actually the jubilee

was a repetition of the Passover. According to [Leviticus 25:10](#), in the year of jubilee a person could be returned to his own possession and to his own family. What does this signify? This signifies a return to rest, satisfaction, and enjoyment, a return to the condition and the state into which the people had been brought by the Passover.

A LIFE OF ENJOYMENT

[Luke 15:23](#) indicates that the Christian life should be a life of enjoyment: “And bring the fattened calf; slaughter it, and let us eat and be merry.” This indicates that we should eat Christ as the fattened calf, drink the life-giving Spirit, and be merry in the enjoyment of the Triune God and in the riches of the Father’s house.

As we go on to [1 Corinthians 5:8](#) we see that the Christian life is a feast: “Let us therefore keep the feast, not with old leaven, nor with leaven of malice and evil, but with unleavened bread of sincerity and truth.” The feast here refers to the feast of unleavened bread as the continuation of the Passover ([Exo. 12:15-20](#)). This feast lasted for seven days, the period of a complete course, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture. This is a long feast which we should keep

with unleavened bread, which is Christ as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. A feast is not a time for working; rather, it is a time for eating, enjoyment, satisfaction, and rest. In the Christian life Christ should be our food, enjoyment, satisfaction, and rest.

In [Ephesians 3:8](#) Paul says, “To me, less than the least of all saints, was this grace given, to preach to the nations the unsearchable riches of Christ as the gospel.” The riches of Christ are what He is to us, such as light, life, righteousness, and holiness, for our experience and enjoyment. The Christian life is a life of enjoying the unsearchable riches of Christ.

In [Philippians 1:19](#) Paul speaks of the bountiful supply of the Spirit of Jesus Christ. The Christian life is a life of enjoying this bountiful supply.

In [2 Corinthians 13:14](#) Paul goes on to say, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” To be sure, the grace of Christ, the love of God, and the fellowship of the Holy Spirit are for our enjoyment. The grace of the Lord is the Lord Himself as life to us for our enjoyment,

the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation.

However, only a small minority of Christians are daily enjoying the grace of Christ, the love of God, and the fellowship of the Spirit. Many of us are laboring and are full of anxiety and worry. Furthermore, we have many expectations or dreams. Eventually, because these dreams are not fulfilled, we are disappointed and have suffering.

THE THREE KINDS OF LABOR IN HUMAN LIFE

If we read the Bible carefully, we shall see that there are three kinds of labor in human life, not including working at a job to earn a living. The first kind of labor is the labor to be a good person, to have good behavior, and to improve one's character. In this labor people struggle to be humble, patient, and loving. This kind of effort is a real labor, and in the New Testament this is called work.

According to the Bible, the second kind of labor is to worry, to be anxious. What a hard job

it is to labor under anxiety! Day by day, everyone is anxious. You may be anxious about your health, your job, or a great many other things. I, of course, am not an exception. I have learned from experience that the only way to escape anxiety is to enjoy the Lord.

The third kind of labor revealed in the Bible is suffering. Suffering is a very hard labor. When we enjoy God in the jubilee, there should not be any suffering. Paul, for example, suffered from a “thorn in the flesh” ([2 Cor. 12:7](#)). Concerning this thorn, he entreated the Lord three times that it might depart from him ([v. 8](#)). However, instead of removing the thorn, the Lord said to him, “My grace is sufficient for you” ([v. 9](#)). The Lord seemed to be telling Paul, “No, I shall not remove the thorn, for My grace is sufficient. If you enjoy Me, you will not have any suffering.”

Consider the situation of Paul and Silas in [Acts 16](#). Paul and Silas were cast into prison in Philippi. We would expect that this imprisonment would have been a great suffering for them. However, Paul and Silas were not suffering there in prison—they were enjoying the jubilee. They were singing and praising the Lord. Although they were in prison, they had enjoyment, satisfaction, and rest.

A MISTAKEN CONCEPT

As believers, we should not have the concept that because we are saved, love the Lord Jesus, have given everything to Him, and want to do everything for Him, our environment will be prosperous. No Christian should have this thought. If this is our philosophy of the Christian life, we need to abandon it. Such a view is absolutely wrong.

Many of those who have served the Lord were martyred. For example, John the Baptist, the forerunner of the New Testament, was beheaded. Likewise, Peter and Paul were martyred.

Do you think that being a martyr is a matter of suffering? Actually, anyone who is suffering is not qualified to be a martyr. Martyrdom is an experience of jubilee. Stephen was certainly not suffering when he was martyred. When he was about to be stoned, his face shone like that of an angel ([Acts 6:15](#)). Instead of suffering, Stephen was enjoying the Lord.

LOVING THINGS OTHER THAN GOD

If we feel that in a particular environment we are suffering, this indicates that we still love certain things other than God. If we love God

uniquely and wholly, we shall not be troubled by any kind of environment. This is the reason the Lord Jesus indicated that we must love Him more than we love our parents, brothers, sisters, wife, or children ([Matt. 10:37](#); [Luke 14:26](#)).

NO ANXIETY IN THE JUBILEE

If we are living in the jubilee, we shall not have any anxiety. Do you know why we are anxious both about today and tomorrow? We are anxious because God does not have the full ground within us. We still give a “corner” of our being to other things, and that corner causes us trouble. However, if we give all the room in our heart to God, we shall not be anxious or troubled by whatever happens to us. If in our hearts there is no ground for anything or anyone other than God, He will always be our enjoyment, satisfaction, and rest. The environment may change, but He remains the same.

A LIFE THAT LIVES GOD

The life of jubilee, that is, the life that lives in the jubilee, is a life that lives God. When some hear this, they may say, “Isn’t this the victorious life? Isn’t this a holy life, a life of the Spirit?” Yes, the life of jubilee is a victorious and holy life,

and it is a life of the Spirit. But although we may have heard much about living in the Spirit, we still do not live very much in the jubilee. Instead, we have the labor of struggling to improve ourselves, the labor of anxiety, the labor of dreaming, and the labor of suffering.

How can we be released from all this labor? The only way to be released is to take the Triune God as our portion. If we call on the name of the Lord Jesus, the all-inclusive Spirit will render us His bountiful supply. Then we shall enjoy God in Christ as the good land flowing with milk and honey, and we shall have enjoyment, satisfaction, and rest. We all need this jubilee.

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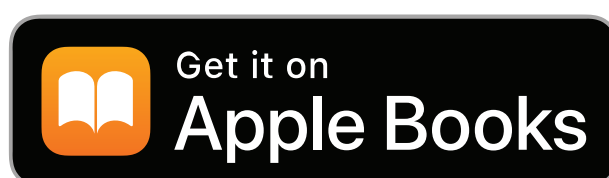
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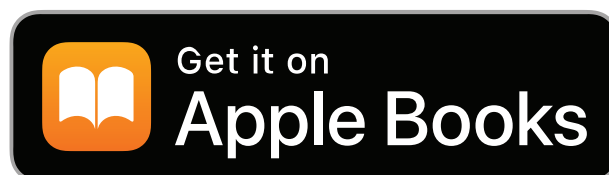
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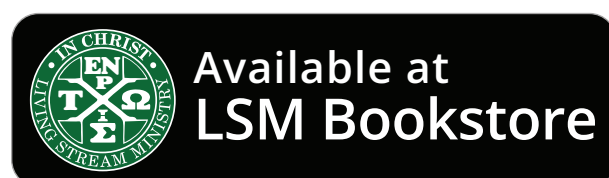
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