

The Year of Jubilee

By Bill Britton

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By Bill Britton

Trumpets were blowing, slaves were saying goodbye to their masters, prison doors were opening and the prisoners were singing and shouting as they left the prisons. What was going on? It was the Day of Atonement in the Year of Jubilee. Old men had waited 50 years for this to happen, and young people had never seen a day like it before.

The law of the Jubilee is given in Leviticus 25:8-10,

⁸ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹ THEN shalt thou cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. ¹⁰ And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout *all* the land unto all the inhabitants thereof: it shall be a Jubilee unto you; AND YE SHALL RETURN EVERY MAN UNTO HIS POSSESSION, and ye shall return every man unto his family.

The rest of the chapter goes into detail on the law of Jubilee, but to be brief, let me say that every fifty years a great change took place in Israel. Everything was to be restored just as it was when the tribes originally inherited the land. If a man waxed poor and sold his land and became a slave or servant to others, this continued only until the Year of Jubilee. At that time all slaves were set free, and every man returned to his original inheritance.

Freedom From Bondage

I hope you can see what this means to the human race. There was a good, practical reason for this law being given by God to preserve natural Israel in the land. Without it there was a good possibility of one tribe

eventually losing all its inheritance--and its identity. This would finally mean the deterioration and breakdown of the twelve tribes.* But there is a far deeper reason for this law. It has a spiritual meaning, and held out a hope to humanity that God had set a Day when all bondage would cease, and everything that God had given to mankind in the beginning would be restored.

Let me give you an illustration of what this law meant to Israel. In 2 Kings, chapter four we read of a case where a widow is faced with a large debt left by her husband, and the creditors are coming to take her two sons into slavery to pay off the debt. In this case, Elisha provided a miracle to pay off the debt. But in many cases like this, there was no Elisha around with a miracle, and the sons were taken away from their home and their mother to work for a stranger as a slave. But only until the Year of Jubilee. Let me give you an example . . .

Little Joseph had been taken from his mother and his sisters when he was only twelve years old. His slave-master was a hard taskmaster and compelled him to work long hours. Their own home and farm had been taken over by strangers, and his mother and sisters had moved in with relatives. He missed his family, and often thought of his carefree childhood when the children had played together and had such fun. No time for fun now. There was a big debt to pay off. He had been working now for six years, and hardly made a dent in the huge debt. What a miserable way to live, he often thought, yet as long as he was alive, there was hope.

One day, soon after his eighteenth birthday, he was cutting brush in the field when he heard a lot of commotion. People were running and shouting and laughing. He heard a trumpet blowing in the distance. Finally he was able to stop someone and asked what was going on. "Why son, haven't you heard? This is the year of Jubilee. Just started today. Can't you hear the trumpet? Oh, I guess you're so young you've never seen a Jubilee before. It's the time when all debts are paid, and all slaves are freed, and all homes restored to their rightful owners. Throw down your tools, son, you're free as of right now. As soon as you hear the Jubilee Trumpet. Go home to your family, and sit under your own fig tree. What rightfully belongs to you is really yours now."

You can imagine his joy as he throws down the tools of slavery, bids his master goodbye, and heads for his home and family. It was nothing he had done; he never did get his debt paid off; he had not earned his freedom. It was just the sovereign law of God that set him free. All he had to do was believe it and head for home.

Return to His Possessions

Yes, Joseph went back to his father's farm and told the strangers to move out. He started living in his own house again and eating the fruit of his own land. No more working as an hireling, he was working for himself, as his own inheritance.

In the beginning, God set Man over all the works of His hands. He made Man the supreme ruler of the earth, the owner of the whole world. All the animals obeyed him and were in subjection to him. The earth brought forth abundantly for him. When sin came, all that changed, and man became a slave, earning his living by the sweat of his face. He came into bondage to sin and Satan, and believe me, Satan is a hard taskmaster. Man lost his relationship to God, and life became at times almost unbearable.

But God gave a promise of restoration, of victory over Satan. "*Her seed shall bruise thy head,*" God told the serpent. And in Romans 16:20, Paul repeats the promise: "*And the God of peace shall bruise Satan under your feet shortly.*" Man will surely return to his possession. All that was lost in the fall shall be restored. And Acts 3:21 says that Jesus shall remain in heaven until the times of this restoration. No second coming of Christ until the time of restoration of all that was lost. Praise God!

The Opening of the Prison

Jesus said (Isaiah 61:1; Luke 4:1, 8) that the Father had sent Him to open the prison doors and set the captives free. He was, of course, referring to the Year of Jubilee, for Christ IS the Jubilee. In Him is freedom, and life, and restoration. Psalm 102:19, 20,

¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; ²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death.

He has seen the condition of humanity, and though we made our own debts and got ourselves into the condition we're in, yet He has determined to come and set us free and pay our debts. This was the purpose of His coming, and this is the power of His resurrection.

This is the ministry of reconciliation that He has given to His body. In Isaiah 58:6 we read,

‘Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?’

And notice the glorious promise in verse 12:

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

Praise God, His plan is much larger than most of us realize. This work of this ministry is not just to build a larger Sunday School, start a new denomination, or make an old one richer. But it is to bring all of creation back into right relationship with God, their Creator, and to restore man back to his former glory and power.

Yes, it is to blow the Trumpet of Jubilee, and to set all men free. For this Trumpet of Jubilee is to be blown by the redeemed Body of Christ. This is the work of the ministry for the saints of God, and the reason for their perfection now (Ephesians 4:11-13). No angelic beings shall blow this trumpet or sound the release of humanity from the bondage of corruption. This honor has been given to the saints (Psalm 149:9). And all creation is waiting for and groaning for the manifestation of this company of sons who shall sound the trumpet and give them release.

On the Day of Atonement

Notice that the law states that the Trumpet of Jubilee first sounds on the Day of Atonement, the tenth day of the seventh month. This is the day when the High Priest goes beyond the Veil into the Holy of Holies. And hear me today, friends, and hear me good . . . there shall be no release

from corruption and death, for humanity and for creation, until a Body of saints follows Jesus into the Holy of Holies, into the very presence of God. We have eaten of the Passover Lamb, our sins have been forgiven, the blood is on the door post of our heart. Wonderful. That is good and necessary. And we have partaken of the Feast of Pentecost, been filled with the Spirit and entered into the supernatural realm of the Spirit. Praise God for that! But death still operates in the earth, and pain and sorrow and sickness and affliction still torment the human race. Even the Christian people, including Spirit-filled Pentecostal people, still help fill up the hospitals and doctors' offices.

But now we have come to the time of the Feast of Tabernacles, and we have already heard the blowing of the trumpets for this feast. The sounding of trumpets simply means the giving of a warning or a message. The message for Tabernacles has been and is being sounded. This started on the first day of the seventh month. But it is on the tenth day that the Day of Atonement comes, we go beyond the Veil into the fullness of God, and we start sounding the Trumpet of Jubilee for the liberation of all mankind. *"Make the trumpet sound throughout all your land."* Everyone shall hear the trumpet; everyone shall benefit from it. But only a few shall blow it. To this few shall be given a message that shall have such divine authority that wherever evil is heard, devils will flee and everlasting life shall be established.

I want you to know, friends, that this world is about to enter into a revival such as has never been seen since the fall of man. Doubt it, if you will, but I assure you that you will feel the impact of it before it is over. All hell shall be shaken; the earth and heavens shall shake also. Everything that cannot be shaken will remain, and that which remains shall be of His Kingdom and under His dominion. Because a trumpet is being put into the hands of a ministry that has died to self and gone through the veil into the realm of Life.

The Last Trump

When the Apostle Paul wrote 1 Corinthians 15:52 concerning "the last trump," nothing had yet been written about the seven trumpets of Revelation. So he was not speaking of the "last" of these seven trumps, as we have been taught. Paul was speaking of a change coming to humanity,

of mortal putting on immortality, of corruption putting on incorruption. And he was speaking of it from the promise given in the law concerning the blowing of the trumpet of Jubilee.

But what did he mean by "the last trump?" Notice that at the dedication of Israel's first Temple in 2 Chronicles 5:12, there were 120 priests blowing on trumpets. All the Temple was finished, all the holy things put in their place, and as the 120 trumpets were blown, then the glory and presence of God entered and filled the Temple. Notice now in Acts 1:15 that at the time of the dedication of the early Church, God's living Temple, there were 120 "priests" of a new order sounding their trumpets in 14 different languages (Acts 2:8). God's glory so filled this "Temple" that 3,000 souls came to Christ in that one day. This was the second witness of the 120 trumpets. But two is not the number of completeness. It takes a third time.

From the fall of Adam to Abraham was 2,000 years, or 40 times 50 years. Forty Jubilee periods passed over humanity, forty trumpets were blown in the heavens by way of promise. But forty was not the end. With Abraham, God re-established His promise. "*In you shall all the nations of the earth be blessed.*" Another 40 Jubilees passed, and in 2,000 more years came Jesus Christ. But 80 was not the finish. With Jesus, God paid the debt of humanity, and purchased their redemption. But in Ephesians 1:14 Paul says that the redemption of that purchased possession is still ahead of us. Peter says in 1 Peter 1:4-5 that it will be revealed in the last time. And now, since the coming of Christ it has been either 1967** years or 1998 years (approximately) depending on whether you judge the length of a year by the Gregorian calendar or Bible figures. Either way, there has been 39 Jubilee periods passed over Humanity since Christ. This makes a total of 119 Jubilee trumpets that have sounded since the fall of Adam. Now let me say that we have come to the time for the 120th trump. There will come a change, in reality. The last and permanent "Temple" of God will be dedicated, and out of that Holy of Holies shall come a ministry of Life and restoration. Praise God!

The Revival

Why anyone would not want to see a revival in the earth, and humanity loosed from the bondage of death, is more than I can understand.

But strange as it seems, there are those who seem to get very angry at any talk about a total victory on the battlefield. Seems that their only interest is in getting out of the battle and going to heaven in a rapture. But let me tell you that God is not preparing His Army for an "escape." He is getting His "mighty ones" ready to bind all the powers of hell and set up the Kingdom of God on earth.

This is not some fairy tale or fantasy. It shall actually be done, by very real people, in very real places, through the very real power of God.

This thing shall not be done in a corner. The nations shall hear the Trumpet of Jubilee. They shall hear it loud and clear. It is what all creation has been groaning for, as it is part of the operation of God in the Manifestation of His Sons. This is the everlasting Gospel, sounded from a heavenly realm in the Spirit where the Sons dwell. And when they hear, they shall live. All creation shall enjoy a full restoration. No restoration shall come to the human race through the efforts of Adamic man. Thus saith the Lord! The political efforts to build a "Great Society," the efforts to end poverty, the youth programs, the civil rights legislation . . . the religious ecumenical movements, and all other efforts of natural man to bring us into a Utopia shall utterly fail! Wars, crime, hate, riots, poverty, and suffering shall continue to increase until the Sons of God appear on the scene and the Trumpet of Jubilee is heard. Then shall come deliverance for humanity . . . out of Zion!

Hid With Christ in God

The activity of the Sons of God is not visible or known to the world in general or the religious world in particular. This company of Overcomers who have been called into the High Calling of God is hidden away in the secret place of the Most High. The world is not aware of what God is going to do with them and through them. They are now in the crucible of the Great Refiner. The world is not sitting up to take notice of their great exploits.

A false religion can produce a crowd of thousands, fill the largest auditoriums, and get front-page billing in the newspapers, though they have none of the Life of Jesus Christ to offer the people. I have often marveled at how great multitudes will loyally flock to some dead religious gathering, faithfully supporting a false cult that offers no Truth, no Life,

not hope of deliverance for mankind. They can do this because this is their hour, the day when Satan rules the minds of most men. But his time is short. The day is at hand for the last trump to start blowing. That trump shall blow first in Zion. The day of the Lord is at hand! There shall be a Revival.

Cling, if you will, to a theology that gives the multitudes of lost mankind over to Satan, the Antichrist, and a devil's hell. Hang on to that doctrine, if you must, that offers only a "flight to the sky" as an escape for God's great Army. But let me warn you, friends, that such false theology and theory of men shall fail you in that great and notable Day of the Lord. There shall be a Revival. And it shall come with a great sound of a Trumpet--the Trumpet of Jubilee.

From Behind the Veil

Notice, again, that the Jubilee Trumpet starts blowing on the Day of Atonement, just preceding the Year of Jubilee. It is blown on the day that the High Priest goes past the Veil into the Holiest of Holies, into the Presence of the Ark of God. The Revival that all creation cries out for is waiting for a High Priest company, a royal order of Kings and Priests, to enter behind that Veil and meet Jesus in the "air." For He has already entered into this place as a forerunner for us.

There shall be no Jubilee until this "passing through the Veil" has been accomplished by the Body of the Son, the High Priest. And then, glory be to God, out of that realm of Life and Glory shall come forth a ministry that shall make all other forms of religion obsolete. A people shall walk this earth, though dwelling in the heavens and sitting on His throne, and they shall meet every human need and cast down every Satanic stronghold. There shall be no failures with them. There shall be no mistakes, for they have the mind of Christ, and they speak with His authority.

What I am saying to you is not some theory I have dreamed up, nor is it my interpretation of a few isolated scriptures. It is the word of the Lord to you! "*Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.*" Just because I do not believe that the purpose of His coming is to "rapture" us away as an "escape" from the antichrist, I am sometimes accused of not looking for His coming. Nothing could be

further from the truth. He must appear. First to His sons who are looking for Him to come and bring us to full salvation (Hebrews 9:28, Amplified).

Perhaps you feel my language in this message is too mysterious or spiritualized for you to fully understand what I am saying. I try to be as plain and simple in my words as possible, but it is very difficult to explain the glory we are seeing in the Spirit, or to break these tremendous eternal truths down into mere human language.

But I have said, and will say it once more,
That our God has spoken, His voice did roar.
He will send forth a people, who are humble and plain;
He will cause them to descend as a great latter rain.

Anointed of God, to the nations they'll go;
From the mountain of God like a River they'll flow.
They are sealed by His Spirit, marked as His own;
They speak with authority, for they sit in His throne.

They have not sought for escape, nor a flight to the sky,
But in the realms of the Spirit, they've ascended so high.
They have no reason to fear, nor a cause for dread.
There is hope for all, for even the dead.

For those in the graves shall hear the voice of the Son,
Shall arrive, and know that He is the One.
There is one Overcomer, one Son, and one King.
When this truth breaks upon you, it'll cause you to sing.

You are the bone of His bones, and you are one with the Head;
His image you'll bear, and Adam you'll shed.
Well, glory to God, don't you see what I mean?
The filth's all gone, and now you are clean.

Holy and pure, as the Father above;
His commandment fulfilled, because of His love.
You see, I speak as a prophet of the Jubilee Year.
It's not afar off, but I declare it is near.

Be ready, be ready, oh dear friend of mine;
His glory is rising, upon you to shine.

The night is far spent, a new Day is now breaking;
The darkness is fleeing, hell's gates are now shaking.

The demonic hordes are trembling in fear,
God's Army is rising, His coming is near.
Rejoice, I say, rejoice every one,
For the sound that you hear is the voice of the Son.

He marches to battle, He knows no defeat;
His Army is great, and the victory is sweet.
Every enemy of God shall go down in the fray,
Every pain, every sorrow shall vanish that Day.

He'll prove Himself a wise God to be,
And He'll do it on earth that creation might see.
Out of sin He hath called me, His word to declare;
Those who believe His glory will share.

Hallelujah!

The Sounds of Life

Much has been said about the "Life Message." Much of it has been dead theology or boastful claims that could not be backed up, and the preaching of such has brought only death and disappointment. Some of those making big claims that they had already "entered in" and could not die, have already died. . . leaving a firm testimony of the falseness of their claims. The true Sons of God do not have to make claims or "take it by faith." They receive Life as an inheritance, and when they manifest it and minister it to others in reality, they will not have to wear a badge or a sign around their neck proclaiming themselves to be something. Those who minister out of the realm of the Holy of Holies will touch the needs of people. And those people will know that they have come in contact with the Son of God.

This thing I am talking about is above and beyond anything ever manifested in any man born of Adam. We have most certainly born the image of Adam. We shall just as surely bear the image of the Christ. There is no way to fully explain the glory of it. Earthly illustrations and human language are far too weak. Descriptions of the thing ahead fall short of the reality.

The task of delivering all humanity is far too great for anyone. In fact, it is an impossible task. That is why only a Sovereign God can do it, through a people He has chosen. Praise His wonderful Name! Prepare yourself . . . the Year of Jubilee is at hand!

"*Let every man return to his family*" in the Year of Jubilee, says the Bible (Leviticus 25:10). There is a habitation prepared for each one. Jesus said, "*In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.*" Now let me show you a glorious mystery: "*In My Father's house . . .*" The Bible teaches us in many places that the Church, God's people, is the House of God. You are His house, in which He lives. "*Behold, the tabernacle of God is with men, and He will dwell with them*" (Revelation 21:3).

"*In My Father's house are MANY MANSIONS.*" This is the only place in the Bible the word "mansion" is used. It is translated from the Greek word, mone, which is used twice in the Bible. The other place is in John 14:23, where it is translated "abode." Jesus said, "*If a man love me, he will keep My words, and My Father will love him, and we will come unto him, and MAKE OUR ABODE WITH HIM.*" God will come to that man and live in him, make that man His abode, mansion, or dwelling place. In the Father's house (the Church) there are many dwelling places, abodes for the Father to dwell.

There are different realms of existence or life for His people. Jesus said, "*I go to prepare a place for you . . .*" He said He would come to receive us to Himself, that where He is, we might be also. Where is He? Dwelling in the highest form of life possible. "*God hath highly exalted Him, giving Him a name above every name*" (Philippians 2:9). Did you know that you, as an Overcomer, will have that name written upon you? (Revelation 3:12) Paul saw that the highest, most glorious place prepared for us in eternity was in Christ, the place prepared for the Overcomer. He desired this place, and said that he "*pressed toward the mark for the prize of the High Calling of God in Christ Jesus.*"

When the Jubilee Trumpet begins to blow, mankind will start returning from its fallen state in sin, back to that perfect state of fellowship with God. But each one will "return to his family." Each has his own mansion, house, dwelling place in God. Will yours be on a lower plane of

the Spirit, or will you press into that High Calling? Will you settle for no less than God's best? Praise our wonderful Savior. He has prepared for us a place. It is time to move in! The Year of Jubilee is upon us!

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* Unfortunately, the Year of Jubilee--though mandated in the divine law--was never actually practiced in Israel's history. There is no record that they ever declared the Jubilee, and the Jews themselves tell us that it was never declared. The fulfillment of this feast, then, remains for us at this end of the age.

** 1967 or 1998 years. I am uncertain as to what year Bill Britton preached this message. In my view, September 11, 1999 (the Feast of Trumpets) marked Jesus' 2000th birthday. This is fully proven in my booklet, When REALLY Was Jesus Born? This historical and biblical study shows Jesus' birth to have been at the Feast of Trumpets in 2 B.C.

The Law of Jubilee

By Dr. Stephen E. Jones

Even as Jesus Christ is the central Person of all history, the law of Jubilee is the most fundamental law of all creation. The law of Jubilee is the basis of forgiveness and grace. It is the purpose and goal of the law itself. It compels a climax of earth history and a full end of the dominion of darkness and sin. The basic law of Jubilee is recorded in Leviticus 25:8-13.

⁸ You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, *namely*, forty-nine years. ⁹ You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the Day of Atonement you shall sound a horn all through your land. ¹⁰ You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a Jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

When Israel conquered the land of Canaan under the leadership of Joshua, he divided the land among all the families in Israel. This was their inheritance in the land, and no one (other than God Himself) could lawfully deprive them of their inheritance. However, if drought struck the land, or some other type of disaster, the families might lose their land. They would sell the land to someone else until the year of Jubilee.

The value of the land was measured in terms of its ability to produce barley, and an "omer" of barley (about eight bushels) had a fixed value of fifty shekels (about thirteen ounces) of silver (Leviticus 27:16). In selling land the buyer was to pay a fair price according to the amount of barley the land could normally produce from the present time to the year of Jubilee. Of course, they could not count the Sabbath years, when the land was to rest and could not produce a crop.

When the fair price had been calculated, the sale was made, and the new owners began to farm the property. The previous owners generally found employment on another estate, unless they were hired to work their own land as laborers for the new owner. It was the right of the original land inheritor to redeem his land at any time if he was able to do so. With each passing year the redemption price of the land was decreased proportionately, because, as we said, the land was not valued as land per se but in terms of its harvests. This eliminated any land speculation.

The law of God forbade the outright sale of one's land inheritance, because the land belongs to God. All land sales were temporary. Today we would call them leases. Leviticus 25:23-28 says,

²³ The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me.

²⁴ Thus for every piece of your property, you are to provide for the redemption of the land. ²⁵ If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold. ²⁶ Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption, ²⁷ then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property. ²⁸ But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of Jubilee; but at the Jubilee it shall revert, that he may return to his property.

No man could permanently lose his land inheritance through debt. At the Jubilee, the land would revert back to him, and any remaining debts were to be cancelled.

The Lawful Right of Redemption

Verse 25 above says also that it was the will of God that the debtor's nearest kinsman should redeem his brother when possible. In fact, the law specifically states in the NASV that "*his nearest kinsman IS TO COME AND BUY BACK what his relative has sold.*" We know that the law is not only a moral document, but is also prophetic, because this is the law that

Jesus performed perfectly. It was therefore prophesying that Jesus Christ, our Kinsman-Redeemer, would come to buy back everything that was sold when Adam sinned. The Scriptures cannot be broken. If the redeemer has the power to redeem, the law says he is commanded by the will of the Father in heaven to redeem what his brother has lost.

We are His brethren. Therefore, the law demands that Jesus Christ redeem all that was lost in Adam. The only relevant question is whether or not Jesus Christ really did this or not. I believe He did, for the blood has never lost its power, nor did Jesus fail in any point of law to do all that the Father asked of Him. The law was fully satisfied.

The law of redemption was closely tied to the law of Jubilee. Essentially, redemption of the inheritance was always possible prior to the year of Jubilee. If the debtor somehow could scrape together enough money to redeem himself, he always had the lawful right to do so. A near kinsman also had the lawful right to redeem the debtor at any time. We read in Leviticus 25:47-55.

⁴⁷ Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, ⁴⁸ then he shall have redemption right after he has been sold. One of his brothers may redeem him, ⁴⁹ or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself. ⁵⁰ He then with his purchaser shall calculate from the year when he sold himself to him up to the year of Jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him. ⁵¹ If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; ⁵² and if few years remain until the year of Jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his redemption. ⁵³ Like a man hired year by year he shall be with him; he shall not rule over him with

severity in your sight. ⁵⁴ *Even if he is not redeemed by these means, he shall still go out in the year of Jubilee, he and his sons with him.* ⁵⁵ For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

It is important to understand the law of redemption, because it has everything to do with God's plan for the redemption of both Israel and the world. A friend does not have the right of redemption; only a near kinsman does. This means that if a man sells himself and his family to work for another man, his friend may redeem him—but only if the master allows it. The friend does not have the RIGHT of redemption. Instead, the master has the right to keep the new bondservant in his employ. But if a near kinsman decides to redeem the debtor, the master has no choice in the matter, for the kinsman has the right of redemption.

Jesus came to earth to redeem His people (Luke 1:68). He did not come in the form of an angel, but was born a man, specifically of the seed of Abraham. He did this in order to have the lawful right of redemption. If He had come as an angel, the divine law would have ruled that He was only a FRIEND of sinners, whose sin had given them a debt they could not pay, men who had lost their inheritance through Adam's sin.

Jesus was indeed a friend of sinners, but He chose to be more than that. In order to have the RIGHT of redemption for Israel, He had to be more than a mere friend. He had to be born of the seed of Abraham. In order to have the RIGHT of redemption for all mankind, He had to be more than an angelic friend. He had to be born of flesh and blood. He qualified on both counts, as we read in Hebrews 2:11-17.

¹¹ For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason *He is not ashamed to call them brethren*, ¹² saying [in Psalm 22:22], "**I will proclaim Thy name to My brethren, In the midst of the congregation I will sing Thy praise.**" ¹³ And again [in 2 Samuel 22:3], "**I will put My trust in Him.**" And again [in Isaiah 8:18], "**Behold, I and the children whom God has given Me.**" ¹⁴ *Since then the children share in flesh and blood, He Himself likewise also partook of the same, that*

through death He might render powerless him who had the power of death, that is, the devil; ¹⁵ and might deliver those who through fear of death were subject to slavery all their lives. ¹⁶ For assuredly *He does not give help to angels, but He gives help to the descendant of Abraham.* ¹⁷ Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

We conclude, then, that Jesus Christ was born of flesh and blood in order to have the lawful right of redemption of the whole world. He was likewise born specifically of the seed of Abraham in order to have the lawful right of redemption for the House of Israel. These are separate promises, but they are based upon the same law of redemption. Israel was to be redeemed from the hand of her enemies (Assyria) and would ultimately return to God. The world of flesh and blood, by the same law, will also be redeemed from the final and ultimate enemy—death—for death does not hold the right of redemption and has no choice but to turn every captive loose at Jesus Christ's demand.

The Redeemed Serve a New Master

In the law of redemption, the redeemed bondservant does not have the lawful right to be his own boss or the master of his own destiny. As we quoted earlier in Leviticus 25:53,

⁵³ **Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight.**

A redeemer is one who pays the price of redemption for the bondservant. In essence, he buys the bondservant from the master, who is a "stranger," or foreigner, and who is likely to abuse the man and oppress him. The near kinsman is commanded to redeem his brother on the grounds that he will treat the bondservant in a lawful manner with kindness and consideration. This means that the bondservant merely changes masters. Redemption does NOT mean the bondservant is now free to do his own will. The Apostle Paul discusses this point of law in Romans 6, the chapter where he discusses the supposed right of the redeemed Christian to continue in sin that grace may increase.

¹ What shall we say then? Are we to continue in sin that grace might increase? ² May it never be! How shall we who died to sin still live in it? ¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, ¹⁸ and *having been freed from sin, you became slaves of righteousness.* ¹⁹ I am speaking in human terms because of the weakness of your flesh. For just as you presented your members *as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.* ²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. ²² *But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.*

Paul's discussion here is based upon the law of redemption. The redeemed bondservant is bound by the divine law to serve the redeemer. Jesus is the Redeemer, who bought us with His blood, and for this reason, as Paul says, we have been "*freed from sin and enslaved to God*" (vs. 22). That is, sin is no longer our master, but we now have God as our Master. That means we are now accountable to His law and are expected to be obedient to Him. John says that "*sin is lawlessness*" (1 John 3:4). John also says in 1 John 2:3 and 4,

³ **And by this we know that we have come to know Him, if we keep His commandments.** ⁴ **The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him.**

John is not saying that the law is the basis of our salvation. He is saying that our obedience is the outward EVIDENCE that we are saved, for if we claim to be redeemed, but refuse to be a bondservant of Jesus Christ, we do not really know Him. "*By this we know.*" The lawless Christian is violating the law of redemption. For this reason, Jesus says of

such people in Matthew 7:23, "*I never knew you; depart from Me, you who practice lawlessness.*"

Lawless Christians will not lose their salvation ultimately. They will be "*saved, yet so as through fire,*" as Paul says in 1 Corinthians 3:15. And, of course, if a man merely professes to be a believer but is not really a Christian at all—God judges the heart—then such a man will be thrown into the lake of fire for a longer and more extensive kind of purification. Those unbelievers, however, will finally be set free at the great Jubilee at the end of time, for we read in Leviticus 25:54,

⁵⁴ **Even if he is not redeemed by these means, he shall still go out in the year of Jubilee, he and his sons with him.**

What a glorious promise! The Jubilee is the law of grace. No matter how far a man goes into debt, the Jubilee will set him free. Even if no kinsman redeems him, there is a day coming when he will be set free into the glorious liberty of the sons of God. This is why all of creation is awaiting this day. Romans 8:19-25 says,

¹⁹ **For the anxious longing of the creation waits eagerly for the revealing of the sons of God.** ²⁰ **For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope** ²¹ **that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.** ²² **For we know that the whole creation groans and suffers the pains of childbirth together until now.** ²³ **And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.** ²⁴ **For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?** ²⁵ **But if we hope for what we do not see, with perseverance we wait eagerly for it.**

The law of Jubilee mandates the setting free of all creation at some point in history. Personally, I believe this will come after 49,000 years of history. The lowest level of Jubilee came after 49 years (Lev. 25:8). The

trumpet for the Jubilee was blown on the Day of Atonement, which was ten days into the fiftieth year (Leviticus 25:9).

In prophetic history we see higher-level Jubilees, such as Daniel's seventy weeks (of years), which is actually ten Jubilee cycles, or 490 years. Jesus set us free on the Cross at the end of Daniel's seventy weeks in 33 AD. (See our book, Secrets of Time, chapter 9.)

The forty-Jubilee cycle of 1,960 years is also important, as is the fifty-Jubilee cycle of 2,450 years. These subjects are covered extensively in Secrets of Time, but are beyond the scope of this book. Yet the final Creation's Jubilee, I believe, is 49,000 years. I cannot prove this, of course, nor is it critical to do so. It is sufficient to know that the law of God demands limits on how long a debtor can be enslaved, or how long a sinner can be in bondage to his sin.

All creation waits in anticipation of this Jubilee. It is the goal of history and the ultimate purpose of God. The law of Jubilee on every level obtains its power by the blood of Jesus Christ on the Cross, as we read in 1 John 2:1 and 2,

¹ My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ² and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

All Land Belongs to God

The law of Jubilee depends upon a deeper law, which we quoted earlier. It is found in Leviticus 25:23, where God says, "*the land is mine.*" For this reason, it could not be sold permanently, but always had to revert back to the original owners at the year of Jubilee. Adam was made of the dust of the ground (Genesis 2:7). Man was a part of God's creation and land inheritance. God's intent was to build a house for Himself in earth, and that house is man himself.

Because man is a created being, he does not own himself. God owns all that He has created. All the land belongs to God. It is true that man has been given a level of authority, but man does not have ultimate sovereignty over his "land," that is, himself. For this reason, man has been

given the right to sell his land temporarily. He may sell himself into sin for a while, even for a lifetime. But he has never been given the right to sell his land for all time. His land will always have to revert back to God at the Jubilee.

In other words, no man can be so great a sinner that he cannot be set free at the year of Jubilee. No man can go so far into debt that he cannot be set free in the year of Jubilee. *No man has either the authority or the ability to incur a debt that is greater than the year of Jubilee can remedy.* This is the law of God, not man's law.

When man sinned, the "land" was sold. That is, Adam and his children and his entire estate were sold into sin. In essence, God lost His inheritance in the earth. It is for this reason that Jesus Christ came into the world to redeem His lost inheritance. He came as a near Kinsman in order to secure the RIGHT of redemption. By His own blood, He paid the full price of the sin of the entire world from Adam to the end of time. The only question remaining is whether Jesus Christ loves the world enough to actually take advantage of His legal rights.

The answer is found in John 3:16, "*God so loved the world. . .*" The real question is this: If Jesus Christ had the power to save all men, would He do so? Of course He would, because He loves all that He created. Well, Jesus does have the power and the wisdom to save all men. His blood--the payment for the sin of the world--is worth far more than the sin-debt of all mankind put together. More than that, the law is on His side, because He has the *right* of redemption. That means He can redeem all if He wants to do so.

Suppose you, dear reader, had a family of loved ones who had been sold into slavery. If you came, having the legal right of redemption and paid the full price of their redemption, would you be satisfied if the slave master accepted your money, but then gave you only one or two of them? Of course not. If you truly loved them, you would demand all that you paid for. But even if your loved ones refused to be redeemed, this could only delay the process until the year of Jubilee. Remember Leviticus 25:54,

⁵⁴ Even if he is not redeemed by these means, he shall still go out in the year of Jubilee, he and his sons with him.

Though the rulers of men and nations have consistently refused to declare a Jubilee over its people, God is not a man that He should lie. He will always follow His own law, regardless of the refusal of men to be obedient.

The Judgment of God in the Final Age

The law of God demands the restoration of all things (Acts 3:21). The divine judgments of God are not eternal, as men define eternal. They are *aionian*, as the Greek text says. They pertain only to an eon (*aion*), or an age. The "lake of fire" mentioned in Revelation 20:11-15 is the same as the "fiery stream" mentioned in Daniel 7:9-11. Daniel tells us that the fire comes from God's throne. A throne is an ancient symbol of law. When a king sits upon a throne, he is officially administering the law or its judgments. God is the King of Creation, and He judges all according to His law. Therefore, the fire is the divine law, as Moses tells us in Deuteronomy 33:2,

² And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

The "fire" of the divine law judges no man for any crime by sentencing them to burn in a literal fire. All sin is reckoned as a debt that is owed to the victims of injustice. If the sinner cannot pay the restitution, he is to be a bondservant until the debt is paid. The believers will rule over them. That is, the believers will be given authority over the sinners (debtors), and be responsible to teach them the righteousness and character of God. For this reason, the prophet tells us in Isaiah 26:9,

⁹ . . . For when the earth experiences Thy judgments, the inhabitants of the world learn righteousness.

This is the "fire" of the divine law. It is not torture or punishment; it is justice. God's judgments are corrective in nature. With God, there is no endless punishment without mercy. Judgment always ends in grace, for that is the law of Jubilee.

Regardless of the precise nature of God's judgment upon sinners in that age, we know from the law of Jubilee that God's judgments are age-

abiding, not everlasting, as some have translated the Greek word, *aionian*. Proper translations of this term are found in Young's Literal Translation and Rotherham's The Emphasized Bible. They understand *aionian* in the same way that the early Church fathers did, for their writings often spoke of the judgments to come as being temporary and limited to an age.

The law of Jubilee demands an end to all liability for sin (debt) at some point in the future. The law of Jubilee demands that all debts be cancelled at the end of that final age. Then all creation will be set free into the glorious liberty of the sons of God.

The Restoration of All Things

When God restores all things, then will Jesus' words be fulfilled in John 12:32, 33,

³² "And I, if I be lifted up from the earth, will draw *all men* to Myself." ³³ But He was saying this to indicate the kind of death by which He was to die.

Likewise, the words of the Apostle Paul will be fulfilled in 1Corinthians 15:22-28,

²² For as in Adam all die, so also in Christ all shall be made alive. ²³ But each in his own order . . . ²⁷ For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. ²⁸ And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

Even as in Adam all mankind died, so also in Christ, the Second Adam, all mankind will be made alive--but not all at once. Some will come into life in the first resurrection, others at the general resurrection, but all others at the great Jubilee of creation. Paul speaks of this day also in Colossians 1:16-20,

¹⁶ For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been

created by Him and for Him. . . ¹⁹ For it was the *Father's* good pleasure for all the fullness to dwell in Him, ²⁰ and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say, whether things on earth or things in heaven.*

Through the Logos, the Word, Jesus Christ, all things were created (John 1:3), and through Him, all things will be reconciled to Himself. There will be nothing left outside of His dominion in the end, as we read in Hebrews 2:8 and 9,

⁸ Thou hast put all things in subjection under his feet. "For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. ⁹ But we do see Him who has been made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.

In this manner He "*is the Savior of all men, especially of believers,*" as the Apostle Paul tells Timothy in 1 Timothy 4:10. Those who are saved before the creation Jubilee are indeed greatly blessed and will rule in His Kingdom. Yet in the end He is also the Savior of ALL men, not just of the believers. For this reason, all creation awaits the manifestation of the sons of God (Romans 8:19-21), knowing that these sons are but the firstfruits of creation (James 1:18). Paul says that the firstfruits sanctify the whole harvest. After the firstfruits were given to God, this signaled the beginning of the general harvest of the whole field. The field is the world (Matthew 13:39).

So also John sees all of creation rejoicing in the end. Revelation 5 says,

¹³ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, *be blessing and honor and glory and dominion forever and ever.*"

This will never happen apart from the law of Jubilee, for most of creation yet remains in enmity against God. They are the ones in need of the Jubilee, for, unlike true believers, they do not take advantage of the law of redemption. The time of redemption ends with the Jubilee. And so we urge all those who hear the Word of God to believe in Jesus Christ and learn what great salvation He has given to men. Our message is that of the Apostle Paul, which he wrote in 2 Corinthians 5,

¹⁷ Therefore if any man is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.

¹⁸ Now all *these* things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, ¹⁹ namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them [the world], and He has committed to us [Christians] the word of reconciliation.

²⁰ Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him.

We have been given the ministry of reconciliation with a message of good news to give the world. It is NOT the bad news of eternal torment or damnation, but the good news that God has reconciled the world through Christ, who has paid the price for their deliverance and salvation. This is the true Gospel of Jesus Christ, who was lifted up on the cross, and therefore will draw ALL MEN unto Himself. This is not wishful thinking. It is prophecy. It is a statement of intent. It is His promise to us and to the world. Let us all rejoice in this good news of God's grace.

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For further study on the Biblical concept of the restoration of all things, write to us at the above address for the 154-page book by Dr. Stephen E. Jones, Creation's Jubilee.