



The Jubilee and the Kingdom of God

by David Brickner



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Jubilee Established: God's Gift to the Land and People of Israel



God commanded ancient Israel to set apart every seventh year as a Sabbath (Leviticus 25:1–7). Among other things, the land and the people were to rest throughout the year as we relied on God's provision.

Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. **And you shall eat your bread to the full and dwell in your land securely. I will give you peace in the land, and you shall lie down, and none shall make you afraid.** (Leviticus 26:5–6, emphasis added)

But in addition to the Sabbath years, God commanded that a monumental year be observed after every seventh Sabbath year: the Jubilee. The Jubilee would include all the features of the Sabbath year and more.

You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement, you shall sound the trumpet throughout all your land. **And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you,** when each of you shall return to his property and each of you shall return to his clan. (Leviticus 25:8–10, emphasis added)

God gave Israel the Jubilee as a time to renew, refresh, rest, and remember.

God gave Israel the Jubilee as a time to renew, refresh, rest, and remember. He commanded that we radically set it apart as a holy time to proclaim and celebrate liberty throughout the land. Slaves were to be freed, debts forgiven, property returned, and the land and the people were to rejoice that we belong to God.

God established the Jubilee as both a command and a gift to His people—but the command could not be obeyed, nor the gift received, without an appreciation for the godly principles underlying it.

God designed the Jubilee to upend and dismantle the social hierarchies that create inequitable relationships. He was laying the foundation for a far-reaching renewal throughout the entire community of Israel.

The Gift of Freedom

The requirement that all Hebrew slaves be freed was to remind us of our true identity:

For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the LORD your God. (Leviticus 25:55)

If a person became impoverished or in debt, they could be indentured to another Israelite family to pay their debt.

But in that 50th year, no matter what a person owed, they were to be set free. God did not create us to be slaves to one another.

We are all created in the image of God (Genesis 1:26). This amazing revelation sets us apart from the animals—but the image of God that all human beings share is the great equalizer. It grants equality that ultimately overrules the economic and societal limitations we incur or place on one another. It levels the playing field. Rather than being diminished by that leveling, we have all been raised up by it. Being created in God's image is the basis for dignity, equality, and human rights for us all—regardless of social or political dictates.

In addition to the identity we have from being made in God's image, the freeing of slaves is a reminder that we are a redeemed people, brought out from bondage to Pharaoh so we'd be free to love and serve God.

The Gift of Forgiven Debts

Every creditor shall cancel any loan they have made to a fellow Israelite. They shall not require payment from anyone among their own people, because the Lord's time for canceling debts has been proclaimed. (Deuteronomy 15:2, NIV)

On a personal level, the forgiveness of debts and a fresh start can transform a life. On a societal scale, the periodic elimination of debts can clear the way for tremendous economic growth. But beyond this, the release and forgiveness of debts was a magnificent portrait of God's gracious dealings with His people.

The Gift of Land Returned

This is probably the most radical part of the Jubilee year:

The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. And in all the country you possess, you shall allow a redemption of the land. . . . In the jubilee it shall be released, and he shall return to his property. (Leviticus 25:23–24, 28)

God did not want ancestral land to be sold permanently. He commanded the return of land at Jubilee to reinforce this reality: The whole earth, including the land of Israel, belongs to God. His people are stewards of His property and temporary sojourners with Him. God wanted them, just as He still wants us, to be rooted and grounded—not in temporary acquisitions—but in the eternal kingdom of God.

The *Shanat Yovel* (Jubilee Year) was intended to bring justice and ethical business dealings into everyday life as people anticipated the day their land would change hands.

And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling you. **You shall not wrong one another, but you shall fear**

your God, for I am the LORD your God.
(Leviticus 25:14–17, emphasis added)

God's gift of Jubilee was designed to encompass every area of life: it's economic—your debts are forgiven and you get back land you have sold! It's social—you free slaves! But the best part is when God says, “I brought you out of the land of Egypt, out of the house of slavery” (Exodus 20:2) and “But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: ‘Fear not, I have redeemed you; I have called you by name, you are mine’” (Isaiah 43:1). Belonging to God and being able to love and serve Him is what true freedom is all about! And God shows His mercy in that the benefits of Jubilee were available to the rich and to the poor, to the landowner and to the servant alike.

Jubilee Envisioned: Israel's Future Hope



Sadly, the Scriptures do not mention Israel ever actually observing the Jubilee. We never did. But though the Jubilee and all it represented was disregarded, it continued to be envisioned.

It shows up in the words of the prophets as a great hope and a wonderful expectation. The prophets are eagerly anticipating the kingdom and the hopefulness that is the Jubilee. **The entire Messianic hope is animated by the envisioning of Jubilee.** And it was this hope that brought our people back to the Lord, even when, time and time again, we failed to keep His commandments.

The Real Reason for the Babylonian Captivity

Although our people made some attempts to observe the seventh-year Sabbaths, even those attempts failed. In fact, the prophet Jeremiah tells us that we went into captivity for seventy years, one for each of the Sabbatical years that we failed to observe (Jeremiah 25:11).

The writer of 2 Chronicles sums up his narrative of the Babylonian invasion of Jerusalem and Judea and the 70 years of captivity as follows:

[Nebuchadnezzar] took into exile in Babylon those who had escaped from the sword, and they became servants to him . . . to fulfill the word of the LORD by

the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years. (2 Chronicles 36:20–21).

We often think about worshiping foreign gods as the main reason God sent the Jewish people into the Babylonian exile, but the Scriptures point elsewhere. It was not foreign gods but greed and pride that caused our people to violate the Sabbath years and the Jubilee, as well as to neglect the godly attitudes they were meant to foster and protect. Injustice and cruelty ensued, and the captivity was God's judgment. When Israel returned from captivity, the Jubilee still was not observed. And, the fact is, today we would not even know the right year to celebrate.

Concerning Israel's failure to observe Jubilee, the rabbis wrote in the Talmud: "From the time that the tribes of Reuben and Gad and the half-tribe of Manasseh were exiled, the Jubilee was discontinued" (*Babylonian Talmud*, Arachin 32b).

Imagine that. A command of God first ignored and then discontinued. And the Jubilee was so much more than a command; it was an ideal that was never realized, a magnificent gift that was never unwrapped. Yet Israel's failure to appreciate and observe the Jubilee was just one more proof that no person or group of people have what it takes to trust and obey God. Israel's disobedience is like a gigantic mirror that reflects the same spiritual rebellion that resides in every human heart.

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God's gifts are not always easy to recognize at first, and He does not force them upon us. We all long to have liberty and justice for ourselves, but how many are willing to sacrifice personal comfort or security so that others can enjoy it? Israel never found the courage to observe the Jubilee completely or consistently, and every other nation's efforts to achieve a just society have run up against the same fatal human flaws and failings. No government can set people free from the attitudes that enslave us and create injustice in the first place. Phillips Brooks wrote, "No man in this world attains to freedom from any slavery except by entrance into some higher servitude" (*Perennials*, 1898).

The Jubilee was based on the premise that all good things come from God and, ultimately, still belong to God. That premise lays claim to every aspect of our lives, and it goes against human nature to embrace it. In short, the Jubilee failed to deliver liberty and justice because we never fully bought into it.

Isaiah Prophesies a Future Jubilee

Isaiah, one of the greatest prophets of the Hebrew Bible, foretold the coming of God's kingdom under the reign of Messiah. The year of Jubilee captured the spirit of that kingdom; it came to symbolize the messianic hope and freedom, not only for Israel, but for all nations. Isaiah described this coming era as "the year of the Lord's favor."

The Spirit of the Lord GOD is upon me,
because the LORD has anointed me to
bring good news to the poor; he has
sent me to bind up the brokenhearted,

to proclaim liberty to the captives, and the opening of the prison to those who are bound; **to proclaim the year of the Lord's favor, and the day of vengeance of our God**; to comfort all who mourn. (Isaiah 61:1–2, emphasis added)

Isaiah uses the exact phrase—proclaim liberty—that's found in Leviticus 25. The Jubilee established in Moses' time was never observed, but Isaiah uses the same language to anticipate something that is yet to come. We failed to grasp the ideal but that's not the end of the story. It's still out there. It's envisioned but not yet experienced. And it is what every human heart longs for—good news, liberty, and God's favor!

But notice the year of the Lord's favor is also the day of vengeance of our God. The ultimate fulfillment of Jubilee includes judgment. Justice doesn't happen in a vacuum. There are wrongs to be judged and there are consequences to be paid.

God's love for and choosing of Israel are unconditional, and His gifts are poured out from His mercy and grace. Yet God makes it clear that certain blessings are decidedly conditional on our obedience through faith. The same can be said today.

Only the Gospel Brings Lasting Freedom

Certainly among unbelievers—but even among believers—people are facing the consequences of seeking freedom apart from, or in opposition to, God—and it's tragic.

And yet the writer of 2 Chronicles, who warned us of the dreadful consequences of disobeying God's covenant, also promised that if our people would humble ourselves, confess our sins and return to Him, God would remember us, remember His covenant, and bring us back to the Land and restore our prosperity (see 2 Chronicles 7:14).

A great prayer in Judaism called the Shemoneh Esrei, says: "Sound the great shofar of our freedom, raise the banner to gather the exiles and gather us together from the four corners of the earth." Sounds like it comes right out of Isaiah!

God has begun answering this prayer, even without the freedom that comes with servitude to God. Israel is back in the land! And yet, there's precious little freedom—and people are crying out for liberty and justice in the midst of conflict. Recently more than 100,000 protestors flooded the streets in Israel because of it. That freedom, that liberty, is elusive because the majority of people still don't know what it means to serve the living God.

That message of true freedom is exactly what the gospel brings. It's what the prophets foretold, and it's what Jesus announced 2,000 years ago when He walked into His hometown synagogue in Nazareth.

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Jubilee Inaugurated: Jesus Announces the Year of the Lord's Favor



And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.”

And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, **“Today this Scripture has been fulfilled in your hearing.”** (Luke 4:16–21, emphasis added)

The prophets had predicted the coming of the Messiah and had looked forward to the day when He would fulfill the true purpose of the Jubilee. And now Jesus stood in that synagogue in Nazareth proclaiming the acceptable year of the Lord, proclaiming liberty to the captives, and proclaiming Himself as the fulfillment of prophecy! This was the best possible news—but it could only be understood in the context of the bad news that had made it necessary for Him to come. Again, we see the parallel with the Jubilee.

The Backdrop of Bad News

The implication of the Jubilee was that sinful human beings breed dysfunction through greed, pride, and other common failings that thwart the kind of relationships God wants people to have with Him and with one another. God provided the Sabbath years and the Jubilee to reset the land and the people, to provide liberty and a taste of how life was meant to be under His perfect rule. But this required admitting that God's perfect ways do not come naturally to us and that we need to trust His commands, His gifts, and His provision to be free from the harm we cause ourselves and one another.

Even so, freedom in Jesus begins by recognizing that "all have sinned and fallen short of the glory of God" (Romans 3:23). Addressing sin is crucial because sin alienates us first from God and then from one another. When I admit that I am a sinner, I embrace the fact that I stand with my fellow human beings, equally guilty before the Lord and equally in need of His grace and forgiveness. And I admit the cost of that forgiveness.

Freedom Isn't Free

The phrase "freedom isn't free" echoes in my heart and mind—not just from a historic speech or a popular song—but as the biblical key to receiving and proclaiming the gospel.

God has always wanted His people to be free and to remember that He alone can set us free. Our most iconic and well-loved holiday—Passover—is all about God liberating Israel from slavery in Egypt. And yet Israel's liberty—or freedom—wasn't free. It cost the Egyptians

the lives of their firstborn sons, and it would have cost Israel the same, except for the blood of a sacrificed lamb.

Just as freedom from bondage comes at a cost, so does the post-bondage life of freedom. The people of Israel no longer belonged to Pharaoh, yet they were not free to live however they chose—they belonged to God and were obligated to trust and serve Him. They had to step out in faith and into a life of obedience that included wandering and seasons of deprivation. So followers of Yeshua also need to step out in faith and into a life of obedience, a life that may include seasons of wandering and deprivation.

True freedom, true liberty, only comes when we bend the knee and acknowledge that He is the King of kings, He is the Lord of lords! He alone can make us free from sin, death, and judgment! We have the freedom to drink from the wells of the water of salvation, and that's what Jesus inaugurated.

It is often the backdrop of bad news that offers the best opportunity for us to share the true freedom and justice that we have found in Yeshua. The longing for justice is a heartfelt hunger that is part of our spiritual DNA, because we were made in God's image. Frustration over injustice is, at its core, a spiritual sense that something is very wrong and ought to be fixed. When we see people frustrated over injustice, we can invite them to explore where their concept of right

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and wrong is rooted. We can point out that our hunger for justice does not come from the relativism that permeates our culture. We can offer the source of everything good that human hearts desire.

True Life and Liberty in Jesus

No human status or resources can earn the redemption that is ours in Jesus. “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price” (Isaiah 55:1). The riches of God’s salvation are freely available in the gospel. God tells us that He doesn’t want anyone to perish but desires that all should come to Him.

True liberty, equality, and fraternity are the fruit of the ultimate revolution, anticipated by the Jubilee and fulfilled in Messiah Jesus. Through His death, burial, and resurrection, sin and its effects were upended, and true freedom and justice are available to Israel and all the nations. Hallelujah!

The New Testament writings extend the promise of Jubilee freedom, especially in the letters of the Apostle Paul. In Romans 8:1–2, he writes about how Jesus took upon Himself the judgment for our sins so that “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.”

That freedom not only assures us that we will be together with God forever when we die; it assures us that He is with us and offering His transforming power to change our lives each and every day.

For 50 years God has enabled Jews for Jesus to proclaim this good news to our Jewish people around the world. Tens of thousands of Jewish people have come to know Messiah, and you have been with us in that great endeavor. Thank you for standing with us in this Jubilee year as well. We long to see people all around the world find freedom in Jesus—what a privilege it is to be messengers of that good news!

But while we are messengers of this good news to others, let’s not forget what it means to those of us who already believe. **We are now part of the kingdom of God that Jesus talked about!**

John Bright, famous Bible scholar, has declared that there is one all-encompassing theme throughout the Scriptures and that is the kingdom of God. Jesus himself spoke often of the kingdom. He taught us to pray, “Your kingdom come, your will be done, on earth as it is in heaven” (Matthew 6:10).

The Freedom of God’s Counter-Cultural Kingdom

In today’s culture, people are obsessed with choosing their own identity and with celebrating their own choices. This is the antithesis of God’s culture, which is why our freedom in Jesus runs contrary to popular notions and so must our message. Our identity has been chosen and paid for by God. It is far better than anything we could choose for ourselves and far more costly than we could ever afford. He has rescued us from our self-centered little kingdoms of darkness and has brought us into the kingdom of His light.

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We belong to Him and are obligated to Him, but that obligation goes hand in hand with freedom. We are both free *and* obligated to love God and others, to serve God and others, and to turn from the life of selfishness and sin. And there is no greater joy than to see others find that new life, new identity, and new purpose in Jesus. This is a big piece of what we are asking for when we pray for God's kingdom to come and His will to be done.

And we are seeing His kingdom come! Our world has changed much in the last few years and so has our ministry. One of our missionaries who is on the ground in war-torn Ukraine told me, "David, this is a bad time for Ukraine but a

good time for the gospel." In 2021, this missionary prayed with 19 Jewish people to receive the Lord. In 2022, he had the privilege of praying a prayer of salvation with over 200! The strife and tragedy that we see all around us are painful, but in the midst of that pain, we are seeing new life.

We've seen a wide range of Jewish people, from some who are Holocaust survivors, to others who are addicted to drugs and living on the streets, to those who have been forsaken by their families. Yet we have seen each of them live the power of a transformed, joyful life because of the gospel! This is evidence of God's kingdom at work. But God's kingdom has not yet fully come—because His judgment has not been fully poured out.



Jubilee Fulfilled: The Restoring of All Things



Did you notice that when Jesus read from Isaiah 61, He stopped reading in the middle of a verse? He read, “to proclaim the acceptable year of the Lord,” but the verse goes on to say, “the day of vengeance for our God.” And Jesus stopped there for a very particular reason: it wasn’t yet the day of vengeance.

The Son of Man didn’t come to bring judgment, as we read in John 3. Yes, judgment is coming, but Jesus came to bring life, hope, and grace. He stopped right in the middle of the verse perhaps as though to say, *My coming has inaugurated this Jubilee, but it’s not yet completely fulfilled.*

Jesus went on to die a cruel death on the cross to pay the penalty for the judgment that stands against your sin and mine so that we might be free from sin, free from judgment, free to worship Him, and free to serve Him! The year of the Lord’s favor is today—it’s now for those who have received His forgiveness through Jesus. But most of the world has not yet done so, and the evil all around us is rampant. But God will not let evil prevail. He will not allow humanity to remain in slavery to sin.

While liberty and freedom are the themes of Jubilee, liberty and freedom never occur in a vacuum. They don’t just happen. They are always made possible through the application of justice and judgment. How can we have true liberty and freedom when there is injustice, when judgment is delayed?

That is why there is still judgment to come before the world experiences the ultimate blessing of Jubilee. Jesus

spoke about this time of judgment, also known as the time of Jacob's trouble, in Matthew 24. In verse 21 (NIV), He said, "For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again."

Hope in the Midst of Darkness

True Jubilee will only be completely fulfilled following a time of great tribulation, a cosmic outpouring of God's judgment. I think we're seeing the firstfruits of that time which the Bible calls Jacob's trouble because, once again, Israel is at the center of God's redemptive purposes. God said through the prophet Zechariah that in the last days, "I will make Jerusalem a heavy stone for all the peoples. . . . And all the nations of the earth will gather against it" (Zechariah 12:3). Jerusalem today remains politically at the center of a worldwide conflict and the Scriptures say that it will get much worse.

I believe in a rapture of the church, and I believe it could happen even while you're reading this! There's nothing to prevent it. We are to live in that expectation and that hope.

Whether or not you believe as I do that the church will be raptured before the tribulation, the rapid deterioration of the world around us indicates that we are coming closer and closer to God's final judgment. It's a sobering thought and one that should motivate us to keep reaching out with the gospel while there is still time. The darker the night, the brighter the light. We need to shine that freedom and that liberty—as living examples of what it means to be truly free in Jesus.

We need to live with the same hope the apostle Peter had: "That times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago" (Acts 3:20–21).

To understand the ultimate Jubilee and why we are still awaiting its fulfillment, remember that when God first established the children of Israel to observe His Jubilee, He timed it to begin with the blowing of the trumpet on the Day of Atonement (Leviticus 25:9).

The shofar, which is used to signal the beginning of Yom Kippur and the Year of Jubilee, is also an instrument to call people to battle.

The final Jubilee to come begins with a cosmic battle and leads to the consummation of the kingdom of God.

Again, there is no justice without judgment, and God will pour out that judgment upon this earth just as the prophets predicted, just as John described in the book of Revelation. We may well recoil at the pain this judgment will inflict, but C. S. Lewis in his book *The Problem of Pain* penned these wise words concerning pain: "Pain insists upon being attended to. God whispers in our pleasure, He speaks in our conscience and shouts in our pain."

The Scriptures describe terrible things that will occur in the end times, as well as how God will conclude that time of trouble with victory beyond anything we can imagine.

The Scriptures tell us there will arise an enemy of the Jews. From the world's perspective, this individual is a great ruler. But the Bible says that from heaven's perspective, he's like a beast coming out of the sea. He'll gather the armies of the world to invade the Beautiful Land (Israel). This is the setting for the mother of all wars.

As a lethal dagger is poised at the heart of Israel, God—who promised we would exist before Him as a nation of forever—is our only hope! Finally, on the brink of final destruction and in an hour of great desperation, Israel will cry out to God for a deliverer, and that is when He comes!

The Lord himself will descend with a shout. The clouds will roll back, we'll be blinded by the light of a thousand suns, and there in all His glory we'll finally see the one we've been waiting for! Hallelujah!

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. (Zechariah 12:10)

All Israel will recognize and turn to Messiah Jesus. Though there will be devastating judgment, it will pave the way for peace and for the lost to be reconciled to Him! Hallelujah!

And then what? Many fine Christians do not agree about the millennial kingdom and that ought never to divide us. But as I write about the Jubilee and the kingdom of God, I am utterly convinced that Yeshua will reign on earth for 1,000 years and that this will be the ultimate fulfillment of God's Jubilee promise.

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The Millennium

The millennium is the consummating link between history and eternity. God's nature will be fully implanted in every aspect of the world in which we live. His Kingdom will come in all its fullness and glory. That's what we're looking forward to.

The Bible tells us that Jesus will return in the clouds with power and great glory and that when His foot touches the Mount of Olives, the mountain will be split in two (Zechariah 14:4). And with that reformation of the very holy ground in Jerusalem, we will see the rebuilding of a Temple. A fountain will spring up from the midst of that Temple and will flow from Jerusalem down through the wilderness into the Dead Sea. And the Dead Sea will become alive; there will be fish and the desert will bloom and bring forth fruit (see Ezekiel 47).

And the veil will be lifted and the greatest revival that has ever been witnessed on this planet will be poured out among our people. As Paul says, "In this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob'; 'and this will be my covenant with them when I take away their sins'" (Romans 11:26–27). Hallelujah!

And at the end of Jesus' thousand-year reign comes the end of sin and Satan, even the end of death itself—it's coming, praise the Lord!

As much as we pray for the peace of Jerusalem, we recognize that true peace, true security, true well-being, can only come through the supernatural work of God. We who know Him are getting a foretaste of that now, and that includes a handful of Jewish and Palestinian people who know the Lord and have told one another, "I love you in Jesus' Name." Just imagine what the world will be like when everyone will be able to say that—what a Jubilee that will be!

Conclusion: The Best Is Yet to Come

God gave ancient Israel the gift of Jubilee as a foretaste of the liberty all people hunger and strive for, and the freedom we long for but never quite achieve in this lifetime.

While our people failed to keep the commandment and receive the gift of Jubilee as described in Leviticus 25, the prophets foretold how God Himself would accomplish the forgiveness of debt and freedom from slavery through the Messiah. Jesus freed us so that we can serve the One who made us and who loves us more than we love ourselves. Through Him, we can proclaim liberty to our Jewish people and to everyone else who will hear.

And still, the future holds an even greater fulfillment of the Jubilee. Meanwhile, we are citizens of His kingdom that has yet to fully come. It is both our privilege and our duty to represent our King Jesus and to offer others a taste of His kingdom here on earth.

To what extent is God now reigning in your heart through Messiah Yeshua? I know that I want more of His reign in my own heart. Do you? As we ask God to make His reign the object of our deepest longing, the passion of our very existence, the kingdom, the *Malkut* will begin to well up within us. I think you'll find as I have that the more it wells up within you, the greater your longing will be and the greater your thirst will be. When Jesus spoke of the kingdom of God he said, "Blessed are those who hunger and thirst after righteousness, for they shall be satisfied" (Matthew 5:6).

The hope of Jubilee makes us long for heaven where these wonderful promises will ultimately be fulfilled in the presence of our glorious Savior. So take heart! Jubilee in all its fullness is coming!

"Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.'" (Revelation 11:15)

"The *Ruach ADONAI* is on me, because He has anointed me to proclaim Good News to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, and to proclaim the year of ADONAI's favor."

He closed the scroll, gave it back to the attendant, and sat down. All eyes in the synagogue were focused on Him.

Then He began to tell them,
"Today this Scripture has been fulfilled in your ears."

(Luke 4:18–21, TLV, emphasis added)

