

Kingdom Report

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The Jubilee Redemption of all Creation

The Jubilee is the joyful proclamation of a lost inheritance redeemed. Jesus did not just redeem lost souls on the cross. He redeemed all of creation that was lost in Adam. It now all belongs to His co-heirs who have been redeemed. Now, not one day in the Millennium.

I have been doing a series of blogs on the vision of discipling the nations. I have already made the point that this vision is part of Christ's inheritance. He is to inherit the nations. And I have made the point that we are co-heirs with Christ. So it is our job to fight for our inheritance.

But there is a further very important Biblical argument to be made which is often not taught or explained when it comes to eschatology. The objection is yes I agree about all the arguments on the nations and the inheritance of Christ and we are co-heirs.....but it is not for now. It will one day happen in the Millennium when Christ returns and then He will rule the nations.

Which brings up the question of eschatology. When? One day in the distant future or now. For instance what about the Antichrist, what about the Great Tribulation, what about the rapture? How can you talk or teach about things that only happen in Revelation 20-22. At the end.

I want to give you a different perspective about the when of the Kingdom of God and what we can expect now. It has to do with the concept of the Jubilee and Redemption.. The Jubilee concept presented in Lev. 25 and which Jesus referenced right at the start of His ministry in Luke 4:18-19....He said the Spirit of the Lord is upon me to.....

Luk 4:18-19 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord

The Jubilee concept of Lev. 25 is all about those who have lost their inheritance of the land and how it was to be restored to them. This is what Jesus was referring to in Luke 4:18-19. Except He was broadening the idea of "Jubilee Redemption" from not just getting back our lost land but He was claiming that He came to "redeem" buy back all we lost when Adam sinned.

In Lev. 25 there is the provision for a "kinsman redeemer". Someone related to you can buy back your rightful inheritance you lost. Christ is our Savior as "Kinsman Redeemer" But I want to make an additional argument that He not only Redeemed our salvation. But He also "redeemed" all of our inheritance we lost in the fall of Adam. All of creation!

I further want to make the expanded argument:

- On the cross He not only bought back our salvation but all of creation. All of creation is ours, this planet, this solar system, this universe.
- That payment was done on 3 April 33 AD when Jesus died and again from the dead. It went into effect 50 days later on the Day of Pentecost when He empowered the Church with the Holy Spirit to "redeem the nations".

Not one day in some far off Millennium. Now. Our inheritance can be claimed now. Here is my scriptural argument (you might want to save it for your own home cell teaching or preaching).....

Jesus Christ: The Ultimate Kinsman-Redeemer

The biblical concept of the Kinsman-Redeemer represents one of the most profound theological frameworks for understanding the redemptive work of Jesus Christ. Originating in the economic and social laws of ancient Israel, particularly in Leviticus 25, this concept provides a powerful lens through which Christians can understand how Christ's sacrificial death accomplishes redemption for humanity. This essay explores the biblical foundations of the Kinsman-Redeemer, examines how Jesus fulfils this role, and considers the theological significance of this understanding for Christian faith and practice.

The Year of Jubilee and Redemption in Leviticus 25

The concept of the Kinsman-Redeemer is deeply embedded within God's provision for Israel in the Year of Jubilee as detailed in Leviticus 25. This monumental social and economic institution was designed to prevent perpetual poverty and ensure that no Israelite would remain permanently enslaved or landless.

Within this framework, Leviticus 25:25 introduces the crucial role of the redeemer: "***If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold.***" This redemption principle extended beyond property to include the redemption of people who had fallen into servitude due to poverty. Leviticus 25:47-55 specifically addresses the redemption of individuals who had sold themselves to foreigners, stating that "one of his brothers may redeem him" or another close relative, with the price of redemption calculated based on the years until the next Jubilee

Requirements for the Kinsman-Redeemer

The Hebrew term (go'el) for kinsman-redeemer designates one who delivers, rescues, or redeems property or persons

.To qualify as a kinsman-redeemer, several essential requirements had to be met:

1. Familial Relationship

First and foremost, the redeemer had to be a near relative, a kinsman. This blood relationship was non-negotiable-only a family member had the right and responsibility to act as redeemer. . This requirement emphasizes the importance of covenant relationship as the foundation for redemption.

2. Ability to Redeem

The potential redeemer needed to possess the necessary resources to pay the full redemption price. Good intentions were insufficient; the kinsman had to have the capacity to complete the transaction

3. Willingness to Redeem

Beyond capability, the kinsman needed to be willing to make the sacrifice required. This was not a legal obligation that could be enforced-it required voluntary action motivated by love and commitment to family

4. Payment of the Full Price

Partial redemption was not an option. The kinsman-redeemer had to pay the complete price required to secure the freedom of the relative or recover the family property.. This principle underscores the completeness of true redemption

Jesus Christ as Ultimate Kinsman-Redeemer

The New Testament presents Jesus Christ as the perfect fulfilment of the kinsman-redeemer role. Christ redeems humanity from the bondage of sin and its consequences. His redemptive work satisfies each requirement for a legitimate kinsman-redeemer in profound ways.

1. Jesus Became Our Kinsman

For Jesus to act as our redeemer, He first had to become related to us. The incarnation-God becoming human-fulfilled this essential requirement. John's Gospel declares, "The Word became flesh and made his dwelling among us" (John 1:14)

. Hebrews 2:14-16 explains that "since the children have flesh and blood, he too shared in their humanity... For surely it is not angels he helps, but Abraham's descendants"

This kinship was necessary because "just as the kinsman-redeemer had to be a near relative, so Christ had to become man, a genuine member of the human race, to redeem humanity"

. Through the incarnation, Jesus established Himself as our brother, our kinsman, qualified to serve as our redeemer.

2. Jesus Was Able to Redeem

Unlike human kinsman-redeemers whose resources might be limited, Jesus possessed unlimited resources to accomplish our redemption. As both fully human and fully divine, He alone had the capacity to pay the infinite price required to redeem humanity from sin. His sinless perfection meant He owed no debt Himself. "A perfect man without divinity could provide only for one human being, not all of humanity. The death of Jesus, who is God incarnate, was infinite in value, sufficient for the entire human race". This unique qualification made Him the only kinsman capable of acting as humanity's redeemer.

3. Jesus Was Willing to Redeem

Christ's redemption was entirely voluntary. Philippians 2:5-8 describes how Jesus, "being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant... he humbled himself by becoming obedient to death-even death on a cross!"

Jesus Himself declared, ***"No one takes my life from me, but I lay it down of my own accord"*** (John 10:18)

This willingness to sacrifice Himself stands at the heart of Christ's redemptive work, demonstrating the depth of His love for those He came to redeem.

4. Jesus Paid the Full Price

The redemption price for humanity was not silver or gold but required a perfect sacrifice—the blood of the sinless Son of God. As 1 Peter 1:18-19 explains, "***you were not redeemed with corruptible things, like silver or gold... but with the precious blood of Christ, as of a lamb without blemish and without spot***"

The Lasting Significance of Christ as Kinsman-Redeemer

The concept of Jesus as our Kinsman-Redeemer bridges the Old and New Testaments, demonstrating the cohesive redemptive narrative throughout Scripture. What began as a social and economic provision in Leviticus finds its ultimate fulfillment in the person and work of Jesus Christ.

This theological understanding assures believers that their redemption is secure because it rests on the completed work of Christ, who met every requirement to serve as our perfect Kinsman-Redeemer. Unlike the Year of Jubilee, which came only once every fifty years, Christ's redemption is permanently effective, offering eternal freedom from sin's bondage.

The kinsman-redeemer model reminds Christians of the high price paid for their redemption, inspiring gratitude and commitment. It also provides a powerful framework for evangelism, offering hope to those who recognize their desperate need for redemption that they cannot achieve themselves.

In Christ, we find the ultimate Kinsman-Redeemer—One who became like us, who was both willing and able to redeem us, and who paid the full price to secure our eternal freedom. This theological truth stands at the heart of the Christian gospel, inviting all who are spiritually impoverished and enslaved to find liberation through relationship with their divine Redeemer.

All of Creation Has Been Redeemed

Christ's redemptive work extends beyond individual salvation to encompass the entire creation, restoring humanity's covenantal relationship with the earth as part of God's holistic plan. This cosmic redemption is rooted in Scripture and theological tradition, emphasizing that the earth itself is part of the "human family" redeemed through Christ's sacrifice.

1. Biblical Foundation for Creation's Redemption

The Apostle Paul explicitly links creation's liberation to humanity's redemption: "***The creation itself will be set free from its bondage to decay and brought into the freedom and glory of the children of God***" (Romans 8:21)

. This echoes the Jubilee principle in Leviticus 25, where land and people are restored together. Christ's death and resurrection initiate a cosmic reconciliation, as "***God was pleased to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood***" (Colossians 1:20)

2. Christ's Incarnation Sanctifies Creation

By becoming human, Jesus sanctified the material world. His incarnation, death, and resurrection occurred within the created order, affirming its inherent dignity. As both Creator and Redeemer, Christ's work restores the earth's original purpose, reversing the curse of sin that corrupted not only humanity but "all things" (Genesis 3:17-

18). This redemption is not abstract but grounded in Christ's physical presence on earth, which "sanctified all living beings and the planet itself"

3. Humanity and Creation as Intertwined

The Fall disrupted humanity's role as stewards of creation (Genesis 1:28). Redemption restores this mandate: Christ, the "last Adam" (1 Corinthians 15:45), reclaims authority over creation not merely as God but as the perfected Human

Hebrews 2:8-9 emphasizes that "all things" are subjected to humanity through Christ, the Son of Man. This includes the earth, which God entrusted to humans and which Christ redeems as part of His inheritance

4. Eschatological Restoration

The New Earth is not a replacement but a renewed creation (Revelation 21:1-5). Just as Christ's resurrection body was physical yet glorified, the earth will be transformed, freed from decay

This hope is anchored in Christ's victory, which guarantees that "the righteous will inherit the land and dwell in it forever" (Psalm 37:29)

Colossians 1:19-20: Paul proclaims that God was pleased "through [Christ] to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." This universal reconciliation includes the whole created order, not just people

Genesis 1:1 and the Creation Mandate: The Bible begins with God creating the heavens and the earth, declaring creation "very good." The fall brought corruption to all creation, but the biblical narrative points toward restoration and redemption of what was lost

John 3:16-17: "For God so loved the world that he gave his one and only Son... For God did not send his Son into the world to condemn the world, but to save the world through him." The Greek word for "world" (kosmos) refers to the whole created order, indicating God's redemptive intent is cosmic in scope

Revelation 21:1-5 The promise of a "new heaven and a new earth" shows that God's plan is to renew and restore creation itself, not simply rescue souls from it.

Christ's redemption is cosmic in scope, reclaiming both humanity and creation as "kin" under God's covenant. The earth is not a disposable backdrop but a participant in the drama of salvation, awaiting its final liberation alongside the children of God

This truth invites Christians to steward creation with hope, knowing it too "groans" for fulfillment in Christ's return

If we just preach individual salvation of the lost, then it is an incomplete redemption story.

We need to proclaim redemption of nations, of the earth and its resources....all belong as part of what Christ redeemed on the cross.

When we preach end time destruction and the victory of Satan, the Antichrist to inherit the earth then we have denied the full extent of the victory of Christ on the cross. If we say the redemption of the nations and the earth is not for now but only some time in the future, then we deny the power of the gospel and the power of the Holy Spirit poured out on the Day of Pentecost when Jesus declared all power in heaven and on earth has been given unto me.....and as the Father sent me so send I you.

And that is why Isaiah 9:6 can say that of the growth of His Kingdom there is no end...because the vast universe of trillions of galaxies all belong to us. And thousands of generations will expand to fill not only the earth but all of creation.