

Connection between the Book of Ruth, the Redeemer and the Jubilee



Painting by: Julius Schnorr von Carolsfeld - Ruth in Boaz's Field, 1828

Introduction

The Book of Ruth

The Book of Ruth tells the story of Ruth and her mother-in-law Naomi. After Naomi's husband Elimelech and their two sons Mahlon and Chilion die, Naomi returns to her native land accompanied by Ruth, her daughter-in-law where she is **redeemed** from poverty and widowhood by her goel (redeemer) Boaz who purchases back Elimelech's property and raises up the name of the dead upon his inheritance by marrying Ruth.

We recommend you read the four chapters of the book of Ruth in order to get a better understanding of the connection between the book of Ruth and the Redeemer.

Brief review of the Book of Ruth:

Chapter 1 – Naomi decides to return to Bethlehem after the death of her husband and her two sons – her daughter-in-law Ruth, a Moabite descendant of Lot – Abraham's nephew, returns with her to serve Naomi's God – the other daughter-in-law Orpah returns to her family to serve their false gods.

Chapter 2 – It is the beginning of the season of BARLEY in Israel – New Year and Passover – and Ruth, advised by Naomi, goes to glean in Boaz's field – He is a wealthy kinsman to Naomi's husband Elimelech. – Boaz approves of Ruth gleaning in his field – She gleans till the harvest of wheat – Feast of Pentecost (7 weeks after Firstfruits).

Chapter 3 – Boaz promises Ruth as the kinsman of Naomi's husband and her sons to redeem Naomi – as a widow, Naomi could not redeem the property of her husband – and to raise up a name of Ruth's dead husband. However, there is a Nearest of Kin which must be given priority to redeem Naomi's husband property and Ruth's husband name.

Chapter 4 – Boaz and the Nearest of kin meet before ten judges of Israel to decide who shall redeem Elimelech's property and raise up the name of the dead upon his inheritance by marrying Ruth – the Nearest of Kin refuses to redeem the property by marrying Ruth because she is a Moabite – though of the seed of Abraham the Nearest of Kin declares he does not want to mar his own inheritance – he gives the right to Boaz to redeem Elimelech and to produce a seed for the dead son – Boaz purchased the land and redeems Naomi and marries Ruth to raise up the name of the dead.

“Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.” Ruth 4:21, 22 – Thus Boaz from the tribe of Judah and Ruth, a Moabite, were the progenitors of the descendants of Messiah – “Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon....Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” Matthew 1:5, 6, 16.

- **The Concept of the Redeemer**

The way to explain the Plan of Salvation through Christ our Savior is to understand and teach the concept of the Redeemer as found in the book of Ruth and Leviticus chapter 25 and the Jubilee.

Without this understanding, Christianity contradicts Ezekiel 18:19-22. These verses clearly show that no man can die for someone else's sins. Claiming that Christ died for our sins because He was God Made Man does not satisfy the declaration of Ezekiel 18 that the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

- **No man can die for someone else's sins – Ezekiel 18:19 – 22**

One of the main arguments the Muslims offer against Christ dying for humanity, is based on Ezekiel 18:19-22.

Are you able to counteract their argument: **“No man can die for someone else's sins”?**

“Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.” Ezekiel 18:19-22.

Ezekiel 18:19-22 is a **valid** argument, namely that: no man can die for someone else's sins. This argument can be answered only through a correct understanding of the meaning of the word 'Redeemer'. Christians in general, do not understand what the role of the Redeemer is and thus fail to give an answer to them who challenge their beliefs.

Part I. Premises and Evidence

Definition of Redeemer from the Dictionary, Concordance and Jewish Legal Institution

Definition of Redeemer/Savior based on the Concept of the Nearest of Kinsman and Next of Kin

a. Dictionary:

- Redeeming: saving, compensatory, restorative, cashing, liberating, emancipating
- Salvaging: saving, retrieving, re-claiming, rescuing, regaining, repossessing
- Salvation: redemption, deliverance, rescue, recovery
- Slavery: servitude, bondage, enslavement, captivity, oppression, burden
- Freedom: liberty, independence, autonomy, sovereignty

b. Concordance: H1350

Redeemer: redeem, redeemer, kinsman, revenger, avenger, ransom, deliver, kinsfolks, kinsman's part, purchase, stain, wise - gâ'al, gaw-al'; a primitive root, to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.):—× in any wise, × at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

c. The Jewish Legal Institution: The Goel

Goel (*the Go'el HaDahm*) is a **Hebrew** term which comes from the word *lig'ol* ("to redeem"), hence meaning "redeemer", which in the **Hebrew Bible** and the **rabbinical** tradition denotes a person who as the nearest relative of another is charged with the duty of restoring the rights of another and avenging his wrongs. English-language translations of the Bible generally refer to a goel as an "avenger of blood".^[1]

In the Book of Isaiah, God is called the redeemer of Israel,^[2] as God redeems his people from captivity; the context shows that the redemption also involves moving on to something greater. In Christianity, the title goel is applied to Christ, who redeems his believers from all evil by the payment of a ransom.

The obligations of the goel include the duty to redeem the relative from slavery, if the latter had been obliged to sell himself into serfdom (Leviticus 25:48-49); to repurchase the property of a relative who had had to sell it because of poverty; to avenge the blood of his relative; to marry his brother's widow in order to have a son for his brother, in case the brother had not got any son to pass his name forth (Deuteronomy 25:5-6); and to receive the restitution if the injured relative had died (Numbers 5:8).

Numbers 35:9-30 regulates the duties of the goel. The congregation has to judge the case before it puts a murderer in the hands of a goel. More than one witness is needed for conviction. In case of accidental manslaughter, the slayer can save his life by fleeing to a "city of refuge" and staying there for the term of the high priest (who is appointed for his lifetime). Ransom is not accepted for murder. Revenge cannot be taken on the offender's children or parents (Deuteronomy 24:16).

Leviticus 25:48-49 gives the order in which the nearest relative is considered the goel in the case of redeeming a slave: brother, uncle, male cousin and then other relatives. The same order was probably observed in the other cases, except in marrying a sister-in-law.

Jewish tradition has also ascribed to the blood avenger the role performed in modern times by a prosecuting attorney, who thus pleads on behalf of the victim the case against the criminal. Thus, he is responsible for bringing the offender to court, finding evidence against him, presenting the case to the court, and collecting damages from the offender. It is also his task to argue against any attempts to pardon the sinner.^[3]

Note: The vision of Zechariah 3:1-10 is a type of the prosecuting attorney's role to plead on the behalf of Joshua the high priest. It is the LORD Himself who comes in the defense of His servant. Joshua the high priest, clothed in filthy garments who "represents those who have committed wrongs, but who have come into so sincere a position of repentance that the LORD who forgives all sins that are repented of, was satisfied." Letter 360, 1906. "This chapter is full of encouragement for those who do the work of the LORD in these last days." RH, May 16, 1899.

References:

1. [Joshua 20:5](#)
2. Isaiah and elsewhere in Isaiah
3. Dr. Itamar Varhaftig: *Techumin*, volume 11, page 326. Referred by Rabbi Uri Dasberg: [Torah and Law: Blood Vengeance Shabbat-Zomet](#), December 13, 1997. https://en.wikipedia.org/wiki/Goel#cite_note-3

d. Redeemer in Christianity

In Christian theology, Jesus is sometimes referred to as a **Redeemer**. This refers to the salvation he is believed to have accomplished, and is based on the metaphor of redemption, or "**buying back**". Although the Gospels do not use the title "Redeemer", the word "redemption" is used in several of Paul's letters. Leon Morris says that "Paul uses the concept of redemption primarily to speak of the saving significance of the death of Christ."^[1]

The English word redemption means "repurchase" or "buy back", and in the Old Testament referred to the **ransom of slaves** (Exodus 21:8).^[2] In the New Testament the redemption word group is used to refer both to deliverance from sin and freedom from captivity.^[3]

The concept of the redeemer is used in the Book of Ruth to refer to the kinsman-redeemer, and in the Book of Isaiah to refer to God, the "Redeemer of Israel".

e. The Elder Brother of our Race

After Adam and Eve transgressed the Moral Law through disobedience (Genesis 3), their allegiance passed from the Creator to Lucifer and they came under the power of sin and death. They became slaves to Lucifer and were doomed to '**Eternal Death**'.

Before the foundation of the world, a plan had been laid to redeem or buy back human beings who would fall prey to Lucifer's temptations and showed repentance for their wrong choices. The only One capable to redeem them was and is the One who inherently possesses '**Eternal Life**' and is the **Life**, the Great **I AM**, the **Self-Existing** One, the **Creator** Himself.

By becoming man, the Son of God became the **Next of Kin** for fallen humanity and the **Avenger of Blood** by paying the wage to redeem man. The wage of sin is **death** and only the Pure One could redeem the fallen race by shedding His blood and buy back His lost family (Leviticus 3:17; 17:11), (Hebrews 9:22). That is why He is called the '**Elder Brother of our race**'.

f. More definition and list of verses referring to Redeemer

The following section gives further explanation of the word Redeemer confirming the relation between the role of the redeemer and the next of kin and avenger of blood, followed with the list of all the 18 Biblical verses containing the word **Redeemer**. Notice the Hebrew Concordance number for the word Redeemer is the same throughout the 18 verses(H1350). KJV

Job 19:25 For I know [H3045](#) *that* my **redeemer** [H1350](#) liveth, [H2416](#) and *that* he shall stand [H6965](#) at the latter [H314](#) *day* upon the earth: [H6083](#)

Psalm 19:14 Let the words [H561](#) of my mouth, [H6310](#) and the meditation [H1902](#) of my heart, [H3820](#) be acceptable [H7522](#) in thy sight, [H6440](#) O LORD, [H3068](#) my strength, [H6697](#) and my **redeemer**. [H1350](#)

Psalm 78:35 And they remembered [H2142](#) that God [H430](#) *was* their rock, [H6697](#) and the high [H5945](#) God [H410](#) their **redeemer**. [H1350](#)

Proverbs 23:11 For their **redeemer** [H1350](#) *is* mighty; [H2389](#) he shall plead [H7378](#) their cause [H7379](#) with thee.

Isaiah 41:14 Fear [H3372](#) not, thou worm [H8438](#) Jacob, [H3290](#) and ye men [H4962](#) of Israel; [H3478](#) I will help [H5826](#) thee, saith [H5002](#) the LORD, [H3068](#) and thy **redeemer**, [H1350](#) the Holy One [H6918](#) of Israel. [H3478](#)

Isaiah 43:14 Thus saith [H559](#) the LORD, [H3068](#) your **redeemer**, [H1350](#) the Holy One [H6918](#) of Israel; [H3478](#) For your sake I have sent [H7971](#) to Babylon, [H894](#) and have brought down [H3381](#) all their nobles, [H1281](#) and the Chaldeans, [H3778](#) whose cry [H7440](#) *is* in the ships. [H591](#)

Isaiah 44:6 Thus saith [H559](#) the LORD [H3068](#) the King [H4428](#) of Israel, [H3478](#) and his **redeemer** [H1350](#) the LORD [H3068](#) of hosts; [H6635](#) *I am* the first, [H7223](#) and *I am* the last; [H314](#) and beside [H1107](#) me *there is* no God. [H430](#)

Isaiah 44:24 Thus saith [H559](#) the LORD, [H3068](#) thy **redeemer**, [H1350](#) and he that formed [H3335](#) thee from the womb, [H990](#) *I am* the LORD [H3068](#) that maketh [H6213](#) all *things*; that stretcheth forth [H5186](#) the heavens [H8064](#) alone; that spreadeth abroad [H7554](#) the earth [H776](#) by myself;

Isaiah 47:4 *As for* our **redeemer**, [H1350](#) the LORD [H3068](#) of hosts [H6635](#) *is* his name, [H8034](#) the Holy One [H6918](#) of Israel. [H3478](#)

Isaiah 48:17 Thus saith [H559](#) the LORD, [H3068](#) thy **Redeemer**, [H1350](#) the Holy One [H6918](#) of Israel; [H3478](#) *I am* the LORD [H3068](#) thy God [H430](#) which teacheth [H3925](#) thee to profit, [H3276](#) which leadeth [H1869](#) thee by the way [H1870](#) *that* thou shouldst go. [H3212](#)

Isaiah 49:7 Thus saith [H559](#) the LORD, [H3068](#) the **Redeemer** [H1350](#) of Israel, [H3478](#) and his Holy One, [H6918](#) to him whom man [H5315](#) despiseth, [H960](#) to him whom the nation [H1471](#) abhorreth, [H8581](#) to a servant [H5650](#) of rulers, [H4910](#) Kings [H4428](#) shall see [H7200](#) and arise, [H6965](#) princes [H8269](#) also shall worship, [H7812](#) because of the LORD [H3068](#) that is faithful, [H539](#) and the Holy One [H6918](#) of Israel, [H3478](#) and he shall choose [H977](#) thee.

Isaiah 49:26 And I will feed [H398](#) them that oppress [H3238](#) thee with their own flesh; [H1320](#) and they shall be drunken [H7937](#) with their own blood, [H1818](#) as with sweet wine: [H6071](#) and all flesh [H1320](#) shall know [H3045](#) that I the LORD [H3068](#) *am* thy Saviour [H3467](#) and thy **Redeemer**, [H1350](#) the mighty One [H46](#) of Jacob. [H3290](#)

Isaiah 54:5 For thy Maker [H6213](#) *is* thine husband; [H1166](#) the LORD [H3068](#) of hosts [H6635](#) *is* his name; [H8034](#) and thy **Redeemer** [H1350](#) the Holy One [H6918](#) of Israel; [H3478](#) The God [H430](#) of the whole earth [H776](#) shall he be called. [H7121](#)

Isaiah 54:8 In a little [H8241](#) wrath [H7110](#) I hid [H5641](#) my face [H6440](#) from thee for a moment; [H7281](#) but with everlasting [H5769](#) kindness [H2617](#) will I have mercy [H7355](#) on thee, saith [H559](#) the LORD [H3068](#) thy **Redeemer**. [H1350](#)

Isaiah 59:20 And the **Redeemer** [H1350](#) shall come [H935](#) to Zion, [H6726](#) and unto them that turn [H7725](#) from transgression [H6588](#) in Jacob, [H3290](#) saith [H5002](#) the LORD. [H3068](#)

Isaiah 60:16 Thou shalt also suck [H3243](#) the milk [H2461](#) of the Gentiles, [H1471](#) and shalt suck [H3243](#) the breast [H7699](#) of kings: [H4428](#) and thou shalt know [H3045](#) that I the LORD [H3068](#) *am* thy Saviour [H3467](#) and thy **Redeemer**, [H1350](#) the mighty One [H46](#) of Jacob. [H3290](#)

Isaiah 63:16 Doubtless [H3588](#) thou *art* our father, [H1](#) though Abraham [H85](#) be ignorant [H3808](#) [H3045](#) of us, and Israel [H3478](#) acknowledge [H5234](#) us not: thou, O LORD, [H3068](#) *art* our father, [H1](#) our **redeemer**; [H1350](#) thy name [H8034](#) *is* from everlasting. [H5769](#)

Jeremiah 50:34 Their **Redeemer** [H1350](#) *is* strong; [H2389](#) the LORD [H3068](#) of hosts [H6635](#) *is* his name: [H8034](#) he shall thoroughly [H7378](#) plead [H7378](#) their cause, [H7379](#) that he may give rest [H7280](#) to the land, [H776](#) and disquiet [H7264](#) the inhabitants [H3427](#) of Babylon.

5 Roles of the Redeemer

Christ fulfilled the 'Goel' or Redeemer's roles in all these 5 areas:

1. The obligations of the 'Goel' included the duty to redeem the relative from slavery, if the latter had been obliged to sell himself into serfdom (Leviticus 25:48-49).

"Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself."

Through Adam's sin, his posterity felt under the condemnation of the Moral Law of Commandments, Statutes and Judgments, for "sin is the transgression of the law" 1 John 3:4. In doing so, man became slave to Satan, unable to free himself.

Christ, in his role of Goel or Redeemer and by taking upon His divine nature, our fallen human nature, identified Himself with us, by becoming the Elder Brother of our race and redeeming us as the **Nearest of Kinsman**, from the bondage and slavery of sin.

"The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin." Desire of Ages, 329.

2. To repurchase the property of a relative who had had to sell it because of poverty. (Leviticus 25:23-26)

"After his expulsion from Eden Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, were fresh reminders of his sin. Terrible was the agony of remorse as he beheld iniquity abounding and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore for nearly a thousand years the penalty of transgression. Faithfully did he repent of his sin and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. **The Son of God redeemed man's failure and fall; and now, through the work of the atonement, Adam is reinstated in his first dominion.**

Transported with joy, he beholds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat. He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, “Worthy, worthy, worthy is the Lamb that was slain, and lives again!” The family of Adam take up the strain and cast their crowns at the Saviour’s feet as they bow before Him in adoration.

This reunion is witnessed by the angels who wept at the fall of Adam and rejoiced when Jesus, after His resurrection, ascended to heaven, **having opened the grave for all who should believe on His name**. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.” The Great Controversy, 647, 648 – Emphasis Supplied.

3. To avenge the blood of his relative (Deuteronomy 19:6, 12).

After Adam sinned, he was doomed to die facing ‘eternal death’ for “the **wage** [the price, the ransom] of sin **is death**.” Romans 6:23.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12.

Christ stood as the **Avenger of Blood** (Genesis 3:15) and offered **His own blood** to atone for Adam’s sin and the sin of the whole world. Before the foundation of the world, it was decided in the Council of the Most High that, “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:21

“For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:22.

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.” Revelation 1:5.

“The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel’s life could not pay the debt; **only He who created man had power to redeem him**.” Patriarchs and Prophets, 64 –Emphasis Supplied.

Not only Christ is the **Avenger of Blood**, but He is both the priest and the victim, the **Avenger** and the **Blood** required to atone for sin and thus paid the ransom for sin which is eternal death with His own blood for “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” Hebrews 9:22.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” Hebrews 2:14.

4. To marry his brother's widow in order to have a son for his brother, in case the brother had not got any son to pass his name forth. (Deuteronomy 25:5-6).

“If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.” Deuteronomy 25:5-6.

- **How did Christ fulfill this part of the Nearest of Kinsman for us?**

In the Old Testament, Christ declares that He was married with Israel. But because of her many unfaithfulness He divorced her in Malachi 3 and His death finally brought them apart. The Israel of God is now the bride of Christ and the Holy City Jerusalem has adorned herself as a bride replacing the Old Jerusalem and Israel of Old.

- **Here are combined the Husband and Redeemer's roles of Christ for Israel of Old:**

“For thy **Maker** is thine **husband**; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.” Isaiah 54:5.

“Turn, O backsliding children, saith the LORD; for I am **married unto you**: and I will take you one of a city, and two of a family, and I will bring you to Zion.”

“How doth the city sit solitary, that was full of people! How is she become as a **widow**! she that was great among the nations, and princess among the provinces, how is she become tributary!”

“The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.” Lamentations 1:1, 15.

- **Israel of Old filled her cup of iniquity when she condemned her Redeemer to die on the cross.**

“Then answered all the people, and said, His blood be on us, and on our children.” Matthew 27:25.

“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.” Romans 7:2.

Christ's death brought Him apart from ancient Israel and now He can marry the Bride of Revelation 22:17, **the Israel of God** and those who have believe in Him – which are of the seed of Abraham – the grafted ones:

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the **bride**, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the **holy Jerusalem**, descending out of heaven from God.” Revelation 21:9, 10.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... And if ye be Christ's, then are ye **Abraham's seed, and heirs according to the promise.**” Galatians 3:16, 29.

“And as many as walk according to this rule, peace be on them, and mercy, and upon the **Israel of God.**” Galatians 6:16.

5. To receive the restitution if the injured relative had died (Numbers 5:8).

“But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.” Numbers 5:8.

[Numbers 35:9-30](#) regulates the duties of the ‘goel’. The congregation has to judge the case before it puts a murderer in the hands of a ‘goel’. More than one witness is needed for conviction. In case of accidental manslaughter, the slayer can save his life by fleeing to a “[city of refuge](#)” and staying there for the term of the [high priest](#) (who is appointed for his lifetime). Ransom is not accepted for murder. Revenge cannot be taken on the offender's children or parents (Deuteronomy 24:16).

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43:25.

Said Jesus: “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” “Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.” Revelation 3:5; Matthew 10:32, 33.

Thus will be realized the complete fulfillment of the new-covenant promise: “I will forgive their iniquity, and I will remember their sin no more.” “In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” Jeremiah 31:34; 50:20. “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.” Isaiah 4:2, 3.” The Great Controversy, 482-484.

5 Roles of Our Redeemer Fulfilled by Christ

1. The obligations of the 'Goel' included the duty to redeem the relative from slavery, if the latter had been obliged to sell himself into serfdom (Leviticus 25:48-49). – **Christ became our Elder Brother – the Nearest of Kinsman – He bought us back from the slavery of sin and from Lucifer the evil one.**
2. To repurchase the property of a relative who had had to sell it because of poverty. – **Christ's death redeemed the earth and it will be made new at His Third Coming according to Revelation 21:1 and returned to Adam and his descendants as the rightful stewards.**
3. To avenge the blood of his relative. – **Christ paid the ransom or wage demanded for our transgression of the Law of the Creator: eternal death.**
4. To marry his brother's widow in order to have a son for his brother, in case the brother had not got any son to pass his name forth (Deuteronomy 25:5-6). – **Christ produced a Seed to Abraham: Himself and through Him we are Abraham's seed and heirs according to the promise.**
5. To receive the restitution if the injured relative had died (Numbers 5:8).

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” Isaiah 53:11. We are the restitution and by right, we belong to Him, our Redeemer.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1, 2.

Conclusion - The 144000: The Bride reproduces the Seed of Abraham

Read the following verses carefully. In the Old and the New Testament, Abraham was to produce a great Nation, which was known as Israel (the changed name of Jacob). The Israel of God, as mentioned in the New Testament, is to be the depository of the Creator's Law, grafted to the Vine through Christ's redeeming gift of His blood to buy us all back and to be received freely by those who will accept it.

The Last Generation of the Redeemed, His bride, is to reproduce the Character of their Redeemer perfectly, through the work of the Early and the Latter Rain. He will finish the work in righteousness in them because they will understand and appreciate the price He paid for their disobedience: the first and eternal second death. We need to repent and teach this grand truth to others before it is forever too late. He is coming back soon and His Reward is with Him.

The following Scriptures Demonstrate Who is the Seed of Abraham:

- **Genesis 26:24 - From Abraham God Passes the Blessing to Isaac**
"And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."
- **Genesis 28:4 - Isaac Passes the Blessing to Jacob**
"And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."
- **Exodus 32:13 - Moses Reminds God His Promise to Bless Abraham and His Seed**
"Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."
- **Joshua 24:3 - Joshua Reminds Israel God's Promise to Multiply Abraham's Seed**
"And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."
- **Psalms 105:6 - We are the Seed of Abraham through Christ Our Redeemer**
"O ye seed of Abraham his servant, ye children of Jacob his chosen."
- **Isaiah 41:8 - Israel the Seed of Jacob the Seed of Abraham the Friend of God**
"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend."
- **Luke 1:55 - Reminder of God's Promise to Abraham to Produce a Seed**
"As he spake to our fathers, to Abraham, and to his seed for ever."
- **John 8:37 - Christ Reminds the Jews that they Are Abraham's Seed**
"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

- **John 8:33 – The Jews were Abraham’s Seed but had no need of a Redeemer**
 “They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?”
- **Acts 3:25 – Peter Reminds the Jewish People that they were the Seed**
 “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”
- **Romans 11:1 – Paul Counts Himself as Abraham’s Seed**
 “I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”
- **Romans 4:13 – The Jews and Gentiles were of Abraham’ Seed through Christ**
 “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”
- **2 Corinthians 11:22 – Paul Affirms he is of the Seed of Abraham in Christ**
 “Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.”
- **Galatians 3:29 – In Christ there are No Jews or Gentiles but one Seed**
 “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”
- **Galatians 3:16 – That Seed is Christ**
 “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”
- **Hebrews 2:16 – Christ took the Human Nature of Abraham**
 “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.”
- **Hebrews 11:39, 40 – The Final Generation will Fulfil the Promise**
 “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”
- **Revelation 14:1, 5 – The Final Generation are the Perfected 144000**
 “And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.... And in their mouth was found no guile: for they are without fault before the throne of God.

Remember:

“The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God.

They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple.

These candidates have entered into the family of God and their names are inscribed in the Lamb’s book of life.” MS 271/2, 1900.