

THE GLORY OF GOD

Week 6 – JROC – The Angel of the LORD – Pt. 1

Week 7 – JROC – The Angel of the LORD/The Blood Avenger – Pt. 2

March 2, 2025/March 9, 2025

Two weeks ago during the Tues. a.m. Bible study where we are also studying The Glory of God – but we’re quite a bit beyond where we are in this class. That’s OK. We have more interaction at our class. Two weeks ago, we saw God’s GRACE in the midst of JUDGMENT!

How is that possible?

The glory of God – “kavod” – weightiness – ALL WHO GOD IS – ALL His attributes – exist and operate simultaneously at ALL times!!

Attached: list (not exhaustive) of God’s attributes.

In Scripture we see God’s holiness (His being set apart – from His creation)/His justice – by which God deals with man’s sin (judging man’s sin and visiting with famine, drought, plagues, etc.)...while He extends mercy and grace...while ALL His attributes are operative.

We have studied The Angel of the LORD many times in this class. We’re going to expand our study of The Angel of the LORD today...perhaps into next week.

In our Glory of God study we have seen that God’s glory is His visible manifestation of Himself – which He reveals to the world!

In the OT most of the visible manifestations of God took the form of light, fire, or cloud or a combination of these. And, at times in Scripture we see God taking on a physical form. One such form is the Angel of the LORD! In Hebrew, the word for “angel,” is *malakh*. *Malakh* is “one who is sent,” or “a messenger,” either human or angelic. There is one *malakh* who stands out from all the rest. The Bible calls Him, “The Angel of the LORD.” Of the 214 references to “malakh” in the OT, 33% are best translated as “the Angel of the LORD” who is distinguished from all other angels.

The Angel of the LORD represents God. Yet, the Scriptures present this Angel as more than God’s representative. This messenger, the Angel of the LORD, appears to have powers and abilities reserved only for God Himself. He speaks as God! The Angel of the LORD

promises to deliver to the one w/ whom He's communicating only what God can deliver. The Angel of the LORD has been referred to as a rather mysterious figure Who appears suddenly, and dramatically, and frequently in the Hebrew Scriptures. And, the Angel of the LORD does NOT appear in the NT! How insightful is that? VERY!

Where do we read about The Angel of the LORD?

- Firstly in Gen. 16:7-12 – He finds Hagar in the wilderness and gives her a promise concerning her son, Ishmael. Follow-up: Gen. 21:17-18
- The Angel of the LORD stopped Abraham from sacrificing Isaac – Gen. 22:11-18.
- He appeared to Moses “in flames of fire from within a bush” – Exodus 3:2.
- He delivered a message to Israel when they did not obey His commands – Judges 2:1-4. Let's turn to Judges 2:1-4....
- He commissioned Gideon and performed a miracle for Gideon – Judges 6:11-24.
- He visited Manoah and his wife, the parents of Samson, prior to Samson's birth – Judges 13:2-22. Let's turn to Judges 13: 6, 17-18. (wonderful: secret, surpassing, extraordinary, difficult to understand; Isa. 9:6 – pele; Judges 13:18 – pil'i – peIE; Root:paw-law – same for each.)
- He brought a plague on Israel during David's time – II Sam. 24:15-17.
- He appeared in a vision of the prophet Zech. 1:11-13; Zech. 3:1-10.

Throughout the OT, the Angel of the Lord often appeared in human form. Sometimes we hear His voice, as in Gen. 22 and in Ex. 3. We see Him as the Commander of the Lord of Hosts in Joshua 5 before the battle of Jericho in the land of promise. Jacob wrestled with a Man. Gen. 32:30 - *Jacob called the name of the place Peniel: 'For I have seen God face to face, and my life is preserved.'*

The Angel of the LORD guided the people of Israel. He spoke the promises of God and took the obligation of delivering on those promises upon Himself. He spoke prophecies and administered judgment on

Israel's enemies. He frequently received the respect, worship, and honor reserved only for God. Yet, at times, He was distinguished from God. We read that the Angel of the LORD was sent from God in Ex. 23:20-21 – When God spoke forth His commandments to the children of Israel in the wilderness after having been delivered from Egypt, He said, *Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared* (in v. 23 God states, *My Angel will go*). NOTE: Isa. 48:16 – *the Lord GOD and His Spirit have sent Me*. (Isa. 48:12-16 – great passage re: the Trinity!)

The existence of the Angel of the LORD supports the Trinity. He assures us of the pre-existence of God the Son, Jesus! Pre-existence – from eternity past! And we see Him as our personal God Who desires to communicate with us, to come alongside us!

The Angel of the LORD, God Himself, God the Son, revealed Himself in a visible, personal way – taking a physical form. Who, within the Godhead, has come in the flesh? Emmanuel! The Second Person of the Trinity. God the Son! He is the only Person in the Tri-unity of God Who appears in the flesh! Therefore, when we read of God appearing in human form prior to Jesus' incarnation, about Whom are we reading? Jesus! A pre-incarnate appearance of Jesus. Why wouldn't we have a pre-Bethlehem appearance of the Messiah? Jesus existed before Bethlehem. Jesus, the Messiah, God the Son is eternal! Jesus declared Himself to be existent "before Abraham (John 8:58 – *Before Abraham was I AM!*).

And so, where do we see the Angel of the LORD? Only in the Hebrew Scriptures! The appearances of The Angel of the LORD cease following the incarnation of Jesus! Angels are mentioned numerous times in the NT, but "The Angel of the LORD" is never mentioned in the NT after the birth of Jesus!

Ex. 23:20-21 - Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. ²¹ Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him. YAHweh – YAHshua

Why would God tell Moses to “beware” of the Angel...and to NOT provoke Him? And, of course, we see that this Angel is God as He can pardon sin! AND, God’s name is in His name.

While v. 20 appears to make a distinction between God and The Angel, v. 21 identifies The Angel as God...as The Angel can forgive sin. And, God’s name, YAHweh (Jehovah) is in Him/The Angel! (Jer. 23:5-6 - *Behold, the days are coming,” says the Lord, “That I will raise to David a Branch of righteousness; (Who is this?) A King shall reign and prosper, and execute judgment and righteousness in the earth. 6 In His days Judah will be saved, And Israel will dwell safely; now this is His name by which He will be called: THE LORD (YAHweh – Jehovah) OUR RIGHTEOUSNESS.* Jesus is called JEHOVAH!

Again, Why is God the Father telling the children of Israel to BEWARE of God the Son/The Angel of the LORD – and to NOT provoke Him????

How does this impact your thinking re: the Angel of the LORD?

God is REMINDING them – in Ex. 33:1-3 of WHO HE IS:

- I swore an oath to Abraham, Isaac, and Jacob.
- I will give you the land – and it’s a good land – flowing with milk and honey.
- I will send My Angel before you.
- I will defeat your enemies.
- I will protect you.
- I will not annihilate you.

Rom. 11:22 – *Consider the goodness and severity of God.*

Paul is speaking to the believers in Rome who have questions about the status of Jewish people. Rom. 11 speaks about Gentile believers being grafted into the blessing aspect of the Abrahamic Covenant (Gal. 3:14; the fulfillment of Abrahamic Covenant in the Millennial Kingdom – land, Messiah, blessings. The Gentile believers who are in the Millennial Kingdom will be impacted by the blessings which redeemed Israel will inherit during the Kingdom of God on earth).

Goodness – for the believers; severity – on those who are not believers as God, Who is HOLY must deal with sin!

Let’s look at a few passages in Scripture that we haven’t before read re: The Angel of the LORD....while remembering that ALL God’s attributes exist and operate simultaneously...all the time!

II Sam. 24:10-16 - *And David's heart condemned him after he had numbered the people.* (David had taken a census for military purposes. Who told the children of Israel that He would fight for them? GOD – Ex. 14:14 – *The LORD will fight for you....* We need to take note that David's mighty men are recorded in II Sam. 23:8-38. It appears, since David's heart condemned him after numbering the people, that his purpose in numbering was to gratify his pride in the great strength of his army. David was placing more trust in his military might than in God. David took credit for the military victories). (We read in I Chron. 21:1 that Satan stood up against Israel, and moved David to number Israel) *So David said to the Lord, "I have sinned greatly in what I have done; but now, I pray, O Lord, take away the iniquity of Your servant, for I have done very foolishly."* ¹¹ *Now when David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying,* ¹² *"Go and tell David, 'Thus says the Lord: "I offer you three things; choose one of them for yourself, that I may do it to you." ' "* ¹³ *So Gad came to David and told him; and he said to him, "Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."* ¹⁴ *And David said to Gad, "I am in great distress. Please let us fall into the hand of the Lord, for His mercies are great; but do not let me fall into the hand of man."* ¹⁵ *So the Lord sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.* ¹⁶ *And when the Angel stretched out His hand over Jerusalem to destroy it, the Lord relented from the destruction, and said to the Angel who was destroying the people, "It is enough; now restrain your hand."* *And the Angel of the Lord was by the threshing floor of Araunah the Jebusite.* We are given the identify of "the Angel"! AND, this threshing floor of Araunah the Jebusite is JERUSALEM – which the Angel was going to destroy (v. 16).

I Chron. 21:16-18 – (which does not appear in II Sam. 24) – *Then David lifted his eyes and saw The Angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their*

faces...Therefore, The Angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. David then purchased Jerusalem. I Chron. 21:27-29 – So the LORD commanded the Angel and he returned his sword to its sheath...David could not go before it (the tabernacle of the LORD and the altar of burnt offering) to inquire of God, for he was afraid of the sword of the Angel of the LORD.

Isaiah was written approx. 700 years prior to Jesus – prophesied before II Kings was written. The fulfillment of some of Isaiah's prophecies in his own life time provided his credentials for his prophetic office AND for the truth of prophecy!!!

2 Samuel 24 and 1 Chronicles 21 both cover the same events. Most commentators don't have much to say about the Angel of Yahweh in either chapter. There is no reason to think that the Angel is any other than the divine Angel who had appeared up until this point. But because the Angel brought judgment upon the people, it may be uncomfortable for some to identify Him as the Son of God. We should remember, however, that Jesus will judge all the nations (Matt 25:31–46). Even as the Lamb of God, the Son may still be wrathful (e.g., Rev 6:16).

When reading 2 Samuel 24 and 1 Chronicles 21, we learn that Satan^[1] stood up against Israel. The Lord was angry with the people, so He permitted Satan to move David to take a census of all the people of Israel and Judah (2 Sam 24:1; 1 Chr 21:1). By taking the census, David demonstrated a lack of faith in the Lord's provision. The census also implied David's attempt to assert ownership over a people who belonged not to him but to the Lord (see Exod 30:12).

After the census was ordered, David's heart troubled him, and he confessed his sin to the Lord and asked for His forgiveness. The next morning, the Lord spoke to the prophet Gad, giving him three options for David to choose from. Either there would be three years of famine on the land, David would have to flee from his enemies for three months, or there would be three days of pestilence as the Angel of the Lord brought devastation throughout the land (2 Sam 24:10–13; 1 Chr 21:9–12). David made his choice, declaring, "Let us now fall into the hand of the LORD for his mercies are great, but do not let me fall into the hand of man" (2 Sam 24:14). The Targum on 2 Samuel has David asking to be given into "the hand of the Word of the Lord, for his mercies are great."^[2] The Targum on 1 Chronicles similarly has David asking to be given into "the hand of the Word of the Lord, for his mercy is great."^[3] While the author of the Targum on 2 Samuel may have meant to imply that the Word (Memra) of the Lord and the Angel of the Lord were one in the same, the author of the Targum on Chronicles made a distinction

between the two by stating that the Word sent the angel.[4] The authors of both Targums portrayed the Word of the Lord as the source of judgment and mercy. The Lord, then, sent a pestilence, leading to the deaths of seventy thousand men (2 Sam 24:15; 1 Chr 21:14). The number of people, the source of David's pride, had now been diminished. But as the pestilence neared Jerusalem, the Lord showed mercy:

When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the LORD was by the threshing floor of Araunah the Jebusite (2 Sam 24:16).

In the Lord instructing the Angel to stop, we may see the Father speaking to the Son. And the Son always listens to the Father (John 5:30). In 1 Chronicles 21:15–16, it is stated that the Angel was standing by the threshing floor and that David saw the Angel standing between heaven and earth holding an outstretched sword over Jerusalem. The Angel previously appeared with a sword to oppose Balaam (Num 22:23, 31), and He held a sword when He appeared to Joshua as the Captain of Yahweh's army (Josh 5:13–14). The Angel's appearance made it clear that the pestilence came from God. But when it came to Jerusalem, the Lord also showed His mercy, ending the pestilence early. Yes, the temple would soon be built in Jerusalem. But on a more fundamental level, the Lord had chosen Zion (Jerusalem) for His habitation (Ps 132:13). He declared the city as His resting place forever, where He would dwell, because He has desired it (Ps 132:14). Jerusalem is the city of God, the great King (Ps 48:1–2; Matt 5:35). It is from Jerusalem where the Lord said He would cause the horn of David, the Messiah, to spring forth (Ps 132:17). Upon seeing the Angel, David asked the Lord to punish only him and his house, since it was his sin that brought about the judgment (2 Sam 24:17; 1 Chr 21:17). On that day, *Yahweh* ordered Gad to tell David to build an altar on the threshing floor of Araunah the Jebusite (2 Sam 24:18–19). In the 1 Chronicles account, it was the *Angel of Yahweh* who ordered Gad to tell David to build an altar on the floor of Araunah (called *Ornan* throughout 1 Chronicles 21), and that Gad spoke in the name of Yahweh (21:18–19). Araunah and his sons too saw the Angel on or near the threshing floor, and it so terrified them that they hid themselves (1 Chr 21:20). When David later approached, Araunah went out to bow before the king. He offered David the threshing floor and everything needed for sacrifices as a gift (2 Sam 24:20–23; 1 Chr 21:21–23). Seeing the Angel undoubtedly motivated Araunah to give the king of Israel whatever he requested.

David, however, insisted on paying, explaining that he didn't want to offer up sacrifices that cost him nothing (2 Sam 24:24; 1 Chr 21:22, 24).[5] David built an altar there and made burnt and peace offerings. He called to the Lord and the Lord answered with fire from heaven coming down on the altar. Being moved by prayer,

the Lord ordered the Angel to sheathe His sword (2 Sam 24:25; 1 Chr 21:26–27). Once David saw that his sacrifices on the threshing floor were accepted, he continued to make offerings there. David could no longer go to the tabernacle in Gibeon out of fear that “the sword of the angel of the LORD” may be used in his absence (1 Chr 21:28–30). David was so shaken by his encounter with the Angel that it changed where he offered sacrifices. He declared that the altar’s location would be where his son Solomon would build the temple (1 Chr 22).

The Angel had earlier caused the ground to become holy when He appeared to Moses in the burning bush (Exod 3:2–5) and when He appeared to Joshua as the Captain of Yahweh’s army (Josh 5:13–15). Now the Angel of the Lord had stood near the threshing floor, making the location holy by His presence. And knowing that David’s sacrifices would be accepted there, it was the Angel who ordered that the new altar be built on the threshing floor. Thus, it was the Angel, the Son of God, who ultimately determined the location of Solomon’s Temple. There was once a Christophany on what became the Temple Mount.

There is a high standard for the leaders of God’s people, especially for a king who the Messiah is called a son of (e.g., Matt 1:1; 21:9). Yes, the Angel brought judgment in His correction of David, but He also showed great mercy when David repented and trusted in the Lord. In this way, the Angel’s appearance in these chapters provides a fuller picture of the Son of God than is often presented in our culture.

[1] *Satan* (which means “adversary” in Hebrew) in 1 Chronicles 21:1 may refer to a neighboring adversary. However, the angel Satan is likely meant. He “stood up,” as if to make an accusation before the Lord’s tribunal. Satan similarly presented himself in Job 1:6 and in Zechariah 3:1.

Let’s look at a few verses in Isaiah that are very pointedly speaking of the Angel of the Lord...

Isa. 37:36-38 - Then the Angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. ³⁷ So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.

This is the Angel of the LORD?

AND, this account is mentioned again in the historical book of II Kings (written between 561-538 BC – after Isaiah...

II Kings 19:35-37 - *And it came to pass on a certain night that the Angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. ³⁶ So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.*

This is the Angel of the LORD...the same Angel of the LORD Who ministered to Hagar in the wilderness...the same Angel of the LORD Who stopped Abraham's hand as he was about to slay Isaac...the same Angel of the LORD Who spoke to Moses from the burning bush...

Have you read these passages in the past and wondered?
Are you hearing them now for the first time and wondering?
That's why we're taking the time to go through Scripture and grasp what God is REVEALING to us – about WHO HE IS!!!!

We need to understand Israel's justice system which upheld the law and ensured the sanctity of life. Why? Because it offers us the insights into the biblical principles of justice and mercy!

AND...where are we going to read about Israel's justice system?
In Numbers, Deuteronomy, and Joshua.
How many tribes were there in Israel? Twelve. Regarding the allotment of land in the land of promise, only one tribe was NOT given land to develop. Which tribe would that have been? The Levites. The Levites were the priests and the overseers of the tabernacle and its furnishings (Num. 2:5-13). The Levites themselves were to be distributed throughout 48 cities. Of the 48 cities, 6 were designated as the cities of refuge (Num. 35:6-24; Deut. 19:1-13).

How many of you have heard of the cities of refuge? Studied the cities of refuge? The cities are noted in Josh. 20:7-8 Kedesh, Shechem, [Hebron](#), Bezer, Ramoth, and Golan

According to the Mosaic Law, anyone who committed a murder – an intentional homicide - was to be put to death ([Ex. 21:14](#) - *But if a man acts with premeditation (intentionally) against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.*). (The "horns" were horn-like projections at the four corners of the altar of burnt offering refuge for fugitives) Intentional homicide resulted in death!

But for unintentional deaths, God set aside these cities of refuge to which the killer could flee...for refuge ([Ex 21:13](#)).

He would be safe from the [avenger](#)—the family member charged with avenging the victim's death ([Num. 35:19](#)) until the case could go to trial. The congregation would judge to find if the attacker acted unintentionally. If he did, he would return to the city of refuge and live there safely until the death of the high priest who was in office at the time of the trial, at which point he could return to his property. If the attacker left the city of refuge before the death of the high priest, however, the avenger would have the right to kill him ([Num.35:24-28](#)).

Who is the “avenger”? The word translated “avenge,” in Hebrew is GOEL HAD'DAM. Does “GOEL” sound familiar?

[Ruth 2:20](#) – Naomi told Ruth who had mentioned Boaz - This man *is* a relation of ours, the nearest male relative - our redeemer. Go'el – to redeem, act as kinsman-redeemer, to avenge, revenge, ransom, do the part of a kinsman

The role of the “avenger of blood” is primarily detailed in the books of Numbers, Deuteronomy, and Joshua. The avenger of blood is the nearest male relative of a person who has been killed. The avenger is responsible for ensuring that justice is served by pursuing the killer, particularly in cases of intentional murder. The avenger of blood is to act as an executor of justice. This family member seeks justice by killing the individual responsible for the death of his relative.

The cities of refuge provided a safe haven for individuals who had committed unintentional manslaughter (Num. 35:11-12)

The cities of refuge served to balance the need for justice with mercy, ensuring that those who killed unintentionally were protected from immediate vengeance and given the opportunity for a fair trial. The avenger of blood was fulfilling a divinely sanctioned role within the community.

The avenger of blood underscores the responsibility for the justice and the protection of life within Israel, reflecting the belief that life is sacred and that God is the ultimate Judge.

The avenger of blood and the cities of refuge represent the balance between justice and mercy.

In the Bible, an avenger of blood is a person legally responsible for carrying out [vengeance](#) when a family member has been unlawfully killed or murdered. The avenger of blood is usually the nearest male relative of the murdered person.

Mosaic Law allowed vengeance killings carried out by an avenger of blood: “The avenger of blood shall put the murderer to death; when the avenger comes upon the murderer, the avenger shall put the murderer to death” ([Numbers 35:19](#); see also 26–27 and [Deuteronomy 19:11–12](#)). If a family member was murdered, it became the duty of the avenger of blood to restore justice to the family and the land by pursuing and ultimately carrying out the [death penalty](#) on the person responsible.

This Old Testament law is rooted in God’s requirement of a life for a life in cases of murder: “And I will require the blood of anyone who takes another person’s life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. If anyone takes a human life, that person’s life will also be taken by human hands. For God made human beings in his own image” ([Genesis 9:5–6, NLT](#)).

As a representative of God and the family, the avenger of blood “redeemed” or “reclaimed” the blood of the relative by killing the original blood-shedder. An avenger of blood was to act only in cases of deliberate murder or the unlawful taking of an innocent life. Intent is a necessary element of murder. Six examples of intentional homicide are outlined in [Numbers 35:16–21](#). The avenger of blood was not given license to act in instances of accidental manslaughter.

Ultimately, the Lord is the Restorer and Redeemer of His people (Isa. 41:14). In several places in Scripture, God is portrayed as the avenger of blood: “Rejoice, you nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people” ([Deuteronomy 32:43](#); see also [Judges 9:23–24](#); [2 Kings 9:7](#); [Psalm 9:12](#); [79:10](#); [Romans 12:19](#) - *Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord.* [Revelation 6:10](#); [19:2](#)).

John 5:22- *For the Father judges no one, but has committed all judgment to the Son,*

Joel 2:1b-2a - *For the day of the Lord is coming, for it is at hand:*

² A day of darkness and gloominess, a day of clouds and thick darkness,

Joel 3:1-2 - *For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, ² I will also gather all nations, and bring them down to the Valley of Jehoshaphat (Jehovah judges) and I will enter into judgment with them there*

On account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.

Isa. 61:1-2 - *The Spirit of the Lord God is upon Me, ^bBecause the Lord has anointed Me to preach good tidings to the poor;*

He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

² To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn,

Luke 4:16-21 - *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷ And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ¹⁸ “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted,*

To proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;

¹⁹ To proclaim the acceptable year of the Lord. ²⁰ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. ²¹ And He began to say to them, ‘Today this Scripture is fulfilled in your hearing.

What did Jesus leave out – from Isa. 61? The day of vengeance of our God.

The day of vengeance is the Day of the Lord at the physical second coming of Jesus.

As part of the deliverance of Israel, the Lord will pour out wrath on those who oppose Him (Isa. 59:17-18; Isa. 53:1-7, 10-12)

Rev. 6:12-17 - *I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair,*

*and the moon became like blood. ¹³ And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. ¹⁴ Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. ¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne **and** from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?*

The Angel of the LORD...the Blood Avenger....

What say you based on the Scriptures we’ve read?

As Passover is approaching...what if you’re asked about these verses?
Ex. 11:4-5 - *Then Moses said, ‘Thus says the Lord: ‘About midnight I will go out into the midst of Egypt; ⁵ and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals.*

Ex. 12:12-13 - *For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. ¹³ Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. Who is speaking?*

Ex. 12:23 - *For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you.*

Ex. 12:29 - *And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.*

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Week 9 – The Angel of the LORD - November 5, 2024

God's GRACE in the midst of JUDGMENT! How is that possible?

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In the OT most of the visible manifestations of God took the form of light, fire, or cloud or a combination of these. And, at times in Scripture we see God taking on a physical form. One such form is the Angel of the LORD! In Hebrew, the word for “angel,” is *malakh*. *Malakh* is “one who is sent,” or “a messenger,” either human or angelic. There is one *malakh* who stands out from all the rest. The Bible calls Him, “The Angel of the LORD.” Of the 214 references to “malakh” in the OT, 33% are best translated as “the Angel of the LORD” who is distinguished from all other angels.

The Angel of the LORD represents God. Yet, the Scriptures present this Angel as more than God's representative. This messenger, the Angel of the LORD, appears to have powers and abilities reserved only for God Himself. He speaks as God! The Angel of the LORD promises to deliver to the one w/ whom He's communicating only what God can deliver. The Angel of the LORD has been referred to as a rather mysterious figure Who appears suddenly, and dramatically, and frequently in the Hebrew Scriptures. And, the Angel of the LORD does NOT appear in the NT!

Where do we read about The Angel of the LORD?

- Firstly in Gen. 16:7-12 – He finds Hagar in the wilderness and gives her a promise concerning her son, Ishmael. Follow-up: Gen. 21:17-18
- The Angel of the LORD stopped Abraham from sacrificing Isaac – Gen. 22:11-18.
- He appeared to Moses “in flames of fire from within a bush” – Exodus 3:2.
- He delivered a message to Israel when they did not obey His commands – Judges 2:1-4.

Let's turn to Judges 2:1-4....

- He commissioned Gideon and performed a miracle for Gideon – Judges 6:11-24.

- He visited Manoah and his wife, the parents of Samson, prior to Samson's birth – Judges 13:2-22. Let's turn to Judges 13: 6, 17-18. (wonderful: secret, surpassing, extraordinary,

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difficult to understand; Isa. 9:6 – pele; Judges 13:18 – pil'i – pelE; Root:paw-law – same for each.)

- He brought a plague on Israel during David's time – II Sam. 24:15-17.
- He appeared in a vision of the prophet Zech. 1:11-13; Zech. 3:1-10.

Throughout the OT, the Angel of the Lord often appeared in human form. Sometimes we hear His voice, as in Gen. 22 and in Ex. 3. We see Him as the Commander of the Lord of Hosts in Joshua 5 before the battle of Jericho in the land of promise. Jacob wrestled with a Man. Gen. 32:30 - *Jacob called the name of the place Peniel: 'For I have seen God face to face, and my life is preserved.'*

The Angel of the LORD guided the people of Israel. He spoke the promises of God and took the obligation of delivering on those promises upon Himself. He spoke prophecies and administered judgment on Israel's enemies. He frequently received the respect, worship, and honor reserved only for God. Yet, at times, He was distinguished from God. We read that the Angel of the LORD was sent from God in Ex. 23:20-21.

The existence of the Angel of the LORD supports the Trinity. He assures us of the pre-existence of God the Son, Jesus! Pre-existence – from eternity past! And we see Him as our personal God Who desires to communicate with us, to come alongside us!

The Angel of the LORD, God Himself, God the Son, revealed Himself in a **visible**, personal way – taking a physical form. Who, within the Godhead, has come in the flesh? Emmanuel! The Second Person of the Trinity. God the Son! He is the only Person in the Tri-unity of God Who appears in the flesh! Therefore, when we read of God appearing in human form prior to Jesus' incarnation, about Whom are we reading? Jesus! A pre-incarnate appearance of Jesus. Why wouldn't we have a pre-Bethlehem appearance of the Messiah? Jesus existed before Bethlehem. Jesus, the Messiah, God the Son is eternal! Jesus declared Himself to be existent "before Abraham (John 8:58 – *Before Abraham was I AM!*).

And so, where do we see the Angel of the LORD? Only in the Hebrew Scriptures! The appearances of The Angel of the LORD cease following the incarnation of Jesus! Angels are mentioned numerous times in the NT, but "The Angel of the LORD" is never mentioned in the NT after the birth of Jesus!

Ex. 23:20-21 - *Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.* ²¹ **Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.** YAHweh – YAHshua

Why would God tell Moses to "beware" of the Angel...and to NOT provoke Him? And, of course, we see that this Angel is God as He can pardon sin! AND, God's name is in His name.

How does this impact your thinking re: the Angel of the LORD?

Passages in Scripture that we haven't before read re: The Angel of the LORD...while remembering that ALL God's attributes exist and operate simultaneously...all the time!

II Sam. 24:10-16 - *And David's heart condemned him after he had numbered the people.*

So David said to the Lord, "I have sinned greatly in what I have done; but now, I pray, O Lord, take away the iniquity of Your servant, for I have done very foolishly." ¹¹ Now when David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, ¹² "Go and tell David, 'Thus says the Lord: "I offer you three things; choose one of them for yourself, that I

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may do it to you." ' ' ' ¹³ So Gad came to David and told him; and he said to him, "Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me." ¹⁴ And David said to Gad, "I am in great distress. Please let us fall into the hand of the Lord, for His mercies are great; but do not let me fall into the hand of man." ¹⁵ So the Lord sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died. ¹⁶ And when the Angel stretched out His hand over Jerusalem to destroy it, the Lord relented from the destruction, and said to the Angel who was destroying the people, "It is enough; now restrain your hand." And the Angel of the Lord was by the threshing floor of Araunah the Jebusite. We are given the identify of "the Angel" – The Angel of the Lord! AND, this threshing floor of Araunah the Jebusite is JERUSALEM – which the Angel was going to destroy (v. 16).

I Chron. 21:16-18 – (which does not appear in II Sam. 24) – *Then David lifted his eyes and saw The Angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces... Therefore, The Angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. David then purchased Jerusalem. I Chron. 21:27-29 – So the LORD commanded the Angel and he returned his sword to its sheath...David could not go before it (the tabernacle of the LORD and the altar of burnt offering) to inquire of God, for he was afraid of the sword of the Angel of the LORD.*

Isaiah speaks pointedly of the Angel of the Lord...

Isa. 37:36-38 - *Then the Angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. ³⁷ So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. And, this account is mentioned again in the historical book of II Kings (written between 561-538 BC – after Isaiah...II Kings 19:35-37.*

This is the Angel of the LORD...the same Angel of the LORD Who ministered to Hagar in the wilderness...the same Angel of the LORD Who stopped Abraham's hand as he was about to slay Isaac...the same Angel of the LORD Who spoke to Moses from the burning bush...

We need to understand Israel's justice system which upheld the law and ensured the sanctity of life. It offers us the insights into the biblical principles of justice and mercy! God is a God of justice and of mercy! There were 12 tribes of Israel. Regarding the allotment of land in the land

of promise, only one tribe was NOT given land to develop. The Levites...who were the priests and the overseers of the tabernacle and its furnishings (Num. 2:5-13). The Levites themselves were to be distributed throughout 48 cities. Of the 48 cities, 6 were designated as the cities of refuge (Num. 35:6-24; Deut. 19:1-13). The cities are noted in Josh. 20:7-8 Kedesh, Shechem, [Hebron](#), Bezer, Ramoth, and Golan

According to the Mosaic Law, anyone who committed a murder – an intentional homicide - was to be put to death (Ex. 21:14). But for unintentional deaths, God set aside these cities of refuge to which the killer could flee...for refuge (Ex. 21:13). The killer would be safe from the avenger—the family member charged with avenging the victim's death (Num. 35:19)

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until the case could go to trial. The congregation would judge to find if the attacker acted unintentionally.

Who is the “avenger”? The word translated “avenge,” in Hebrew is GO’EL HAD’DAM. Ruth 2:20 – Naomi told Ruth who had mentioned Boaz - This man *is* a relation of ours, the nearest male relative - our redeemer. Go’el – to redeem, act as kinsman-redeemer, to avenge, revenge, ransom, do the part of a kinsman. The role of the “avenger of blood” is primarily detailed in the books of Numbers, Deuteronomy, and Joshua. The avenger of blood is the nearest male relative of a person who has been killed. The avenger is responsible for ensuring that justice is served by pursuing the killer, particularly in cases of intentional murder. The avenger of blood is to act as an executor of justice. This family member seeks justice by killing the individual responsible for the death of his relative. The cities of refuge provided a safe haven for individuals who had committed unintentional manslaughter (Num. 35:11-12)

The cities of refuge served to balance the need for justice with mercy, ensuring that those who killed unintentionally were protected from immediate vengeance and given the opportunity for a fair trial. The avenger of blood was fulfilling a divinely sanctioned role within the community. The avenger of blood underscores the responsibility for the justice and the protection of life within Israel, reflecting the belief that life is sacred and that God is the ultimate Judge. The avenger of blood and the cities of refuge represent the balance between justice and mercy.

This Old Testament law is rooted in God’s requirement of a life for a life in cases of murder: “And I will require the blood of anyone who takes another person’s life. As a representative of God and the family, the avenger of blood “redeemed” or “reclaimed” the blood of the relative by killing the original blood-shedder.

Ultimately, the Lord is the Restorer and Redeemer of His people (Isa. 41:14). (Deuteronomy 32:43; see also Judges 9:23–24; 2 Kings 9:7; Psalm 9:12; 79:10; Romans 12:19 - Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. Revelation 6:10; 19:2).

John 5:22- *For the Father judges no one, but has committed all judgment to the Son,*

Joel 2:1b-2a

Joel 3:1-2

Isa. 61:1-2

Luke 4:16-21

Rev. 6:12-17

As Passover is approaching...what if you're asked about these verses?

Ex. 11:4-5; Ex. 12:12-13; Ex. 12:23; Ex. 12:29

Ex. 34:5-7 - *Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. ⁶ And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, ⁷ keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”*

ALL God’s attributes exist and operate simultaneously/at the same moment, at all times – at every moment throughout eternity!

GOD’S ATTRIBUTES (not an exhaustive list)

Holiness – *Holy* means “set apart. God is clearly separate from His creation. Because God is holy, He must judge sin (Rom. 1:18-20 – and cross reference)

Eternality - (Ex. 3:14 – “I AM Who I AM” [eternal; sufficient unto Himself]; Psa. 102:12; Heb. 13:8...) God has existed from eternity past through eternity future.

Self-Existence – (Ex. 3:14) God does not owe His being to any other thing. God is the uncaused cause and the uncreated creator.

Goodness – (Ex. 34:6-7) He is the source of goodness; He alone is the rule and measure of what we truly know to be good. To say that God is good means that God always acts in accordance to what is right, true, and good. Goodness is part of God’s nature, and He cannot contradict His nature. ...*God abounds in goodness and truth* (Ex. 34:6). The fact that God is good means that He has no evil in Him.

Grace – Grace justifies us before a holy God (Romans 3:24; Ephesians 1:6; Titus 3:7). Grace is God’s favor toward the unworthy/the underserving.”

Immanence – God is near (Psa. 145:18; Psa. 139).

Immutability – God NEVER changes (Mal. 3:6).

Justice - (II Cor. 5:21; Rom. 3:23-26) Justice is a term used for what is right or “as it should be.” Justice flows out of God’s holiness. Justice and righteousness are often used synonymously in the Bible. Righteousness is the quality of being right or just.

Love – (Rom. 8:35, 39) God is love (I John 4:8) – agape love. Agape love is willful delight in the object of love. God is the source of agape love. “God is love.” God does not merely love; He *is* love. Everything God does flows from His love. It is by Him that we experience love.

Mercy – (Titus 3:5; Heb. 4:16; I Pet. 1:3) Mercy is the withholding of a just condemnation. Mercy is not getting what we deserve!

Omnipotence – (Jer. 32:17; Heb. 1:3) God is ALL powerful. God has all power over all things at all times and in all ways.

Omnipresence – (I Kings 8:27; Psa. 139:7-10) God is everywhere present in the fullness of His being. Being in all locations present in the whole of His being, there is no place we can go and not be in His presence.

Omniscience – (Psa. 147:5) God is ALL knowing. God knows all that there is to know. There is nothing that is outside the scope of His conception, understanding, or attention.

Sovereignty – (Psa. 115:3) Sovereignty tells of God's divine control over everything that happens. There is nothing outside the control of His loving Hand. God is our absolute authority.

God is infinite; He is limitless. God has no limitations! He is infinite in all His attributes. No matter which of the attributes of God you consider, He possesses each to an infinite degree. God has infinite grace – no limits to His grace. God has infinite mercy – no limits to His mercy. God has infinite holiness – no limits to His holiness....

To such an infinite God there rightly belongs an infinite, a limitless weight of glory!!! Can we even fathom that?

We do not attribute these attributes to Him, He REVEALS them to us. How are we responding?

Why is the Angel of the Lord the Blood Avenger

[Jesus Christ-Our Blood Avenger | Precept Austin](#)
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[The Avenger of Blood - Jon English Lee](#)
[jonenglishlee](#)

[What is an avenger of blood in the Bible? | GotQuestions.org](#)



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The concept of the "Blood Avenger" in the Bible is rooted in the Old Testament, where it refers to a kinsman responsible for avenging the wrongful death of a family member. This role was established under Mosaic Law, as outlined in passages like Numbers 35:19, which states that the avenger of blood shall put the murderer to death when they meet¹³⁵. The avenger of blood was not acting out of personal vendetta but was fulfilling a divine mandate to restore justice and uphold the sanctity of human life³⁵.

The Angel of the Lord as the Blood Avenger

The Angel of the Lord is often depicted in Scripture as an agent of divine judgment and justice, embodying God's authority to execute retribution. In this context, the Angel of the Lord can be seen as the ultimate Blood Avenger, fulfilling the role of divine justice on behalf of God. This is particularly evident in instances where the Angel of the Lord brings judgment against those who have committed grave sins, such as the firstborn of Egypt during the Exodus (Exodus 12:23) or the Assyrian army (2 Kings 19:35).

The Angel of the Lord's actions align with the principles of the Blood Avenger, as both roles emphasize the restoration of justice and the sanctity of life. However, the Angel of the Lord operates on a divine level, transcending the human limitations of the kinsman-redeemer role. This connection is further deepened in the New Testament, where Jesus Christ is portrayed as the ultimate Kinsman-Redeemer and Avenger of Blood, fulfilling both roles through His sacrificial death and ultimate triumph over sin and death¹²⁴.

In summary, the Angel of the Lord serves as the Blood Avenger by executing divine justice, reflecting God's authority to avenge wrongdoing and restore righteousness. This role is ultimately fulfilled in Christ, who reconciles justice and redemption through His sacrifice¹²⁴.

How does the concept of the Kinsman-Redeemer relate to the Avenger of Blood

What is the significance of Jesus Christ being both the Kinsman-Redeemer and the Avenger of Blood

How did the role of the Avenger of Blood evolve in the Old Testament

What are the key differences between the Avenger of Blood and the Kinsman-Redeemer

How does the Avenger of Blood ensure justice in cases of murder

How does the concept of the Kinsman-Redeemer relate to the Avenger of Blood

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[Jesus Christ-Our Blood Avenger | Precept Austin](#)
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The concepts of the Kinsman-Redeemer (*go'el*) and the Avenger of Blood (*go'el haddam*) in Scripture are deeply interconnected, rooted in the Hebrew term *ga'al*, which signifies a relative's duty to protect and restore familial justice. Here's how these roles relate:

1. Shared Linguistic and Theological Foundation

Both roles derive from the Hebrew root *ga'al* ("to redeem" or "to vindicate")¹⁶. The *go'el* was a male relative responsible for:

- **Redeeming property** (Leviticus 25:25-28) or **rescuing family members** from poverty or slavery (Leviticus 25:47-55)¹⁴.
- **Avenging wrongful deaths** by executing justice against murderers (Numbers 35:19-27)³⁶.

This duality highlights a single role with two applications: *restoration* (redeeming what was lost) and *retribution* (avenging harm).

2. Functional Roles in the Old Testament

- **Kinsman-Redeemer:**
 - Boaz in Ruth exemplifies this role, redeeming Naomi's land and marrying Ruth to preserve their family line (Ruth 4:1-10)²⁴.

- The redeemer ensured continuity for families facing extinction or financial ruin²⁶.
- **Avenger of Blood:**
 - This role required the *go'el* to pursue justice for a murdered relative, distinguishing between intentional and accidental killings (Numbers 35:9-34)³⁶.
 - Cities of refuge were established to prevent vigilante justice, ensuring fair trials⁶.

Both functions emphasized the *go'el*'s responsibility to uphold familial and communal holiness under God's covenant⁶.

3. Jesus as the Ultimate Fulfillment

The New Testament presents Christ as the ultimate *go'el*, merging both roles:

- **Redeemer:**
 - Jesus, as a "kinsman" through His incarnation (Hebrews 2:11-14), redeemed humanity from sin and death by His sacrificial death (Titus 2:14)¹⁵.
 - Like Boaz, He restores what was lost (e.g., Adam's inheritance; Romans 5:12-19)³⁵.
- **Avenger:**
 - Christ will ultimately judge evil and avenge sin, defeating death itself (1 Corinthians 15:26; Revelation 19:11-16)³⁵.
 - This parallels the *go'el haddam*'s duty to execute justice, but on a cosmic scale⁵.

4. Theological Significance

The dual role of the *go'el* reflects God's character:

- **Redemptive Love:** Restoring broken relationships and providing hope (Ruth 4:14-17; Galatians 4:4-5)²⁴.
- **Righteous Justice:** Ensuring evil does not go unpunished (Numbers 35:33-34; 2 Thessalonians 1:6-8)³⁶.

In Christ, these themes converge: His blood both redeems believers and secures final justice, fulfilling the Law's requirements³⁵.

How did the concept of the Kinsman-Redeemer influence the role of the Avenger of Blood

What are some biblical examples where the Kinsman-Redeemer also acted as the Avenger of Blood

How does the Hebrew term "goel haddam" relate to the concept of the Kinsman-Redeemer

In what ways did the responsibilities of the Kinsman-Redeemer and the Avenger of Blood overlap

How did the role of the Avenger of Blood change with the introduction of the Kinsman-Redeemer
How did the concept of the Kinsman-Redeemer influence the role of the Avenger of Blood

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Answer

The concept of the **Kinsman-Redeemer** (*go'el*) fundamentally shaped the role of the **Avenger of Blood** (*go'el haddam*) in ancient Israelite society. Both roles stem from the same Hebrew root (*ga'al*), meaning "to redeem" or "to vindicate," and were responsibilities assigned to the nearest male relative. Here's how the Kinsman-Redeemer influenced the Avenger of Blood:

1. Shared Foundation in Kinship

The Kinsman-Redeemer was a relative who acted to restore familial justice and security. This included:

- Redeeming land or family members from poverty or slavery (Leviticus 25:25-28, 47-55).
- Marrying a widow to preserve the family lineage (Deuteronomy 25:5-10; Ruth 4:1-10).
- Avenging the wrongful death of a family member (Numbers 35:19-27).

The Avenger of Blood was a specific application of the Kinsman-Redeemer's role, focusing on justice for homicide¹².

2. Justice and Restoration

The Avenger of Blood was tasked with executing justice for murder, ensuring that the sanctity of life was upheld. This was not an act of personal vengeance but a divine mandate to maintain societal order and holiness¹⁶. The Kinsman-Redeemer's broader role of restoration provided the theological framework for this duty, emphasizing both the redemption of what was lost and the retribution for wrongdoing³⁵.

3. Divine Parallel

In Scripture, God is portrayed as the ultimate Kinsman-Redeemer and Avenger of Blood. He redeems His people from bondage (e.g., the Exodus) and avenges their suffering (e.g., judgment on oppressors). This divine parallel elevated the human roles, showing that they were shadows of God's greater work of redemption and justice³⁷.

4. Fulfillment in Christ

Jesus Christ is the ultimate fulfillment of both roles:

- As the **Kinsman-Redeemer**, He became human to redeem humanity from sin and restore what was lost in the Fall (Titus 2:14; Romans 5:12-19)¹⁷.
- As the **Avenger of Blood**, He will execute final judgment on evil and avenge the death caused by sin (Revelation 19:11-16; 1 Corinthians 15:26)¹⁴.

In summary, the Kinsman-Redeemer's role of restoration and justice provided the foundation for the Avenger of Blood, with both roles finding their ultimate expression in God's redemptive plan through Christ¹³⁷.

How did the Kinsman-Redeemer's role as Avenger of Blood impact family dynamics in ancient Israel

What were the specific circumstances under which the Kinsman-Redeemer would act as the Avenger of Blood

How did the concept of the Kinsman-Redeemer influence the development of the judicial system in the Old Testament

Are there any modern interpretations or applications of the Kinsman-Redeemer and Avenger of Blood roles

How did the Kinsman-Redeemer's responsibilities as Avenger of Blood reflect God's justice in the Old Testament

How did the Kinsman-Redeemer's role as Avenger of Blood impact family dynamics in ancient Israel

[Ruth and Boaz: The Story of the Kinsman-Redeemer - Israel My Glory](#)



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[A Word for Today: Kinsman Redeemer \(Heb. Go'el\) - Precious Seed](#)



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The role of the **Kinsman-Redeemer** (*go'el*) as the **Avenger of Blood** (*go'el haddam*) profoundly shaped family dynamics in ancient Israel, intertwining legal, social, and religious responsibilities. Here's how this dual role influenced familial relationships and societal order:

1. Legal Frameworks for Restraint and Justice

The Avenger of Blood's duty to pursue justice for a murdered relative was codified under Mosaic Law, preventing unchecked vendettas and promoting fair trials:

- **Distinction Between Murder and Manslaughter:** The Law required the Avenger to discern intent. Premeditated murder demanded retribution, while accidental killings allowed refuge in designated cities (Numbers 35:9-34)²³. This distinction prevented cycles of violence and emphasized objective justice over personal revenge.
- **Cities of Refuge:** These cities (e.g., Joshua 20:1-9) provided sanctuary for accidental killers, ensuring the Avenger's role was tempered by legal oversight²⁷.

This system shifted justice from clan-based retaliation to a structured process, reducing inter-family feuds and fostering communal trust²⁷.

2. Strengthened Family Cohesion and Responsibility

The Kinsman-Redeemer's obligations reinforced familial bonds through collective duty:

- **Economic and Social Security:** Families relied on the *go'el* to redeem land (Leviticus 25:25-28) or free relatives from debt slavery (Leviticus 25:47-55)³⁵. This interdependence ensured families remained intact and economically stable.
- **Lineage Preservation:** By marrying widows (e.g., Boaz and Ruth), the *go'el* safeguarded family inheritance and legacy (Ruth 4:1-10)¹³. The Avenger's role similarly protected the family's honor by addressing wrongful deaths⁶⁷.

These duties fostered a culture of mutual reliance, where family members actively upheld one another's rights and dignity.

3. Societal Order and Moral Accountability

The Avenger's role upheld the sanctity of life and communal holiness:

- **Divine Mandate:** The Avenger acted as God's instrument (Numbers 35:33-34), reflecting His holiness. This elevated the family's role in maintaining societal purity²⁴.
- **Deterrence Against Violence:** The threat of retribution under the *Lex Talionis* ("eye for an eye") discouraged homicide and promoted accountability (Exodus 21:23-25)²⁷.

By embedding justice within family structures, the system ensured moral and legal norms were upheld at the grassroots level.

4. Religious and Theological Integration

The dual role of the *go'el* merged familial duty with divine covenant:

- **God as Ultimate Redeemer:** Israel viewed YHWH as the ultimate Kinsman-Redeemer (e.g., Exodus 6:6-8), framing human *go'el* roles as reflections of divine justice and mercy⁵⁶.
- **Christological Foreshadowing:** The *go'el* prefigured Christ, who redeems humanity and executes final judgment (Revelation 19:11-16)³⁶.

This theological layer sanctified family responsibilities, aligning daily life with covenantal faithfulness.

Conclusion

The Kinsman-Redeemer's role as Avenger of Blood transformed family dynamics by:

1. **Institutionalizing justice** to curb vengeance.
2. **Fortifying familial bonds** through shared obligations.
3. **Anchoring societal stability** in religious and legal frameworks.

By balancing retribution with redemption, this system ensured families functioned as pillars of Israel's moral and communal order.

How did the refusal of the nearer kinsman to redeem Ruth impact her family's future

What were the economic implications for a family when their kinsman-redeemer declined to act

How did the role of the Avenger of Blood contribute to maintaining family unity in ancient Israel

What were the social consequences for a family if their kinsman-redeemer failed to avenge a death

How did the concept of the Kinsman-Redeemer influence the treatment of widows and orphans in ancient Israel

How did the refusal of the nearer kinsman to redeem Ruth impact her family's future

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The refusal of the nearer kinsman to redeem Ruth had significant implications for her family's future, setting the stage for a redemptive outcome through Boaz's intervention. Here's how this decision shaped their destiny:

1. Preservation of Family Lineage

The nearer kinsman's refusal allowed Boaz to step in as the kinsman-redeemer, fulfilling the duty to marry Ruth and raise up offspring in the name of her deceased husband, Mahlon (Ruth 4:10). This ensured the continuation of Elimelech's family line, which was crucial in maintaining their inheritance and legacy within Israel⁴⁵.

2. Economic Stability and Redemption

By redeeming Elimelech's land and marrying Ruth, Boaz provided Naomi and Ruth with financial security. This act of redemption restored their social and economic standing, lifting them out of destitution and ensuring their survival⁶⁷.

3. Divine Providence and Davidic Lineage

Boaz's willingness to redeem Ruth had far-reaching spiritual and historical consequences. Their marriage produced a son, Obed, who became the grandfather of King David (Ruth 4:17). This placed Ruth, a Moabite woman, directly in the lineage of Jesus Christ (Matthew 1:5-6), fulfilling God's redemptive plan for humanity³⁶.

4. Contrast in Character and Values

The nearer kinsman's refusal, motivated by self-interest and fear of financial loss, highlighted Boaz's sacrificial love and commitment to family duty. Boaz's actions exemplified the values of compassion and integrity, contrasting sharply with the nearer kinsman's reluctance¹².

5. Cultural and Theological Significance

Ruth's inclusion in the Davidic lineage underscored God's acceptance of Gentiles into His covenant people, foreshadowing the universal scope of redemption through Christ. Her story became a testament to God's grace and the transformative power of faith³⁶.

In summary, the nearer kinsman's refusal to redeem Ruth set the stage for Boaz to fulfill the role of kinsman-redeemer, ensuring the preservation of Naomi's family, their economic stability, and ultimately their participation in God's redemptive plan. This decision not only secured Ruth and Naomi's immediate future but also positioned them as key figures in biblical history.

How did Boaz's decision to redeem Ruth differ from the nearer kinsman's refusal

What were the long-term effects on Naomi's family after Ruth's redemption by Boaz

How did the refusal of the nearer kinsman reflect the societal attitudes towards foreigners in ancient Israel

What lessons can be drawn from the story of Ruth and the kinsman-redeemer about family loyalty and duty

How did the refusal of the nearer kinsman influence the perception of the kinsman-redeemer role in the community