

Revelation Chapter 5 – Our Kinsman Redeemer and the Book of Ruth as a Type

Ch. 1 – Revelation: Introduction of the glorified Christ (1:3, 1:5; 1:19)

Ch. 2-3 – the Seven Letters to the seven churches

Chapter 4 – caught up to heaven, 24 Elders introduced, worship in heaven

The outline of history

God creates the heavens and the Earth (Gen. 1:1)

God gives dominion (rule/authority) over all the physical creation (Gen. 1:26-28)

Man rebels (sins), thus forfeiting the dominion of Earth over to Satan (Gen. 3:17-19)

Satan becomes the god of this world and prince of the power of the air (2 Cor 4:4; Eph 2:2)

Eternal God took on human flesh in the person and work of Jesus to redeem (buy back through the cross at Calvary) that which had been forfeited through sin (Eph 1:7; Rev. 5:9)

In that act, Jesus redeemed both humanity as well as the physical Earth (Romans 8:18-23)

This work is typified in the book of Ruth, and explicitly detailed in Revelation chapter 5.

Types and antitypes

The story involves a hero, Boaz, who is in the role of a goel (Hebrew word for Kinsman-redeemer), whose ultimate commitment of redemption returns the land in Bethlehem to its disenfranchised former owner, Naomi, and who also takes a Gentile bride, Ruth.

The Kinsman-Redeemer; the “Goel” had to be a kinsman; had to be able; had to be willing; and, had to assume all the obligations of the beneficiary...He was also the “avenger of blood...”

Ruth: The Characters

Naomi: 'pleasant' (The Jewess: type of Israel)

Boaz: 'In Him (God) is strength' (The kinsman-redeemer: a type of Christ)

Ruth: 'Desireable' (the Gentile bride: a type of the church)

Mahlon: 'weakly'

Chilion: 'sickly'

Elimilech: 'My God is King'

Book of Ruth: Structure

Chapter 1 – Ruth's “conversion” (Ruth 1:16)

Chapter 2 – Law of Gleaning (Lev. 18:9-10; Deut. 24:19)

Chapter 3 – Law of Levirate Marriage (Deut. 25:5-10)

Chapter 4 – Law of Redemption (Lev. 25:23-28)

To follow the plot, one must understand the **Law of Redemption**. In ancient Israel, land wasn't sold as we are used to. Since God was the real landowner, Israel was simply a tenant under conditions of obedience. When land was "sold," what the buyer received was only the use of the land, not clear title. There were conditions under which a kinsman of the seller could "redeem" the land back to the original family. These conditions were typically noted on the outside of the scroll defining the transaction.

The scroll in Revelation Chapter 5 was written "within and on the backside," which identifies it as a title deed subject to redemption. A Kinsman of Adam, in His role as a goel, a Kinsman-redeemer, is taking possession of what He had already purchased with His blood as the sacrificial Lamb. He not only purchased the land; he also purchased a Bride (the church). In the Book of Ruth, Naomi is in the role of Israel, exiled from her land; Boaz is her kinsman, who performs the redemption of the land; and Ruth (a Gentile) is also purchased for a wife.

In its typology, Ruth (the Gentile bride, or, the future church) learns how to be redeemed (enter into intimate relationship with God) from Naomi (the wife of Jehovah, or, Israel). We learn of God's plan of redemption through His dealings with Israel (Romans 11:17-19). To them were given the law and the prophets (Romans 3:2; Acts 7:38).

Ruth begins with three funerals but closes with a wedding.

Chapter 1 full of weeping – chapter 4 abundant joy in the little town of Bethlehem.

(Ps. 30:5) "Weeping may endure for a night, but joy cometh in the morning".

God still writes the last chapter, we don't have to be afraid of the future.

Laws of Ancient Israel

Ruth Chapter 1 – The scene is set

Ruth Ch. 2 – The Law of Gleaning (Lev 19:9, 10; Deut 24:19, 21) Landowner gets one pass thru field but then provided for those outside the family.

Gleaning is a type of the spiritual harvest (Matt 9:37-38, "pray the Lord of the harvest")

Matthew 15:27 – (Canaanite woman) – crumbs which fall from the master's table

Acts 22:21-22 – And he said to me, 'Go, for I will send you far away to the Gentiles.'" Up to this word they listened to him. Then they raised their voices and said, "Away with such a fellow from the earth! For he should not be allowed to live."

Israel was originally called to be a light to the Gentiles (Isaiah 42:6-7; 49:6; Luke 2:32) but instead selfishly turned inward. They did not want anyone else in a relationship with God the way they enjoyed it. They would not, in effect, allow anyone else to glean the leftover blessings from their fields.

Ruth Ch. 3 - the Law of Levirate Marriage (Deut. 25:5-10)

Jesus came to redeem his bride the church

Boaz is not only the “lord of the harvest (as is Christ Jesus – **Matthew 9:35-38; Luke 10:2**),” he also saves the day by performing the role of the “Kinsman-redeemer.” By his intervention, the forfeited lands are returned to Naomi, and he takes Ruth (a Gentile) to be his bride. How could Boaz marry a Moabitess? The Law legally forbade intermarriage (Deut 7:2,3), especially to a Moabite (Deut. 23:3) Remember that Boaz' mother was Rahab, the Amoritess that distinguished herself at Jericho! Both Rahab and Ruth are mentioned in the genealogy of our Lord. The Law shut Ruth out; grace took her in.

Naomi can be viewed as a “type” of Israel

Boaz is the Kinsman-Redeemer who by his act of redemption returns Naomi to her land and takes a Gentile bride, Ruth.

It is interesting that Ruth is introduced to Boaz through an unnamed servant (functioning as the Holy Spirit). The Church, as the Gentile “Bride of Christ,” is introduced to the ultimate Kinsman-redeemer by the Holy Spirit also.

It is interesting that Ruth learns how to deal with this situation from Naomi. We learn of God’s plan of redemption through His dealings with Israel.

It is also worth noting that in the story, Naomi (Israel) learns of Boaz (Christ) through Ruth (the church).

Ruth Ch. 4 – The Law of Redemption (Lev. 25:23-28). Land didn't pass from tribes or families (genealogies)

Jesus not only died to redeem humanity but also the physical creation

Chapter 4 focuses on three persons: a bridegroom, a bride, and a baby.

The bridegroom (4:1–10) The law of the kinsman-redeemer is given in Leviticus 25:23–34, and the law governing levirate marriage is found in Deuteronomy 25:5–10.

The purpose of these laws was to preserve the name and protect the property of families in Israel. God owned the land and didn’t want it exploited by rich people who would take advantage of poor people and widows. When obeyed, these laws made sure that a dead man’s family name did not die with him and that his property was not sold outside the tribe or clan.

The nation’s abuse of the land was one cause of their captivity (2 Chron. 36:21).

The meaning of redemption. The word redeem means “to set free by paying a price.” All people are in bondage to sin and Satan (Eph. 2:1–3; John 8:33–34) and are unable to set

themselves free. Jesus Christ gave His life as a ransom for sinners (Mark 10:45; Rev. 5:9–10), and faith in Him sets the captive free.

First: Not everybody could perform the duties of a kinsman-redeemer. **He had to be a near kinsman** (1 Cor. 15:22, 45; Lev. 25:25). Jesus Christ had to become related to us before He could redeem us. He became flesh and blood so He could die for us on the cross (Heb. 2:14–15). When He was born into this world in human flesh, He became our “near kinsman,” and He will remain our “kinsman” for all eternity.

Secondly: the kinsman redeemer also had **to be able to pay the redemption price**. Ruth and Naomi were too poor to redeem themselves but Boaz had all the resources necessary to set them free. When it comes to the redemption of sinners, nobody but Jesus Christ and His blood is sufficient to pay the price (1 Peter 1:18–19; see Ps. 49:5–9). We have redemption through Christ’s blood (Eph. 1:7), because He gave Himself for us (Titus 2:14) and purchased eternal redemption for us (Heb. 9:12).

Third: The kinsman redeemer **had to be willing to redeem**. As we shall see in this chapter, since the nearer kinsman was not willing to redeem Ruth, Boaz was free to purchase both the property and a wife. The nearer kinsman had the money but not the motivation: He was afraid he would jeopardize his own family’s inheritance. God Himself was motivated to buy back the very creation which turned away from Him through sin.

The key theme of this chapter is redemption. The words “redeem,” “buy,” and “purchase” are used at least fifteen times. There can be no redemption without the paying of a price. For us salvation is free to “whosoever shall call on the name of the Lord” (Acts 2:21), but from God’s point of view it cost the life of His Son.

Its interesting to note that the nearer kinsman in Ruth chapter 4 would not marry Ruth because he was trying to protect his name and inheritance but we don’t even know what his name was or what happened to his family! He disappeared from the pages of history.

Like Boaz, however, Jesus wasn’t concerned about jeopardizing His own inheritance; instead, He made us a part of His inheritance (Eph. 1:11, 18). Like Boaz, Jesus made His plans privately, but He paid the price publicly, and like Boaz, Jesus did what He did because of His love for His bride.

No longer “Ruth the Moabite (cursed),” now “Ruth the wife of Boaz,”

The church in the Bible is “the bride of Christ.” In Ephesians 5:22–33 Christ’s love for the church as seen in His work on our behalf: He died for the church (past), He cleanses and nourishes the church through the Word (present), and He will one day present the church in glory (future). Christ is preparing a beautiful home for His bride and one day will celebrate His wedding (Rev. 19:1–10; 21–22).

A Child is born: Ruth 4:14-17

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Obed was not only a blessing to Ruth and Boaz but a blessing to Naomi as well. His grandmother “adopted” him as her own son and became his foster mother. The women of Bethlehem shared Naomi’s joy when they said, “Praise be to the Lord, who this day has not left you without a kinsman-redeemer” (Ruth 4:14). The reference is to Obed, not Boaz

In ancient Israel, land wasn’t sold as we are used to. Since God was the real landowner (Psalm 24:1), Israel was simply a tenant under conditions of obedience. When land was “sold,” what the buyer received was only the use of the land, not clear title. There were conditions under which a kinsman of the seller could “redeem” the land back to the original family. These conditions were typically noted on the outside of the scroll defining the transaction.

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Why was Jesus born in Bethlehem? Why was David associated with the town of Bethlehem? The answers are in the book of Ruth.

- 1) In order to bring Ruth to Naomi, Naomi needed to be exiled from her land (the diaspora and the 'times of Gentiles').
- 2) What the law could not do (Ruth 4:6) – grace did (Boaz didn't have to redeem Ruth)
- 3) Ruth did not replace Naomi (The church has not 'replaced' Israel)
- 4) Ruth learns of Boaz's ways through Naomi (Gentile world learned of God thru Israel)
- 5) Naomi meets Boaz thru Ruth (Romans 11:13-14 – Church reveals Christ to Israel)
- 6) Christ (like Boaz) is not able to interced on your behalf until you claim Him as your own (threshing floor scene in Ruth ch. 3)
- 7) Boaz confronts the nearer kinsman – not Ruth (Jesus ever liveth to make intercession)
- 8) Book of Ruth is always read by Jews at Feast of Shavout (Pentecost – the birth of the church).

Revelation chapter 5

The Seven-sealed Scroll

1] And I saw in the right hand of him that sat on the throne a book [biblion] written within and on the backside, sealed with seven seals.

Papyrus – moistened with water and glue, pressed together, beaten with a mallet, and smoothed with pumice stone.

Recto, The front side, with horizontal grain, (where writing was normally done); *Verso*,

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(vertical grain) back side. A sheet written on the back was called an *opisthograph*, a sheet “written behind.” This was unusual since it was rough and uneven.

2] And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book, and to loose the seals thereof?”

3] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4] And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

A **man** is sought: a *kinsman* of Adam, able to qualify as a *Goel*... John understood implication and “sobbed convulsively

Rom 8:21-23 – that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.”

• Redemption sealed: Cf. Dan 12:4-9; Rev 10:8-11; Ezek 2:10; Zech 5:1-4; Isa 29:11

5] And one of the elders saith unto me, “Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”

6] And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

These are all *Jewish* titles: **Lamb** not referred to in the “seven churches” letters. Cf. Jn 1:29,36; Acts 8:32; 1 Pet 1:19. “Lamb,” as John Baptist first introduces Him publicly. In other places in the NT, the world is *amnos*, as in Jn 1:29, 36; 1 Pet 1:19; Acts 8:32 (Isa 53:7). Here it is the word that Jeremiah uses, “I was like a lamb or an ox that is brought to the slaughter,”

Jer 11:19, *arnion*. This emphasizes, “as it had been slain.”

The Lamb = His 1st Coming; The Lion = His 2nd Coming. Note: He is to reign from Mt. Zion (Jerusalem). Cf. Ps 2:6.

- “Seven horns”: Symbol of power: Deut 22:17; 1 Kgs 22:11; Zech 1:18; Ps 75:4. Also, honor: 1 Sam 2:1-10; Ps 89:17, 24; Ps 112:9, 10; 148:14.
- “Seven Eyes”: Seven Spirits of God: Zech 3:8,9; 4:10.

Yeshua Ha Mashiach (Jesus the Messiah)

Note: 24 titles were used of Jesus Christ in Chapters 1-3. These titles apply to Him in His present role *and revealed to the Church*. From now on we see *Jewish* titles emphasized. Israel is coming back to center stage as the end of human history approaches. All of earth's history is moving toward a climax, and the key to it all is the nation Israel.

Key Insight: *Distinguish between Israel and the Church*. Earthly promises (to Israel) are now to be fulfilled. The Holy Spirit is addressing physical descendants in the 75 references (in 73 verses) to Israel in the NT. (Cf. Rom 9, 10, 11).

• **Lion:** Jacob's final blessing on his sons: Gen 49:8-10 (cf. Hos 5:14; Heb 7:14)

• **Root of David:** Isa 11:1, 10; Jer 23:5, 6; Rom 15:12; Rev 22:16; Mt 1:1

He was the result of David's line, yet He was the one who brought David (and the line) into existence! He used this to silence the Pharisees (Mt 22:41-46).

In God's covenant with David, his line was to rule over *all the whole earth* (2 Sam 7; Ps 2:8); this was confirmed to Mary (Lk 1:33).

Pilate's Epitaph

And Pilate wrote a title, and put it on the cross. And the writing was, "Jesus Of Nazareth The King Of The Jews." This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews." Pilate answered, "What I have written I have written." John 19:19-22

7] And he came and took the book out of the right hand of him that sat upon the throne.

8] And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"It is finished": *tetelestai* (Col 2:14; Jn 19:30); "paid in full" (Heb 2:8).

Incense, odors = prayers (Rev 8:3,4; Ps 141:2). These are the prayers of God's dedicated people. We, the redeemed, actually contribute to the work of redemption through our prayers! Prayer is God's way of enlisting you in what He is doing (1 Tim 2:1-4; cf. "Thy Kingdom come"). [A Praise Chorus ensues: 5:7-14...]

9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10] And hast made us unto our God kings and priests: and we shall reign on the earth.

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“...new song”: (Ps 33:3; 40:3; 98:1; 96:1; 144:9; 149:1). However, this is closer to Isaiah (42:9,10).

NOTE: “us” in *24 manuscripts*, including Codex Siniaticus; Basilianus (Vatican); Latin Coptic, Memphitic; (vs. “them”: only 1: Codex Alexandrinus).

Rev 1:6 settles the identity issue!

Unto Him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen.
Revelation 1:6

11] And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12] Saying with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

He is worshipped for **who He is – where He is** (not in a manger, in Jerusalem, on the cross, nor in the tomb). He is in the center of the Throne; and for **what He does**.

Seven Possessions

13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, “Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

1) **Power**: He is omniscient. He is able to accomplish whatever pleases Him (Mt 28:18; 1 Cor 1:24; Col 1:16-17; Heb 1:3;

Colossians 1:15-18 – The Son is the image of the invisible God, the firstborn over all creation. For by him all things in heaven and on earth were created, things visible and invisible, whether they are kings, lords, rulers, or powers. All things have been created through him and for him. He himself existed before anything else did, and he holds all things together. He is also the head of the body, which is the church.

2) **Riches**: The entire Earth is His and all it contains (2 Cor 8:9; Eph 3:8).

Job 41:11 – Who has first given to me, that I should repay him? Whatever is under the whole heaven is mine.

3) **Wisdom**: He sees and understands all things completely and perfectly – He is the One who is behind the curtain (1 Cor 1:24; Jas 1:5).

Proverbs 2:6-11 – For the LORD gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints. Then you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you, understanding will guard you,

4) ***Strength***: There is no principality or power in the supernatural realm nor any human agency that can overcome Him (Ps 24:8; Mt 12:29; Lk 11:22).

1 Peter 3:22 – Jesus the Messiah, who has gone to heaven and is at the right hand of God, where angels, authorities, and powers have been made subject to him.

5) ***Honor***: Before whom every knee shall bow and every tongue confess that He is Lord indeed (Phil 2:11; Ps 104:1; Ps 8:5; cf. Heb 2:7, 9).

6) ***Glory***: Which is His alone (Jn 1:14; 2:11; 11:4, 40; 17:5, 24). **Isaiah 6** – His train (glory) filled the temple

7) ***Blessing***: Everything good that He is and does He pours out on us, His treasured possession (Ps 103:1-2).

James 1:17 – Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

14] And the four beasts said, “Amen.” And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Note: The twenty-four Elders are there before Jesus received the Book
The Elders see Him receive the book
The opening of those seals initiates the Wrath of God being poured out on the Earth (and the Elders are not on that Earth when the wrath begins being poured out)

- Trib can't start until the seals are broken
- Seals can't be broken until the Lamb received the book
- The Lamb can't receive the book until the 24 Elders have already cast their crowns on the glassy sea