

Kinsman Redeemer

I Introduction

A Introduce Self

B Last Week, Ruth 2:20

Ruth 2:20 Then Naomi said to her daughter-in-law, “Blessed be he of the Lord, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man is a relation of ours, one of our close relatives.”

One of our close relatives – “one of our redeemers” – in the Hebrew the word is goel,

C Pastor Mike’s Comments About The Kinsman Redeemer

When Pastor Mike was teaching that portion of scripture he told you all what an important concept the whole idea of Kinsman Redeemer was and not to miss the study this week.

Kinsman Redeemer is one of those phrases that we use a lot and it sound really powerful and romantic but I think we don’t really grasp the depth of how important this is. This is not just a quaint notion about the way things were done way back in the Old Testament; this concept is very important to you, right now, as you sit here today!

Before this study is over you will have a deeper understanding and a more profound appreciation for what Jesus Christ did for you.

It’s awesome that we are in the midst of Pastor Mike’s study on the book of Ruth right now. Although there are many other passages that include the word goel and many passages that give some explanation of the rules about a kinsman redeemer, the concept really comes alive in vivid imagery in this book! There are also **important details** that we pick up in **this** book that aren’t obvious in any of the other passages.

We will get back to Ruth, I promise!

II Kinsman Redeemer

A The Hebrew Word For Kinsman Redeemer Is Goel [Ga’al /Gaw•Al/]

B Definition

According to Greek Lexicons, ga'al (gaw-al') is a primitive root meaning to redeem (according to the Oriental law of kinship), act as kinsman-redeemer, do the part of a kinsman (and as such to avenge, revenge, ransom, to buy back a relative's property, marry his widow, etc.):

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The very meaning of the Hebrew word is completely wrapped up in the idea of next of kin, or close relative or the closest relative. So much so that in our English translations of the Bible, the word goel is often translated simply as kin or kinsman.

C Easton's Bible Dictionary

Redemption means the purchase back of something that had been lost, by the payment of a ransom.

There is a **VERY IMPORTANT** distinction to make here. The debt is not just cancelled, it is fully paid. There's a **big** difference. I'll say it again: The debt is not just **cancelled**, it is **fully paid**.

D Old Testament Emphasis On Goel

There are about 132 total occurrences of the word ga'al, along with derivatives of the word.

In some verses the word repeats multiple times so, although there are about 132 total occurrences of the word in scripture, there are approximately 94 unique verses that contain those words.

This is a **VERY IMPORTANT** concept that is woven throughout the Old Testament and it has **GREAT** implications toward our understanding of the New Testament.

III Responsibilities Of The Kinsman Redeemer

Turn to Leviticus chapter 25 verse 23. There's a scriptural concept regarding land ownership that is important for us to understand.

A Redemption Of Property

Lev 25:23-27

*{23} 'The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me. {24} 'And in all the land of your possession you shall grant **redemption** of the land. {25} 'If one of your brethren becomes poor, and has sold some of his possession, and if his **redeeming relative** comes to redeem it, then he may **redeem** what his brother sold. {26} 'Or if the man has no **one to redeem** it, but he himself becomes able to **redeem** it, {27} 'then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession. (NKJ)*

This passage details some of the obvious requirements that would be in place regarding redeeming land that had been forfeited. The person that sought to redeem the land had to be a close relative of the person that forfeited the land. The redeemer also had to be able to pay the required price for the property.

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B Redemption Of People - Leviticus 25:47-49

Leviticus 25:47-49

⁴⁷ 'Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, ⁴⁸ after he is sold he may be redeemed again. One of his brothers may redeem him; ⁴⁹ or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself. ⁵⁰

In this portion we learn a little more about the Goel. It wasn't just the land that could be redeemed but the person himself. Another thing we learn from this chapter is that the role of Goel wasn't limited to just a brother; verses 48 and 49 tell us that he can be a brother or an uncle or the uncle's son or **any** near relative. He did have to be kindred by blood - *near of kin to him in his family*. There's also another detail that is often overlooked even though it is mentioned twice - in verse 26 (which we didn't read) and again in verse 49. The person that forfeited his inheritance or property or freedom could redeem it himself if he became able. The kinsman can be a blood relative **or** can be the person himself (tuck that away in your mind to use later).

C The Avenger Of Blood

Another responsibility of the Goel is one that is often overlooked. Turn to Numbers chapter 35:19.

God commanded the Israelites to set aside cities of refuge for a person to flee to if he killed somebody accidentally and without malice.

Num 35:19-27

{19} 'The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death. {20} 'If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies, {21} 'or in enmity he strikes him with his hand so that he dies, the one who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him. {22} 'However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, {23} 'or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, {24} 'then the congregation shall judge between the manslayer and the avenger of blood according to these judgments. {25} 'So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil. {26} 'But if the manslayer at any time goes outside the limits of the city of

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refuge where he fled, {27} 'and the avenger of blood finds him outside the limits of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood,. (NKJ)

About this time you may be thinking, “Well, that’s all very interesting, but what does it have to do with the kinsman redeemer?” In the passage we just read the phrase “*avenger of blood*” is used 6 times (verse 19, 21, 24, 25, 27 2X). The Hebrew word translated *avenger* is the word Goel! That is another of the responsibilities of the kinsman redeemer, to avenge the blood of a relative that had been murdered.

In order to properly discuss certain aspects of the kinsman redeemer in the book of Ruth, I need to explore another scriptural concept that is closely related. The laws regarding the levirate marriage

D The Levirate Marriage

The levirate marriage... I know that you’ve all been sitting on the edge of your seats waiting for me to get to this part, right? Well, maybe not quite so much – but that’s just because you don’t yet see the amazing ways that this will all tie together!

You won’t really understand the passages that we are going to look at in Ruth without getting some background on this subject.

1) Deut 25:5-10

Deut 25:5-10 {5} "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. {6} "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. {7} "But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' {8} "Then the elders of his city shall call him and speak to him; and if he stands firm and says, 'I do not want to take her,' {9} "then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' {10} "And his name shall be called in Israel, 'The house of him who had his sandal removed.' (NKJ)

2) Summary Of The Rules About The Levirate Marriage

a) If a married man dies childless then...

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- b) **The brother of the dead man – read that the nearest kin! – must marry the widow**
- c) **The first son born to them would be considered as the child of the deceased husband**
- d) **If the nearest kin chose not to do so then the elders of the city must get involved as witnesses**
- e) **It was a mark of disgrace on the kinsman and on his family – the widow removed his sandal, spit in his face, and said, “So shall it be done to the man who will not build up his brother's house”**
- f) **From that day forward all in Israel would call him and his family, “The house of him who had his sandal removed.”**

I should quickly point out that the Hebrew word *goel* doesn't appear a single time in this passage in Deuteronomy. We discover elsewhere in scripture that this idea of the levirate marriage was a requirement of the kinsman redeemer.

One of the reasons that I wanted to look at this passage first is that the book of Ruth is one of the primary passages that ties these two concepts inextricably together.

While we're discussing the levirate marriage there's something else that I should probably mention. Deut 25:5 says that *her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her*. That duty included providing an heir but it didn't stop there. The intent of this law was to provide for the welfare of widow in every way – to be a husband to her.

Somewhat along those lines is another role of the kinsman redeemer – that of rescuer and protector and defender.

E Rescuer, Protector, Defender

I'll read you some verses where *goel* is used in that way. You won't have time to turn there so just jot down the references so you can look them up later.

1) Exod 6:6 {6} "Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. (NKJ)

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2) **Ps 72:14** {14} *He will redeem their life from oppression and violence; and precious shall be their blood in His sight.* (NKJ)

3) **Ps 103:4** {4} *Who redeems your life from destruction, who crowns you with lovingkindness and tender mercies,* (NKJ)

4) **Jer 50:34** {34} *Their Redeemer is strong; the LORD of hosts is His name. He will thoroughly plead their case, that He may give rest to the land, and disquiet the inhabitants of Babylon.* (NKJ)

5) **Micah 4:10** {10} *Be in pain, and labor to bring forth, O daughter of Zion, like a woman in birth pangs. For now you shall go forth from the city, you shall dwell in the field, and to Babylon you shall go. There you shall be delivered; there the LORD will redeem you from the hand of your enemies.* (NKJ)

Did you notice that in all of the verses that I just read it is that Lord that is cast in the role of the redeemer. He is referred to as our goel, our kinsman. That's amazing when you look at it from that angle isn't it? We'll look at that a little more later.

Now, we can explore the pertinent passages in the book of Ruth!

Since Pastor Mike is currently teaching through the book of Ruth I don't need to give a lot of background so let's jump right in.

IV Kinsman Redeemer In The Book Of Ruth

The first place in the book of Ruth that goel or a derivative of it appears is Ruth 2:20. It's the verse I mentioned at the beginning of this study – Pastor Mike covered it last week. I'll read it again so that you have it fresh in your mind and so that the context will have continuity.

A **Ruth 2:20**

Ruth 2:20 *Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."* (NKJ)

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The next we'll look at Ruth chapter 3. I'm not going to do a full verse by verse exegetical study here, we're just going to read it quickly and pull out the parts that are pertinent to our study about kinsman redeemers

B Ruth 3:1-13

^{3:1} Then Naomi [Ruth's] her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?" ² Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. ³ Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. ⁴ Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

⁵ And she said to her, "All that you say to me I will do."

⁶ So she went down to the threshing floor and did according to all that her mother-in-law instructed her. ⁷ And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

⁸ Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. ⁹ And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

"you are a close relative" – in the Hebrew, you are a kinsman redeemer. Since we're not familiar with the Jewish customs of those days it's not obvious to us what is really going on here.

This whole drama that plays out in the first 9 verses of this chapter involves Ruth requesting of Boaz that he perform the duties of a kinsman redeemer for her. That becomes apparent to **us** in verse 9 where Ruth tells him, "you are a kinsman redeemer."

So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

¹⁰ Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. ¹¹ And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. ¹² Now it is true that I am a close relative; however, there is a relative closer than I. ¹³ Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not

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want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning.”

We'll jump forward to chapter 4 where we will watch the drama continue to unfold as Boaz takes the next step in becoming a kinsman redeemer for Ruth and for Naomi

C Ruth 4:1-10, 13-14

^{4:1} Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, friend, sit down here.” So he came aside and sat down. ² And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down. ³ Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. ⁴ And I thought to inform you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.’ ”

And he said, “I will redeem it.”

⁵ Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance.”, [This is a reference to the levirate marriage that we saw in Deuteronomy chapter 25. The NKJ says that you must buy it from Ruth but what is really meant is that when he buys the field he also acquires Ruth as his wife. Earlier in the book of Ruth we are told that Ruth's husband had died which is why she accompanied Naomi back to Israel. Backing up to the beginning of verse 5...]

⁵ Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance.”

⁶ And the close relative said, “I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it.”

⁷ Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

This sounds very tame and polite here but you know what's going on – we just read the passage about this “custom” in Deuteronomy!

⁸ Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal. ⁹ And Boaz said to the elders and all the people, “You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and

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Mahlon's, from the hand of Naomi. ¹⁰ Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

Jump forward to verse 13...

¹³ So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son. ¹⁴ Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a close relative [a kinsman redeemer]; and may his name be famous in Israel!"

Before I get to my actual points, there is something unique in the two passages we just looked at. In chapter 3, in the Hebrew for verse 13, the word Goel is used 5 times in one verse and it's used twice in verse 12. One single word is used 7 times in 2 consecutive verses!

In these verses in chapter 4, the Hebrew word Goel, or a derivative of it, occurs 5 times in verse 4 and 5 times in verse 6. That's ten times in two verses! That is unique in all of scripture. Even the passages that deal directly with the rules regarding the Goel don't use the word in that concentration!

To help you get a feel for that, let's try it in the English

There is a 3 legged **stool** in the Greenroom. Would you please go to the **stool**, pick up the **stool** and bring the **stool** here to the stage? When you get here with the **stool** and set the **stool** down with all three legs of the **stool** on the floor, then I'll inspect the **stool** to see if the **stool** is secure at which point I'll sit on the **stool**.

That was ten times for the word stool but I don't think I managed to cram them all into what might be considered 2 verses!

Again I'll make the point: the Hebrew word goel is used in these passages in GREAT concentration. It's almost as though the Holy Spirit has placed a bookmark here. If you ever decided to do a study on Kinsman Redeemer and you did a search for the Hebrew word, you **couldn't possibly** overlook the book of Ruth!

It's as if these verses are jumping up and down, waving their hands and saying, "Ooo, ooo, pick me, pick me!"

Now that we've read the passages in Ruth that deal with the role of the goel, let's recap what we've learned from these verses.

These two passages in Ruth demonstrate the actual application of the laws of redemption and of levirate marriage. The redeemer had to be a close relative but it required more than that. The redeemer had to fulfill **all** the requirements or he

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forfeited his right to the next person in line. That seems like a small point but it is **very important**. In this story in Ruth, the closest relative qualified as the next of kin and he apparently qualified as far as being able to pay the monetary price but he was unwilling or unable to fulfill the requirement of the levirate marriage so **he forfeited the whole package**. He couldn't pick and choose the parts that he wanted and leave the leftovers for someone else; it's a package deal. In order to be the kinsman redeemer he had to fulfill all the requirements, not just some of them. Boaz was willing and able to fulfill all the requirements so the role of goel fell to him.

We can also make another observation from these verses. I'll read verse 6 again.

⁶ And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

It sounds to me like the close relative **chose** not to be the goel. He considered the price to be too high. He didn't want to ruin his own inheritance. Not only did the goel have to fulfill the legal requirements, he had to be willing to redeem.

V What Did Mankind Lose When Adam And Eve Sinned? What Needs To Be Redeemed?

A **Gen 1:28-29**

When God first created Adam and Eve was there any need for them to be redeemed [no]?

At what point did they first need a Goel [when they sinned]?

Gen 1:28-29 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." {29} And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. (NKJ)

What did Adam and Eve lose?

1) Ownership of the earth

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They lost the ownership of the earth. God had given it to them; He told them to fill the earth and subdue it. Because of their sin, satan now has dominion over the earth – he is now the prince of the power of the air. They lost...

2) Dominion over the animals

3) Intimate fellowship with God

God used to walk with them in the Garden of Eden during the cool of the day. What's another way to put that? Do you remember Jesus' prayer in **John 17:3** where He said to the Father, "*And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.* (NKJ) They lost eternal life – they lost communion with God

What else was changed when they sinned? Let's look at the curses that God pronounced after their sin.

B Gen 3:14-19

Gen 3:14-19 {14} *So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. {15} And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."* {16} *To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."* {17} *Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. {18} Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. {19} In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."* (NKJ)

We could probably develop a very long list from this short passage but let's look at some of the obvious points without going into great detail.

1) Enmity between mankind and satan

(verse 15). I gather that prior to that the relationship was somewhat pleasant. Won't it be nice when we don't have that to deal with that enmity any more?

In verse 16

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2) Pain and Sorrow in Childbirth

...was added to the list of things that needed redemption.
Also in verse 16 there was a...

3) Change in Relationship between Man and Woman

- *your desire shall be for your husband, and he shall rule over you.* I won't expound upon that at this point but just recognize that it's part of the curse that God pronounced upon women.

4) Curse on the earth – all creation (entropy)

In verses 17 through 19 God spoke to Adam regarding the curse. God cursed the earth then expounded about how Adam would experience that curse. I think this whole curse can be summed up by one word – **entropy**! It wasn't going to be easy and pleasant any more. Everything was going to be a chore. It wasn't so much tending the garden any more, now it was toiling for food to eat all the days of his life. The ground wasn't going to produce just fruit but also thorns and thistles. Everything was going to be labored over – in the sweat of his face. And finally, when he died, he was going to rot and turn to dust. It sounds to me like that was the point at which entropy started and the universe has been winding down ever since.

Those are the things that are in need of redemption.

I didn't plan it that way but I came up with exactly seven!

With those seven things in mind I want to read a passage out of Romans chapter 8. For this passage I'll read the NIV version

This passage speaks of the entire creation eagerly looking forward to redemption

C Rom 8:19-23

Rom 8:19-23 *The creation waits in eager expectation for the sons of God to be revealed. {20} For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope {21} that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. {22} We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. {23} Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. (NIV)*

The whole creation needs to be redeemed!

And now we get to the focal point of this study on the Kinsman Redeemer. Let's examine how Jesus fits into all of this.

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VI Jesus Christ – Our Kinsman Redeemer

A *The Humanity Of Jesus*

1) Was it necessary for Jesus to become a human?

2) Why was that necessary?

We call Jesus Christ a lot of things without really stopping to think about what it really means. Jesus said, "Why do you call me Lord, Lord, and do not do the things that I say?" Explain. The word "Lord" means something...

We call Jesus the Lamb of God who takes away the sins of the world. We've heard that title so many times that we just say it without having any connection whatsoever to what the title refers to.

We also call Jesus our Redeemer.

In order to understand why it was necessary for Jesus to become man we need to think of what Jesus did for us in terms of Him being our Kinsman Redeemer and what exactly that means.

Call to mind all the things that we just studied about the Kinsman Redeemer and look at Jesus through that lens

3) Redeemer – what does it really mean

a) Jesus had to become a man

During the first few minutes of this study I made the observation that Easton's Bible dictionary notes something very important:

Redemption means the purchase back of something that had been lost, by the payment of a ransom.

The debt is not just **cancelled**, it is **fully paid**

Perhaps God could cancel the debt without payment but it wouldn't be **redeemed**! It took a man, a near kinsman, to **pay** the debt and to **redeem** us!

That is why it was **necessary** for Jesus Christ to become a man .

Jesus Christ prayed – TWICE - in the Garden of Gethsemane, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

His Father did not let the cup pass from Him. There was **no other way**. In order to **redeem** us along with all creation Jesus Christ **had** to be a man and had to pay the price, as a man, for sin. In order to redeem us and all creation Jesus had to be a kinsman of Adam – the one who forfeited it all

b) Jesus Christ had to continue to be a man

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Jesus had the ability, at any point, to relinquish His role as a man and revert to being fully God. The nails didn't keep Jesus on the cross, Jesus' love for us kept Him on the cross.

Let's explore that a little further:

(1) Matthew 4:1-11

In Matthew chapter 4 we are told that Jesus fasted for 40 days and 40 nights then it says that He was hungry. The very next portion of scripture details satan's temptation of Jesus. Jesus was tempted with 3 things – What were they?

(a) “If You are the Son of God, command that these stones become bread.”

(b) “If You are the Son of God, throw Yourself down. For It is written: ‘He shall give His angels charge over you,’ and, In their hands they shall bear you up, Lest you dash your foot against a stone.’ ”

(c) “All these things (all the kingdoms of the world and their glory) I will give You if You will fall down and worship me.”

The second and third temptation make sense to me in terms of them being wrong and sinful but what would be wrong or sinful about turning a stone into bread when you are really hungry?

Think about that – Can you turn a stone into bread? Could you do it by the power of the Holy Spirit? Was Jesus being led by the Holy Spirit to perform that miracle? Would it have brought glory to God? It was satan that was tempting Jesus and attempting to lead Jesus, not the Holy Spirit!

Could Jesus have done that miracle if He chose to do so? If He had done it would it have been done in the power of the Holy Spirit or in the power of Jesus Christ as God?

If Jesus had acted in His own power – the power of God – then He would not have been fully human. He would have been doing something that you and I or any other human couldn't do. If He did that one simple little miracle in His own power then He would not have been able to redeem us!

The Miracles that Jesus Christ did when He walked on this earth were done through the power of the Holy Spirit, not through His own power as God.

(2) John 14:12

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John 14:12 “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father

Jesus is saying that we will have the same power of the Holy Spirit that He had – we will be able to do the same things that He did through that power.

If Jesus had played His trump card – if He had whipped out His own divine power to do miracles, He would not have been operating fully as a human. And if He wasn't fully human then He couldn't redeem us.

B Jesus Christ Fills All The Requirements As Our Kinsman Redeemer

Now, let's put everything together and try to understand and apply all that we've studied.

Apparently, God Himself has set up rules that even He will not break. By the rules that He has set up, believe it or not, even God Himself cannot redeem us in the fullest sense of the word! That probably makes me sound like a heretic right now but I'll say it again. By the rules that God has set up even God Himself cannot redeem us in the fullest sense of the word!

For us to be fully redeemed it was **NECESSARY** for Jesus Christ to become a man.

Although God didn't write a rule book that spells out all the specific requirements we can glean a pretty good understanding from searching all of scripture – *precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little... (Isaiah 28:10)*

Now let's look at 7 requirements of a Goel a little closer and see how they fit the predicament that man is in, and let's examine how Jesus fits the bill as **our** kinsman redeemer.

1) He had to be a relative of the person to be redeemed.

Not only that, he had to be the closest relative that was able to fulfill the requirements of redemption. Remember that the person could redeem what was forfeited himself if he became able. He had to be a member of the same tribe – not just a relative but a blood relative.

Who forfeited all the stuff we talked about a little while ago [Adam]? The redeemer had to be a bloodline relative of Adam. That's why Jesus Christ humbled Himself to become a man. Only a man could redeem mankind and restore all that Adam had forfeited. Technically, even God the Father doesn't meet this requirement!

The next thing we have to look at is, how did Adam forfeit everything [by sinning]? The second requirement for a Goel may not be quite so obvious but...

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2) The redeemer had to be free of whatever defect caused the forfeiture.

For example, Reuben was Jacob's firstborn son and as such the right of inheritance was his. But Reuben lost that right when he went into his father's concubine.

The next in line was Simeon. If Simeon had done the same as Reuben then he would have been disqualified as well, right? Simeon didn't go into his father's concubine and so was not disqualified in that way. He did, however, along with his brother Levi (who was the next in the line of succession) slaughter all the men of Shechem which disqualified both of them.

Judah was the next in line. If Judah had done the same as Reuben, or the same as Simeon and Levi he would have been disqualified, right? But Judah wasn't disqualified so the rights of the firstborn, the right of inheritance, fell on him.

There have been literally billions of people who satisfied the first requirement of a kinsman redeemer but remember that we said that a Goel had to meet all the requirements. There has only been one blood relative of Adam that hasn't sinned and thereby disqualified himself on the same grounds that Adam was disqualified. Jesus Christ meets that requirement. That's why Satan tempted Jesus after His 40 days of fasting. If He could get Jesus to sin then Jesus would have been disqualified.

3) He had to pay the price of the forfeited property – whether money or otherwise.

What is the price of sin? **Romans 6:23** “*The wages of sin is death*”. But it had to be innocent blood that was shed. It had to be a lamb without spot wrinkle or blemish. It had to be a kinsman of Adam that paid the price. Only Jesus Christ has lived a perfect life then died for our sins – and lived to tell about it!

4) He had to avenge the blood of the dead relative if that requirement applied.

Does that requirement apply? Jesus said that the devil

a) **John 8:44**

was a murderer from the beginning.

Who did the devil murder in the beginning? God told Adam

b) **Genesis 2:17**

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but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

satan's first murder was Adam – and Eve

The avenger of blood has to settle that score! But He'll settle a lot more than that one murder. In Revelation Chapter 6 we read about the souls under the altar :

c) **Rev 6:9-10**

...who had been slain for the word of God and for the testimony which they held. {10} And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" (NKJ)

Near the end of the book of Revelation, Jesus does settle the score with satan and casts him into the lake of fire.

5) The kinsman redeemer had to marry the wife that was widowed, if that requirement applied.

Does that requirement apply? I see the church in that. The church is referred to as the bride of Christ. Scripture calls Jesus the second Adam. The bride became a widow when Jesus was murdered. By the way, I guess that makes two Adams that Jesus will have to avenge the blood of! When Jesus comes back He will be reunited with His bride. Do you remember what we read about a person becoming his own Goel if he became able? Jesus is able to avenge His own blood even though He has been murdered and He will also be able to marry His own bride that was widowed at His death!

6) The Goel had to be strong enough to redeem – able to redeem from the clutches of the enemy if that applied.

I think that applies. The kinsman redeemer of Adam will have to rescue the entire human race from the clutches of satan. The book of Revelation describes that climactic struggle. In all of human history there has never been a kinsman of Adam that was able to confront satan and his armies and defeat him – save one!

7) He had to be willing to redeem

Ruth's close relative chose not to be the goel. He considered the price to be too high. He didn't want to ruin his own inheritance. He wasn't willing to redeem. Is Jesus willing to redeem us? He sure is!

a) **2 Peter 3:9**

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⁹ *The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*

b) **John 3:16**

¹⁶ *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life*

c) **Romans 5:8**

⁸ *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

Jesus Christ **is** willing! But...

Make no mistake, the price for Him was VERY high. I don't think we'll ever fully understand the price that He paid to redeem us. I believe that in some way at least Jesus did ruin His own inheritance by becoming a man and redeeming us but He was willing to do that. He begged His Father for some other way but in the end He paid the price willingly.

THANK GOD for that! Thank you, Lord Jesus, for paying the price for our redemption...