



KINSMAN~REDEEMER

DENNIS MOEL

www.gospelism.org/Library

The Kinsman Redeemer

It had been the custom in the East before the time of Moses that if a man died without having fathered a son, the man's brother was to marry the widow, and their first male child would bear the name of the deceased man. If there were not an available brother, then the next nearest kinsman would have the responsibility. He would also take responsibility for the deceased's estate, whether it was in debt or in excess. Thus, he would redeem and take over all assets and liabilities, as well as marrying the widow. When the *Law of Moses* came into being, this concept was included:

Deuteronomy 25:5,6 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she bears shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

This was not a rarity in Israel. In those cases, the child would be legally the son of the deceased, while at the same time being the son of the father who begat him. One might reckon the child's genealogy by his natural descent, or it might rather be reckoned by his legal descent. Thus, an Israelite might have two fathers and two different genealogies (as is borne out by the two lines of descent of Jesus, himself [Matthew 1:2-16 and Luke 3:23-38]).

The 25th and 27th chapters of *Leviticus* further deal with the redeeming of a near kinsman who had fallen into poverty and had either found it necessary to sell his property to pay his debt or even had to sell himself into indentured servitude. All of

these "laws of redemption" are very significant, for they are shadows and pictures of the God-plan of salvation. Each instance of redemption is a picture of what Yeshua of Nazareth does for His disciples. He is the Redeemer! The *Hebrew* word for redeemer is (קֹדֵם) , pronounced "go-el."

Probably the most noted Old-Testament account of a "goel" occurs in the book of *Ruth*. Upon returning to Bethlehem with her daughter-in-law, the widow Naomi discovers that Ruth has fortuitously and providentially been gleaning in the fields of Boaz.

Ruth 2:20 And Naomi said unto her daughter-in-law, "Blessed be he of the Lord, who has not left off his kindness to the living and to the dead." And Naomi said to her, "The man is near of kin unto us, one of our next kinsmen."

In the story, it turned out that there was a nearer kinsman than Boaz, but he refused the responsibility, but Boaz gladly assumed it. When Ruth bore a son to Boaz, the women of the city rejoiced with Naomi:

Ruth 4:14,15 And the women said unto Naomi, "Blessed be the Lord, who has not left you this day without a kinsman, that His Name may be famous in Israel. And he shall be unto you a restorer of thy life, and a nourisher of your old age: for your daughter-in-law, who loves you, who is better to you than seven sons, has born him."

Many of the Psalms of David look forward to Christ the Redeemer:

Psalms 74:2 Remember thy congregation, which Thou hast purchased of old; the rod of Thine

2 Redeemer

inheritance, which Thou hast redeemed.

Psalm 77:15 Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.

Psalm 78:35 And they remembered that God was their rock, and the high God their redeemer (goel).

Psalm 106:10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

Psalm 107:2 Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

Psalm 119:154 Plead my cause, and deliver (redeem) me: quicken me according to Thy Word.

The prophet Isaiah numerous times referred to Christ, the redeemer:

Isaiah 35:8-10 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 43:1 But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine."

Isaiah 49:26 All flesh shall know that I the Lord am your Savior and your Redeemer (goel), the mighty One of Jacob.

Isaiah 59:20 And the Redeemer (goel) shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

The prophet Hosea said something that really expresses the full importance of redemption:

Hosea 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.

This prophecy tells us the actual purpose of Christ's redemption: He has come to redeem his believers from death. It promises a resurrection from the grave. As a matter of fact, he will ultimately destroy "death" altogether. There will be no such thing as death or sorrow or sighing.

What was it that Christ did that has brought redemption to us? It is the shedding of his blood. It says in the *Law*:

Leviticus 17:11,12 The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.

Thus Paul stated:

Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Colossians 1:13,14 He has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son, in whom we have

*redemption through his **blood**, even the forgiveness of sins.*

*Hebrews 9:12 Neither by the blood of goats and calves, but by his own **blood** he entered in once into the holy place, having obtained eternal **redemption** for us.*

Part of our redemption occurs when we first receive the salvation which is in Christ. But, that is not the final objective of salvation. It is wrapped up in the most important doctrine of the Christian faith: the resurrection of the dead. That our God is able to restore dead people back to life is something that the gods of no other religion claims. All things are possible with Him, including restoring life to the deceased.

When Yeshua said that one must be “born again,” he meant not spiritually alone, but He meant spirit, soul, and body! Thus, the “new birth” is not complete until the physical body is redeemed; this means: raised from the dead [other than those living who are translated instantaneously at His coming].

An interesting example of redemption is that which was required of Israelite parents for their first-born male child. Before the tenth plague in Egypt, God instructed the Israelites to put the blood of the lamb upon their doorposts that they might be spared the Destroyer. By this means, God’s people were redeemed from the Death Angel.

When Mary had fulfilled the time of her impurity, she and Joseph took the baby Yeshua to the Temple.

Luke 2:22-24 Now when the days of her purification according to the Law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, "Every male who opens the womb shall be called holy to

the Lord," (Exodus 13:2,12,15), and to offer a sacrifice according to what is said in the Law of the Lord, "A pair of turtledoves or two young pigeons" (Leviticus 12:8).

The first-born males were “holy to the Lord,” because in Egypt he had redeemed them to Himself; so, all the first-born belonged to Him. Thus, Joseph handed the child to the attending priest, and then paid the “redemption money,” after which the priest handed the child back to his parents.

The first-born of every animal in Israel (except the donkey) had to be sacrificed, as well. But, a human child could be bought back by money.

That was the Old Covenant. But, the prophet Isaiah spoke of the New Covenant:

*Isaiah 52:3 For thus says the Lord: "You have sold yourselves for nothing, and you shall be redeemed **without money.**"*

Why is “redemption money” no longer needed? Yeshua of Nazareth HAS PAID THE PRICE WITH HIS BLOOD. He is our *goel*. He is our elder brother.

The *Book of Job* was written before any other book of the *Bible*. Job had a keen, foundational understanding of the destiny of godly people.

Job 14:14,15 If a man die, shall he live again? All the days of my appointed time [in the grave] will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine Hands.

We are “the work of God’s Hands.” But, the psalmist asks:

*Psalms 77:7-9 Will the **Lord cast off forever?** And will He be favorable no more? Has His mercy ceased*

forever? Has His promise failed forevermore? Has God forgotten to be gracious? Has He in anger shut up His tender mercies?

The sure answer comes to us by the prophet Jeremiah, who notes all the bad things that might happen in a human life. But, he responds with the sure answer:

Lamentation 3:31 For the Lord will not cast off forever.

Long ago Job knew that answer, too. In spite of all the tragedies he experienced, he declared:

Job 19:25-27 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body [in the grave], yet in my flesh shall I see God whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Let us re-emphasize one thing: the *goel* had to be a near-kinsman. May we clearly know that Jesus Christ is our near-kinsman redeemer. Solomon tells us

Proverbs 18:24 there is a friend that sticketh closer than a brother.

Thanks be to God for this friend. Jesus told his disciples that He, Himself, was even their friend.

John 15:14,15 You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

There are four biblical qualifications to be a *goel*:

1. You must be a kinsman;
2. You must be free, yourself;

3. You must be able to pay the price; and
4. You must be willing to pay the price.

Each of these qualifications was fulfilled in Jesus Christ. God sent Jesus into the world's slave market of sin to purchase men from their bondage of sin. He alone met the qualifications of the Kinsman Redeemer. He became a Kinsman by taking on flesh and becoming a man. He was free from the bondage of sin. He was able to pay the ransom price. He was willing to pay the price. Yeshua, son of God and also son of man, is indeed our near-kinsman, and he is our *goel*, our blessed redeemer, our elder brother. He has already paid the price.

Hebrews 2:11,12 For both He who sanctifies and those who are being sanctified are all of one, for which reason He [Jesus] is not ashamed to call them brethren, saying:

Psalm 22:22 I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.

Be it known: we have been redeemed by the blood of the dear lamb of God.

Hebrews 2:17,18 It was necessary for [our kinsman] Jesus to be like us, his brothers, so that he could be our merciful and faithful High Priest before God, a Priest who would be both merciful to us and faithful to God in dealing with the sins of the people. For since he himself has now been through suffering and temptation, he knows what it is like when we suffer and are tempted, and he is wonderfully able to [redeem] us.

It was the determinate counsel of *elohim* that there was to be a kinsman-redeemer. What a lesson it teaches us!

dmoel,11/11/12<<<<<