

Rev. Luke's Weekly Blog

September 25, 2025



OUR KINSMAN-REDEEMER

Ruth Chapters 2-4

Ruth 3 hinges on the Hebrew concept of the go'el, the kinsman-redeemer. This figure, as outlined in Levitical law, had a sacred familial duty with four key responsibilities:

- to redeem purchased family land that had been lost due to poverty;
- to redeem a relative who had been sold into slavery;
- to avenge the blood of a slain relative;
- and to perpetuate the name of a deceased relative by marrying his widow (the levirate duty).

Boaz stepped into this role.

To be a go'el, one had to be a **near kinsman**. Boaz was of the clan of Elimelech (Ruth 2:1, 3). The Son of God had to become our near kinsman to redeem us. The eternal Word, who was with God and was God (John 1:1), **became flesh and dwelt among us** (John 1:14). In the incarnation, Jesus entered our family, our human condition, sharing in our flesh and blood (Heb. 2:14-15) to become our near kinsman, our Brother. Without this fundamental identification with humanity, He could not legally serve as our Redeemer.

Ruth & Boaz



The kinsman-redeemer had to be **willing** to redeem. There was a nearer kinsman who had the first right of redemption, but when presented with the opportunity, this unnamed man initially expressed willingness until he learned that redemption included marrying Ruth the Moabite. Fearing for his own estate, he refused, saying, **I cannot redeem it for myself, lest I ruin my own inheritance** (Ruth 4:6).

In his refusal, he represents the Law of Moses, holy, righteous, and good, but ultimately powerless to save because it cannot deal with the problem of the **foreigner** (sin) without itself being impaired. Boaz, by contrast, was both **able** and **willing** to redeem. His words in Ruth 3:11, **And now, my daughter, do not fear. I will do for you all that you request ...**, speak to the willing heart of the Messiah. Jesus did not come under compulsion but with a joyful, loving willingness to do the Father's will. John 10:18 says, **No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.** Heb. 10:7 adds, Then I said, **Behold, I have come – In the volume of the book it is written of Me – To do Your will, O God.**

Jesus Christ was not deterred by the cost of the sacrifice but for the joy set before Him, endured the cross. Philippians 2:6-8 says, **who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.** Hebrews 12:2 adds, **looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

OUR KINSMEN-REDEEMER *Continued*

Ruth's position of destitution and need, as exhibited by her words in 3:9, *I am Ruth, your servant*, is a picture of humanity's spiritual bankruptcy. She had nothing to offer, no claim, and was an outsider, a Moabitess, symbolizing our alienation from God. Her only hope was to cast herself upon the covenant mercy of a redeemer. This is the very essence of faith: not a demand based on merit, but a humble plea based on the character of the redeemer. Her approach to Boaz at the threshing floor, a place of winnowing and judgment, where wheat is separated from chaff, is deeply evocative. She comes in the cover of night, in vulnerability, and lays herself at his feet, a posture of total submission and hope. This speaks of our approach to Christ: we come to Him in our darkness, recognizing our unworthiness, and cast ourselves upon His mercy, taking refuge at His feet.

Boaz's response is a portrait of grace. He does not chastise her but blesses her, commends her virtue, and promises to act as her redeemer. He covers her with his cloak/shawl (Ruth 3:15), a symbol of protection, betrothal, and imputed righteousness. Just as Boaz spread his garment over Ruth, so Christ covers our shame and nakedness with the robe of His own righteousness.

Isaiah 61:10;

*I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
As a bridegroom decks himself with ornaments,
And as a bride adorns herself with her jewels.*

2 Corinthians 5:21 adds that God *made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*



Furthermore, Boaz provides Ruth with a generous gift of barley, a guarantee of his promise, and a provision for her needs until the redemption is complete. This is a clear type of the Holy Spirit, given to us as a seal and a guarantee of our inheritance until the day of full redemption. Indeed, in Jesus Christ we *also trusted*, after *we heard the word of truth, the gospel of your salvation; in whom also, having believed, we were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory* (Eph. 1:13-14).

Ruth 3: 15

OUR KINSMEN-REDEEMER Continued

The ultimate fulfilment is seen in the resolution of the legal drama in chapter 4. Boaz publicly deals with the nearer kinsman at the city gate, the place of legal transaction and judgment. He confronts the one who has the prior claim but cannot fulfil it, and in doing so, he legally and righteously clears the way for his own redemption of Ruth. On the cross, Jesus Christ publicly dealt with the demands of the Law (the nearer kinsman) that stood against us. The Law justly condemns us but cannot save us. Christ, through His sacrificial death, satisfied the legal demands of God's justice, **nailing it to the cross** (Colossians 2:14), and thus righteously securing our release. He did not ignore the law but fulfilled it perfectly, becoming **the end of the law for righteousness to everyone who believes** (Rom. 10:4).

The result of Boaz's redemption was not only the acquisition of property, but the bringing of a foreigner into the covenant community. Ruth the Moabite, once outside the promises of Israel, becomes the wife of Boaz, the mother of Obed, and the direct ancestress of King David and, ultimately, Jesus Christ. This is the glorious end of Christ's redemption: we **are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God** (Ephesians 2:19). He brings us into His family, giving us a new name, and we have **an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for us** (1 Pet. 1:4).

Jesus Christ is our near relative, who willingly and ably paid the ultimate price to redeem us from the slavery of sin, cover us with His righteousness, and bring us into His eternal family.

PRAYERS OF GRATITUDE:

- Thank God that Jesus, though He was God, became flesh and blood to become our near kinsman.
- Thank Jesus for covering our sin and shame with the robe of His perfect righteousness.
- Thank God for the Holy Spirit, who is the seal and guarantee of our redemption.

Soli Deo Gloria – to God alone be the glory!
Rev. Luke Haisa

Ruth 4: 21

