



**BELIEVERS CHAPEL**

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

Sermons of S. Lewis Johnson

Leviticus 25:24 & 47-5

“Christ, Our Kinsman Redeemer”

TRANSCRIPT

[Prayer] Not with corruptible things such as silver and gold but with the incorruptible blood of Christ. And we thank Thee Lord that this redemption is a certain one and that our Lord Jesus has procured that which he intended to procure when he came a people for Thy name. And we thank Thee for the privilege of being one of his people and we thank Thee for the salvation that we possess. And again, Lord, we ask as we study that the Holy Spirit may be our teacher and instruct as in the things that concern the Lord Jesus Christ. May this hour contribute to our spiritual edification.

We pray in Jesus', name. Amen.

[Message] This is the last in our series of studies in Leviticus and our title is “Christ, our Kinsman Redeemer,” and we’re turning to chapter 25 in verse 25, to read one verse and then we’ll move on and read a few verses at the end of that 25th chapter of Leviticus. In the Epistle to the Hebrews chapter 10 in verse 1, the writer of that epistle informs us that the law has a shadow of good things to come. The tabernacle was a figure for the time then present. The Levitical services were the example and shadow of heavenly things. We have studied these shadows in Leviticus, the offerings, the priesthood and other rituals, and we have been seeking in a kind of inductive way to deal

with the types of the Book of Leviticus. We've been trying to show that typology has about it the elements of correspondence. That is these Old Testaments rights and rituals do correspond in certain very definite ways with the antitype, our Lord Jesus, and the ministry that he has accomplished. Just to give you a simple illustrations the sacrifices of the animals correspond to the once and for all sacrifice of our Lord; the laying on of hands of the individual who brings the offering corresponds to the identification of a believer with the death of Christ; the sprinkling of the blood on the mercy seat correspond to the shedding of the blood of the sacrifice and things like this. There is correspondence then between the events of the Old Testament, the rituals, the priesthood, the men, and they correspond to New Testament things. Correspondence then is one of the aspects of typology.

The next thing that we tried to stress was that they types were historical. That is the types are not allegory. The types of the Old Testament represent definite things that happened in the Old Testament period. The tabernacle was truly built and did exist, for example. The priests did exist and they did carry out their ministries. Historicity is characteristic of typology. And then we also said and this, I think, is implicit in all that we've been saying that the types have predictiveness. They do in the nature of the case point forward to their fulfillment. So when we read in the Old Testament of the animal sacrifices, they naturally predict a fulfillment in the future and that fulfillment we know is the sacrifice of the Lord Jesus. So typology has about it these three distinctive elements; correspondence with the New Testament fulfillment, historicity and predictiveness.

We have a final law to investigate tonight and it is the law kinsman redeemer, and this law of the kinsman redeemer is also a type or portrait of Jesus Christ. In fact, in the Epistle to the Hebrews in the 2nd chapter in the 14th and 15th verses we have a verse which I think is very close to the fulfillment of the law of the kinsman redeemer. Notice the things that the writer of this epistle says in these two verses, this verse, verse 14,

which speaks of the incarnation and then in verse 15, with the purpose of that incarnation. Our author says.

“Since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.”

Now, notice that he says, “Since the children in flesh and blood he himself likewise also partook of the same.” That is he became a kinsmen with us. He took to himself human nature and in his redemption he is a kinsman redeemer. Now, the 15th verse adds, “And might free those who through fear of death were subject to slavery all their lives.” So we have here a kind of picture of the redeemer who came and became one of us in his incarnation and carried out his atoning ministry.

Now, that is a very thrilling and exciting thing. Dorothy Sayers once said, “If this that is the incarnation is dull then what in heavens name is worthy to be called exciting.” And it is exciting to read, “For as much as the children share in flesh and blood, He Himself likewise also partook of the same.” When you reflect upon the incarnation and remember when the Lord Jesus took that human nature to himself, he took it forever that makes that particular act of condescension the more significant for us because when the second person of the trinity determined to take human nature to himself, he became wedded to it forever and is ever himself the God man. That’s amazing when you think about it.

Now, let’s turn to our Leviticus 25:25, passage where we read the Levitical specification concerning the kinsman redeemer. Let me read verse 25, first, and then we’ll skip on to verse 47. Verse 25 reads.

“If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative (or what his brother) has sold.”

Then let's look at verse 47.

“Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, then he shall have redemption right after he has been sold. One of his brothers may redeem him, or his uncle, or his uncle's son may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself. 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him. If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his redemption. Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. Even if he is not redeemed by these means, he shall still go out in the year of jubilee, he and his sons with him. For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the Lord your God.”

The 25th chapter of the Book of Leviticus contains the law of the Sabbath of the land in the opening verses, verses 1 through 7, and then there is a rather lengthy portion of material that has to do with the law for the year of jubilee. The latter section, that which has to do with the year of jubilee, in which the law of the kinsman redeemer is

found may be outline in this way. In verses 8 through 12, the observance of the year of jubilee is delineated. And then in verses 13 through 34, the effects of the year of jubilee upon personal freedom are set forth. Let me go back. The effects upon the possession of property is set forth in verse 13 through 34, and its effects upon personal freedom in verses 35 through 55. Three obligations rested upon the redeemer or the *ga'al*. *Ga'al* is a Hebrew word that means a redeemer coming from the Hebrew word *ga'al* which means to redeem. So if I happen to say *ga'al*, just think of the term redeemer. The redeemer had three obligations generally speaking. He was responsible to redeem the property of a poor relation. If a poor relation had to sell his property it was his obligation if he had sufficient funds to redeem the property of his poor relation. Perhaps it would be wise if I just said this so you'll remember a few things. When the children of Israel came into the land of Palestine the land was parceled out among the citizens. Every person had a piece of land.

Now, the Levites were given special dispensation but everybody had a piece of land. It belonged to them and to their family as a kind of patrimony and it always was to belong to them. When they had to sell a portion of it for some reason, they still got the land back at the year of jubilee. Every fifty years there was a year of jubilee and all the land that had been sold reverted back to those to whom it originally belonged. Strictly speaking the children of Israel did not own any land. It was the Lord's property and so they were lessees for of the land.

Now, that is the background. The land belongs to the Lord but the families had lease rights and those were permanent. So they could never lose their property permanently but if they did get into bad circumstances it would be necessary for them to sell their property but they would get it back when the year of jubilee came. If the year of jubilee was only five years away then of course the property would not bring a whole lot because it would only be they would only be able to have four or five harvests from it. If, however, it was forty years away the property would be that much more valuable

because they would have that many more harvests from it. So that's the background of this that we're speaking about and it was the obligation of Israelites to redeem the properties of their brethren.

First of all, of the three obligations, they were to redeem the property of their poor relations. That's referred to in verse 25, “If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.” The second obligation that the redeemer had was to redeem a person who was sold into slavery. Now, that is described for us in verse 47 through verse 49, “Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, then he shall have redemption right after he has been sold. One of his brothers may redeem him.” So that's the second obligation that rested upon the kinsman redeemer. He was to redeem a person who had been sold into slavery.

The third obligation is not spoken of here but I know if you've read the Bible at all you will have remembered it because it's one of those things that seems very strange to us in the 20<sup>th</sup> Century. It was the responsibility of the kinsman redeemer in case a woman lost her husband and they did not have any children it was the responsibility of the brother to take that woman to himself and to have sexual relationships with her so that they would have issue, she would conceive, and a son in order that the property which belonged to her husband might have an heir and his name be preserved in Israel. That was his responsibility to raise up seed to his brother that he might have a son and his brother's name continued in Israel. That is spoken of in Deuteronomy chapter 25 verses 5 and 6.

Now, I know that you've read that because it does seem strange to us. It seems a very strange thing to us in the light of what the Bible has to say about the sexual relationships that exist between man and woman. Well, now this is what the Book of

Leviticus says. Let's think now about the typical application. This custom of the kinsman redeemer illustrates the basic facts of divine redemption. Let's think of first of all, of the person who is to be redeemed.

Now, if this is an illustration of the saving work of the Lord Jesus then we should expect to find about this individual who is to be redeemed things that correspond to our spiritual condition and that, of course, is what we find. We read in the New Testament that we are helpless. In Romans chapter 5 and verse 6, says that, “we are all naturally helpless.” In Romans chapter 6, it is stated that, “we were the slaves of sin.” So the idea of slavery is connected with the status of man in the New Testament times. We are looked upon naturally as being enslaved to sin. So when a person had to sell himself to a stranger he was in slavery to that stranger. There is a correspondence then in the status of the people that are to be redeemed. The kinsman redeemer is to redeem a person who is in slavery to a stranger. In the New Testament it is Jesus Christ who redeems us from the slavery of sin.

What are the things that are necessary for a person to perform the right of kinsman redeemer? Bishop Patrick incidentally cites one of the rabbis and said, “This redeemer, this kinsman redeemer, is the Messiah the son of David.” The first thing that is necessary for the kinsman redeemer to accomplish the work of redemption for the person who has been sold has sold himself into slavery is that he must be near of kin. There has to be a relationship. Not every Israelite could redeem but only one who was next of kin or a near kinsman of the person who had been forced to sell himself into slavery.

Now, in the corresponding fulfillment of this in the case of the Lord Jesus he is the redeemer. In what sense has he become a kinsman redeemer of us? Well, I've already read Hebrews chapter 2 in verse 14, where the writer of the epistle says, “For as much as the children have become partakers of flesh and blood he also himself likewise took part of the same.” So the Lord Jesus when he became incarnate taking to himself human nature made himself kin to human beings. He is one of us. He is possessed of a true

humanity. He is very man of very man, just as much man as we are men without sin. In the Book of John in the first verse it says, “In the beginning was the word and the word was with God and the word was God.” That is a reference to the full deity of the Lord Jesus but then in the 14th verse of that prologue we read, “And the word became flesh and dwelt among us,” so the one who was with God according to the first verse is seen in verse 14 to be with us, so by the incarnation he became one with us.

Now, who could expound something like this? Luther said, “We’d need new tongues to set forth what is meant by the incarnation,” but one thing is clear by the incarnation he became one with us. So he is qualified to be our kinsman redeemer because he does possess a true humanity. If men are under sin and under slavery to sin and if men must die for their sin in order to have a redeemer it must be someone who is able to take their place. So he must be man. He has taken to himself human nature. He is the man Christ Jesus and, therefore, he qualifies as kinsman redeemer because he is near of kin to all of us.

A second requirement for the kinsman redeemer in the Old Testament to do his work was this, he must be free himself. Of course, if he had already sold himself into slavery because he did not have sufficient funds to keep his freedom it would be impossible for him to redeem someone else even though he might have been the next of kin. So the kinsman redeemer must be free from the slavery himself.

Now, in the case of our Lord Jesus he is free from any slavery to sin. He said, “The prince of this world cometh and findeth or have nothing in me.” He has said in Holy Scripture to be that holy thing and the Scriptures say, “In him there was no sin.” He did no sin. So that he perfectly qualifies as being free from bondage itself.

The third thing that the kinsman redeemer had to be or do in order to redeem was this. It might be possible for a person to be, and it was so in the case of the Book of Ruth, it might be possible to have a kinsman redeemer who refused to redeem for some reason or another, but in the case of our Lord Jesus Christ, he was willing to redeem. The

kinsman redeemer in the Old Testament must be willing to carry out his duty according to the Mosaic Law and our Lord Jesus, in the antitype of the New Testament was willing to redeem. Do you notice the way this is put in the 48<sup>th</sup> verse? “Then he shall have redemption right after he has been sold. One of his brothers may (may) redeem him,” because some of the brothers might not be willing to do it. In our Lord’s case, “For the joy that was set before him endured the cross despising the shame and has sat down at the right hand of the majesty on high.” When we were studying Galatians, recently, we studied for a brief moment or two Galatians 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” He was willing to redeem us.

The fourth thing concerning the kinsman redeemer in order for him to accomplish his work is that he must have the price of redemption. Conceivably a near kinsman might be qualified, might desire to redeem his brother but he might just not have the price of redemption. In the case of our Lord Jesus Christ, he not only is qualified to be our kinsman because he’s one of us, he not only is free from slavery, he not only is willing to redeem but he also has the purchase price. He does have it because he possesses his own precious blood.

The Scriptures speak of the Lord Jesus as being rich. For example in 2 Corinthians chapter 8 in verse 9, in a text that is probably familiar to most of us the apostle writes, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.” And then Peter writes in 1 Peter chapter 1, saying that “We have been redeemed not with corruptible things such as silver and gold who wouldn’t like to have some gold,” and eras of inflation but gold is corruptible. You have been redeemed with the incorruptible blood of our Lord Jesus Christ. Our Lord has sufficient to pay for the sins of sinners. His sacrifice is sufficient for all men. The value of the blood of Christ is sufficient to cover the

sins of all and more because it has infinite value. Never let us forget that. In the midst of our good biblical doctrine called by some Calvinism, let us not forget that we do not in any way say that the death of Christ is limited so far as its value is concerned. It is of infinite value sufficient to cover the sins of every man and others conceivably who might have been born but were not born. It is that valuable because it has infinite value. He has the price to pay.

There was a further duty that the kinsman redeemer has which is not spoken or I should have mentioned that he not only had the price but it is necessary for the kinsman redeemer to actually pay the price. A kinsman redeemer might be qualified. He might be free. He might be willing to redeem. He might have the price but he just may not be willing to pay it, may not just accomplish it. But in the case of our Lord Jesus he's willing, he has the price, and he has paid the price. Paul says in 1 Corinthians chapter 6, “Ye were bought with a price so the price has been paid.” Our Lord offered himself.

A sixth thing that the kinsman redeemer was required to do, not spoken of here, is to avenge his brother. In case a brother was murdered through manslaughter it was the work of the *ga'al* to pursue the individual guilty of unpremeditated manslaughter. To pursue him to slay him and if that individual who committed that unwitting murder did not manage to escape to one of the cities of refuge before the *ga'al* or the avenger reached him he might lose his life. Remember God set up cities of refuge in the land of Palestine in order that people guilty of manslaughter might flee to them and they had to stay there. They were protected there because their crime was not the same as a premeditated murder. They had to stay there until the high priest died. It was a serious thing to commit manslaughter but the *ga'al* was the person who saw to it that you did stay there too. And if he knew you were in such and such a city he might hang around there every now and then to be sure you stayed there. It was his duty to avenge his brother and our Lord Jesus is the *ga'al* who avenges and the time is coming when he shall execute judgment.

Now, this text here makes a very interesting statement in verse 49. Look at it. It says, “Or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.” Now, that, of course, does not have any parallel with the New Testament because what is referred to here is the case of a person who sold himself into a form of slavery but by reason of prosperity that came to him might, ultimately, have enough money to buy himself out of his slavery. So under that condition a man might redeem himself. There is no parallel to that in New Testament times nor in the spiritual reality because we none of us have the power to redeem ourselves. In fact, in the Old Testament in Psalm 49, that statement is specifically made. “No man can by any means redeem his brother or give to God a ransom for him for the redemption of his soul is costly and he should cease trying forever. That he should live on eternally. That he should not see the pit.” So the psalmist tells us that no one can ransom by any means his brother. He cannot give a ransom price to God for sin.

Now, these are the typical, this is the typical application of the chapter. I want now to turn in the few moments that we have to if we have time two passages that illustrate the work of the kinsman redeemer and probably the most familiar one is the story of Ruth. And I'll try to tell this story very briefly. It's a story that really deserves exposition of several hours but, I think, that perhaps we can get over the major point of the kinsman redeemer in just a few moments if we concentrate on several of the major points.

Remember that story of Ruth. Ruth was a Moabitess. Naomi, a Jewish woman, because of famine in the land with her husband, Elimelech, left the land of Palestine and went to the land of Moab. It was outside the borders of Israel. Israelites were not supposed to marry Moabitess women. They were women of the Pagans and, consequently, God wanted to keep his people separate but as often happened the family went down into Moab. Naomi's husband died, Elimelech, his two sons were named

Mahlon and Chilion. They were Ephrathites of Bethlehem and Judah. So they were citizens of the place where the Lord Jesus Christ was to be born. They had connections with the royal land of David. The two sons also died but after they had married two women, Ruth and Orpah, two Moabitess women two Moabites. Well, after a while when her sons died Naomi decided that she was going back to the land of Palestine. She rode with her two daughters-in-law that she might return to the land because she had heard in the land of Moab that the Lord had visited his people and giving them food. So she departed with the two.

But before she departed she said to each of the women return now each of you to our mother's house, may the Lord deal kindly with you as you have dealt with the dead and with me. And so she sought to urge them to go back to their own people while she went back to the land. But Ruth in one of the great decisions of the Bible out of love for Naomi and because evidently she had come to some trust in the God of Israel spoke out and said by no means would she return to her own land. In the 16<sup>th</sup> verse of the 1<sup>st</sup> chapter is her great decision, “Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God.” And evidently this was a decision of faith because later in chapter 2, Boaz says in the 12th verse, “May the Lord reward your work, and your wages be full from the Lord, the God of Israel, under whose wings you have come to seek refuge.” And so they, evidently, recognized that Ruth had made a decision based upon a confidence in Jehovah the God of Israel and so she had come back with Naomi.

When they got back into the land, Naomi had some near kinsman and, of course, ideas began to come into her head and she thought how nice it would be if the kinsman redeemer might redeem the possession of the brothers, Mahlon and Chilion, and thus also Ruth get a husband. And so we read in chapter 2, “Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz. And Ruth the Moabitess said to Naomi, ‘Please let me go to the field and glean among the ears

of grain after one in whose sight I may find favor.’ And she said to her, ‘Go, my daughter.’ So she departed and went and gleaned in the field after the reapers; (the Bible says) and she happened to come to the portion of the field belonging to Boaz,” well, we needn’t go into detail. We know that when she came to that field Boaz’s eyes fell upon her and he sought her out asking about her and then manifested toward her the kindness that, evidently, was natural to him as one of the great men in Israel. Well, when Ruth comes home and reports it to Naomi then we read in the chapter, “Then Naomi her mother-in-law said to her, ‘My daughter, shall I not seek,’ the word is really “rest” literally, “shall I not seek rest for you, that it may be well with you? Now is not Boaz our kinsman, with whose maids you were? Behold, he winnows barley at the threshing floor tonight.”

So now feminine wiles come into play. You would think that this is all just New Testament but no it’s not. [Laughter] And so here we are. Ruth is a Moabitess. She doesn’t have a husband but she has a possibility of being redeemed by this marvelous man Boaz who has such a wonderful reputation in the community. Ruth is a person who is excluded by her birth being a Moabitess but she has come to faith and in coming to faith she finds of course rest and refuge under the God of Israel. So Naomi speaking to Ruth says, “Ruth I want you to bathe yourself. Bathe in milk, if possible. Put in some bath salts. Get out your nicest garment. You know that one that you got from Yves St. Laurent.” [Laughter] and incidentally all you have to do to have a garment like that is just to have an old sack now. Have you seen them? [Laughter] Black is back so we are told. So black sacks are back. So anyway she said to her also, “Throw on some oil of amon,” or Charlie of Moab or whatever it might be. [Laughter] and so finally Ruth is all dressed up in her finest attire and just as sweet as she possibly can be and what chance in the world did Boaz have on a night [laughter] like this.

So you know that she went and after the harvesting was over and Boaz had lain down to sleep she came and uncovered his feet and began, she was lying right down at his feet and it’s very interesting to me reading this account. I read it through again today

a couple of times and I noticed that when she had been lying down at his feet and he noticed when the night was half gone that she was there, he jumped up and he said, “who are you?” [Laughter] So I gather that she did look a little different from the way that she looked when she was gleaning in the fields. At any rate, she asked him if he would exercise the right of kinsman redeemer for her and he said he would surely do it. He will redeem it. So he made the proper arrangements. He said I will redeem you but there is a nearer kinsman than I and we will have to see whether he will want to redeem you and so Boaz was rather smart. He said he got that elders of the community together and he spoke to the man in front of them. He said Naomi who has come back from the land of Moab has to sell a piece of land which belonged to our brother, Elimelech. So I thought to inform you saying buy it before those who are sitting here and before the elders of my people. If you will redeem it, redeem it, but if not tell me that I may know for there is no one for you to redeem it and I am after you.

Well, the man said I will redeem it but Boaz had an ace in the hole. He said on the day that you buy the field from the hand of Naomi you must also acquire Ruth the Moabitess the widow of the deceased in order to raise up the name of the deceased on his inheritance. There were three obligations that the kinsman redeemer had and he only mentioned one of them buying back the property but the second one now he mentions. You’re going to have to have Ruth for your wife. Well, the closest relative then said I cannot redeem it for myself lest I jeopardize my own inheritance. Redeem it for yourself. You may have my right of redemption for I cannot redeem it. Well you know the story. The rest of the story is of course that Boaz did redeem the possession and he did take Ruth to his wife and in manifestation of his love and in the doing of the work of redemption and in Ruth coming to rest in the grace that was shown her through Boaz, we have a beautiful illustration of our Lord Jesus Christ as the kinsman redeemer.

Now, Ruth as a result of this has rest but it’s rather startling isn’t it that this Moabitess the last part of this chapter makes this very plain. This Moabitess who was

married to Boaz had a son and the son's name was Obed. And he had a son whose name was Jesse. Now, there are some genealogical links left out here but this is the line. There was Boaz and Obed and Jesse and Jesse's son was David the king. So the Moabitess who was outside the pale of the mercy of God by the grace of God through faith through the testimony of Naomi comes back into the land is redeemed by Boaz and becomes one of the ancestors of our Lord Jesus Christ. Out of Ruth comes Jesus the Messiah, ultimately, and Ruth's name as you know appears in Matthew chapter 1 in verse 1 through 18, in the royal genealogy that is recorded there.

There is one other passage that illustrates the work of the kinsman redeemer and it is the passage in Job chapter 19, in which Job speaks about his own redeemer. We have just a moment or two perhaps I can at least take a look at that as well. It's Job chapter 19 verse 21 through verse 27. Job is seeking here to stress the certainty and the permanency of his hope. We read in verse 21 of Job chapter 19, “Pity me, pity me, O you my friends, For the hand of God has struck me. Why do you persecute me as God does, and are not satisfied with my flesh? Oh that my words were written! Oh that they were inscribed in a book! That with an iron stylus and lead they were engraved in the rock forever!” He wants the certainty and permanency of his trust in the redeemer to be set forth. And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh I shall see God; Whom I myself shall behold, and whom my eyes will see and not another. My heart faints within me!” So he says, “I know that my redeemer lives.”

This fervent trust in chapter 19, is the fruit of something said back in chapter 13, for we read back in chapter 13 in verse 15, “Though He slay me, I will hope in Him nevertheless I will argue my ways before Him.” In fact, I think we can say that at the rock bottom in Job's heart this faith in the redeemer and the fact that he would, ultimately, see him in resurrection is the reason he can say, “Though he slay me yet will I trust him.” But here he makes three affirmations. They are very simple ones. He makes

an affirmation of redemption, “As for me, I know that my Redeemer lives.” He makes an affirmation of his own resurrection of his resurrection, “And at the last He will take His stand on the earth.” That’s a reference to the Messiah and then in verse 26, of his own resurrection, “Even after my flesh is flayed yet without my flesh or from my flesh I shall see God.”

This is a magnificent confession of Job in the light of the numbing words that his companions had spoken to him, but Job found the solution to the enigmas and to the heartaches of life in the redeemer and the vindicator. It is one of the great truths of the word of God that we have a kinsman redeemer who knowing that we were slaves to sin knowing that we had sold ourselves into that slavery took to himself our nature came down here, was here on the earth for thirty years in order that he might be seen to be the lamb of God without spot and without blemish, and then offered himself as the purchase price for our redemption. And now having become our kinsman redeemer we have in a far greater measure than Ruth ever knew in her day the rest and the security that comes from the assurance of the forgiveness of sins of justification of membership in the family of God and all of the other many blessings that are ours in Jesus Christ. In almost all of the pages of the book of Leviticus we have pictures of the redeeming work of the Lord Jesus.

Let’s bow together in prayer.

[Prayer] Father, we are so grateful to Thee for the privilege and opportunity of studying these ancient books which by divine inspiration turn our eyes and our minds to Jesus Christ. We thank Thee that he has redeemed us and we thank Thee that our redeemer lives and that he shall come forth in his second coming to stand again upon this earth after having stood upon it in resurrection. And we thank Thee, Lord, that we shall be identified with him as he executes his final work of redeemer in avenging all of those rebellious that have been committed by men against the throne of God. Lord, we

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worship Thee. We praise Thee. We give Thee thanks for the great redemption that we  
have.

And we pray in Jesus' name. Amen.