

# Christ in All The Scriptures

## Ruth

### Introduction

Boaz! It is a name that is only used in two contexts in the scriptures. First of the gentleman farmer in Ruth who became the great grandfather of David, and then as one of the pillars in the temple. (2 Chron. 3:17)

Boaz is the only foreshadow of the Lord in Ruth, but he is unique in bringing before us an aspect of the Lord no other type does. He is a “kinsman”. However, there are other aspects of him that prefigure the Lord, some of which are:

- a) He came from Bethlehem (ch. 2:4)
- b) He was a mighty man of wealth (ch. 2:1)
- c) He was also Ruth’s redeemer, bridegroom and husband (ch. 2:20; 2:13)
- d) The price he paid to purchase her is unknown (ch. 4:9-10)
- e) He was her second husband (ch. 1:4-5; 4:10)
- f) She, the stranger found grace in his sight (ch. 2:10)
- g) He provided all she needed in supplies (ch. 2:14, 16; 3:15)
- h) He determined her protection (ch. 2:9)
- i) She found rest with him (ch. 3:1) and he found rest with her (ch. 3:18)
- j) Was the Lord of the Harvest (ch. 2:3)
- k) Gave her bread and wine (ch. 2:14)

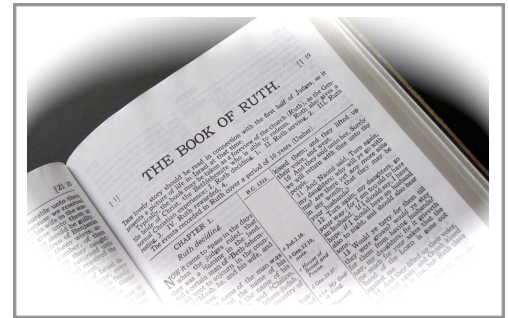
While all of these are delightful, in this paper we will only consider some of them.

### His Descriptive Names

The first observation is that there are two different words translated “Kinsman”. The Hebrew word “mowda yada” is used in (ch. 2:1) and “ga’ al” in all the rest of the book. “Mowda yada” is only used in one other passage where it is translated “kinswoman” (Prov. 7:4). The word simply means one who is known, though not necessarily a blood relative, though Boaz was a blood relative to Ruth. The word “ga’al” is variously translated “redeemed” (Gen. 48:16); “purchase” (Lev. 25:33); “Avenger” (Num. 35:12); “Deliver” (Psa. 119:154). It is the word used constantly for the Lord as the Redeemer (Isa. 54:5, 8; 59:20; 60:16). Therefore, it indicates the Lord as the Redeemer and Deliverer who paid the purchasing price, ransoming those of His own. He is also the Avenger on all those who know not God. The consideration of this paper will be on Christ our Kinsman-Redeemer.

Using the title “Redeemer” as a “trunk name”, then it is observed that there are seven prefix’s associated with it, for the Lord is spoken of as:

Title	No of occurrences	References
Their Redeemer	3 occurrences	Psa. 78:35; Prov. 23:11; Jer. 50:34
My Redeemer	2 occurrences	Job 19:25; Psa. 19:14
Your Redeemer	1 occurrence	Isa. 43:14
His Redeemer	1 occurrence	Isa. 44:6
Thy Redeemer	7 occurrences	Isa. 41:14; 44:24; 48:17; 49:26; 54:5, 8; 60:16



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Title	No of occurrences	References
The Redeemer	2 occurrences	Isa. 49:7; 59:20
Our Redeemer	2 occurrences	Isa. 47:4; 63:16

One of the most beautiful expressions in the Old Testament was when Job said: “I know that my Redeemer liveth” (Job 19:25). He was a man whose livelihood was gone, he was bereft of his animals, servants, sons and daughter (Job 1:15, 16, 17, 19). Then his health was taken from him (Job 2:7), his wife and friends were of no real comfort (Job 2:8; 4:1-5:27; 8:1-22; 11:1-20; 32:6-37:24). Death was a stark reality and in those hours of darkness He exclaimed his belief in life after death saying: “Though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:26). He lived in the blessedness of this because He had a living Redeemer. This was the same truth as David had in Psa. 49:15. The ancient prophet saw another truth in the Lord as Redeemer for he wrote: “And the Redeemer shall come to Mount Zion, and unto them that turn from transgression in Jacob” (Isa. 59:20). Looking at the references to the word “Redeemer” in the Old Testament, three things are seen:

- a) This title is found more often in Isaiah than all other books combined.
- b) It is only found in the latter part of Isaiah ch. 41:14 - ch. 60:16 and it occurs 14 times.
- c) It is always connected with Jacob or Israel despite their failings.

Why is this? It is a most beautiful truth. Jacob, a man cunning and deceitful to the core, and Israel so persistent in idolatry to God looks and repeatedly says:

- a) “Fear not thou worm Jacob . . . I will help thee saith the Lord and thy Redeemer” (Isa. 41:14)
- b) “For thus said the Lord, your Redeemer, the Holy One of Israel” (Isa. 43:14)
- c) “I am thy Saviour, and thy Redeemer, the mighty one of Jacob” (Isa. 49:26)
- d) “The Redeemer shall come from Zion, and unto them that turn from transgression in Jacob” (Isa. 59:20)
- e) “I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob” (Isa. 60:16)

How precious to know that Jacob was the first recorded human to use the term “redeemed”. (Gen. 48:16)

### Boaz was her Kinsman - Redeemer

The first and re-emphasized description of Boaz was that of a kinsman of Naomi (ch. 2:1; 3:9, 12, 13; 4:14) (the other references to a “kinsman” are to the one who did not want to redeem Ruth. To be a kinsman there were three qualifications. The individual had to:

- a) Supply the evidence that there was a relationship
- b) Be willing to fulfill the law
- c) Pay the price

According to the law there was a moral obligation on the kinsman to marry the wife of the deceased and redeem the inheritance before the year of Jubilee (Lev. 25:25, 47-55; Deut. 25:5-10). Boaz did not marry Ruth because of obligation but there was an attractiveness in her that caused him to want her to be his bride and wife. How different this is from the Lord and us. There is nothing attractive in us, nothing of nobleness which we had done, as Ruth had (ch. 2:11). Rather, we were as far from God and the beauty of His character as it was possible, distorted, defiled, and dead. God gives His evaluation of us: “there is none righteous, no not one . . . There is none that seeketh after God” (Rom. 3:10-12). We were “without strength”; “ungodly”; “sinners”; and “enemies” (Rom. 5:6-10). Why then did the Lord redeem us? It was an act of mercy and grace springing from His heart of purest love. Paul wrote: “God commendeth His love (His own love” as in the ASV, Websters and Youngs Literal translation) toward us, in that while we were yet sinners Christ died for us” (Rom. 5:8). The Psalmist wrote: “I love the Lord, because he hath heard my voice and my supplication” (Psa. 116:1). John wrote: “We love Him, because He first loved us” (1 Jn. 4:19). The love God had for us, and that which Christ had for us was not a “because” or an “if” love, it was unconditional affection being poured out irrespective of the cost to

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Him. We read the precious words: “For God so love the world that He gave His only begotten Son” (Jn. 3:16), or “Christ loved the church and gave Himself for her”. Perhaps the most heart delighting is: “The Son of God, who loved me, and gave Himself for me” (Gal. 2:20).

### What were the qualifications for a kinsman?

It had to be one of the same family or at least another human being, and this is where the Lord as our Kinsman Redeemer becomes so magnificent.

### The Lord’s likeness to us

It is easy to say the Lord was a real man and point to that which He was constitutionally, and His experiences. For instance, to say He had a body, soul, and spirit; He was born, suffered, and died; He wept, hungered, and thirsted; He prayed, was wearied and slept, He asked, answered questions, and was tempted; He had relatives, mother, supposed father, brothers, sisters, aunt, uncle, and at least one cousin. In all these He was like us.

However, He was totally different from us in His humanity for:

- a) He never had a beginning, He had a condescension and incarnation.
- b) His life was holy as was His body.
- c) He offered to God a vicarious sacrifice, He died and rose to separate us from Adam.
- d) He ascended back to Heaven and lives in the power of an indissoluble life.

### What is man essentially?

To determine the true humanity of the Lord the question becomes: “what is man essentially?” In considering the Kinsman Redeemer it is vital that the individual is a human being, a real man, not an angel nor animal.

- a) All celestial angels and fallen angels have a God consciousness, but only the celestial function intelligently for His glory (Mk. 1:23-24; Lk. 2:13-14). It must be observed that in the KJV the fallen angels are called “devils” (Matt. 4:24); “unclean spirits” (Matt. 10:1); “dumb and deaf spirit” (Mk. 9:25); etc. However, the translation “devils” is incorrect, for there is only one devil (Gk. Diabolos, Matt. 4:1). The words translated “devils” are “daimonion” (Matt. 12:27); “diamōn” (Matt. 8:31). At this time Satan is ruler of the world and has an unknown number of rebel demons with him. However, there is swiftly coming a day when all infernal beings will bow to the Lord and thus will give Him glory (Phil. 2:10). Thus, they are in contrast to animals which have no God consciousness and function robotically.
- b) When our Lord said: “In the resurrection they . . . are as the angels of God in Heaven” (Matt. 22:30). It is clear He is indicating that there was created a fixed number.
- c) Fallen angels with their leader (Satan) have sinned and therefore know ultimate death, which is banishment from God eternally. (2 Pet. 2:4; Rev. 19:20; Matt. 25:41)
- d) Animals are amoral and do not sin but they partake of the curse of death because of man. (Rom. 8:22)
- e) A real human being is a little lower than the angels (Heb. 2:9), but while having a parentage (except Adam and Eve), like animals he is higher in that, like the angels, he must have God consciousness and function for the glory of God. His God awareness is the key point which separates man from the animal world.

Christ was and is a man, for we read that he was:

- a) “Made in the likeness of men” (Phil. 2:7)
- b) “In the likeness of sinful flesh” (Rom. 8:3)
- c) “Made of the seed of David according to the flesh” (Rom. 1:3)
- d) “Was made flesh” (Jn. 1:14)
- e) “Made of a woman, made under the law” (Gal. 4:4)

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- f) "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2:14).
- g) He developed as a child does (Lk. 2:52)
- h) He was called and recognized as a human being whose name was Jesus (Matt. 1:25)
- i) Taken as a prophet (Matt. 13:57; Jn. 4:19)
- j) Related to Abraham, Ruth, David (Matt. 1:1, 5)
- k) Described as "Son of Man" (Matt. 9:6); "Man of sorrows" (Isa. 53:3); and "This man" (Matt. 13:54).

However, our Kinsman was not just a human being. He was unique for He was God manifest in flesh. Herein is the wonder of love that the most High God should become a man to redeem us. It ought to cause us to bow in astounded worship when we think that the hands of the little infant were the hands that fashioned creation, the little voice that was non articulate was the Voice which created and ruled the world. Mary held in her arms a little "helpless" infant who was the Almighty God. No wonder only God can comprehend the wonder of who Christ is.

The major characteristic which separates man from animals is man has a God consciousness. The Lord was conscious of God from the moment of His incarnation. (Do not misunderstand me, I speak from the viewpoint of Him as a human being). He could have said: "Thou art my God from my mother's belly" (Psa. 22:10). When suffering on the cross He spoke to God as "My God" (Matt. 27:46). Paul and Peter will write that God is: "The God and Father of our Lord Jesus Christ" (2 Cor. 11:31; 1 Pet. 1:3).

In wonder I stand amazed to think that this glorious Person is my Kinsman Redeemer. Isaac Watts summarized it beautifully when he wrote:

Jesus our Kinsman, and our God  
Arrayed in majesty and blood  
Thou art our Life, our souls in Thee  
Possess a full felicity.

All out immortal hope are laid  
On Thee our Surety and our Head  
Thy cross, Thy cradle and Thy Throne  
Are big with glories yet unknown.

Oh, Let my soul forever lie  
Beneath the blessings of Thine eye  
Tis Heaven on earth, tis Heaven above  
To see Thy face, to taste Thy love.

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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