

Series: Ruth
Title: Until He Have Finished
Text: Ruth 3: 12-18
Date: August 4, 2016
Place: SGBC, New Jersey

Ruth 3: 11: And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

Ruth is a picture of a chosen child of God being saved by the free and sovereign grace of God. She is a picture of a sinner made virtuous by the new birth, by the Spirit of God, by Christ being formed in you. By God's grace, the sinner taught of God comes bowing down to Christ our Kinsman Redeemer at his feet. We come casting all our care on the mercy of God in Christ just like she came bowed down to Boaz her kinsman redeemer. Christ says to all who trust in him, as Boaz said to Ruth, "Fear not; I will do to thee all that thou requirest:"

Proposition: As Christ is revealing himself to a needy sinner, Christ teaches the sinner as only Christ can.

THE RIGHTEOUSNESS OF GOD

Christ teaches us of God's righteousness—**Ruth 3: 12: And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I. 13: Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning. 14: And she lay at his feet until the morning:**

Boaz was willing and able to redeem Ruth. But there was another who was a nearer kinsman than he. The nearer kinsman had the lawful right to redeem her first if he would. So Boaz made it known to Ruth that he would first deal with this nearer kinsman so that he could accomplish her redemption in righteousness. Boaz wanted Ruth, and was determined to redeem her and marry her. But Boaz would have her to know that the honor of God's law was more important to Boaz than even Ruth herself. God's law had first to be honored!

Has Christ taught us that there is something of first importance to Christ even above the salvation of his people? Nothing like that is being said in most churches today. They make salvation to be all about the sinner.

As Christ begins revealing himself to a sinner, he teaches us, not only that he is our Kinsman Redeemer, but that Christ crucified declares the righteousness of God. That is what his redemption is, first and foremost. It is the declaration of God's righteousness.

Romans 3: 25: Whom God hath set forth...to declare his righteousness for the remission of sins...26: To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God illustrated that his glory is manifest in Christ alone by putting Moses in the cleft of the Rock and there revealing his glory. God declared in type that in Christ is where God's glory is seen. God's glory revealed in Christ is the righteousness of God.

Exodus 34: 6: And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin,...

Everything that God just declares is all mercy. Next, God declares his truth.

Exodus 34: 6...and that will by no means clear *the guilty*;

Mercy and truth must agree in harmony. One cannot be shown at the expense of the other if God's elect are to be saved in harmony with God's holy character.

Proverbs 16: 6: By mercy and truth iniquity is purged:...

“By mercy” it means God is “The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin.”

“And truth” means “that will by no means clear the guilty.”

Proverbs 16: 6: By mercy and truth iniquity is purged:...

God is the justifier by mercy and God is just in truth. The righteousness of God is declared by how God can save a sinner in mercy—and—pour out justice on that same sinner.

Every person God chose in Christ before the foundation of the world became an unrighteous sinner by Adam's one transgression. Therefore, in order for God to remain just, each one God saves must die the eternal separation from God which hell is. At the same time, in order for God to be the justifier, each one God saves must be justified by God himself.

Therefore, the only way God could save his people in mercy and justice was to come in the person of his Son and take our place on the cross. God is just because Christ Jesus, who knew no sin, was made sin for us and bore the justice of God in the room and stead of his people. God is the Justifier because Christ Jesus is God providing himself to be the Lamb who justified us by his own blood.

Now each one for whom Christ died shall and must be called to life and faith and be saved in Christ because mercy and truth have kissed in harmony and that same holy character of God demands we be called and saved through faith in Christ.

Romans 8: 33: Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 34: Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Illustration: I knew a friend who had to go before a judge. The day he went to court there was a room full of people who attempted to represent themselves to the judge without a lawyer. One after another, to those representing themselves, the judge said, "Guilty!" But when the judge called my friend's name, his lawyer stood up between my friend and the judge and said, "I represent this man." My friend had an advocate with the judge. He had an intercessor between him and the judge. My friend had a mediator to go between him and the judge. Sinner, you need Christ to be your Advocate with the Father and to be your Righteousness.

Christ will teach each sinner he saves that he is the one in whom Mercy and Truth are in harmony. That is what Boaz is teaching Ruth. He will redeem Ruth in mercy. But he will not do so without first honoring God's law. Christ teaches every sinner he saves this same truth. It is so that we behold Christ is the Righteousness of God and the end of the law for righteousness to everyone that believes.

HONOR THE SON

As Christ teaches the sinner, Christ teaches us to honor him—**Ruth 3: 14...and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.**

If Ruth had let others know she was in that threshing floor at night with Boaz the people would have regarded her as a harlot. But even worse to Ruth, Boaz, her kinsman redeemer, would have been dishonored. Both knew she remained virtuous that night. He kept her there at this feet because it was not safe for her to walk home in the dark. Still, her honor was the concern of his heart therefore her heart was the concern of his honor.

Not only is Christ made unto us the Righteousness of God, also, Christ is made unto us the Holiness of our heart. Then and only then do we honor Christ and desire for him to be honored in our lives.

True holiness of heart is being made alive by Christ formed in the heart. He said, "I am the Life!" (Jn 14: 6) In the new heart, Christ manifests his heart to protect our honor before the accuser. In the new man, Christ calls us to glory and virtue. Thus in the new heart, it becomes the desire of our heart to protect Christ's honor.

2 Peter 1: 3: According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

All this is a picture of being born of God, given a new heart, to keep oneself unspotted for Christ's honor!

1 John 5: 18: We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

LIVING BREAD

None of this would be so in our hearts were it not that Christ gives us a measure of the living Bread by the Holy Spirit—**Ruth 3: 15: Also he said, Bring the vail that *thou hast upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.***

It was a man-made custom in their culture for a woman to wear a vail. In many cultures the vail represented the covenant of marriage between husband and wife. It was worn to show the submission of the woman to her husband. Ruth most likely wore the vail prior to meeting Boaz simply because she was a woman and it was the custom of her culture.

The inward mark God creates in his child in which we become submissive to our great Husband is far better than that outward custom. It is the new man created by the Spirit of God. The word the apostle Peter gives to the believing woman describes the new, submissive nature toward Christ created by God in all who are born again. This is the nature believers wear which God looks upon and values most highly.

1 Peter 3: 3: Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4: But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

It is in this new man that God makes the everlasting covenant of grace, ordered in all things and sure, between God in Christ and his bride, the individual sinner saved by grace. Like as Boaz measured out six measures of barley and laid it on her and she went into the city, Christ our Living Bread is formed in us and we are given a measure of grace from him.

Ephesians 4: 7: But unto every one of us is given grace according to the measure of the gift of Christ....16: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Before, Boaz gave Ruth free bread. Now, he gives her more free bread. Christ makes us willing to submit to him in the day of his power by humbling us by giving us free grace. Then to that one Christ has humbled, Christ gives more free grace.

James 4: 6: But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 5: Submit yourselves therefore to God.

The bread Boaz gave to Ruth was to her an earnest of Boaz' promise to redeem her. So the Lord Jesus gives each believer his Spirit as an earnest of good things to come, which shall be the redemption of our bodies into the glorious liberty of the sons of God.

Ephesians 1: 13: In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ruth going into the city reminds us of the new born child of grace entering God's presence—in heavenly Jerusalem—by prayer. In Christ, we have free access into that heavenly city whose builder and maker is God. Remember, how Christ convinced Ananias that he had made Saul a new creation? “Behold, he prayeth.” (Acts 9: 11)

Then as Ruth runs to Naomi in the city, it reminds us of a new believer entering the church below with excitement over the things Christ has newly revealed in our hearts. Listen to Ruth's excitement—**Ruth 3: 16: And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. 17: And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.**

Sinner, when you come to Christ begging mercy, he will never send you away empty. If you can come Christ has already filled you. Christ teaches us of his righteousness in honoring God's law. Christ teaches us that he is our holiness—concerned for our honor and constrains us to be concerned for his. Christ gives us a measure of living Bread by the Spirit, grace for grace, drawing us to pray and unite with his brethren. All this shows us with what assurance we ought to seek Christ. He said, “Ye shall seek me, and find *me*, when ye shall search for me with all your heart.” (Jer 29: 13)

THE SAINTS OF GOD

When Christ calls his child, Christ reveals to us that we have many brethren, his saints. Through his saints, his church, Christ instructs us further. Let's see what Christ makes his saints teach his child in whom Christ has just begun to work—**Ruth 3: 18: Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.**

Ruth surely must have been excited. But Naomi does not play on her excitement. Naomi is not at all discouraged but confident in Boaz. She said, “Sit still, my daughter, until thou know how the matter will fall...”

Self-made religion says the preacher and the church should strike while the iron is hot. They play on the emotions of the sinner. False religion pressures the sinner into making a decision for Christ.

But God teaches his saints “...the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.” (Is 30: 7) Christ must work the works of

God in the heart. It is not the church's place to attempt to usurp Christ's authority. "This is the word of the LORD...Not by might, nor by power, but by my spirit, saith the LORD of hosts." (Zech 4: 6)

Therefore, by experience—by the same mercy we ourselves have received—God's saint says what Moses said at the Red Sea when Pharaoh and his army was bearing down hard upon them, "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day." (Ex 14: 13)

I say this to one who is just beginning to behold Christ and I say it to the aged believer in the midst of trials, God works in his time, not ours. His time is best. "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD." (Ps 27: 14)

This we know concerning our Lord and Savior Jesus Christ. This is our assurance "the man will not rest until he have finished the thing this day." The God-man Christ Jesus will not cease and he shall not fail. In his time, by his righteousness, he justified us through faith in him. In his time, he made us holy. The same mercy and truth he upheld at Calvary, he now upholds in calling out and keeping his sheep. He is going forth conquering and to conquer and he will not lose one.

Philippians 1: 6: Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

We can be sure that the newly born child is not more earnest to be saved in Christ than the Lord Jesus himself is earnest to save him. The God-man will not rest, until he have finished the thing, in this day of salvation. The soul is not more desirous to win Christ, than Christ to reveal himself to that soul, We are not more earnest of the hope of glory than Christ is in finishing the work of calling out his last redeemed child and bringing us into that hope. This day of grace may be long and wearisome at times but we can be sure of this "the Godman will not rest until he have finished the thing this day." Wait on the Lord.

Amen!