

Series: Ruth
Title: Lawful Redemption
Text: Ruth 4: 1-12
Date: August 7, 2016
Place: SGBC, New Jersey

We have a picture of Christ our Kinsman Redeemer in Boaz.

At this point, Boaz has entered covenant, betrothing Ruth to himself. God chose a people to be Christ's bride and Christ entered covenant betrothing us to himself.

Yet, a nearer-kinsman had first claim on Ruth; so the law of God must be honored and upheld by Boaz. The law of God had a claim on all God's elect because we fell in Adam. The law of God must be honored and upheld by Christ. He must redeem us from the curse of the law that he might marry us and raise up children as his name's sake for his inheritance.

So Boaz, will not rest until he has finished this work. Christ was made flesh and would not rest until he cried out from the cross, "It is finished!"

Proposition: On the cross Christ redeemed his people from the curse of the law so that now we belong to Christ before many witnesses.

THE CROSS

Ruth 4: 1: Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. 2: And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

The gate of the city was the public place God chose where God's law was to be honored! According to God's own command, in the gate, the judges were to publicly judge the people with just judgment according to God's holy, good and just law.

Deuteronomy 16:18: Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. 19: Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20: That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

The gate is a picture of the cross of Calvary. God chose the cross to be the most public place where his judgment was settled toward his people.

Boaz going up to the gate and calling the near kinsman and the ten elders is a picture of Christ going up to the cross in the most public way, submitting himself under the law, to be judged of God in just judgment. The reason God chose the gate of the city for his law to be upheld

illustrates why God chose the cross—judgment at that place was public record so all knew it! Speaking of the cross, Paul told king Agrippa, “the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.” (Acts 26: 26)

That which Boaz was doing in this most public way had to be done to uphold God’s law before all, so that Boaz could lawfully and honorably take Ruth to be his bride. That is why Christ went to the cross.

When one was found guilty, the gate is the place where God said they were to be put to death so that the justice of the law would be upheld:

Deuteronomy 17:5: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

The cross was the public place where God the Judge poured out just judgment upon Christ who died to glorify God and to redeem his people from the curse of the law.

Romans 3: 26: To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Deuteronomy 32:4: *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

Isaiah 45: 21...*there* is no God else beside me; a just God and a Saviour; *there is* none beside me.

Brethren, I know there is no blood shed in our text. But behold, in type, the gospel of substitution in what Boaz is doing for Ruth and Naomi before the law and the judges. Ruth and Naomi were supposed to go to the gate of judgment, before the near kinsmen and before the ten elders (all which represent the law). Instead, Boaz willingly went alone in their place.

Let me repeat what I always declare to you: each of God’s elect must bear the just judgment of God, just as those who perish in their sins, because the curse of the law has a claim on us because of our fall in Adam—the wages of sin is death! But Christ was made under the law for his people. He alone went to the cross in place of his people. He alone laid himself under the judgment of God in the room and stead of his people.

2 Corinthians 5: 21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

That is the picture in our text. Boaz is answering and upholding the law that he might lawfully redeem Naomi and Ruth and take Ruth to be his bride!

Galatians 3:13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

THE CHANGE

Ruth 4: 3: And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: 4: And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem it, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*. 5: Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. 6: And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

The nearer kinsman had first right to redeem by law. He had to be dealt with before Boaz could lawfully redeem Ruth. In this, the nearer kinsman is a picture of the law. The law had to be honored because God's elect fell in Adam. The law had first claim on us in the sense that its justice had to be satisfied.

Notice, when the nearer kinsman heard Naomi was selling her land by her own hand, he was willing to take it out of Naomi's hand. The law of God is holy, just and good. But we are carnal, sold under sin. All the law can do to a sinner is take from us. If we think we have earned a righteousness by the law, the law will take it from us and declare us guilty. If we think we have brought forth fruit by the works of the law, the law will take it from us declaring all our fruit to be dead, worthless, sinful fruit.

For example, the apostle Paul thought he had life by his law-keeping while he was dead in sins. But when God gave him a true understanding of the law, Paul discovered sin had deceived him into thinking he was keeping the law. So the law took his supposed life from him showing him that the whole time he thought he was alive by his works, he was really dead in sins. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death." (Ro 7:9)

Also, notice, when the kinsman heard that he must "buy also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance, the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance." The nearer kinsman demonstrates the inability of the law to save a sinner: the law cannot produce life in a sinner or forgive sin or give mercy without marring its justice.

Galatians 3: 21: *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

So the nearer kinsman said, "I cannot redeem!" But he bore witness that Boaz could redeem his right from him! And that is our gospel!

Romans 3: 21: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22: Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all that believe...

So when Boaz redeemed Ruth to himself lawfully the law was upheld and a confirmed change took place—**Ruth 4: 7: Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. 8: Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.**

According to the law in Deuteronomy 25, it was a sign of shame and disgrace when the brother would not build up his dead brother's house by marrying his widow and raising up children of her. So the woman was to come forth at the gate, loose his shoe and spit in his face. He was to be called in Israel, "The house of him that hath his shoe loosed." (Deut 25: 5-10) It was great shame and dishonor!

But here, not only does Ruth not spit in the nearer kinsman's face, the nearer kinsman himself took off his own shoe and gave it to Boaz. By this, he confirmed the transaction was done and bore testimony that Boaz had redeemed Ruth righteously and now she was his! Why no shame and dishonor to the nearer kinsman? Christ did not come to dishonor the law but to magnify, uphold and fulfill it.

Isaiah 42: 21: The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

Why did the nearer kinsman take off his shoe before Boaz? He was confirming that he could not redeem but Boaz could and did. Remember, when Moses stood before Christ in the burning bush? Moses typified the law. Christ is our Kinsman Redeemer. So Moses willingly took off his shoe before Christ recognizing the law was the servant of Christ and that it was Christ who successfully redeemed his people.

God's holy law was given to be the servant of Christ like a schoolmaster, to shut our mouths and declare us guilty before God until Christ comes and reveals in our hearts that he has honored the law and redeemed his people from the law's curse, that we might be justified by faith in Christ. But after we are given faith, we are no longer under the law just as the nearer kinsman no longer had any right to Ruth after that Boaz bought her.

Galatians 3: 24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25: But after that faith is come, we are no longer under a schoolmaster. 26: For ye are all the children of God by faith in Christ Jesus.

Acts 13:39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Believers have "submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth" (Rom. 10:4).

Now, the law is a witness to Christ. So...

THE CHARGE

Ruth 4: 9: And Boaz said unto the elders, and *unto* all the people, *Ye are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. 10: Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: *ye are* witnesses this day. 11: And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: 12: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

The ten elders were charged by Boaz to bear witness that Boaz had redeemed Ruth like as the ten commandments (representing the whole law of God) bear witness Christ has redeemed his people. All the people who saw the redemption were charged to bear witness like as Christ causes all his witnesses to declare Christ is the successful Redeemer of his bride, the church. Christ arose triumphant, God bearing witness that Christ our Redeemer satisfied justice and purchased his people for himself.

Now, like Boaz, Christ charges his witnesses and we all bear witness that he indeed accomplished the redemption of his people. The law and the prophets bear witness of Christ's faith declaring that Christ is the righteousness of God who redeemed his people.

Romans 8: 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Acts 3:15: And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 10:39: And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

When Christ sends his redeemed the good news that he has purchased us, he marries us to himself, he creates life in us, he puts his name upon us so that his name will never be cut off and he gives us all that he purchased for us!

Like the prodigal son, he says, "Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:" But it is not the shoe of the law. Instead, he "shods our feet with preparation of the gospel." We wear the shoes of liberty and sonship by our great Redeemer!

John 8:36: If the Son therefore shall make you free, ye shall be free indeed.

Just imagine Ruth's delight! Yesterday, she was poor without a penny to her name gleaning the handfuls left for the beggars! When Boaz reveals what he has done for her she will find that the field and everything that is Boaz' is now hers! So it is that every believer finds that we are "heirs of God and joint-heirs with Christ!" (Rom 8: 17)

Amen!