

“Redeemer of Our Decisions”

Living Wisely in an Unwise World

Ruth 4:1-22

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Jeff: Our holy God and heavenly Father, we thank You and praise You for the many blessings that we enjoy in Christ, in fact, all of the blessings that we enjoy in Him. Father, we thank You for making the mystery revealed in Him known to us by the Holy Spirit who resurrected us from the dead and set our eyes upon the Lord Jesus Christ, that we might see Him in all of His splendor and glory.

Father, as we gather together in this barn this morning, we pray that You will teach us and instruct us by Your Spirit in Your word, that we might learn more of You, that You might grow larger in our eyes though You stay the same from age to age. And Father, as we study this particular book, we pray that You'll help us to understand that the gospel was being unveiled from age to age until it came to climax and fulfillment in the Lord Jesus Christ. Thank You for Him. Thank You for Him, Lord.

And we pray now that You will bless us not only as we study, but also as we think about those who are not with us and those who are heavy upon our hearts because they are friends of ours, or friends of friends.

And so, Father, we think about Frank and we miss his presence. And yet we're thankful that You worked on him through your surgeons that he might be made well and free from pain. And so, Father, we pray that the next time we see him that he'll be up and about and pain free. And Father, we pray that You'll take this time in his life to encourage his heart and to teach Him in the Lord Jesus Christ the things that he'll need to know about himself. And Father, we pray that he'll grow through it all.

And Father, we pray for Albert. And our hearts long for him as he has to go through so much. And yet, Lord, this is a veil of tears, the way of humiliation. And so we pray that as he bears this burden that he will bear it in Christ. And we pray, Father, that you will teach him much as well.

Father, our brother Bruce is always upon our minds and our hearts. And we pray that You will indeed heal his body. But Lord, we are thankful for our brother Bruce and for all that he has taught throughout his years. And Lord, we see that this man is not just a man who has taught with his mouth, but believes with his heart. And we're thankful for the way in which he has conducted himself as a true example of the faith. And Father, we ask and pray that you will continue to strengthen him not only in body, but also in mind and spirit as he bears up under these burdens.

Father, we ask now that You will again teach us from Your word, that we might learn and prosper from it, that we might west our eyes upon the Lord Jesus Christ and see Him in all of His glory. We ask it in Jesus' name. Amen.

Men: Amen.

Jeff: All right. So today we're going to look at Ruth 4:1-22. I'm going to read that to you. I want you just to open your Bibles if you have them with you. And we'll get to that. We'll not cover all of the verses. We'll be looking at this chapter as we've looked at the

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other chapters. And yet I have a specific focus that I want us to narrow in upon as we look at these last verses of this particular chapter. I want us to see the picture of Jesus Christ as he emerges from the life of one, Boaz.

We’ve been looking at the decisions that people make throughout this book. We’ve been noticing that some are bad, some are wonderful. Some are worth emulating, some are worth avoiding. This is one of those passages where I want us to see that there is a God who redeems us from decisions, that there is a God in Jesus Christ who provides wisdom for us, that we might make holy and righteous decisions. And so that’s what I want us to focus on as we look at Ruth chapter 4 today.

Look at chapter 4. I’ll read all the verses of this chapter. Hear the word of God, for indeed it is God’s word.

Participant: Amen.

Jeff: *“Now Boaz had gone up to the gate and sat down there. And behold, the redeemer of whom Boaz had spoken came by. So Boaz said, ‘Turn aside, friend. Sit down here.’ And he turned aside and sat down. And he took ten men of the elders of the city and said, ‘Sit down here.’ So they sat down.*

“Then he said to the redeemer, ‘Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. So I thought I would tell you about it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders, my people.’ And if you will redeem it, redeem it; but if you will not, tell me, so that I may know. For there is no one besides you to redeem it, and I come after you.’ And he said, ‘I will redeem it.’

“Then Boaz said, ‘The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.’

“Then the redeemer said, ‘I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.’

“Now this was the custom in former times in Israel concerning redeeming and exchanging. To confirm a transaction, the one drew off his sandal and gave it to the other. And this was the manner of attesting in Israel. So when the redeemer said to Boaz, ‘Buy it for yourself’, he drew off his sandal.

“Then Boaz said to the others and all the people, ‘You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech, and all that belonged to Chilion and Mahlon. Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.’

“Then all the people who were at the gate and the elders said, ‘We are witnesses. May the LORD make the woman who is coming into your house like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem. And may your house be like the house of Perez, who Tamar bore to Judah because of the offspring that the LORD will give you by this young woman.’

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“So Boaz took Ruth and she became his wife. And he went into her, and the LORD gave her conception, and she bore a son. Then the women said to Naomi, ‘Blessed be the LORD, who has not left you this day without a redeemer. And may his name be renowned in Israel. He shall be to you a restorer of life and a nourisher of your old age. For your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.’

“Then Naomi took the child and laid him on her lap, and became his nurse. And the women of the neighborhood gave him a name, saying, ‘A son has been born to Naomi.’ They named him Obed. He was the father of Jesse, the father of David.

“Now these are the generations of Perez. Perez fathered Hezron, Hezron fathered Ram. Ram fathered Amminidab and Amminidab fathered Nahshon. Nahshon fathered Salmon, Salmon fathered Boaz. Boaz fathered Obed. Obed fathered Jesse and Jesse fathered David.”

Participant: The word of the Lord.

Men: Thanks be to God.

Jeff: You know, of all the times, I didn’t expect it. I expected it and it didn’t come. (Laughter) Thanks, Sig. All right.

All right, brothers. Today we’re going to look at just four things. We’re going to look at an introduction. I inserted that and was going to say to you that this is going to be an insert. Then I ended up taking it out because I found a way to put it in for one of the other points. So scratch that. We’re just going to have two points, the points you have—*the kinsman accepts the burden, and the kinsman becomes a fount of blessing*. But before we get into that, let me—

Participant: Scratch Jesus Christ, our Kinsman?

Jeff: Hey, that’s enough, Ted. (Laughter) You know, there’s always one. (Laughter) And Ted’s usually it. (Laughter)

Ted: Guilty as charged. (Laughter)

Jeff: I want you to know that we are living in a time of clear and present danger in the church of Jesus Christ. Now I know what you’re going to say. You’re going to say, “We already know this.” We know this because we face post-modernism. We face scientism. We face evolutionism. We face the new atheists. We face all of these dangers. We already know that we are in a time of clear and present danger.

And I want to say to you that you are absolutely right. But I’m not talking about the dangers that threaten us from outside of the church. I am talking to you about a clear and present danger that comes to us from inside the church. And we ought not to be surprised about that, because Paul said this to us. Remember, when he was standing with the Ephesian elders he said that “*there will be false teachers who rise up from within your midst and destroy the flock.*” There is a clear and present danger within the church.

Now I’ve already indicated that this clear and present danger could be wolves dressed in sheep’s clothing inside the church. And they can seek for the opportune time to ravage the flock of Jesus Christ. But I’m not talking about them.

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There is a clear and present danger within the church of Jesus Christ and it comes from Bible-loving people. That danger is the danger of *truncating the gospel of Jesus Christ*.

Participant: Amen.

Jeff: Now you are probably saying to yourself, “What do you mean by that?” Well, let me give you an example of what I mean by that.

I once heard a Bible-loving, wonderful Christian man offer a sermon in which he said, “This is the best summary of the gospel that I can think of.”

This is what he did. He preached on 1 Peter chapter 2 verse 24. What does that say? I have it right here. *“He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.”*

That’s a great passage. That’s an inspired passage. The Holy Spirit inspired the apostle Peter to write it. What’s wrong with it? Absolutely nothing is wrong with it. What’s wrong with my friend’s interpretation, that this is the best summary of the gospel that the Bible affords? What’s wrong with that?

Participant: It leaves out the Resurrection.

Second Participant: It takes out God’s love.

Jeff: Okay, I heard two answers. It leaves out the Resurrection. It takes out God’s love. Anything else? Bill?

Bill: It doesn’t tell you who He is.

Jeff: Okay. It doesn’t tell you who He is. Anything else? Anything else you can think of?

Participant: Well, the substitutionary atonement is not very strong.

Jeff: Okay, the substitutionary atonement aspect is not very strong.

Participant: It’s only one verse.

Jeff: It’s only one verse. Okay. *(Laughter)* Let me offer something to you that I think, and I’m going to put it in theological categories. So you’re going to have to think with me along the way so that you can catch the meaning of what I’m going to say at the end. If you fall off the wagon somewhere along the line, stop me so we can get you back on. But I want you to think about Adam in the garden.

I want you to think about Adam in the garden. Adam is placed in the garden. And he is given a precept to obey. And he’s told, “If you obey this precept”,--and I believe that it was during a probationary period; it wasn’t a perpetual obedience he had to offer. The Lord put him in a probationary period and said, “If you obey this commandment in this period, you will be given the right to eat from the tree of life, and you will have eternal life.” And that one command was *“Of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it, you will surely die.”*

Now when we think about the first Adam, and when we think about what he is asked to do, what is he asked to do? He’s asked to offer obedience. And you know and I know that he fails to render that obedience. And instead of inheriting eternal life, he inherits or he’s imputed with the curse, sin. He’s guilty before God. And not just him. He’s the federal head. He acts on behalf of all of humanity. And so all of his posterity sins with him.

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Now I want you to think about the second Adam, the Lord Jesus Christ. When we think about the second Adam, when we think about the work of the Lord Jesus Christ, we oftentimes think about what? We think about this. “*He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds we are healed.*” That verse sums up for us the curse-bearing aspect of the Savior. In other words, the curse that was received by Adam is borne by Christ upon the cross.

But let me tell you what that does. If that is all the gospel is, if that’s all it is, then all that does is forgive us the debt. All it does then is put us back in a place of neutrality. And it says, okay. The reset button has been hit. Try it again.

What else needs to come with our understanding of the gospel? *The second Adam had to obey.*

Participant: Yes.

Jeff: And His obedience becomes the foundation for the imputation of His righteousness to me. So not only am I forgiven in Him, but I am reckoned, imputed, counted as righteous. I’m not put in a state of neutrality, as if I were back in the Garden ready to try it again. Now I’m forgiven of Adam’s sin and my own sins and counted righteous. I am counted in the way that Adam should have been reckoned had he obeyed.

Now let me ask you a question. What’s a verse that might capture all of that for us? Well I want to tell you one that I think is an excellent verse that captures that for us. What are we thinking about? We’re thinking about what theologians call *Christ’s active and passive obedience*. And before I give you that verse, let me say a word about this because it’s really important, because you’re going to need it to understand this verse.

Let me ask you this. Of all that I’ve said thus far, when I ask you this you should know the answer. And you probably know it even before I’m going to ask the question. The question I’m going to ask is how are you saved? Are you saved by works or are you saved by grace?

Men: Grace.

Jeff: Wrong.

Participant: Indeed. Wrong.

Jeff: Okay, very good. (*Laughter*) Explain.

Participant: Well I think—let me expand a little on that. The big problem, currently, is that we think that Christ came for me, specifically me. He came to do His Father’s will. It goes back to Genesis, where He’s going to crush Satan’s head.

Jeff: Yes.

Participant: That’s the whole thing. Now yes, I am saved. And He does love me. But He’s doing His Father’s will. He’s obedient to His Father.

Jeff: He’s obedient to His Father. He’s obedient because He’s doing what the first Adam failed to do.

Participant: Right, yes.

Jeff: He’s in the covenant of redemption, which is the covenant of works. He’s doing what was laid upon the first Adam, which he failed to do. It was laid upon the second Adam, and He obeys.

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Now He obeys, not just in His obedience to the commandments of God. But He obeys even unto His death on the cross. Now theologians take the one obedience of Christ and they divide it into two aspects. They look at it from two different angles. They look at it from the *active* angle and the *passive* angle. All that is to say that there is one obedience of Christ looked at from two aspects. The active aspect looks at it from the angle of Christ’s obedience throughout His life—keeping the whole Law. The passive aspect of Christ’s obedience is when He gives Himself over as a curse-bearer upon the cross, to take upon Himself that which we deserve in Adam. So it’s active and passive.

What passage grabs all of these things and puts them together? A better summary is Philippians chapter 2 verse 8. It says this. “*And being found in human form,*”—there’s the Incarnation,—“*He humbled Himself by becoming obedient to the point of death, even death on a cross.*”

I think that so captures the gospel, because we’re not saved by grace. We’re saved first and foremost by the obedience of Christ. And He gives what He earned to us by grace through faith. Bill?

Bill: The gospel you were talking about is foreign to what I’ve heard in churches. God is a God of second chances.

Jeff: How are you drawing that together?

Bill: Well, they’re saying that God has put us back in the same place.

Jeff: Oh. I don’t know if that theology would be worked out to that extent, or if it’s just the idea that God loves, and how could God not give a second chance if He’s a God of love? So I don’t know if that theology necessarily stands. You know what I mean?

So this idea of *obedience* and *curse-bearing* that we might be saved by grace stands behind the whole fabric of the gospel of Jesus Christ. Okay. Boaz is a type who possesses both of these things. He is an obedient type and a curse-bearing type. In other words, let me say it like this. Boaz summarizes and encompasses the whole gospel.

Now let’s revisit this, because we’re going to go on to *the kinsman as the burden-bearer*. But I want to talk to you about this. Think about it. Think about the way the gospel is truncated in the church today. Somebody says something like “Well, what did Jesus do for you?”

“Well, He died for my sins at Calvary,” as if that’s all that Jesus did. And my point is if that’s the gospel that we communicate day in and day out, and we never take the opportunity to say, “Now wait a minute; let’s just think about this gospel from a fuller, richer, more robust perspective, the perspective that’s provided and afforded in the Scriptures,” then all of a sudden we need to think about Christ as the second Adam, Christ as actively keeping the Law that Adam was commissioned to keep but failed to keep in that one commandment. And so Christ’s active obedience then becomes the foundation for my righteousness. And His obedience, passively construed, becomes the foundation for my forgiveness.

You see this in Romans chapter 4. In Romans chapter 4 you see not only the quote from Psalm 32 about the forgiveness of sins.

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Transcriber’s Note: Romans 4:7-8. *“Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the LORD shall not impute sin.”*

Jeff: I think most people see that and they say that this is the passive obedience. This is another way of saying that the gospel is just that Jesus died for me that I might be forgiven. But if you go back up and you read the first set of verses under chapter 4, one of the things that you realize is that *“Abraham believed God, and it was reckoned to him as righteousness.”*

Now when you think about that, you need to understand that faith was not reckoned as righteousness to him, as if faith were a substitute for law keeping. No, faith is construed in this passage as part of the very whole. It is through faith that Christ justifies us. It is Christ who justifies through faith. That’s another way to put it.

And so the idea then is that when we believe there is a righteousness reckoned to us. And that righteousness reckoned to us is Christ’s righteousness. But also the same obedient Christ provides forgiveness for me. This is throughout the Gospels and the Epistles. There is the idea of the active and the passive in the obedience of Christ when we look at it like this. And I think that it’s absolutely important for us to understand.

So the next time somebody says to you, “Well look, what did Jesus do for you?”, say, “How much time do you have?” (*Laughter*) “Because if you only have so much time, I want to tell you that He obeyed every jot and tittle of the Law for me, and He bore the curse for me.”

Participant: That’s right.

Jeff: “And in His obedience He earned every blessing from the Father, which He gives to me freely out of grace. And I receive that through faith.” That’s the idea. That’s the fullness of the gospel.

You see this in Boaz. So let’s look at it. We need to look first of all at *the situation*. The situation is such that we’ve got a Levirate marriage situation.

I’ve said this to you before, but I want to just pause. Somebody asked me this last week. He said, “Hey, stop just a minute and go into this a little bit more.” And I want to do that, just take a minute and explain some of this background. And again it might not be as full and as rich as you might like as if we were studying this. But I want to give you a little more detail.

The kinsman redeemer was the nearest adult male blood relative. And the kinsman redeemer comes out of Leviticus 25:48-49. *“One of his brothers may redeem him, or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him, or if he grows rich, he may redeem himself.”*

Now I want you to know something. The idea of redemption is being built into the fabric of the thinking of the Israelites. But I want you to know that the idea of redemption,--this Levirate marriage, this kinsman redeemer coming and redeeming a brother’s wife,--that was built into the fabric of their thinking even prior to the Law. I’ll show you that in just a minute.

But this redeemer could redeem all kinds of things. For instance, he could be the redeemer of property. For instance, we’re seeing that in this text. Somebody goes off and

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they lose their property and they lose their wealth. He’s able to redeem that property for them. He’s also able to redeem out of servitude. Maybe somebody sells himself into servitude. This closest relative can purchase him out of slavery.

He can avenge the death of a relative. Do you remember that, where the people had the opportunity to flee to the cities of refuge? But if they didn’t make it, the redeemer, the avenger, could overtake them and kill them and bring justice?

There was also this idea of being the recipient for a dead family member. This would actually be sweet, right? So somebody owes your dead family member money. So somebody says, “You know, Adriel, I know your uncle’s dead. But I owed him money. So I’m going to give it to you.”

Participant: Really?

Jeff: Oh, poor uncle, right? (*Laughter*) He could assist in lawsuits. You see that interestingly in Job 19:25.

Transcriber’s Note: Job 19:25.

“For I know that my Redeemer lives, And He shall stand at last on the earth.”

Jeff: He could redeem the wife of a deceased member of the family, and he could redeem a widow who has no care. We see both of those again in the book of Ruth. And so this kinsman redeemer, this close relative, could redeem a family member from these situations.

And you see it again in Deuteronomy 25:5-6. *“If brothers dwell together and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband’s brother shall go to her and take her as his wife and perform the duty of a husband’s brother to her. And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel.”*

So it’s there. It’s the idea of I’m going to redeem. And part of the motivation for this was so that the land of Israel did not go outside of Israel. That was important.

Now what we find here is a twofold act of obedience and curse-bearing if you become a redeemer. If you become a redeemer, you have to obey God’s law in redeeming.

Now if you didn’t, if you chose not to,--and the opportunity for you to choose not to is there for you. But I want you to know something. In Deuteronomy 25 the brother’s widow could come to you, pull the sandal off of your feet, spit in your face and say, “That is for you! Ha! You’ve chosen not to redeem us. You shall be called The Sandal less One.” You know that idea, right? And so it was kind of a shameful thing for you not to redeem your brother’s wife and redeem his property. So it’s twofold.

Now I want you to notice this. The first redeemer comes along. Now you’ve got to catch this. Here’s Boaz, and he’s gathering together the elders at the gate. He’s telling them to sit down. And he gets the closest redeemer and he says, “Hey, listen. There’s some land here.”

Now you need to understand that there is a little bit of ambiguity about what’s happening here. It appears to me that what happened is that Elimelech sold or leased his property, and it is in the purchase of another. And she is trying to get it out. Or at least what she is trying to do is have a redeemer come and re-resurrect that contract and be able to get money out of that land that has been leased. There is ambiguity there as to

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what’s happening with the land because there is talk about it being sold and talk about it being redeemed.

But for now just notice that there is the redemption of the land that’s at hand. And he has to redeem the land. But not only does he have to redeem the land, and he’s willing to do that. He’s willing to do that because he’s willing to enlarge his farm, right? I can do that.

But on the day you do that you have to take Ruth on board. And he’s not willing to do that. And here’s the point I wanted to share with you. He’s not willing as a kinsman redeemer to be a burden bearer. Bill?

Bill: So you’re saying that women are a curse? *(Laughter)*

Jeff: Not really. A burden bearer. *(Laughter)* That was Bill Obaker. *(Laughter)* Right, Jordan? There you go. Don, cut that out of there; don’t put that in there. *(Laughter)* Put Jordan in instead. *(Laughter)* He’s not willing to be a burden bearer.

But the second thing you have to notice is this. And here’s the thing that I think is really important. The thing that’s really important is that when you look at this text, one of the things you notice is that Tamar is mentioned in the end.

Participant: Yes.

Jeff: Now why is that? Why is that? Because I wonder what’s being taught here in terms of actual intent. I wonder if the book of Ruth is trying to teach a group of people who are doing what’s right in their own eyes about redemption again.

Now here’s why I say that. Think about Genesis 38 and Tamar. In Genesis 38 Tamar is married to Er. Er was a bad guy. *“He was wicked in the eyes of the LORD, and the LORD struck him dead.”* And so what happens?

Now think about this. This is Genesis 38, before the giving of the Law.

Participant: Yes.

Jeff: What was he to do? Rather, what was his brother to do? His brother Onan was to father a child for his dead brother Er. But you know what Onan did. Onan wasted his seed on the ground. And the LORD was angry with him and so struck him dead for it, as he wasn’t willing to father his child.

And Jacob says what? Jacob says, “I don’t want to give Shelah to her.”

Participant: Judah.

Jeff: Judah. Thank you. “I don’t want to give Judah to her, because if I give Judah to her, I might lose Judah.”

And so Judah says, “Just hang in there. And when Shelah comes of age, I’ll give her to you.” And she waits, and she waits, and she waits. And then she decides to put on the garb of a prostitute. You remember the story. And she goes and she waits. And she puts herself off as a prostitute to Judah and Judah sleeps with her. And he says, “I don’t have any money. But here’s my staff and here’s my signet ring.” And she takes them.

And all of a sudden, after a few months she begins to show. And he says, “What is happening with my daughter-in-law?” And she sends him his belongings and she says, “The man who owns these is the father of the child in my womb.”

And what does he say? He says, *“She is more righteous than I.”*

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And then you fast forward to Genesis 44. And what do you find? And you find after all of Joseph’s righteous shenanigans. He takes Benjamin. He says, “You are going to stay in prison because you stole the cup.”

And what does Judah say? Judah says, “Take me instead.” He has learned what it means to be a Levirite, a kinsman redeemer. Tamar taught him what it meant to be a redeemer, because he wasn’t righteous enough to understand the tradition and the law of his own day that was circulating at his time. But she taught him. That answers your question, doesn’t it, Bill? *(Laughter)*

So it’s wonderful that this story is mentioned in this text. And what you find is this. What you find then is Jesus. I mean, you see Jesus in this, don’t you? In Hebrews 2:11 He’s called “our brother.”

Transcriber’s Note: Hebrews 2:11. “*For He who sanctifies and those who are sanctified all have one Source. That is why He is not ashamed to call them brothers.*”

Jeff: I mean that’s a close kinsman, isn’t it? He’s called “our brother.” He offers obedience on our behalf. He shoulders the curse. He takes upon Himself our sin not because he was sinful, but because He was the curse-bearer.

Participant: 2 Corinthians.

Jeff: 2 Corinthians. This is my worst Power Point I think I’ve produced. *(Laughter)* I mean I can see my mistakes. Sorry about that. 2 Corinthians 5:21.

Transcriber’s Note: 2 Corinthians 5:21. “*For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.*”

So you see in Jesus this idea of the kinsman redeemer coming out in all of His glory. It’s just a beautiful thing.

Well let’s think about the kinsman being *the fount of all blessing*. But before I go there, do you have any questions or any thoughts you want to interact with before we move on?

Participant: What was the point of taking the man’s sandal?

Jeff: In this text?

Participant: Yes.

Jeff: Okay. So in Ruth chapter 4 it’s part of the transaction. But it’s interesting that Deuteronomy 25:7 and following talks about if a brother-in-law refuses to father that child, she can go off and take his sandal off in public and spit in his face and basically say that he becomes the sandal-less one, you know, the one who would not bear for his brother. And yet in this transaction that’s not exactly what’s happening here. But it makes you wonder, when everyone was doing what was right in their own eyes, if there was this residual from the Law still intact. And so the idea here still becomes that the redeemer who won’t redeem takes off his sandal as if to say, “I’m not going to redeem.” But that’s not exactly the way it’s expressed in the text. So it’s interesting. It makes one wonder if the tradition has morphed in such a way such that everyone is doing what’s right in their own eyes and there’s only a residual left. But that’s a question, and I don’t know. It’s a good question. You have to speculate on that a little bit.

Participant: Not to make a bad pun, but is that where we get the phrase *scandalous*?

Jeff: I don’t know.

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Participant: It’s spelled differently, so I don’t think it is. You could offer your sandal because you were not willing to father—

Jeff: Your sister-in-law would take it off.

Participant: I know you said in the other example—

Jeff: In Ruth 4 it’s almost as if this is the way transactions were made, right? That’s the idea. And you can’t necessarily pick up Deuteronomy 25 and set it in here and say, “Ah, that’s what’s going on, because it doesn’t necessarily match. Yes?”

Participant: You know, it’s the same to me as the story when Bush was over in the Middle East.

Jeff: Yes. You know what? He was really fast, too, wasn’t he? I was really impressed with his agility. *(Laughter)*

Participant: How applicable do you think the kinsman is in our lives according to Scripture in the Old Testament and according to how we’re living our lives? How do we modernize it, or how much are we actually pillaring it and holding it up?

Jeff: Well I think the kinsman redeemer was specifically constructed to point toward Christ and to show forth His fulfillment. However, I think the idea of the kinsman redeemer is captured in the *one another* passages that you find in the New Testament. So the law is not there, unless it’s to point as a type of Christ. But surely the spirit of it is there in terms of the *one another* passages, and how we’re to come alongside one another and bear one another’s burdens and that sort of thing.

Participant: It’s interesting. Tamar is a Canaanite woman.

Jeff: Yes.

Participant: She was from a cursed nation.

Jeff: That’s right.

Participant: So was Ruth.

Jeff: Yes.

Participant: I think that if we try to do this literally, our wives would object.

Jeff: I think they would. *(Laughter)* It’s a good thing that this is a men’s Bible study. *(Laughter)*

Participant: This idea of being transferred to the New Testament is the passage that talks about the idea of taking care of your family.

Jeff: Yes.

Participant: So that to those who don’t have a family the church can be a resource applied to them. The church takes care of the really destitute. You take care of your family.

Jeff: Yes. I think it’s 1 Timothy 5.

So let’s look at the kinsman as the *fount*. So we have him as the obedient burden bearer. Now let’s look at him as the fount. So the transaction passage is here, and you’ve already interacted with that a bit, so we’ll pass that over.

I want you to notice something. They’re just things that you already know, but I want to pull them together. So first of all, you have *the redemption of the land*. And the redemption of the land, remember, in the land that was to go back and find rest, right?

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That was the synonym for land that you saw early on. So there's the redemption of the land. They have rest. They have blessing. They've enjoyed *chesed*.

And then what happens? They have children. And Obed becomes Naomi's security. I mean, think about the love of this family, such that this boy Obed not only carries on his father's name, but he becomes, as it were, Naomi's redeemer. This in her old age will be her security. It's just a beautiful picture.

But you have land. You have children. And then the nations will be blessed. And bill mentions that Ruth was a Moabite, right? And so you see the blessing of the nations.

The question then that I have for you is this. What are we being reminded of in the book of Ruth at a time when everyone was doing what was right in his own eyes? Well I'll tell you what we see. We see the promise of Abraham. The promise of Abraham was Genesis 12. You will receive land. You will become a nation. And you will be a blessing to the nations.

And isn't it interesting? In the fulfillment of the final story, the kinsman redeemer brings about the three blessings that are specifically associated with the Abrahamic Covenant. So it not only provides us with a picture of personal blessing—you know, land and children—but also provides us with a picture of what the Redeemer by His obedience and curse bearing will bring.

You know how this goes in the New Testament. You see it everywhere. If you have faith in the promises of God, you're the children of Abraham. These things are being fulfilled now. The land is not just a chunk in Israel. The land is what Jesus said. *“All authority in heaven and on earth has been given to Me.”* The children have been expanded to Gentiles who always were to be included in that. And this is thus the blessing to the nations. So you have the land, the world, the children, the church, and the blessing to Jew and Gentile. So it's just an absolutely beautiful picture of what we see here. And so God is not only working His plan, but He's putting it in picture form along the way at a very early stage in redemptive history. He again takes up the things that He's doing and that He's going to do, and bring it about in climax through the Lord Jesus Christ. So anyway, any questions or thoughts about that before we round out? Sig?

Sig: When you were talking early on about Christ being the second Adam, I've heard that expression a lot.

Jeff: Yes.

Sig: And I've often wondered wasn't he like the 155th Adam? Wouldn't David have been thought of as the second Adam who was going to redeem us? Even Eve thought her first son was going to be the one that would cue it right and save us, right, in a sense?

Jeff: well think about it like this. So you have two heads. Romans 5 tells us that there are two federal heads. You're either in Adam and *“in Adam all die,”* or you are in Christ and you live. So there are two federal heads.

Now along the way there were people who thought, “Hey! Maybe this will be the Redeemer!”

Sig: Well, right. That's all I'm alluding to. I don't know if it was acceptable.

Jeff: Yes. Think about Lamech naming Noah. What does *Noah* mean? Noah means *rest*. And he says that maybe this is the one who will give us rest, right? And what does

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he mean? He means rest from the curse of Genesis 3:15. And so this is the great thing about it. People were looking for the Redeemer along the way.

Participant: Right.

Jeff: But the Redeemer was in Jesus Christ. He was the federal Head. And so 1 Corinthians 15 talks about Him being the second Adam. So you have romans 5—the first Adam and the second Adam—and you have 1 Corinthians 15, the idea of the first Adam and the second Adam. But you’re either in Adam or you’re in Christ. Yes, Ted?

Ted: I’m kind of relating, Sig, to what you said. Adam had the ability to be totally obedient before he fell.

Jeff: Yes.

Ted: All of the other redeemers, hypothetically speaking, did not have the ability. Only Christ became the second Adam because He was the only One who had the ability after Adam.

Jeff: Let’s just deal hypothetically with what Ted is saying. Somebody may say, “Well wait a minute. Couldn’t somebody hypothetically keep the Law?” And the answer is that, hypothetically, anything can be, right?

But let’s concede and say yes. What would be the problem with them being the second Adam? The problem with them being the second Adam would be Adam’s sin, Adam the first, right?

And so there are two problems that need to be cared for. The problem that needs to be cared for is not only *righteous obedience*, but *the ability to bear the curse of the past*.

Participant: Jesus is the only One who could redeem the spiritual man.

Jeff: Say that again.

Participant: Jesus is the only One that could redeem the spiritual man.

Jeff: Yes. Jesus as the God-Man is the only One who can redeem.

Participant: Yes.

Jeff: Because he is able to offer obedience and to bear the curse.

Participant: Hypothetically no one can fulfill the Law. We are all slaves to sin.

Jeff: Really, no one can.

Participant: There’s really no hypothetical.

Jeff: Yes. Really no one can do it. Right. We’re granting a fool his foolishness, Tom. *(Laughter)* That was all a good answer.

Tom: I know. *(Laughter)* But people don’t think that way.

Jeff: Yes, I know.

Participant: Even if somebody could do that, unless he’s the Son of God, He can’t stand in for the rest of the world.

Jeff: That’s right.

Participant: He could for himself, but what about us?

Jeff: That’s right, yes. And it’s not even great for him, because he has the imputation of Adam’s sin upon him. So he still can’t save himself.

Participant: Amen.

Participant: The part you mentioned about the Abrahamic promise—land, children, the blessing—

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Jeff: Yes.

Participant: That great curse of abortion is Satan’s deception. He’s trying to eliminate that part of it, because the two go together.

Jeff: Yes.

Participant: Land and children, because children are a blessing of the Lord. And Ahab and Jezebel killing children, and our abortion, it’s just getting worse and worse, because you can tell we’re getting close. And Satan thinks, eliminate the children and eliminate the Abrahamic promise. He’ll never carry it out. But he sure does try. And that’s in the church, because you’re seeing a lot in the mainstream, like, “Oh well, okay, maybe.” And it’s just wrong. It’s absolutely wrong.

Jeff: Yes, Don?

Don: I think what you’ve been talking about today and through this whole series, culminating in what you said today, really underscores to me the importance of the incarnation of the Son of God.

Jeff: Yes.

Don: We’re talking hypothetically again. But if Christ would have come and just performed the sacrifice of just dying on the cross, coming as a 33-year-old man or whatever and doing it, that wouldn’t have been enough. He had to live the perfect life that we haven’t lived in order to impute to us His righteousness. And that just shows the importance of the Incarnation.

Jeff: Yes, absolutely.

Don: Let alone to become a sympathetic High Priest.

Jeff: Yes?

Participant: To go with what Don was saying, and with what you were talking about earlier, at a number of different churches I would have heard that Christ died for your sins. But then you feel the weight of the Catholic faith, where, okay, He died for my sins but I still need to be good, right? I don’t have any righteousness. I know how horrible I am because Scripture points that out. And until you really get the full work of Christ and His obedience, you don’t understand it. And I’ll never forget Bruce, whenever he talked about 1 Corinthians 1:30. That lays it out, where it talks about in Him “*He became for us wisdom, and righteousness, and sanctification, and redemption.*” And whenever you understand that He’s done everything, there’s that freedom that they talk about.

Jeff: Yes, absolutely. Anybody else?

Participant: I was going to say that it’s not only the Catholic Church, but it’s Protestant churches as well.

Jeff: It is.

Ted: It’s a customary thing. I think—

Jeff: It is. When you lose that active obedience aspect, and you only have the forgiveness of sins, what can you do? Go ahead.

Participant: That was just the point. I think that we often point out Catholics as being a problem. They have problems, but we in the Protestant church have the same problems.

Jeff: And it manifests itself in the belief that God is the angry Father who needs to be appeased by the Son. And my sins are forgiven, but I’m not good enough. And so if I

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draw near to the Father, He may have His hand behind His back clenched in a fist, ready to smack me with it. And I think that idea, what you’re saying, Ted, manifests itself in that fear. And that is all over the place.

Participant: Right.

Jeff: Does anyone have any—

Participant: It’s also tied to this whole concept, and I’m not sure where it’s tied to the Law, but God needs His plan because Adam failed. So this was His second thought process.

Jeff: Yes, right.

Participant: This was thought out before the beginning of time, and He executed the concept of Christ acting as He did.

Jeff: Yes.

Participant: There’s a whole stream out there which says that God had to come up with this second plan.

Second Participant: Dispensationalism.

First Participant: I didn’t want to attack that, but yes. *(Laughter)*

Participant: I understand that for years Wycliffe was translating the New Testament, thinking that’s all he really had to do. And he finally realized that without the Old Testament people were getting an incomplete picture of the gospel and the gravity of what He had accomplished.

Jeff: Okay. Well, good conversation. Let’s wind it up in prayer.

Father in heaven, thank You so much for the day and for the blessing of going through the book of Ruth. And thank You, Lord, for teaching us about our Savior, the Lord Jesus Christ. We pray now, Lord, that our eyes would be set upon Him. We pray that we would give ourselves to Him and His word. And we pray that You will shape our lives after Him. And we ask it in His name. amen.

Men: Amen. *(Applause)*