

Series: Romans
Title: The Redemption that is in Christ Jesus
Text: Romans 3: 24
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Romans 3: 24: Being justified freely by his grace through the redemption that is in Christ Jesus:

Our subject is “The Redemption That is in Christ Jesus.”

Proposition: Sinners are justified freely by God’s grace through the redemption that is in Christ Jesus.

What is redemption? Redemption is deliverance by the payment of a price [a ransom price]; redemption is liberation by the payment of a ransom. Every sinner that God calls to faith in Christ had to be redeemed by Christ—“*For all have sinned, and come short of the glory of God.*” (Rom 3: 23)

All Adam’s race sinned in Adam—“*we have before proved both Jews and Gentiles, that they are all under sin; 10: As it is written, There is none righteous, no, not one.*” (Rom 3: 9) We are all “*sold under sin.*” (Rom 7: 14). When we sinned in Adam we were sold into slavery; sold into bondage. Also, we have all have come short of the glory of God. The image of God is called the glory of God in 1 Corinthians 11: 7. God created man in his image: upright, without sin. But now our nature is corrupt.

Therefore, Christ must pay the law what his people owe to redeem his people from the curse and condemnation of the law. Also when he returns, Christ shall redeem our bodies from the bondage of corruption into the glorious liberty of the sons of God in heaven. (Rom 8: 21-23)

THE LAW OF REDEMPTION

Leviticus 25: 47: And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: 48: After that he is sold he may be redeemed again; one of his brethren may redeem him: 49: Either his uncle, or his uncle’s son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; [near kinsman] or if he be able, he may redeem himself.

Under the old covenant, God provided for the man who became bankrupt through the law of redemption. All who God calls to faith in Christ are pictured in this poor man. He became so poor that he was insolvent. He had absolutely nothing with which to pay what he owed. He sold himself and became slave to the one he owed.

By sinning against God, we became bankrupt. We had nothing to pay our debt to the law and justice of God. We sold ourselves into bondage under the curse and condemnation of the law. God said, “*if he be able, he may redeem himself.*” But we are so poor in sin, we cannot redeem ourselves.

But here is the good news, God said, “*any that is nigh of kin unto him of his family may redeem him.*”

CHRIST OUR KINSMAN REDEEMER

By one sin of departing from Bethel (the house of bread) to live in the cursed land of Moab, Elimelech brought poverty upon Naomi, and her daughter-in-law, Ruth. That is what Adam did to his entire family by his one sin. He left us bankrupt in sin. Then someone came preaching good news to Naomi and Ruth, God had visited his people in giving them Bread. So they returned to Bethlehem.

Ruth 2: 1: And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

Boaz is a type of Christ. He was *near Kin*—Christ is near kinsman of all his brethren, God's elect, bone of our bone, flesh of our flesh (Gal. 4:4-6; Heb. 2:10-18). Boaz had the *ability to redeem*—he was a man of great wealth—his name means “in him is strength.” Christ is of great wealth and power; he is both God and man. He has all power over all flesh to give eternal life to as many as the Father gave unto him. (Jn 17: 2) Boaz was *willing to redeem*—Boaz said to Ruth, “*And now, my daughter, fear not; I will do to thee all that thou requires.*” (Ru 3: 11). Christ willingly came down from heaven's glory to this sin-cursed earth to do all that was required to redeem his bankrupt people. (Heb. 12:1-2).

In order to redeem us, God's holy character required that Christ honor and magnify the law by fulfilling it in perfection for his people.

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...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 nearer kinsman represents the law—he had the lawful right to Ruth first. So Boaz had to deal with this nearer kinsman to fulfill God's law so that he could redeem Ruth in righteousness. Christ came to declare God's righteousness—to *honor and magnify God's holy law—to declare God just and the Justifier.*

Romans 3: 25: Whom God hath set forth a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past:...20:...that he might be just, and the justifier of him which believeth in Jesus.

So to honor God's law Boaz went to *the gate of the city*. It is where God commanded the judges to publicly judge the people with *just judgment* according to God's holy law. Read this and note how God commanded the judges to judge justly. That is how God judges. The whole purpose of redemption—the purpose for Christ being made flesh, being made under the law, being made sin, and being made a curse for us—is to manifest the perfect righteousness of God.

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, [not even if it is the judges own only begotten Son] 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.

This near kinsman and ten elders represent the ten commandments and all the ceremonial law. The public gate pictures the cross—the most public place where all see God's judgment settled toward his people. “*This thing was not done in a corner.*” Boaz calling the ten elders to judge him is a picture of Christ bearing the sin of his people on the cross so that God could judge Christ *in just judgment*, manifesting his unyielding righteousness as he redeemed his people from the law.

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.

We see why Christ came when we see what the law cannot do in that is weak through the flesh.

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 was willing to take Naomi's land. The only thing the law can do to a sinner is take from us. If we think we have earned a righteousness or holiness by the works of the law, the law will take it from us declaring all our fruit to be sin. "*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) But when the kinsman heard that he must "*buy Ruth and produce children, the nearer kinsman said, "I cannot redeem, lest I mar mine own inheritance."*" The law is incapable of giving a sinner life, forgiving sin or producing fruit without marring its justice.

Galatians 3: 21:...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 Boaz, you can."

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.

Brethren, notice, Ruth and Naomi did not go to the gate of judgment because Boaz willingly went alone in their place. Christ took flesh and took the sins of his people so he could take our place and bear the unbending justice of God.

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.

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: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Be sure to get this! It was a must! There was no other way! Christ had to pay the ransom price demanded by the law in order to redeem his people from the curse and condemnation of the law! Christ had to pay the price God's justice demanded—"the wages of sin is death!" In place of his people, God's Son had to be made sin for us then be made a curse for us! He had to pay his own precious blood! If God would be just and the justifier then Christ had to lay down his life in place of his people.

Leviticus 17: 11: For the life of the flesh *is* in the blood:...for it *is* the blood that maketh an atonement for the soul.

Hebrews 9: 22: And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Now, by paying the ransom price—by honoring the law with perfect obedience unto death—Christ has redeemed his people from the law's curse. He bought his people back to himself from the curse—from sin, death and hell!

THE CHANGE MADE

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 [the nearer kinsman] drew off his shoe.

Here is the result of Christ redeeming his people from the curse of the law. Deuteronomy 25 says it was shameful when a near kinsman would not build up his dead brother's house by marrying his widow and raising up children. So the woman was to come forth at the gate, loose his shoe and spit in his face. (Deut 25: 5-10) It was great shame and dishonor! But here, the nearer kinsman himself took off his own shoe and confirmed that Boaz had redeemed Ruth! What does that picture? Christ did not come to dishonor the law but to magnify it as he fulfilled it. Christ honored the law as a result of him laying down his life on the cross.

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

Also, when the law took his shoe off, he showed he was servant to Christ. The law was our schoolmaster until Christ came. Now, we are no longer under a schoolmaster.

Galatians 3: 23: But before faith came, we were kept under the law, shut up unto [until] the faith which should afterwards be revealed. 24: Wherefore the law was our schoolmaster *to bring us* unto [until] 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.

Then the ten elders and the people—picture of the law and the prophets—bore witness that Boaz lawfully redeemed Ruth. It is to typify the law and the prophets bearing witness of Christ our Righteousness.

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...11: And all the people that were in the gate, and the elders, said, We are witnesses.

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...

At last, the law being honored, Ruth having been redeemed, it was lawful for Boaz to take his bride and give her children.

Ruth 4: 13: So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

Having redeemed us, Christ sends the good news to his purchased bride and betroths her to himself: he creates life within us, produces the fruit of faith and repentance within, and produces the fruit of good works. It is Christ our Husband who gets the glory for producing all good fruit in his bride. The “*fruits of righteousness which are by Jesus Christ unto the glory and praise of God!*” (Php 1: 11) Do you suppose Ruth ever ran back to that nearer kinsman for fruit? Not a chance! Neither do believers run back to the law. We cling to Christ even as Ruth held to her redeemer, husband Boaz.

Romans 7: 4: Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

To show us that all of this typified Christ we are given a brief genealogy of Christ’s family, according to the flesh.

Ruth 4: 14: And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15: And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16: And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17: And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

From David came Christ our Redeemer. So Boaz and all that he did to lawfully redeem Ruth typified Christ our Redeemer.

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

This is why, in the new testament, the redeemed are said to be “*bought with a price*”; we are said to be God’s “*purchased possession*.” Let us always honor God because of it.

1 Corinthians 6: 19:...ye are not your own? 20: For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.

1 Corinthians 7:23: Ye are bought with a price; be not ye the servants of men.

Ephesians 1:14: [speaks of the redeemed as] the purchased possession...

Amen!