

The Kinsman Redeemer

Ruth 4 – February 14, 2010

➤ **Boaz: His** _____
Ruth 4:1-4

➤ **Boaz: His** _____
Ruth 4:5-22

“**Redemption**” = means to set free by _____ a

Leviticus 25:23-34
Deuteronomy 25:5-10.

Deuteronomy 23:3

Revelation 5:9

➤ **Boaz: A** _____ **of** _____

Things that qualified Boaz to be a kinsman redeemer

1. He had to be a _____ relative to Elimelech.
Hebrews 2:14-15
2. He had to be _____ to redeem.
Hebrews 12:2
3. He had to be _____ to redeem.
I Peter 1:18-19
Ephesians 1:7
4. He redeemed motivated by _____.
I John 4:10
John 3:16

Wrap Up:

My NEXT STEP for Today:

**Life is hard,
but the best is yet to come!**

- Listen to David Wilkerson’s “*A Call to Anguish*”
http://www.youtube.com/watch?v=lGMMG_PVaJoI
- Email a brief response to the video:
dave@riverpark.org

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Intro to Sermon: This morning we come to the climax of the story of Ruth. This is a book of God's dealings with a woman of God, Naomi. It is the story of how God brought chastening to a family – chastening quite severe. For in this chastening Naomi's husband would die. On the heels of this death – Naomi's two sons would die.

But this is not the end of the story ... for God trains His people

Hebrews 12:6, 11

"... those whom the Lord loves He disciplines ..."

12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

Key word: "*afterwards*"

"afterwards it yields the peaceful fruit of righteousness"

In the midst of the chastening all that can be seen is pain. But when God finishes His work – God would have us look back and say ...

Psalm 103:9

He will not always strive with us; nor will He keep His anger forever.

The point

Just like earthly parents – God has times of anger towards His own children. But God's anger toward His own doesn't continue for long.

II Corinthians 4:17

For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison

Chapter 1 ends with expressions of despair and bitterness.

Ruth 1:20-21

"... call me Mara, for the Almighty has dealt very bitterly with me.

1:21 "I went out full, but the Lord has brought me back empty ... the Almighty has afflicted me?"

Application for believers

Life is **TOUGH** but the **BEST** is yet to come.

Naomi in her grief and depression – does not realize God's goodness to her in giving her a precious daughter-in-law – Ruth. But she will realize that shortly. Ruth is a gem. Though a woman with a godless past – God has transformed her into a woman of virtue. Naomi in her grief is temporarily blinded to God's providence and love for her. She will wake up to

realize that God is working to fulfill Romans 8:28. God would cause all of these tragedies to bring about good.

In Chapter 2 – the fog of Naomi’s depression lifts when Ruth returns and tells her she’s been in the fields of Boaz. Immediately Naomi’s sadness turns to hope. It is not by accident that this has happened. For Boaz, the kinsman, could be God’s solution to their problems.

In Chapter 3 ... Naomi’s hope turns into a strategy. Naomi devises a match making plan for Ruth and the kinsman, Boaz. The strategy is for Ruth to propose to Boaz ... in what we readily see as bizarre.

Ruth 3:3-4

“Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

3:4 “It shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.”

Ruth 3:8-9

It happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet.

3:9 He said, “Who are you?” And she answered, “I am Ruth your maid. So spread your covering over your maid, for you are a close relative.”

Just when things were looking good for Ruth and Naomi ... a potentially huge obstacle appears.

Ruth 3:11-12

“Now, my daughter, do not fear. **I will do for you whatever you ask**, for all my people in the city know that **you are a woman of excellence**.

3:12 “Now it is true I am a close relative; however, there is a relative closer than I.

After death and grief and despair is momentarily replaced with hope in a kinsman redeemer ... what looked like nothing but clear sailing ahead ... a problem comes to light. There is another relative who has first rights to Naomi’s inheritance and to Ruth.

Naomi and Elimelech’s departure to Moab

Probably included the sale of their property or inheritance. What is clear – Naomi no longer has land and is living in poverty with Ruth. Every 50 years, a time called the Year of Jubilee, the land would automatically go back to the family. But it is apparent that the Year of Jubilee is many years off. Naomi would probably die for that time. But if a rich relative was willing ... he could buy the land back and the current owner was obligated to sell. But another law was included in this law. If there was a widow involved – that widow was considered part of the redemption. The relative was required to take her as a wife and have children by her – to perpetuate the family name.

Here’s the good news

When Ruth proposes ... Boaz conditionally accepts the proposal, and doesn’t waste any time.

The key theme of chapter 4 is REDEMPTION! Let's examine this chapter by looking at the hero Boaz ...

➤ **Boaz: His INTEGRITY**

Boaz is too honest to do anything but that which is right.

Ruth 4:1-4

Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down.

4:2 He took ten men of the elders of the city and said, "Sit down here." So they sat down.

4:3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech.

4:4 "So I thought to inform you, saying, 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.' " And he said, "I will redeem it."

He's a man of integrity. He won't ignore the laws of Israel. He will do what is legally right and good. He does not merely obey the letter of the law – he obeys the spirit of the Law. And in doing so he gives the closer relative a chance to redeem Naomi's inheritance and marry the woman he has fallen in love with.

The city gate is the city court-house. Traditionally in Israel – this is where court cases are held. Boaz went to the city gate because he is going to take his kinsman to court. This was standard operating procedure for the Israelites. So what he's doing is the norm. He puts the court in session. It is likely that Boaz, because of his stature in the community, was normally one of the judges. But since the case involves him – he will not put himself in that role.

We do not know what the family relationship is between Boaz and this relative. It doesn't say. It's likely that it was either an older brother or older cousin. Both Boaz and this relative are related to Elimelech. And God providentially works to get this other family member through those gates at just the right time ... with plenty of judges present.

Boaz gets right to the point ... he says ...

4:3-4 *"Naomi ... has to sell the piece of land which belonged to our brother Elimelech. Buy it ... before the elders. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you."*

I think Boaz's heart sank right then and there when he heard (vs. 4) ... *"I will redeem it."*

If Naomi and Ruth would have heard this ... they would again realize ... the road of life is filled with curves and hills. Life is hard. This is not a done-deal. The entire story hinges on this unnamed family member's decision.

Transition: But I see something that shows that Boaz is not only a man of integrity ... he's a clever man ... let's observe ...

➤ **Boaz: His INGENUITY**

This is what I call the ... *oh, by the way* ... strategy.

- This, *oh, by the way* ... approach has not always been used in a godly manner. Laban used this in a godless manner by tricking Jacob on his wedding night. After Leah was given to Jacob in marriage ... Laban said, *oh, by the way* ... *you have to marry my first-born daughter before I can give you my second-born daughter.*
- The *oh by the way* strategy is used by banks, and mortgage companies. You want a long mortgage? Great! You can keep your payment down. But, *oh by the way* ... *the vast majority of your first 10 years of payments will go only towards interest.*

But when used in an acceptable way ... it can be used without deceit.

Here is the, *oh, by the way* ... statement

Ruth 4:5

{Oh, by the way} “On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.”

Observe what Boaz does ...

At first he only mentions the redemption of the land ...

“**Redemption**” = means to set free by **PAYING** a **PRICE**

Looks like in the case of Elimelech’s property- it had been either sold or had been mortgaged. With Elimelech dead, the rights would go to his first-born son, Mahlon – who married Ruth. And with Mahlon’s death – the rights go to his widow – Ruth. This would explain why Ruth is involved rather than Naomi. Ruth, a widow, is too poor to get the home out of mortgage.

The law of the **kinsman-redeemer** is found in **Leviticus 25:23-34**.

Leviticus 25:25-28

'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.

25:26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,

25:27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property.

25:28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.

The law relating to a **levirate marriage** – a law requiring a close relative to marry a widow whose husband died before a child was born ... is found in **Deuteronomy 25:5-10**.

God established these laws to preserve the name of a family and to protect the property of the poor from the rich. And the Year of Jubilee ... every 50 years ...

provided a means for a family to get their land back if they had to mortgage it when impoverished.

The man's response ...

Ruth 4:6

The closest relative said, "I cannot redeem it for myself, because I would jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it."

If I had been present back then... and had hearing ... I suspect I could have heard a *sigh of relief* from Boaz. His kinsman had all the legal power to do what he wanted. But he backed down!

What changed this relative's mind? It is what Boaz mentions next ...

2nd – Oh by the way, the land also includes the taking of Ruth as a wife ... maybe a second wife to this man.

The kinsman would begin thinking twice about his hasty reply.

He's thinking,

- ✓ "Hmmm ... *this is not as sweet a deal as I thought.*"
- ✓ But maybe it still is doable ...

But maybe Boaz's *ace-up-the-sleeve* was the addition of

3rd – Boaz will then add ... *Oh, by the way* ... this woman, Ruth ... just happens to be ... a Moabitess ... a woman from a cursed people!

Deuteronomy 23:3

"No Ammonite or Moabite shall enter the assembly of the Lord; none of their descendants, even to the tenth generation, shall ever enter the assembly of the Lord"

Boaz is implying to his kinsman ...

Okay, you've got the money to buy the land. But you must also be a man of integrity and follow the spirit of the law and take Ruth as a wife. She has to come and live with you and your other wife and children. And you must have children by her. And, oh, by the way, this wife you'll take – she's a Moabite – not a Jew.

Perhaps Boaz included that Ruth was a Moabitess ... maybe, just maybe, to make the man think ...

Mahlon and Chilion had married Moabite women and died ... do I want the same thing to happen to me!

Whatever went on in his mind led to the statement ...

"I cannot redeem it for myself, because I would jeopardize my own inheritance"

What would he jeopardize?

- Possibly his kid's inheritance ... for he would have to give a portion of his inheritance to his first child by Ruth if he married her
- It seems evident that he already had a wife ... and how would she respond to him coming home that day with another wife. Which by the way was actually required of a kinsman redeemer ... had the kinsman been a little closer in relation.

Humor: A Mormon once pushed **Mark Twain** into an argument on the issue of polygamy. The Mormon demanded that Twain cite any passage of scripture expressly forbidding polygamy. "*Nothing easier,*" Twain said. "*No man can serve two masters.*"

Ruth 4:7-8

Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel.

4:8 So the closest relative said to Boaz, "Buy it for yourself." And he removed his sandal.

If Ruth had been a sister-in-law to this kinsman ... notice what the Bible says ...

Deuteronomy 25:7-10

"But if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband's brother to me.'

25:8 "Then the elders of his city shall summon him and speak to him. And if he persists and says, 'I do not desire to take her,'

25:9 then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.'

25:10 "And in Israel his name shall be called, 'The house of him whose sandal is removed.'

I suspect ... that if Ruth had been present ... she wouldn't have spit in his face ... she would have kissed his cheek and thanked him for refusing her. She was in love with Boaz.

Jesus - A great spiritual parallel

When it comes to spiritual redemption ... we are all destitute. We are all too poor to pay the price for our sin. We need a kinsman redeemer. And the price required to pay for sin is a bloody death!

This is a theme we will be rejoicing over for eternity. And new songs will be written to give us expression to this wonderful purchase of God.

Revelation 5:9

And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

The legal transaction

Today we have lawyers, written contracts drafted with signatures ... people signing these documents in the presence of a notary public. In those days ... life was much simpler. People ratified contracts with a sandal. I like their ways better than ours.

Once again I got a kick out of J Vernon McGee in his commentary. He gives a nick-name to each of the main characters. And when this man takes off his sandal – sure enough McGee gives him a nick-name. And he does us a favor because we learn where our newest staff member and her husband got their name. For McGee nick-names this guy *OLD BAREFOOT*. As Paul Harvey would say, *AND THAT'S THE REST OF THE STORY.*”

Ruth 4:9-10

Then Boaz said to the elders and all the people, “You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.

4:10 “Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today.”

Boaz must have been respected - highly esteemed by these people ... because the legal transaction is followed by a blessing.

Ruth 4:11-12

All the people who were in the court, and the elders, said, “We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem.

4:12 “Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the Lord will give you by this young woman.”

Our beloved Ruth and our hero Boaz get married

Ruth and Naomi have realized. Life is hard but the best was yet to come.

My friends, if you love the Lord Jesus Christ, you're going to have rough times ... but the best is yet to come!

Ruth 4:13

So Boaz took Ruth, and she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son.

Something to observe

Ruth was married to Mahlon for many years and they had no children. Ruth is barren. God enabled her to conceive. It was God who opened up her womb.

Notice who returns to the focus at the birth of Obed. It's Naomi! The story began with her loss. It ends with her gain. The story began with deaths. It ends in a marriage and the birth of a son.

Ruth 4:14-16

Then the women said to *Naomi*, “Blessed is the Lord who has not left you without a redeemer today, and may his name become famous in Israel.

4:15 “May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.”

4:16 Then *Naomi* took the child and laid him in her lap, and became his nurse.

Naomi is being honored. Naomi is in focus. The book is not named after her – but she’s still a significant woman in God’s eyes. She’s a saint! She’s learned that all her complaints against God are unfounded. God is good all the time though life is hard a good part of the time.

And here’s something else interesting ... something we don’t see in any other place in the Bible (4:17)

Ruth 4:17

The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.

This is the only place in the Bible where the neighbors name a child.

And in the verses that follow ... one pastor said it well. “*the simple little story opens out like a stream into a great river of hope.*”

Ruth 4:17-22

The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.

4:18 Now these are the generations of Perez: to Perez was born Hezron,

4:19 and to Hezron was born Ram, and to Ram, Amminadab,

4:20 and to Amminadab was born Nahshon, and to Nahshon, Salmon,

4:21 and to Salmon was born Boaz, and to Boaz, Obed,

4:22 and to Obed was born Jesse, and to Jesse, David.

Transition: But there’s more to this story than meets the eye. For Boaz is a picture of the Lord Jesus Christ.

➤ **Boaz: A TYPE of CHRIST**

Not everybody is qualified to be a kinsman redeemer.

What qualified Boaz to be a kinsman redeemer and what does this teach us about Jesus Christ?

Things that qualified Boaz to be a kinsman redeemer

1. He had to be a **NEAR** relative

This is what thrilled Naomi earlier in the story. God had providentially led Ruth to a kinsman-redeemer – a near relative!

God would become our kinsman-redeemer by becoming a man. He had to become related to us in flesh and blood.

Hebrews 2:14-15

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,
2:15 and might free those who through fear of death were subject to slavery all their lives.

2. He had to be **WILLING** to redeem

The first kinsman redeemer didn't want to redeem Ruth ... he wasn't willing.
Boaz wanted to.

My friends, Jesus Christ was not obligated to redeem us. He wanted to!

Hebrews 12:2

... who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

3. He had to be **ABLE** to redeem

Boaz was rich. He was a man of great means. He had the resources to purchase the land of Elimelech.

My friends, Jesus was preeminently qualified to redeem us.
He had the power to save.

Hebrews 7:25

"... He is able also to save them to the uttermost that come unto God by Him ...

He had a perfectly holy life so He could become sin for us.
Only Jesus could pay the price for sinners!

I Peter 1:18-19

knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,
1:19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

Ephesians 1:7

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

4. He redeemed motivated by **LOVE**

The other kinsman did not love Ruth. He was not interested in her welfare. Boaz, however, loved Ruth. And it seems apparent that Boaz loved Ruth before Ruth loved him.

I John 4:10

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

John 3:16

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

A few contrasts between Boaz and Jesus Christ

- Boaz purchased Ruth from his wealth ... whereas Jesus purchased His bride with His own blood
- Boaz didn't have to suffer and die to purchase Ruth ... but Jesus did so for us!
- Boaz had a rival ... but Jesus has no one to challenge Him

Ruth and Boaz's son, Obed, was a wonderful son. He was named “servant” ... and he lived to serve his grandmother, Naomi. And he became the Great-Grandfather of King David ... and ultimately ... a distant relative of the Lord Jesus Christ.

Obed became a “*restorer of life.*” He brought back a lot of joy to Naomi. And just like this Grampa standing before you today ... I can attest to the fact that grandchildren “*are better than the fountain of youth.*” There's no doubt that grandparents get young again when they're around their grandchildren.

Though the people of Bethlehem thought well of little Obed. Little did they know how much he'd bless that village. A king would come from this man. And the King of kings would ultimately come from this man.

Wrap Up:

The story of Ruth is the story of God's **REDEMPTION**

The story of Ruth is the story of the power of God's **GRACE**

The story of Ruth confirms ... *life is hard but the best is yet to come!*