

1 **BOAZ AND RUTH**

We Need a Redeemer

2 **THE FULLNESS OF TIME**

- *In the same way we also, when we were children, were enslaved to the elementary principles of the world. But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. (Gal 4:3-5)*
 - Written to the Jews

3 **THE FULLNESS OF TIME**

- *In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. (Eph 1:7-10)*
 - Written to the gentiles

4 **THE FULLNESS OF TIME**

- Thus far we have seen:
 - The Fall and the Curse. Jesus came once to heal us from the Fall. He will come again to heal the world of the Curse.
 - God's miraculous preservation of the Holy Seed – the "Seed of the Woman" – through Jacob, Judah, and Joseph, and how Judah became a type of Christ.

5 **WHY BOAZ & RUTH?**

- All of Scripture, leading up to the coming and ministry of Jesus Christ, serves us ultimately as the backdrop for redemption.
- Because of this, almost any Old Testament story could be used to illustrate the "fullness of time."
- Why, then, do we take a week to focus on the story of Boaz & Ruth?

6 **WHY BOAZ & RUTH?**

- The story of Boaz & Ruth is unique in several ways:
 - We see the Holy Seed (the line of Judah) preserved by some unusual methods, including the leaving of the promised land & marrying a pagan bride.
 - It paints for us a detailed and specific picture of redemption.

7 **WHY BOAZ & RUTH?**

- The story of Boaz & Ruth is unique in several ways:
 - It is the second pivotal moment in Scripture where the line of Judah is preserved that involves a prominent famine as well as the application of the Levantine law and the concept of the levirate marriage.

8 **THE STORY OF RUTH**

The Characters

9 **THE FULLNESS OF TIME**

- *In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on*

earth. (Eph 1:7-10)

10 ■ **FAR AND NEAR**

- *For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father.* (Eph 2:14-18)

11 ■ **FALL: THE FAMINE**

- *In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there* (Rth 1:1-2)

12 ■ **FALL: THE FAMINE**

- At the very beginning of the story of Ruth, we are struck with an overwhelming sense of emptiness and loss. It begins with national catastrophe, it ends with personal catastrophe:
 - Famine – emptiness in the land
 - Elimelech’s death – emptiness in leadership
 - The death of Naomi’s sons – emptiness in the future
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13 ■ **FALL: THE FAMINE**

- All of mankind is suffering because of the Fall; all of creation is suffering because of the curse. The tragedy is at once both universal and personal.
 - In the Fall, we experience the emptiness of the lost relationship with God.
 - In the sin of our First Father we have an emptiness of leadership.
 - In the introduction of spiritual death we have no hope for the future.

14 ■ **THOSE WHO ARE NEAR: NAOMI**

- *But Elimelech, the husband of Naomi, died, and she was left with her two sons.* (Rth 1:3)
- For us, Naomi represents those who were born under the law:
 - Naomi changes her name to “Mara” – “Bitter” – just as the law without grace is bitter.
 - Just as Naomi is the means by which Ruth became a part of God’s chosen people, so it is through Israel that the gentile nations would be blessed.

15 ■ **THOSE WHO ARE FAR OFF: RUTH**

- *These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.* (Rth 1:4-5)
- Ruth represents the gentiles in this story of redemption.

16 ■ **THOSE WHO ARE FAR OFF: RUTH**

- From birth, Ruth was separated from God and the Law of God and steeped within her own pagan culture and religion – making her the perfect analogue of the gentile before Jesus.
- For all this, though, Ruth needs just as much redeeming in this story as does Naomi – whether you are near or far off, you need the Kinsman redeemer.

17 **THE KINSMAN REDEEMER: BOAZ**

- Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor." And she said to her, "Go, my daughter." So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. And behold, Boaz came from Bethlehem. And he said to the reapers, "The LORD be with you!" And they answered, "The LORD bless you." (Rth 2:1-4)

18 **THE STORY OF RUTH**

The Problem

19 **THE PROBLEM**

- The problem is that both Naomi and Ruth are widows in need of "redeeming" – in need of someone to protect and provide for them.
- Although the Mosaic law did make special provisions for the widows and the fatherless, these demographics were still largely without support for two reasons:

20 **THE PROBLEM**

- 1) They were more vulnerable to predators – so much so that Scripture repeatedly speaks against those who would infringe upon the widows or upon others who had no one to take up their case:
- *Do not move an ancient landmark or enter the fields of the fatherless, for their Redeemer is strong; he will plead their cause against you.* (Pro 23:10-11)

21 **THE PROBLEM**

- 2) Being a widow in this society was accompanied by a certain level of social stigma:
 - Many believed that it was a sign that you had sinned greatly and that God was judging you.
 - There appears to be some indication of this even in Naomi's heart, as she changes her name and cuts herself off from her old friends.

22 **PERPETUATION**

- God's design for His people was for whole families, not fragmented families; for perpetuated lineages, not truncated lineages; to be a picture of redemption, not loss.
- Thus, the story of Ruth is not one of Ruth's self-sufficiency, nor of her and Naomi's ability to make it on their own despite the hand that they are dealt.
- Had it been about this, the beautiful picture of redemption would have been spoiled.

23 **THE KINSMAN REDEEMER**

- With the death of Elimelech and his sons, there is an emptiness that needs to be filled. According to the Law of Moses, it can only be filled by the kinsman redeemer.
- Our emptiness – the emptiness we have experienced since the Fall – can only be filled by our own kinsman redeemer: Jesus Christ.

24 **THE THREE ROLES OF THE KINSMAN REDEEMER**

- Protector
 - Widows in this culture were extremely vulnerable, so much so that Naomi tells Ruth not to go to any other fields where there is risk of being assaulted
- Provider
 - Providing for yourself as a widow in this culture was extremely difficult, since you were often limited to gleaning

25  **THE THREE ROLES OF THE KINSMAN REDEEMER**

- Perpetuator
 - The primary purpose of the Kinsman Redeemer was to carry on the family line.
 - A family line that had been terminated was considered a tragedy and even a sign of God's judgment.