

1  **BOAZ AND RUTH**

Jesus is Our 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  **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)*

5  **THE PROBLEM**


- Ruth and Naomi are both widows in need of a kinsman redeemer:
 - 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.
 - 2) Being a widow in this society was accompanied by a certain level of social stigma.

6  **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.

7  **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

8  **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.

9  **THE STORY OF RUTH**


The Gentle Widow and the Kinsman Redeemer

10  **BOAZ NOTICES RUTH**

- *Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" And the servant who was in charge of the reapers answered, "She is the young Moabite woman, who came back with Naomi from the country of Moab. She said, 'Please let me glean and gather among the sheaves after the reapers.' So she came, and she has continued from early morning until now, except for a short rest."*

11  **BOAZ REACHES OUT**

- *Then Boaz said to Ruth, "Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn." (Rth 2:5-9)*

12  **BOAZ REACHES OUT**

- *And at mealtime Boaz said to her, "Come here and eat some bread and dip your morsel in the wine." So she sat beside the reapers, and he passed to her roasted grain. And she ate until she was satisfied, and she had*

some left over. When she rose to glean, Boaz instructed his young men, saying, "Let her glean even among the sheaves, and do not reproach her. And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her." (Rth 2:14-16)

13  **BOAZ REACHES OUT**

- Boaz also points out her godly character and her service to her mother-in-law, and blesses her for it.
- Boaz reaches out to Ruth, offering both **protection** (this is a safe place for her to glean) and **provision** (food, extra leavings to glean).
 - These are two of the three purposes of the Kinsman Redeemer

14  **"HE IS OUR REDEEMER"**

- *And her mother-in-law said to her, "Where did you glean today? And where have you worked? Blessed be the man who took notice of you." So she told her mother-in-law with whom she had worked and said, "The man's name with whom I worked today is Boaz." And Naomi said to her daughter-in-law, "May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!" Naomi also said to her, "The man is a close relative of ours, one of our redeemers." (Rth 2:19-20)*

15  **THE KINSMAN REDEEMER**

- The role of the Kinsman redeemer is first introduced in Genesis as the Levantine laws, and later reinforced in Deuteronomy as levirate marriage.
 - Levirate: "husband's brother"
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16  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- The Levantine laws were a set of cultural norms in Hebrew/Canaanite culture (The Levant) dictating such problems as inheritance, succession, and the care of widows.
- When a woman was widowed and had no sons, her nearest single male relative was to marry her, and the firstborn son of their union was to carry on the name and line of the widow's first husband.

17  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- *"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 in 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. (Deu 25:5-6)*

18  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- This cultural law is restated by the Mosaic Law, with additional provisions added to prevent abuse and make sure that the widow's interests were represented.
- This law was important for two reasons:
 - In Levantine culture, widows had few rights and little protection under most laws (the Mosaic Law being the first to protect them)
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19  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- This law was important for two reasons:
 - In Levantine culture, widows had few rights and little protection under most laws (the Mosaic Law being the first to protect them)
 - It was part of God's design and intent that the lineages and inheritances of families should be preserved - thus ensuring the survival and preservation of the Holy Seed.
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20  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- There is one additional facet to this law found in Deuteronomy 25 that will factor prominently in the story of Ruth:
- *And if the man does not wish 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 perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.'*
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21  **THE LEVANTINE LAW & LEVIRATE MARRIAGE**

- *Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off.' (Deu 25:7-10)*
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22  **WHY?**

- Culture, laws, & social norms are ultimately the tools of Providence and exist for the purposes of God.
- The Old Testament laws exist primarily today (and thus are worth of our study and contemplation) as a backdrop for redemption – just as the commands of grace exist as an extension and application of redemption.

23  **WHY?**

- Old Testament laws are most clearly studied and understood in this light:
 - Sacrificial laws point to the ultimate Sacrifice – Jesus Christ
 - Laws dictating social conduct were intended to preserve the integrity & purity of God’s people, through which the Messiah would come
 - Even the laws of succession & inheritance foreshadow the coming of the Messiah

24  **RUTH GOES TO BOAZ**

- Ruth goes to Boaz at the time of harvest, at the wise council of her mother-in-law Naomi, and petitions Boaz to redeem her (chapter 3).
- Boaz is impressed with Ruth’s chastity and devotion, and desires to redeem her: but there is a problem – there is a nearer kinsman.

25  **THE NEARER KINSMAN**

- There is a nearer kinsman that stands in the way of Boaz being able to redeem Ruth and Naomi.
- There was a “nearer kinsman” – sin – that stood in the way of our redemption. There was a penalty for sin that needed to be paid.

26  **THE NEARER KINSMAN**

- *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 of it and say, 'Buy it in the presence of those sitting here and in the presence of the elders of my people.' If you will redeem it, redeem it. But if you will not, tell me, 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." (Rth 4:3-4)*

27  **A PRICE NO-ONE ELSE WOULD PAY**

- *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." (Rth 4:5-6)*

28  **A PRICE NO-ONE ELSE WOULD PAY**

- *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. (Rth 4:7-8)*

29  **A PRICE NO-ONE ELSE WOULD PAY**

- *Then Boaz said to the elders 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 to 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." (Rth 4:9-10)*

30  **A PRICE NO-ONE ELSE WOULD PAY**

- Boaz redeemed Naomi and Ruth by paying a price that no one else was willing to pay – the “nearer kinsman” was unwilling to pay the price because of the stigma that might be associated with taking a Moabite wife.
- Jesus Christ took our own shame upon Himself and paid a price no one else *could* or *would* be able to pay to redeem both the Jews and the Gentiles.

31  **PAINTING THE PICTURE OF REDEMPTION**

- Naomi (those who are near) must first be exiled in order to bring Ruth (those who are far off).
- Ruth does not replace Naomi.
- Naomi knows about Boaz through Ruth.

32  **PAINTING THE PICTURE OF REDEMPTION**

- Boaz meets the four qualifications of the Kinsman Redeemer:
 - Willing

- Able to fulfill his obligation
- He is a closer – follows through
- Voluntary

33  **PAINTING THE PICTURE OF REDEMPTION**

- The Jews (those who are near) had to first be “exiled” – reject Christ – in order that the Gentiles might be grafted in.
- The Church (those who are far off) does not replace Israel – God still has a place for them in His ultimate plan.
- It is through the Church that Israel must learn about Jesus Christ.

34  **PAINTING THE PICTURE OF REDEMPTION**

- Jesus Christ is the Lord of the Harvest who has all of the qualifications of the perfect Kinsman Redeemer:
 - Willing
 - Able to perfectly fulfill an obligation that no one else could
 - Faithfully obeyed and therefore is exalted above all other names
 - Gave voluntarily of Himself, even though He was and is God

35  **PAINTING THE PICTURE OF REDEMPTION**

- Ultimately, Jesus Christ paid a price that no-one else would be willing or able to pay.
- He took our shame upon Himself and covered our sins with His own blood – and in so doing He broke down the wall of separation between Jew and Gentile and between us and God the Father.

36  **CHRISTMAS IS COMING**

- *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, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman."* (Rth 4:11-12)

37  **CHRISTMAS IS COMING**

- *Now these are the generations of Perez: Perez fathered Hezron, Hezron fathered Ram, Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon, Salmon fathered Boaz, Boaz fathered Obed, Obed fathered Jesse, and Jesse fathered David.* (Rth 4:18-22)