

Ruth and Redemption in Christ

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- Intro

- So we continue through the book of Ruth this morning as we look at the theme of Redemption in Ruth
- 2 weeks ago we tried to answer the question of “Can I trust the God who has dealt me a bitter hand in life?”
 - Last week, we followed that with what does it look like to trust and follow this God?
- This week we look a:

Q: “What is my hope as I trust and follow this God?”

Answer: Redemption.

- Recap

- So what I want to do first is recap/retell this story to set the stage for what is happening and what we are going to look at this morning.
- Dark Time in Israel during period of the Judges. Famine in the land
- Naomi comes with Elimelech, her husband, Mahlon and Chilion, to Moab
- Mahlon, Naomi’s son, marries Ruth in Moab
- All the men die and leave Naomi, Orpah, and Ruth with no children and heirs to perpetuate the family name
- Naomi hears that Yahweh has visited his people in Bethlehem so she wants to return. She instructs her daughter in laws to return to their family of origin, and specifically to return to their people’s god
- Ruth clings to Naomi and says in [Ruth 1:16](#) “But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God.”
- As they return to Bethlehem, Naomi tells Ruth of a worthy man names Boaz and Ruth decides to go to his field to glean from the harvest
 - [Deuteronomy 24:19–22](#)
 - ““When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.”
- So here is Boaz, who is a man who loves God, is kind to Ruth, and allows her to glean in his field underneath his protection and care. So Ruth continues to glean throughout the barley Harvest
- After the Barley harvest, Naomi has a plan for Ruth to pursue Boaz and see if he can offer any help to their situation
 - She is to:

- Go to him at night after he has drank a little too much and then gone to bed
- Lie at the foot of the bed, uncover his feet, and do whatever he says
- 2 Scenes that this reminds us of:
 - [Genesis 19](#) where Lot lays with his daughters, they bear a child named Moab
 - [Genesis 38](#) with Judah and Tamar.
 - Both of these accounts are stories of older men and young women doing what ought not be done
 - I do not think the author is commending Ruth's decision to go to him in this way.
 - Tony Merida says "narrative is not always normative." in other words, the author is just reporting certain events, not prescribing them for how we should live.
 - Bible class this month: Keep this in mind all throughout the Bible
- But Boaz does not follow in the line of his fathers. He does not take advantage of Ruth. He rejoices in the bravery of Ruth to pursue him in his old age as a suitable redeemer. He says that he will redeem Ruth.
 - [Deuteronomy 25:5–8](#)
 - ““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. 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.' 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.'”
- But there is a problem. He is not the closest kinsman redeemer for Ruth. There is another man, whom we never know his name, who is legally responsible for redemption. Boaz, in an act of integrity and moral seriousness and uprightness, does not just marry Ruth. Instead, he goes to the redeemer first.
 - Strategic Righteousness. This does not make sense for the story. It hinders the flow of the story. But Boaz is more committed to doing what is right in the sight of the Lord than ease or anything else.
- So the next day, Boaz goes to this man and this man says that he will redeem Elimelech's property. But he does not know that Ruth and Naomi are included in this act of redemption. It is not just the land. It is also the women.
 - When he finds out that he will have to marry Ruth and perpetuate the family lineage of Elimelech and Mahlon he refuses.

- So Boaz agrees to redeem the property instead of this unnamed man. And how this is decided is as we read just moments ago in Deuteronomy where the kinsman redeemer who refuses to redeem the property or wife must remove his sandal as a sign of agreement
 - Side note: This shows the moral decay of this period in the history of God’s people. The levirate marriage, kinsman redeemer law was in place for the care of people primarily. This man only cared about the land. Additionally, he removes his sandal but with little consequence. Something that was meant to be a sign of humiliation and shame had zero effect because the people were so desensitized to what the law was really communicating.
- So Boaz Redeems Ruth. They get married and they have a child. It seems obvious at this point that the plot line of this story was how Ruth made a decision to follow Yahweh and it turned out for her good.
 - God has taken two women, seemingly insignificant, and made them an integral part of the story
 - [Ruth 4:11–12](#) “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.””
- But as the narrative ends, the attention shifts away from the centrality of this love story per se. It shifts to some other dynamics, which makes us question what the story is really even about. You would think that the attention would stay on Ruth and Boaz and the life that they would build together. Instead, the book of Ruth ends focused on Naomi, which is where it began:
 - [Ruth 4:13–17](#)
 - “So Boaz took Ruth, and she became his wife. And he went in to 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!
 - So who is the redeemer? It must be Boaz Right? May his name be renowned in Israel, because in a dark time, he was morally upright by going about things the right way and redeeming Ruth. His name should be great as stories are told about him. he was kind. gracious. caring. loving. sacrificial.
 - But this passage continues beyond this reference and makes you question who the redeemer really is again?
 - [Ruth 4:15a](#) - ***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***,.....
 - Is the redeemer Ruth? Is this the point that the author is wanting us to see? The example of steadfastness and friendship that Ruth shows to Naomi is amazing! The themes of friendship and loyalty prove that they are in the very purposes of God in the world. Ruth, in this sense, redeems Naomi from a horrible life of most certain destitution.
 - What this verse is saying is that the friendship of Ruth has given Naomi more than if she would have had seven sons. The reference of “seven sons” is basically a way to

say that Ruth's relationship with her is better than if she would have been given the perfect family.

- And this is a beautiful effect of being among and of God's people. We get family in ways we could never understand. I have friends here at Sola who are like family. I have the closest relationship you could imagine.
- But the passage does not stop there.
- **The final concluding note is this: The Redeemer of the book of Ruth is not Boaz, Nor Ruth, Nor the Unnamed man. The Redeemer is the Child.**
- **The Redeemer of the book of Ruth is the Child**
- [Ruth 4:15b-17](#) - **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."
 - God has provided a redeemer in this sons of Boaz who will redeem you
 - His name will be renown in Israel
 - He will be a restorer of life
 - He will be a nourisher in your old age
 - He will be better than seven sons
 - He will have a grandson named David, the king of Israel, and David will have a grandson named Jesus, the King of Kings.

What does the story of Ruth tell us about our Redemption in Christ

1. Indicative: Christ is our Redeemer

a. Our hope is in Christ for our redemption

b. [Romans 10:4](#)

i. "For Christ is the end of the law for righteousness to everyone who believes."

ii. When this says that Christ is the "end of the law" it means that Christ is the culmination of all that the law is trying to accomplish.

iii. [Titus 2:14](#)

1. "who gave himself for us to redeem us **from all lawlessness** and to purify for himself a people for his own possession who are zealous for good works."

iv. If Jesus is the end of the Law, Christ is our Kinsman redeemer

1. He redeems us from our Slavery to Sin

a. Ruth was underneath a kind of bondage because of her situation. Only a redeemer could bring her out of it. She was a slave to others because she did not have anything.

b. [Galatians 5:1](#)

i. "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery."

c. [Hebrews 2:15](#) "and deliver all those who through fear of death were subject to lifelong slavery."

2. He Marries us as our Bridegroom

- a. Ruth did not have a husband to perpetuate a lineage. And this would have been a disgrace in every sense of the word. Additionally, the other downstream effects to this were incalculable.
- b. [Revelation 19:7](#)
 - i. “Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;”

3. He gives us an inheritance

- a. Ruth had no inheritance in the land. Elimelech sold his property and moved to Moab. Not only did they not have an inheritance, but they deserted their people and their God.
- b. Ruth comes back to Bethlehem with nothing.
- c. But by Boaz Redeeming her, the inheritance that the entire OT is about is hers now. The land that she was gleaning was not apart of her possession. And even further, in Christ, we know that the NT authors zoom out from just land, and shows us how God is giving us much more than just that. He is giving us eternal life.
 - i. [1 Cor 6](#) says we inherit the Kingdom of God
 - ii. Ephesians talks about eternal life
 - iii. The Lord Himself is going to give us our inheritance
 - iv. We inherit salvation according to [Hebrews 6](#).
 - v. We inherit man precious promises - Hebrews

2. **Imperative: Therefore, Take Refuge underneath the wings of your Redeemer**

- a. In Chapter 1, we saw last week how Ruth leaves all that she knows and clings to Yahweh as her God. In chapter 2, Boaz looks to Ruth and says “I have heard how you have come to take refuge under the wings of Yahweh.”
 - i. [Ruth 2:13](#) “Then she said, “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.””
- b. And then by Chapter 3, taking refuge in Yahweh looks like seeking redemption underneath the protection and care of Boaz.
 - i. [Ruth 3:9](#) “He said, “Who are you?” And she answered, “I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer.””
- c. Ruth understood coming to the Lord as seeking refuge and redemption through Boaz for all of her troubles.
- d. Boaz, in her eyes, was provision from the Lord. As she sought to follow the Lord, she sought protection and care from Boaz.

Conclusion: What is my hope as I follow God in this world? It is redemption.

God will redeem us from our bondage, from death, from any destitution/loneliness we feel.

Story has the power to communicate more powerfully than if we were to just say it plainly. Story brings a certain level of context that allows us to grasp something that would normally be beyond our understanding.

What Ruth is showing us is the ultimate redemption that we will one day experience in Christ.