

I. Introduction: God uses stories to teach us about redemption.

II. The nearer kinsman gives up the right to redeem Ruth and is forgotten. v. 1-8

A. Boaz acts with integrity. v. 1-2

1. He keeps his word by going immediately. v. 1 3:13,18 Pr. 3:27-28
2. The city gate is the place of meeting where business is transacted. Pr. 31:23 Dt. 25:7-8 22:15 Ps. 127:5
3. The ten elders are gathered to witness an important legal transaction.
4. Boaz, instead of taking Ruth secretly in the dark of night on the threshing floor, settles the matter honorably in the light of day before witnesses.

B. Boaz informs the closest kinsman of his right to redeem. v. 3-4

1. Why does Boaz first talk about Naomi's land? v. 3 Lev. 25:23-28
2. It is the duty of the nearest kinsman to keep the inheritance in the family. 3:9 4:10
3. The nearest kinsman initially jumps at the opportunity to acquire the land. v. 4
4. He anticipates that this acquisition will enhance his standing in the community.

C. Boaz then informs the nearest kinsman of his covenant duty to raise up offspring for Elimalech. v. 5

1. Boaz applies the law of the levirate marriage. Deut. 25:5-6
2. This is his opportunity to do the right thing because it would be a great tragedy for a family line in Israel to be cut off. v. 10 1 Sam. 20:15 2 Sam. 14:7
3. This is even more important because we are dealing with the royal line of David and the Messiah! 4:17,22 Mt. 1:1ff Gen. 38:1ff

D. The nearest kinsman refuses to act as redeemer. v. 6

1. He who was willing and eager when he expected to gain from the transaction is unwilling to sacrifice some of his wealth to establish the name of another. v. 6a
2. The nearer kinsman cedes his rights to redeem to Boaz. v. 6b
3. What is the meaning of the sandal ceremony? v. 7-8 Is. 8:16,20 Dt. 25:7-10 11:24 Josh. 1:3 14:9
4. Ironically, the man who sought to preserve his fame on earth remains nameless (shoeless) and forgotten. v. 1

E. Application – This self-interested man is like most people.

1. He is to Boaz what Orpah was to Ruth – a foil. 1:10-14
 - a. He is probably not what the world would call an evil person.
 - b. He starts to do the right thing. 1:10 4:4
 - c. He then does the sensible thing when the cost is calculated.
 - d. He highlights the godly character of the one who sacrificially shows covenant faithfulness and lovingkindness.
2. The nameless man is also like the rich young ruler. Mark 10:17-27
3. Many people today approach their covenant obligations (i.e. marriage) as selfishly as this man did. Matthew 19:5-9
4. It is even rare to find professing Christians who put the LORD and others ahead of themselves. Phil. 2:3-4,19-22
5. The story of the man with no name reminds us what becomes of the man who refuses to honor God by fulfilling his covenant obligations. v. 1 Luke 17:33 14:11

III. Boaz joyfully redeems Ruth and is blessed. v. 9-12

- A. Boaz gladly fulfills his obligation as redeemer. v. 9-10
 - 1. He acquires the property of Elimalech's household.
 - 2. He acquires Ruth as his wife.
 - 3. Boaz's motive for marrying Ruth is to fulfill his covenant obligation as kinsman-redeemer to provide heirs for the deceased. v. 10 Deut. 25:5-6
 - 4. In contrast to the other kinsman, Boaz is willing to pay a great price to show lovingkindness to his dead relative and obedience to the LORD.

- B. The witnesses confirm the marriage covenant. v. 11a
 - 1. A marriage is a covenant between a man and a woman made before witnesses.
 - 2. When are Ruth and Boaz actually married? v. 13

- C. The witnesses bless the marriage of Boaz and Ruth. v. 11b-12
 - 1. Fertility –“ may Ruth be like Rachel and Leah in Israel.” v. 11b Gen. 24:60 1:28
 - a. Ruth, the Moabitess, is recognized as a true Israelite. Gal. 3:7,28-29
 - b. The book of Ruth reminds us that God plans for the Gentiles to share in the covenant blessings of Abraham. Gen. 12:3 Acts 1:8
 - 2. Prosperity – ‘may Boaz achieve wealth and a great name.’ v. 11c 1 Ki. 7:21
 - a. A pillar in the temple is named after him. 2 Chon. 3:17
 - b. He is in the line of the kings of Israel and of the Messiah.
 - 3. Significance – “may your house be like the house of Perez.” Genesis 38
 - a. The most famous levirate union in the tribe of Judah occurred under less honorable circumstances, yet the LORD blessed it.
 - b. The more honorable levirate marriage of Ruth and Boaz will also result in the blessed continuance of the messianic line.
 - 4. These prayers, like other prayers in this short book, are fulfilled. v. 13ff 2:12 1:9

- D. Application.
 - 1. Marriage is to be celebrated and blessed. Prov. 18:22 14:1 Jo. 2:1ff
 - 2. Children are a blessing of marriage. Ps. 127:1ff
 - 3. God rewards those who are faithful to His covenant. Gal. 6:9

IV. Concluding applications.

- A. Boaz is a type of Christ our Redeemer. Isa. 60:16
 - 1. Our forefather Adam, like Elimalech, had lost our inheritance. Rom. 5:12
 - 2. Jesus our Kinsman-Redeemer, like Boaz, sacrificed His interests to redeem us. Phil. 2:6-8 Heb. 2:14 2 Cor. 8:9 Gal. 2:20 4:4-5 Rev. 5:9
 - 3. Jesus, like Boaz, is now highly exalted. Phil. 2:9-11
- B. God's redemptive love is reflected in human love.
- C. Those who humble themselves will be exalted. Luke 14:11 Mt. 6:33

Discussion questions

- 1. How were Boaz and the nearer kinsman different?
- 2. How was the nearer kinsman similar to Orpah?
- 3. Why isn't the nearer kinsman's name mentioned?
- 4. How is Boaz like our Redeemer, Jesus?
- 5. What does this passage teach us about love and marriage?
- 6. How is this passage different from a typical romantic story?
- 7. Contrast how children are viewed in Scripture with how they are viewed by today's culture.