



Title: Bought with a Price (Ruth series)

Text: Ruth 4

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Intro: This beautiful story of Ruth relates the physical redemption of two widows, but it also helps us recognize Jesus, who secured our eternal redemption on the Cross.

4:1 Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, "Turn aside, friend; sit down here." And he turned aside and sat down. 2 And he took ten men of the elders of the city and said, "Sit down here." So they sat down. 3 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. 4 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." 5 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." 6 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."

Notice the anonymity of Mr. So-and-So

- To not be named sends a clear message that this man is not to be emulated.

Notice a few points about Boaz

- Seemingly ill-timed righteous
- Yet also his shrewdness.

Why is having a kinsman-redeemer so important?

- Critical to grasp how important it was for Israelite to have an heir living on the family land. "The loss of land and heirs amounted to personal annihilation...he ceased to exist."

Notice the contrast between Boaz' concern and Mr. So-and-so's concern

- So and so tried to protect his name, Boaz tried to protect a poor widow's name.

7 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. 8 So when the redeemer said to Boaz, "Buy it for yourself," he drew off his sandal. 9 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. 10 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." 11 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, 12 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."

Notice the change in Naomi's circumstances from the end of Ruth 1

- Naomi comes back bitter and the whole town was stirred, asking, "Is this Naomi?"

Notice the change in Ruth's status

- They pronounce a blessing on Ruth.
- They compare her to Rachel and Leah.
- They reference Tamar and Judah.

13 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. 14 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! 15 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, has given birth to him." 16 Then Naomi took the child and laid him on her lap and became his nurse. 17 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.

18 Now these are the generations of Perez: Perez fathered Hezron, 19 Hezron fathered Ram, Ram fathered Amminadab, 20 Amminadab fathered Nahshon, Nahshon fathered Salmon, 21 Salmon fathered Boaz, Boaz fathered Obed, 22 Obed fathered Jesse, and Jesse fathered David.

I. GOD IS INTRICATELY INVOLVED IN THE LIVES OF HIS PEOPLE, WORKING FOR THEIR GOOD AND HIS GLORY.

1. A very ordinary set of events. No great acts of bravery. Relatively simple life.

- Ruth lost a husband, worked hard in the field, followed some sketchy advice, and had a baby.

2. Our regular ordinary lives are about something much bigger.

- Not that we all get in the genealogy of Jesus.
- Quite, unassuming, ordinary faithfulness is a powerful

3. Biblical view of God: transcendence and imminence (far and near, big and small).

- Heidelberg Catechism: #27, #28
- Psalms 139:16, Matthew 10:29-30, Acts 17:24-28, Romans 8:28, Ephesians 1:11

4. Does this mean everything works out well here in this life for Christians? No.

- How trials and sufferings can actually display God in ways that comfort cannot.
- 2 Corinthians 1:8-11, 4:16-18

II. GOD DELIGHTS IN REDEEMING UNLIKELY PEOPLE AND USING THEM FOR HIS PURPOSES.

1. Remember how striking her inclusion would have been to the Jewish reader.

- Genesis 19—Lot and his daughter
- Number 22-25—24,000 killed
- Gospel is exclusive but inclusive

2. Ruth was a nondescript widow who basically works hard the field, follows some sketchy advice in the middle of the night, and has a baby.

- Beware of the "if he/she ever became a Christian, imagine what God could do with him" mentality.
- Ruth was not a standout.

3. Two traps/mindsets we fall into:

- Danger of the "significant"—humble yourself!
- Danger of the seemingly "insignificant"—my life's kind of boring, therefore I'll give myself to trivial pleasures.

4. This gives great hope for our loved ones who are far from God.

III. THE STORY OF RUTH ULTIMATELY POINTS TO ETERNAL REDEMPTION IN CHRIST JESUS.

1. How this story points outside of itself for to true redemption.

- From Boaz to the baby Obed and from David to Jesus.

2. Seeing redemption in all its splendor

- Redemption is not just a mere salvation for our own sake.
- Redemption is more than just forgiveness of sins (as wonderful as that is)
- Redemption means to be useful to the One who redeems.

3. 1 Peter 1:17-21