

Faith and Favor Ruth 2:1-23

Some of you know Kimberly and I went **axe throwing** last week. **That's a thing now. It's like the new bowling.**

- We went with the Drennen's. Now Dan wants to open his own business.
- **Kimberly was so good, the guys were coming out from behind the register to watch.**
- They were asking, **"Are you going to be in the league?"**

I don't know if her ability to throw axes should be a means of encouragement to me, or be a warning to me!

- I told her on the way home, **"From now on, you're in charge. Whatever you want to do is fine with me."** It must be that Viking blood she has!
- **"I haven't seen "So I Married an Axe Murderer" but maybe I should.**

We are celebrating our 15th year of marriage this month, and you continue to learn things about your spouse as the years go on.

The book of Ruth is about (among other things) a **marriage**.

- **It's about a marriage** between Ruth - the Moabite immigrant who comes to faith in Yahweh, and the older Boaz - a godly Israelite businessman.
- There is much to learn from these two individuals.
- Here in chapter 2, we find that Ruth is a beastly lady herself!
- **She walks miles with some 30 pounds of grain!**
- Even more impressive than her strength and athleticism is her character.
- Ruth and Boaz are models to follow.

If you weren't here last week, **let me catch you up**.....

It begins with tragedy, a family crisis... A family (Ephrathites of Bethlehem)

The first chapter of *Ruth* dealt primarily with women, but now, the narrative focuses on one dude: Boaz. Let's all say his name together...

- First verse (**v 1**). **"Keep your eye on this guy!"**
- **As you do, you will be impressed by his integrity, his protection for the vulnerable and his compassion.** We need a new generation of men like Boaz.

But there is **more to Boaz than a model of justice; he is also a picture of Christ.**

- He is a **"little r"** redeemer.
- We want to look **at Boaz, but we also want to look through Boaz, so that we may see our Savior.**
- **Boaz's grace reminds us of Jesus' grace, the grace that has brought our salvation, and the grace that strengthens us and empowers us to love this broken world.**
- **For it is only in Christ, that we can live a righteous life to God's glory.**

Like *Ruth* 1, chapter 2 involves a series of **conversations**.

- Ruth and Naomi (**v 2-3**), Boaz and the reapers (**v 4-7**), Boaz and Ruth (**v 8-15a**),
- Boaz and the reapers (**v 15b-16**), Ruth and Naomi (**v 19-22**).

In terms of subject matter, three themes stand out: (1) Ruth's **faith (v 2-3)**, (2) Boaz's **favor (v 4-16)**, and (3) Ruth and Naomi's **hope (v 17-23)**.

And behind it all, is the **hero of the story: the Lord.**

The Lord provides Boaz, as the answer to Naomi's prayer, and the solution to the crisis of the royal line.

3 PARTS

Part 1: Ruth's Faith (2:1-3)

V1: the "clan of Elimelech" (v 1).

- Boaz is a legal relative of Elimelech, which proves **crucial**, due to Israelite laws/customs.
- Later: "is one of our **redeemers**" (v 20; see also 3:9, 12)

Boaz's name: debated, though most ideas point to the idea "strength."

- No one else in the Hebrew Bible bears this name.
- Many claim it carries the idea of "strong spirit," or "in him [Yahweh] is strength."
- Interestingly, it is one of the names of the **two pillars** at Solomon's temple (with the other being *Jachin*), which probably signified several ideas (1 Kings 7:21).

"worthy man"

- The meaning usually carries the idea of "war hero." Like Gideon (Judges 6:12)
- It can also mean "capable person" and "wealthy man." True of Boaz.
- But there has to be more than just wealth and influence in view, for the same word is used to describe **Ruth**, who was **poor (3:11)**.
- Boaz is not just a wealthy man; he was also a man with **integrity** and **godliness**.
- **He is a man of moral worth, and material wealth.**

So verse 1 introduces us to **some key features of Boaz...**

- A redeemer must be a **relative**, but also he must be **willing** to redeem, and have the **ability** to redeem.

V2: "Ruth the **Moabite**" then enters the story again (v 2).

Perhaps you can identify with her....

- She is a new believer. She does not have any money.
- She has no dad. She does not come from the best of families. She is single.
- **Yet, her faith shines in this chapter.**

By calling **Ruth** the "Moabite" the author reminds us the **social/ethnic tension in the story, and it highlights the gutsy faith of Ruth.** (5x "the Moabite" - v 1:22, 2:2, 21; 4:5, 10)

- **She is a courageous, compassionate, humble, loyal, and hard working immigrant..**
- Ruth is a widow and an outsider in a patriarchal society of Israel.
- But Ruth's faith, like all true faith, **acts**.

She turns to Naomi and says... (v 2). This is the attitude of real faith.

- In a book that teaches us about God's **providence**, it's important to see how the characters in the book are **not passive**; quite the contrary. They are active.
- Ruth doesn't say, "Oh, God will provide. I'm going to sit here."
- That's actually testing the Lord, not trusting the Lord.

The **law** made provision for the poor, the widow and the sojourner, so Ruth was qualified to "glean" in the fields.

- **Gleaning consisted of gathering dropped grain or grain left standing.**
- **The harvesters were to leave the edges of the field for the poor, and not retrieve dropped crops:**

¹⁹ "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. ²⁰ When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. ²¹ 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. ²² You shall remember that you were a slave in the land of Egypt; therefore I command you to do this (**Deut 24:19-22**).

When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God" (**Leviticus 19:19-10**).

So the law involved provision, but also **required effort and work** on the part of the poor.

- They were not going to improve their status by picking up scraps, but they could **survive**.
- It is similar to recycling **aluminum cans** today.
- Now imagine this person being a poor immigrant, who ends up marrying a wealthy business owner in the community! That would make a great movie, right?

Despite this law, some landowners still were not friendly to the idea of the poor gleaning in their fields (**Deut 27:19; Is 1:17**).

Ruth certainly does not go to the **fields with a sense of entitlement**, but with **humility**.

- She recognizes her need for **favor** (3x: here, 10, 13)
- V2: she is **seeks favor**. V 10, she **finds favor**. V13, she recognizes that Boaz *will continue to show her favor*. Ruth could sing this hymn:

*Praise Him for His grace and favor
To our fathers in distress;
Praise Him still the same as ever,
Slow to chide, and swift to bless.
Praise Him, praise Him, alleluia!
Glorious in His faithfulness.*

Ruth's meeting with Boaz is a meeting between humility and grace.

- "Toward the scornful he is scornful, but to the humble he gives favor" (**Proverbs 3:34**).
- "God opposes the proud but gives grace to the humble"

Gleaning was hard work, embarrassing work, and it was **not always safe work**, especially for a foreigner.

- Ruth is vulnerable. She has no family to protect her.
- Yet she steps out in faith, **hoping to meet a generous landowner.**

V3: Ruth finds such a landowner.

“**She happened**” to enter Boaz’s field.

- Literally it reads, “**and her chance chanced upon the allotted portion of the field of Boaz.**”
- As we may say it, “As luck would have it.”
- The storyteller does not believe in chance, but providence. (**Proverbs 16:9; Matthew 10:29**). So why use this phrase?
- Block argues this is one of the most important phrases in the book. He says, “By **excessively attributing Ruth’s good fortune to chance, he forces the reader to sit up and take notice, to ask questions concerning the significance of everything that is transpiring....** In reality he is screaming, ‘See the hand of God at work here!’ The same hand that had sent the famine (1:1) and later provided food (1:6) is the hand that had brought Naomi and Ruth to Bethlehem precisely at the beginning of the harvest (1:22) and has now guided Ruth to that portion of the field belonging specifically to Boaz.”

God’s quiet hand is always at work.

- **He is not just at work in the miraculous, but in the Moabite meeting Boaz in a field.**
- **It just so happens, she entered Boaz’s field. It just so happened he was single. It just so happened he was a relative who could be a redeemer. It just so happened he was full of kindness!**

So then let us observe **Ruth’s faith.**

- Her faith **acted** (2:2a).
- Her faith involved a **desperate need for grace** (2:2b).
- Her faith was **laced with humility** (2:2b, 2:7a).
- Her faith **worked** (2:7b).
- Her life of faith **began when she took refuge under the wings of the Lord** (2:12), and her **profession of faith** (**Ruth 1:16c**) thus proves to be **genuine faith in chapter 2.**

Part 2: Boaz’s Favor (2:4-13)

V4: “**Behold**” – a note of astonishment. “Mr. Right” appeared at just the right time.

Boaz’s greeting: “The LORD be with you! .. ‘The LORD bless you’” (v 4).

- Here is our first impression of Boaz.
- This does not seem to be empty religious talk.
- The storyteller is frugal with his words. What he includes is significant, like this little greeting.
- Boaz repeats the great covenant promise of God, “**I will be with you**” (Joshua 1:5) which is woven throughout the Bible and seen in Jesus, Immanuel, “God with us” (**Matt 1:23**), who promises to be with us until the end of the age (**Matthew 28:18-20, Rev 22:3**).
- Boaz is saying, **“Remember the presence and blessing of God in this field!”**
- The workers respond to him with a similar greeting, and we are left to anticipate great things from this Boaz.

Boaz's faith is not a-once a-week kind of thing, or a "quiet time" only kind of thing.

- He seems to have **Yahweh on his mind** even in the midst of the fields.
- **That's the point of a relationship right? Having the Lord with you all the time, not just for an hour in the morning (as important as that is). I would prefer to have my wife with me all the time, not just for an hour in the morning!**
- **"How's your quiet time going?"** How about we add, **"How's your all-the-time going?"**

Imagine your boss greeting all the people in the cubicles this way!

- **Then everyone popping out of the cubicles like gophers! The Lord be with you!**
- **Would that be shocking?**
- **We show our faith not just in corporate worship, but also by how we approach our work during the week.**

V5: Next, Boaz **becomes aware of Ruth's presence.**

- "Whose young woman is this?" (v 5). **"Hmm. Check her out."**
- Notice he does not approach Ruth directly. Nor does he ask the foreman her name.
- He asks the foreman to whom this **"young"** lady belongs (Ruth is younger than Boaz).
- He wants to know something of her **origins.**
- He does not recognize her as the daughter-in-law of Naomi. He had heard all about Ruth, according to verses 11-12.
- All he notices at this point is that she is out of place and by herself.

6-7: The foreman notes her Moabite ethnicity, her connection to Naomi, her desire to glean in the field, and her **impressive work ethic** (v 6-7).

- Here is another mark of humility: **hard work.**
- Ruth expresses the **diligence of the virtuous woman of Proverbs 31.**

A. His Provision and Protection (2:8-10)

8-9 (read, OT pick up line?!)

Provision. He authorizes her freedom to glean in his field

- He obeys God's word when "everyone did what was right in their own eyes" (**Jud 21:25**).

Boaz also shows her where to **find water for refreshment.**

- Normally foreigners would draw water for Israelites, & women would draw it for men (**Gen 24:10-20**). But she is given the freedom to drink from water already drawn by the Israelites.

Boaz's **protection:** **He orders the men not to touch or harass Ruth.**

Block: "Boaz is hereby instituting the first anti-sexual-harassment policy in the workplace recorded in the Bible."

10: In response she falls on her face, bowing to the ground – a sign of deep gratitude.

- She cannot believe such grace has been shown to an outsider like her.
- We have received God's grace in an even greater way than Ruth, as recipients of Jesus's saving grace (**Ephesians 2:1-22**).
- **When humility and grace meet, worship begins.**

B. His Admiration and Encouragement (2:11-13)

11: Boaz first speaks of Ruth's reputation (read).

- Boaz was impressed; so he expresses his admiration to Ruth.
- Professor Hubbard adds that Boaz's words recall Abraham and Sarah's migration (**Genesis 12:1-5**). Maybe he viewed Ruth in a similar light.
- Ruth would indeed emerge as **another great matriarch in Israel like Sarah**.

12: Boaz **continues to encourage Ruth by wishing for God to reward her faith** (read)

- Boaz believes that Ruth's actions deserved more than his recognition of her.
- He believes that what Ruth has done is a result of her faith in God.
- The writer of Hebrews says that without faith it is impossible to please God, and that God is **a rewarder of those who seek him in faith** (**Hebrews 11:6**).
- **While faith-fueled actions may go unnoticed by people, they do not go unnoticed by the Lord.**

The Lord is not only a **rewarder**, he is also a **refuge**.

- Boaz commends Ruth for abandoning the Moabite god Chemosh (and all other gods) and **taking refuge under the "wings" of the God of Israel (v 12)**.
- This is God's protection and his nurturing care for his people (see **Deut 32:11-12**).
- **The whole Exodus deliverance is likened to the actions of an eagle:**
"You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself" (**Exodus 19:4**).

Ruth had entrusted herself to the power and grace of the Lord.

- Only in the Lord can we **find salvation, rest, protection and nurture**.
- Jesus wept over Jerusalem, using a similar image, saying that he longed to gather them as "a hen gathers her brood under her wings" (**Matthew 23:37**).

13: Ruth expresses relief, humility, and a deep sense of thankfulness.

- She recognizes that she is not even one of Boaz's "servants."
- **Neither her race nor her class prevented Boaz from showing her compassion.**
- **She had found herself in a field of favor.**

C. His Hospitality and Generosity (2:14-17)

Here's their first date: **A nice romantic meal over some roasted grain!** (Nacho Libre)

- It is more like a lunch break at work.

V14: (read). We do not know if Ruth even brought anything to eat.

- **Leftovers!** With whom is she going to share these? **Naomi**, of course! (**2:18**)

We learn a lot about Boaz here.

1. **We learn about his style of leadership.** Even though he is a wealthy boss, he still eats with his workers. ... He does not isolate himself from his workers.
2. **He not only eats with his servants (and Ruth) but he acts as the host of the meal.** He also served her the roasted grain personally (**14b**). This says something about his **attitude**.

3. **He not only eats and hosts, but he provides more than enough.** He is not a stingy leader! The scene is a picture of abundance, similar to what Mark says about Jesus' feeding of the 5,000: "And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish" (**Mark 6:42-43**).
4. **Boaz not only grants the freedom to glean, but he welcomes Ruth into his group of workers.** He gives her a seat next to the reapers... a sense of **honor and dignity**.

Boaz goes well beyond the requirements of the law, lavishing his grace upon Ruth.

15-16: After mealtime, Ruth prepares to continue gleaning (**read**).

- He charges the workers **not to insult or mistreat** Ruth.
- He also gives Ruth the special privilege of gleaning "among the sheaves" (**v 15**; that is, "**the grain among the bundles**" CSB).
- He wants to make Ruth's job **easier for her, and more beneficial to her**.
- In fact, he tells the workers to pull some of the stalks from the bundles and leave them for Ruth to gather (**v 16**).

17: As a result, Ruth gathered an abundance: a whole "**ephah of barley**" (**v 17**).

- **That is, she brought home some thirty pounds of barley!**
- **That would have been several weeks' worth of food.**
- **Also impressive is the fact that Ruth apparently hauled this back to Naomi's place all by herself! This Moabite can carry some grain!**

Looking at Boaz: Doing Mercy and Justice

Consider how Boaz did Micah 6:8:

He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

1. He integrates his faith and work.

- He walks with the Lord at work, and honors those he leads.
- He illustrates Colossians 3:17, 23-4:1

2. He provides for the hungry.

- He allows Ruth gleaning privileges. He obeys the Scripture, when many did not.

3. He speaks words of dignity and respect.

- He shows her where to drink water (**not at a segregated water fountain!**)
- He honors her faith
- He prays for her
- He speaks kindly to her. "Gracious words are like honeycomb; sweet and health"
- He invites her to his table for food and fellowship (not a different table).
- He urges the men to allow her to glean more than she ever imagined.

4. He protects the vulnerable.

- Multiple times we read of this.
- He's not **passive** nor **abusive**, like many men. Passivity is not a virtue.
- He reflects Proverbs 31:8-9, using his influence for those who have no influence.

5. He practices hospitality.

- He takes an ordinary occasion, lunch break, and transforms it into an extraordinary display of generosity and kindness.
- I love the communal nature of the meal; they are dipping bread into the wine.
- Like chips and salsa to the glory of God! Fondue for you more civilized folk.
- Let us be active in inviting and welcome others into our homes and into our lives, showing them grace.

6. He goes beyond the letter of the law, displaying kindness (*hesed*) and generosity.

- This will become clearer as we move along.
- When you understand and appreciate the Lord's kindness and patient, show it to others.

7. He walks humbly with the Lord.

- No wonder he and Ruth make such a good match!
- Humility is displayed in both of them.

Part 3: Naomi and Ruth's Hope (2:18-23)

18: Read. She had found favor... a conversation now ensues

Consider Ruth's kindness to her mother-in-law.

- She is still with her and serving her.
- Ruth is reflecting the kindness that Boaz had shown her.

I find Ruth's example challenging.

- Do you find it hard to love bitter people? Is it easy to serve difficult people?
- If so, then allow Ruth to instruct and inspire you!
- Let us keep loving the Naomi's in our lives, realizing that the proper response to God's grace and patience with us involves showing of grace and patience with others.

19: We read of Naomi's understandable excitement (19a).

- Ruth replied to Naomi saying that "Boaz" was the benefactor (v 19b).

20a: Naomi responds with two statements.

- Her first response is: "May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!" (v 20a).
- Suddenly, "Mara's tone has changed!"
- She was like Eeyore but now it's, "Celebrate good times, c'mon!"

But whose "kindness has not forsaken the living or the dead!"?

- Grammatically it could refer to either the *Yahweh* or *Boaz*.
- It may be deliberately ambiguous since both the Lord and Boaz's actions could be characterized by *hesed*.

But seems that the "who" refers to *Yahweh* based on two primary reasons.

- First, the term "the man" is used in verse 20b instead of "he." "He" would make more sense if continuing to talk of Boaz.
- Even more convincing to me, is a similar statement made in Genesis 24:27, which obviously refers to *Yahweh*. Abraham's servant who went to find a wife for Isaac, said after

meeting Rebekah: “Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master’s kinsmen” (**Genesis 24:27**).

The point: God has been kind to Naomi and Ruth.

- We are seeing here what we may call **“Naomi’s personal revival.”**
- **Her view of the Almighty is being restored.**
- **Her bitterness is being replaced by thankfulness.**
- “the living or the dead” To **her whole family** and she seems to be hinting at her future hope, of what the Lord may do for them should Ruth and Boaz be married and have a son.
- **This is a total turnaround – weeping may last for a night...joy comes in the morning.”**
- **Allow her turnaround to encourage you if you are in a time of grief.**
- **By God’s grace, our mourning can turn into dancing.**

20b: Her 2nd response: “The man is a close relative of ours, **one of our redeemers**” (v 20b).

- Boaz was more than a good-hearted Israelite.
- The Hebrew word **go’el (redeemer) is significant.**
- It means a **“kinsman-redeemer,” one who is able to come the aid of a family member.**
- This concept is introduced here, and will be developed in chapter 3.
- **The kinsman redeemer was obliged to buy back his relatives if they fell into debt or slavery (Lev 25:25-55). Sometimes he was also obliged to marry the widow and raise up a child for a brother who died without child (Deuteronomy 25:5-10).** This would ensure that the inheritance would continue to be associated with the deceased relative.

Boaz is a potential husband for Ruth!

- But before we anticipate a big wedding, there are a few problems.
- A. Notice first that Naomi says Boaz is **“a redeemer” not the only redeemer** (v 20b; see also 4:1, 3, 6, 8). There’s a closer redeemer. Later, Boaz confirms this fact (**3:12-13**).
- **Whoever could redeem the relative was to do so, but the greater responsibility fail to the nearest relative.**
- B. Additionally, the law did not address **foreigners who had married into the family.**
- So there were loopholes for Boaz should he want to be absolved from the responsibility to marry Ruth. But Boaz, as we have seen, is a man of grace, not a man who looks for loopholes or the minimum requirements.
 - He will be motivated not merely by **the law, but by love.**

With that said, the skies are bluer for Naomi.

- In chapter 3, we will **see that she has a lot in mind for Ruth and Boaz!**
- **It will involve Ruth taking a bath, putting on a nice dress, a bit of perfume, and meeting a guy in a good mood!**

21-22: Ruth restates Boaz’s words to her (**read**)

- Naomi is greatly pleased by Boaz’s ongoing provision, allowing Ruth gleaning privileges through the harvest season.
- She encourages Ruth to press on: “It is good, my daughter, that you go out with his young women, lest in another field you be assaulted” (v 22).

23: The chapter concludes with Ruth staying close to Boaz’s young women, gleaning until the end of the barley and wheat harvests, and with Ruth still leaving with her mother-in-law.

The romantic reader may see the chapter ending on a downer.

- Nothing is said of this potential relationship between Boaz and Ruth!
- Ruth would have been in contact with Boaz for these **six-to seven weeks**, yet nothing is said of their relationship developing.
- Now, the harvest season is over, and Ruth is **still living with her mother-in-law**.
- Where’s **the “Hey want to get some ice cream, or throw axes?”**
- **There’s no second date... “I know a nice falafel place outside Bethlehem.” no DTR!**
- **Be patient with guys, ladies. They are from another planet.**
- True love waits until the next chapter.

Looking through Boaz: Christ our Redeemer

Ruth contributes to our understanding of redemption by giving us a **concrete example of it**. (See **3:9**; **Boaz like the Lord can spread his wings over Ruth as a redeemer, see 2:12**).

We can consider redemption in *Ruth* and across the biblical storyline in four parts: (1) the need for redemption, (2) the price of redemption, (3) the glory of the redeemer, and (4) the familial nature of redemption.

A. The Need for Redemption.

We need redemption because we are *weak* and *helpless*.

- In *Ruth*, the need involves **extending the family line**.
- Throughout in Psalms (107:2)
- In the *Exodus*, the people of Israel were enslaved to Egypt.
- Later Israel would be under another foreign power, *Babylon*.
- In the *NT*, our need is magnified. We are dead in sin, slaves to sin, alienated from God, under the wrath of God, in the kingdom of darkness, spiritually hungry, unable to see the truth, lost sheep.

B. The Price of Redemption.

In the book of *Ruth*, this will generate more discussion in chapters 3-4.

- The **nearer-kinsman had to consider the cost**.
- **He was willing to redeem the property, but not to take Ruth too.**
- **Boaz was willing to pay the price**

In the *Exodus*, the **Passover lamb and the deliverance** from Egypt are bound up together.

- Elsewhere in the *OT*, the price of redemption is often a **commercial transaction**.

- In the **New Testament**, this price escalates in nature.
 - Paul says, we were “bought with a price” (**1 Cor 6:20; 7:23**).
 - Jesus is our Passover Lamb (**1 Cor 5:7**).
 - Jesus’s death is the ransom paid for us (**Mark 10:45**).
 - We have been redeemed not w/ silver or gold, the precious blood of Christ (**1 Peter**).
 - Revelation: Jesus is worshiped as the lamb who was slain for sinners from every tribe and tongue (**Revelation 5:9**).

C. **The Glory of the Redeemer.**

To be a redeemer involves having both the **willingness and ability to redeem**.

- **Boaz had both.** He was a man of both moral worth and material wealth.
- **God’s** redemption throughout the **Old Testament** may also be observed through his **willingness** and his **ability**.
- **God was willing to hear the cries of Israel, and able to deliver them from the world’s superpower.**

Christ our redeemer had both the **willingness** to redeem, and his **ability** to do it.

- Jesus’s selfless love stimulates profound gratitude in the heart of the redeemed.
- **His ability to redeem goes beyond that of Boaz, for Christ has come to redeem not just one person, and not just Israel, but the nations.**
- **How can his death atone for so many?**
- **Because of his own immeasurable worth, his atoning has immeasurable value.**

D. **The Familial Nature of Redemption.**

Throughout Scripture the concept of redemption extends into the **realm of family**.

Boaz is a relative and redeemer, who will extend the family line.

Exodus. God’s redemption is explained with familial language.

- **God is the ultimate go’el who redeems his people.**
- When his “relatives” were in bonded labor and spiritual slavery and he comes to intervene, avenge, and rescue them.
- He tells Moses: “I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God” (**Ex 6:7**)
- God also uses the language of “inheritance” with Moses (**Exodus 6:8**), a particular land given to his people.

Redemption and familial language are linked throughout the **Old Testament**.

- Isaiah describes God as “**Maker,**” “**husband,**” and “**Redeemer**” in one verse (**Isaiah 54:5**), and “**Father**” and “**Redeemer**” in one verse (**Isaiah 63:16**).

In the cases of Ruth and the case of Israel, the **relational bonds are tighter after redemption.**

- In **Exodus** God redeems his people, but then the relational bonds are deepened.
- In **Ruth**, Boaz and Ruth’s relationship involves increased relational unity after marriage.

In the **New Testament**, the relationship between redemption and familial intimacy can be found in various places, we are a family, we are the bride, we are brother and sisters

- The redeemed are the adopted. This is what Paul says to the Galatians:

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. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So you are no longer a slave, but a son, and if a son, then an heir through God. (**Galatians 4:4-7**)

Notice the **double purpose clause**: “to redeem ... so that we may receive adoption.”

- As for the **need**, we were crushed under the law and enslaved (**v 5, 7, also v 8**).
- But Christ has redeemed us by paying a **price**, with both his life and his death. “Christ redeemed us from the curse of the law by becoming a curse for us” (**v 3:13**).
- Notice the **glory** of our redeemer. **He is both fully divine and fully man, yet in one person.**
 - **He is able to redeem.**
 - He was also **willing** to redeem, evidenced by his completed mission (which led to the sending of the “Spirit,” **v 6**).
- Finally, the **familial nature** of the redemption is beautifully displayed in this concept of **adoption**. We are sons and daughters of God, through our redemption in Christ Jesus, brother and sisters in the household of God, and called elsewhere the bride of Christ.
 - We have an inheritance; for we will inherit a new heavens and a new earth (**Matt 5:5**), and most of all we have God himself as our inheritance (**Psalms 73:25**).

Conclusion

Therefore, when we **look** at Boaz we see many godly traits to imitate.

When we look **through** Boaz, we see the gospel of Jesus Christ.

- **Jesus sees us in our need, pays the price for our redemption, gives us a new status, and brings us into the most intimate of relationships.**

How do we respond to such grace?

- Ruth’s response to Boaz seems fitting: **to fall before our Redeemer in worship, the one who has shown us *hesed*!**
- **Based on the example of Boaz, let us serve the poor and powerless.**
- **Based on this picture of Christ in of Boaz, let us worship our Savior who has redeemed us and now empowers us to serve.**