

The Meaning of Redemption

Ruth 4:1-8

“To redeem” is to “buy back.” In this text, Boaz a kinsman “redeemer” (Heb: *goel*) of Naomi’s family, is prepared to “buy back” (redeem) some mortgaged land Naomi was about to lose because she couldn’t meet the finance terms. It had been mortgaged years earlier by her husband to feed the family during famine. The day of reckoning had come. Boaz steps in as the Kinsman Redeemer of Ruth and her family. The story of Ruth and Boaz is a beautiful picture (type or shadow) of our relationship with Jesus Christ. In Isaiah 41:14 God is called “the redeemer (*goel*) of Israel.” The text reveals the meaning of our redemption.

I. Christ’s redemption of you is a public matter (vs. 1-2).

Boaz comes to the gate of the city among the elders (alderman) of Bethlehem to discuss redemption. Listen to the language: “Step aside, old friend.” “Take a seat.” And to others, “sit down here with us.” Redemption is not something that is hidden. The work Christ has done for you ought not be secret. Our debt is worse than money; it is life itself (Rom. 6:23). Christ has come to give you abundant life. *“I’ve come so you can have real, eternal life, more and better life than you ever dreamed”* (Jn. 10:10).

A. Your deliverance from death is extremely important.

It’s the most positive thing that’s ever happened. It’s your life. It’s your identity. It’s your joy. If you’re not declaring it publicly, you’re not enjoying it privately. Redeemed how I love to...what?

B. Your deliverance from death is historically significant.

If you were arrested for non-payment of bills, you would have to prove payment before release. So too, in terms your identity as a human being, what God has done makes you significant in life.

C. Your deliverance from death is of culturally relevant.

There’s a world around you who needs to hear about Christ “buying back a life that is lost.”

II. Christ’s redemption of you has a powerful motive (vs. 3-6).

“On the day you buy the field ... you must also acquire Ruth the Moabitess” (Ruth 4:5). Notice:

1. The Law of Redemption did not require the marriage of Ruth (see Lev. 25). Naomi insisted it.
2. The Redeemer’s relationship with Ruth, or the marriage to the Moabites, sprang from his love. The “nearer kinsman” (v. 1) said in response, “I cannot redeem (the land), for I would jeopardize my own inheritance.” Ruth would cause the unnamed kinsman to be cut off from his inheritance.

A. Christ redeems you *because* of His love for you.

“Greater love has no man than this, the he would lay down his life for his friends” (John 15:13).

B. Christ love for you *is grasped* through understanding your redemption.

“What, then, shall we say in response to *these things* (redemption)? If God is for us, who can be against us? He who did not spare His own Son, but gave him up for us all—how will he not also, along with Him, graciously give us all things? Who shall separate us from this love?” (Rom. 8:35).

C. Christ’s redemption of you fulfills the Law which is against you.

Redemption is a legal matter. Christ came to “fulfill the Law” (Matthew 5:17-20) on your behalf.

III. Christ’s redemption of you gives a purposeful mission (v. 7-8).

In ancient days, when property transferred, a sandal was removed and given to the new owners. Not only did Boaz buy the inheritance that Mahlon (Ruth’s deceased husband), he bought the field and redeemed Ruth “to raise up the name of the deceased” (4:5) or as the KJV puts it: “To raise up the name of the dead” (4:5). As we will see in the coming weeks, Ruth and Boaz had a son they named Obed. Obed was the father of Jesse, and Jesse was the father of King David of Israel, ancestor of Jesus. God is in the business of redeeming lost lives and raising up a legacy of love in the Kingdom of His Son.