



**Boaz and the Kinsman-Redeemer  
(Ruth 4:1-11)**

# Ruth 4:1-4

## (The role of the *goel*: “kinsman-redeemer”)

**4** 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.”

# Ruth 4:5-6

## (The role of the *levir*: “brother-in-law”)

- <sup>5</sup> 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.”
- <sup>6</sup> 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.”

# Ruth 4:7-9

## (Boaz as *goel*: “kinsman-redeemer”)

- <sup>7</sup> 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.
- <sup>8</sup> So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal.
- <sup>9</sup> 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.

# Ruth 4:10

## (Boaz as *levir*: “brother-in-law”)

- <sup>10</sup> 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.”

# Ruth 4:11

## (Marriage as a social convention)

- <sup>11</sup> 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,

# I. Naomi, Ruth, and the Law of Redemption

## A. Redemption of land

- <sup>25</sup> “If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold.” (Leviticus 25:25)

# I. Naomi, Ruth, and the Law of Redemption

## B. "Year of Jubilee" and land sales

- **“Leasehold rights” vs. perpetual ownership (Leviticus 25:8-17)**
- <sup>10</sup> And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. . .
- <sup>13</sup> **“In this year of jubilee each of you shall return to his property. . .**
- <sup>14</sup> And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another.
- <sup>15</sup> You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops.
- <sup>16</sup> If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, **for it is the number of the crops that he is selling to you.**



# I. Naomi, Ruth, and the Law of Redemption

## C. The role of a *goel* (“kinsman-redeemer”)

- “The guardian-redeemer was **responsible for protecting the interests of needy members of the extended family**—for example . . . To redeem land that a poor relative had sold outside the family

*--NIV First-Century Study Bible*

# I. Naomi, Ruth, and the Law of Redemption

## D. The role of a *levir* (“brother-in-law”)

- **Levirate**, custom or law decreeing that a widow should, or in rare cases must, marry her dead husband’s brother. The term comes from the Latin *levir*, meaning “husband’s brother.” The “brother” may be a biological sibling of the deceased or a person who is socially classified as such.
- Often, the brother who marries his former sister-in-law is a proxy for the deceased, in which case all progeny of the new marriage are socially acknowledged as the children of the dead man. For instance, in ancient Hebrew society, the levirate served to perpetuate the line of a man who died without offspring.

--*Encyclopedia Britannica Online*

## II. Money over Family: The failure of the closest of kin

- <sup>6</sup> Then the redeemer said, "I cannot redeem it for myself, lest I impair my own inheritance. (Ruth 4:6)
- <sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. (Matthew 13:22)
- <sup>9</sup> But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup> For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith (1 Timothy 6:9-10)

# III. Duty over Wealth: The outcome of Boaz's benevolence/ seeking the Lord's will for his life

## Descendants of renown:

- <sup>21</sup> Salmon fathered Boaz, Boaz fathered Obed, <sup>22</sup> Obed fathered Jesse, and Jesse fathered **David**. (Ruth 4:21)

## A Good Reputation:

- **21** He erected the pillars at the portico of the temple. The pillar to the south he named Jakin and the one to the north **Boaz**. (I Kings 7:21)

## Blessings Upon Blessings:

- <sup>12</sup> “And **because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers.** <sup>13</sup> He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. <sup>14</sup> You shall be blessed above all peoples. (Deuteronomy 7:12-13)

## IV. Marriage as a social covenant

- <sup>11</sup> 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, (Ruth 4:11)
- Marriage as an act of strengthening society and culture. It provides social stability.
- Society’s obligation to support and nourish its members.

# V. Jesus and the Grace of Redemption

- **No longer the “Law of Redemption” but the “Grace of Redemption”**
- **8** There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. (Romans 8:1-2)
- <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places . . . <sup>7</sup> **In him we have redemption through his blood, the forgiveness of our trespasses**, according to the riches of his grace, <sup>8</sup> which he lavished upon us, in all wisdom and insight (Ephesians 1:3,7-8)
- **Jesus Christ as OUR “kinsman-redeemer”!**

**Let Us Pray**

