

Open in prayer

Read Ruth 4

¹ Boaz went to the gate of the town and sat down there. Soon the family redeemer Boaz had spoken about came by. Boaz said, 'Come over here and sit down.' So he went over and sat down. ² Then Boaz took ten men of the town's elders and said, 'Sit here.' And they sat down.

³ He said to the redeemer, 'Naomi, who has returned from the territory of Moab, is selling the portion of the field that belonged to our brother Elimelech. ⁴ I thought I should inform you: Buy it back in the presence of those seated here and in the presence of the elders of my people. If you want to redeem it, do it. But if you do not want to redeem it, tell me so that I will know, because there isn't anyone other than you to redeem it, and I am next after you.'

'I want to redeem it,' he answered.

⁵ Then Boaz said, 'On the day you buy the field from Naomi, you will acquire Ruth the Moabitess, the wife of the deceased man, to perpetuate the man's name on his property.'

⁶ The redeemer replied, 'I can't redeem it myself, or I will ruin my own inheritance. Take my right of redemption, because I can't redeem it.'

⁷ At an earlier period in Israel, a man removed his sandal and gave it to the other party in order to make any matter legally binding concerning the right of redemption or the exchange of property. This was the method of legally binding a transaction in Israel.

⁸ So the redeemer removed his sandal and said to Boaz, 'Buy back the property yourself.'

⁹ Boaz said to the elders and all the people, 'You are witnesses today that I am buying from Naomi everything that belonged to Elimelech, Chilion, and Mahlon. ¹⁰ I have also acquired Ruth the Moabitess, Mahlon's widow, as my wife, to perpetuate the deceased man's name on his property, so that his name will not disappear among his relatives or from the gate of his home town. You are witnesses today.'

¹¹ All the people who were at the city gate, including the elders, said, 'We are witnesses. May the Lord make the woman who is entering your house like Rachel and Leah, who together built the house of Israel. May you be powerful in Ephrathah and your name well known in Bethlehem. ¹² May your house become like the house of Perez, the son Tamar bore to Judah, because of the offspring the Lord will give you by this young woman.'

¹³ Boaz took Ruth and she became his wife. He slept with her, and the Lord granted conception to her, and she gave birth to a son. ¹⁴ The women said to Naomi, 'Blessed be the Lord, who has not left you without a family redeemer today. May his name become well known in Israel. ¹⁵ He will renew your life and sustain you in your old age. Indeed, your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.' ¹⁶ Naomi took the child, placed him on her lap, and became a mother to him. ¹⁷ The women of the neighbourhood said, 'A son has been born to Naomi,' and they named him Obed. He was the father of Jesse, the father of David.

¹⁸ Now these are the family records of Perez:

¹⁹ Perez fathered Hezron,
Hezron fathered Ram,
²⁰ Ram fathered Amminadab,
Amminadab fathered Nahshon,
Nahshon fathered Salmon,
²¹ Salmon fathered Boaz,
Boaz fathered Obed,
²² Obed fathered Jesse,
and Jesse fathered David.

Introduction

R We all love a good legal drama. • Why are we so utterly captivated by shows like Law & Order, Suits, or Lincoln Lawyer? • Why do millions of us stream fictional lawyers pacing across courtroom floors? • It is not because we love municipal code or corporate tax law. • We watch because we are intrigued by the dramatic tension of a clever legal trap. The anticipation of the verdict. ••

on The text before us today is the ultimate ancient courtroom drama. • There aren't modern microphones or polished mahogany desks. But the stakes couldn't be higher. This is far more than a local property dispute. As the final curtain falls on this narrative, we discover a massive, overarching reality. The Lord God Yahweh built the Davidic monarchy through a costly redemptive act, completely bypassing human strength, societal status, or pure bloodlines. • Israel's greatest royal house was not forged by political genius or military conquest. It was established through a shocking legal transaction at a small town gate. And God was in control the whole time. ••

R To understand how God constructs this lineage of grace, we must trace the courtroom drama through five distinct movements. •• First, we witness Redemption's court. • Second, we confront Redemption's obstacle. • Third, we marvel at Redemption's champion. • Fourth, we hear Redemption's blessing. • And fifth, we celebrate Redemption's fruit. ••

on Where does this high-stakes legal battle begin? • Who will control the ancestral property of a bankrupt family? • How will the opening session of this ancient court be called to order? ••

1) Redemption's court (Ruth 4:1-2)

Ruth 3 ended with a whisper in the dark, a late-night promise on a threshing floor. Boaz pledged himself to Ruth. Vowing to settle the matter of her redemption before the sun went down the next day. • Boaz is a man of action and conviction, and he does not delay. • But there is an obstacle. A closer relative. An unnamed man who holds the first right to Naomi's land and Ruth's future. Their romance must now wait for the law. ••

R Verse 1, Boaz went to the gate of the town and sat down there. •• This is not a casual seat in the shade. The city gate is the courtroom of the ancient world. The bustling hub where elders gather. Contracts close. And legally binding transactions take place. ••

R Soon the family redeemer Boaz had spoken about came by. •• This is the go-el. As we saw in Ruth 2 and 3, the go-el is the guardian of the family line. The one charged by God to buy back lost land, rescue destitute relatives, and pull his kin out of the pit of poverty. ••

P Boaz saw him and called out. Come over here and sit down. •• The Hebrew text doesn't give us his name. It calls him *Peloni Almoni*. • The phrase reads like a character from a Mr. Men book. This man is Mr So-and-So. ••

R Verse 2, Then Boaz took ten men of the town's elders and said, 'Sit here.' And they sat down. •• With ten men, Boaz impanels a legal quorum. He is building a jury. Ensuring that what happens next is binding. Beyond dispute. ••

Boaz intends his personal pledge to become a public, covenantal legality. Not a private sentiment. ••

Our commitments are so casual today. • We break our verbal promises with a text message. But we are still transfixed by the weight of the law. Think of modern television. We sit glued to the edge of our seats watching The Lincoln Lawyer. Because we know that when the jury walks in, everything changes. Boaz is not looking for a back-alley deal. A quiet, private arrangement to avoid small-town gossip. He impanels ten elders right at the bustling city gate. Where every single eye can see. Boaz means business. ••

R At the gate of the town, Boaz, the family redeemer, and ten elders sit down to talk through a legal matter. ••

The court is in session. The jury is seated. But will justice be served? • What happens when the legal right belongs to a man who does not care? •••

2) Redemption's obstacle (Ruth 4:3-8)

R Ancient Israelite law protected family land. If a man grew poor and sold his ancestral inheritance, the property had to remain within the clan. A close relative must step in and buy it back. ●●

~ Boaz sits at the city gate and initiates the legal drama. He confronts the anonymous relative. ● Boaz says to the redeemer in **verse 3**. Naomi, who has returned from the territory of Moab, is selling the portion of the field that belonged to our brother Elimelech. I thought I should inform you. **Buy it back** in the presence of those seated here and in the presence of the elders of my people. If you want to **redeem** it, do it. But if you do not want to **redeem** it, tell me so that I will know. Because there isn't anyone other than you to **redeem** it, and I am next after you. ●●

o The first stage of tension breaks. The closer relative does not hesitate. As he answers, I want to **redeem** it. ●● The legal trap seems to fail. Will Boaz lose his chance to save Ruth? ●●

~ Boaz turns the tables. He springs the trap. In **Verse 5**, Boaz says, On the day you **buy** the field from Naomi, you will acquire Ruth the Moabitess. The wife of the deceased man, to perpetuate the man's name on his property. ●● This introduces the heavy burden of Levirate marriage found in Deuteronomy. The closer redeemer may be eager to buy property to increase his personal wealth. But he must also be willing to care for a foreign widow. ● To marry Ruth means her firstborn son will inherit his new estate. Fracturing his own family inheritance. ●● Redemption isn't cheap. It demands costly self-sacrifice. ●●

o The closer redeemer recoils. ● He replies in **verse 6**, I can't **redeem** it myself, or I will ruin my own inheritance. Take my **right of redemption**, because I can't **redeem** it. ●●

R The covenant transaction is about to be finalised. **Verse 7**, At an earlier period in Israel, a man removed his sandal and gave it to the other party in order to make any matter legally binding concerning **the right of redemption** or the exchange of property. This was the method of legally binding a transaction in Israel. ●●

P My future son-in-law, Kyle, and my precious daughter, Kaitlyn, are buying a house together. They have secured the bond and paid all the costs. But the keys have not been handed over. So, champagne remains on ice. ●● By handing Boaz his shoe, this relative is delivering the keys to the estate. ●●

o The high tension arrives. ● In **verse 8**, **the redeemer** removed **his** sandal and said to

Boaz, Buy back the property yourself. ●● Will Boaz make good on his pledge? ●●

~ A legal drama unfolded between Boaz and the closer family redeemer. ● In the end, Boaz stands alone, asked to act as the family's redeemer. ● This demonstrates that true redemption is a costly redemptive act. ●●

o Will Boaz take on the financial risk? Is he willing to bind his name to a Moabite? How will this champion respond? ●●●

3) Redemption's champion (Ruth 4:9-10)

P The tension breaks at the city gate. The anonymous relative steps back into the shadows. Boaz steps forward into the light. The champion does not hesitate. Verse 9, Boaz said to the elders and all the people, 'You are witnesses today. ●● A binding legal declaration. The town council watches. The crowd listens. ●●

~ Boaz clears the ledger. He assumes the burden of the broken family. ● I am buying from Naomi everything that belonged to Elimelech, Chilion, and Mahlon. ●● Three dead men. Three empty estates. One massive debt. Boaz claims all. ●●

P Then comes the beautiful, sudden turn. The crown jewel of his redemption. As Boaz declares in verse 10, ¹⁰ I have also acquired Ruth the Moabite, Mahlon's widow, as my wife. To perpetuate the deceased man's name on his property. So that his name will not disappear among his relatives or from the gate of his home town. ●● He takes her as she is, a destitute foreigner. He lifts her status to what she will be, his cherished wife. ● The family dishonour is reversed. The name of the dead is restored. Covenantal reward replaces tragic loss. ●●

~ As Boaz drops the ancient equivalent of a gavel, You are witnesses today. ●● He counted the immense cost. He fulfilled the legal obligation. He said yes. ●●

O See the contrast. The closer redeemer slinks away, protecting his pocketbook. Boaz steps up to the ledger. He doesn't ask for a discount. He takes on the debts of Elimelech, Chilion, and Mahlon. He takes on the foreign Ruth. He essentially signs a blank cheque in front of the town square. He buys the property, absorbs the financial risk, and takes the widow as wife. ●●

~ Boaz calls all the people to witness his redemption of Naomi's property for Elimelech's sake. And Ruth for Mahlon's sake. ● Redemption is secured. It is done. True redemption is always a costly redemptive act. ●●

o How will the elders respond to this extraordinary sacrifice? ● Will the city gate erupt in praise? ● What blessing awaits this ultimate champion? ●●●

4) Redemption's blessing (Ruth 4:11-12)

P The city gate erupts into a joyful song. The legal transaction finished, so the corporate blessing begins. • Verse 11, All the people who were at the city gate, including the elders, said, 'We are witnesses. May the Lord make the woman who is entering your house like Rachel and Leah, who together built the house of Israel. •• This alludes to the ancient days of Genesis. Rachel and Leah were both barren until God opened their wombs. Now, the elders pray for supernatural fruitfulness upon Ruth. A penniless, foreign widow elevated by grace to the status of Israel's matriarch. ••

P The corporate anthem swells. As the crowd cries out, May you be powerful in Ephrathah, the region. 4. And your name well known in Bethlehem, the town. ••

R The blessing crescendos in verse 12. • May your house become like the house of Perez, the son Tamar bore to Judah. Because of the offspring the Lord will give you by this young woman. •• This looks back to the scandalous story of Genesis. Judah had refused to act as the true redeemer for his widowed daughter-in-law, Tamar. Yet, despite immense human failure and systemic hypocrisy, God sovereignly established Perez as the foundational ancestral line of Bethlehem and the tribe of Judah. This matters. The line of King David was born out of sacrificial redemption and divine sovereignty. ••

on Consider the scandalous nature of this heritage. Genesis 38 is a dark chapter filled with prostitution, deceit, and moral bankruptcy. • If you were writing a pristine royal pedigree for Israel's greatest king, you would scrub Tamar and Rahab out of the archives entirely. You would hide the stains. • Yet, God deliberately uses these exact broken stories to construct the lineage of royalty. It is like a master artist picking up discarded, stained scraps of cloth from a workshop floor and sewing them into a priceless royal tapestry. ••

The people pray that Ruth will become a fruitful matriarch like Leah, and that Boaz will father a historical legacy like Perez. • This was not accomplished by human strength. Not by pure bloodlines. Not by fleshly striving. Yahweh alone did this. ••

on Will God answer this monumental prayer? • Will this costly redemption yield eternal fruit? •••

5) Redemption's fruit (Ruth 4:13-22)

P The ultimate fruit of redemption bursts forth in triumph. The legal battle is won, the corporate blessing is sung, and now history is made. **Verse 13**, Boaz took Ruth and she became his wife. He slept with her, and the Lord granted conception to her, and she gave birth to a son. ●● This is not merely a warm instance of general providence. This is the direct, supernatural intervention of Yahweh opening a closed womb. The town women immediately surround the new grandmother.

- **Verse 14**, The women said to Naomi, 'Blessed be the Lord, who has not left you without a family redeemer today. May his name become well known in Israel. He will renew your life and sustain you in your old age. Indeed, your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.'
- The infant boy is heralded as the future family redeemer. His very survival guarantees the names, the line, and the ancestral estate of the dead. ●●

P The tragic trajectory of Naomi is completely reversed. Her long, bitter journey from total emptiness to absolute fullness reaches its beautiful climax.

- **Verse 16**, Naomi took the child, placed him on her lap, and became a mother to him.
- This placement on her lap is a formal, legal sign of adoption. The bitter widow now holds a living future.
- **Verse 17**, The women of the neighbourhood said, 'A son has been born to Naomi,' and they named him Obed. ●●

~ The local story suddenly expands into a majestic royal anthem that shapes the destiny of a nation. He was the father of Jesse, the father of David. Now these are the family records of Perez: Perez fathered Hezron, Hezron fathered Ram, Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon, Salmon fathered Boaz, Boaz fathered Obed, Obed fathered Jesse, and Jesse fathered David. ●● This historic ten-generation genealogy dates the final composition of this book directly after King David's spectacular rise to the throne. ●●

~ The original audience read these concluding lines as the astonishing origin story of their entire monarchy. ● This matters because the great house of David was not built by geopolitical might or human pride. It was forged in the ordinary, costly, covenant-keeping redemption of a destitute widow. ●●

~ Boaz and Ruth marry, and they have a son named Obed, King David's great-grandfather, permanently restoring Naomi's present comfort and future hope. ● Yahweh built the Davidic monarchy through a costly redemptive act, not human strength or bloodline. ●●

on Where does this royal, redeeming line ultimately lead? ● How does the costly sacrifice echo into eternity? ● Where do we find our final anchor? ●●●

Connect to the gospel

^ Ruth 4's author delivers this monumental truth. Yahweh built the Davidic monarchy through a costly redemptive act, completely bypassing human strength, societal status, and pure bloodlines. • Yet, if we leave this narrative sitting at the ancient city gate of Bethlehem, we miss its true glory. Without the gospel of Jesus Christ, this text cannot be rightly understood or applied by a Christian audience. ••

P Boaz's costly, public, covenant-keeping redemption beautifully prefigures Jesus Christ, our ultimate Redeemer. •• Jesus stepped into our ruin. Jesus looked at our spiritual insolvency. Jesus chose to redeem unworthy, destitute sinners at the infinite personal cost of His own precious blood to secure an eternal legacy. ••

^ This gospel connection does not discard the original author's argument. It escalates it to its ultimate, wondrous purpose. • If a local redeemer's costly sacrifice built David's temporary, earthly throne, how much more does our cosmic Redeemer's costly death and vindicating resurrection establish the eternal throne of David? • As Luke writes, He will reign over the house of Jacob for ever, and his kingdom will have no end. •• Through His finished work, Christ secures an eternal, permanent inheritance for all who trust Him. ••

P This anchors us in a legally binding, resurrection-proven redemption that does not depend on our pedigree, our moral record, or our fleshly strength. It depends entirely on Jesus Christ. ••

Å Jesus did not ask for a discount. Jesus absorbed our debt. Jesus died under our curse. Jesus rose from the grave to guarantee our hope. ••

^ No one is too broken, too foreign, or too far outside the covenant to be bought by this sovereign grace. ••

on Hear the glorious crescendo of this entire legal drama. • Greater than Boaz, Christ's costly redemption secures our eternal inheritance. ••

on How does this blood-bought, resurrection-proven reality transform the way we live tomorrow morning? • What does this mean for the weary saint sitting in the pew? •••

Application for believers

Because a greater than Boaz has stepped into your ruin, everything changes. • Christ's costly redemption has secured your eternal inheritance. • This means you are no longer fighting for your survival. You are no longer scrambling to protect your own name, your own assets, or your own legacy. You are permanently, unshakeably anchored in the finished work of Jesus. ••

P This magnificent security does not make you passive. It sets you free. • It frees you to step into a life of costly, radical covenant-keeping without the fear of losing your standing. • If your eternal inheritance is completely secure in Christ, you can afford to lose your life for the sake of others. ••

R And so, look at your life through the lens of this redemption. • Keep your covenant commitments in your marriage when it requires gruelling self-sacrifice. • Keep your covenant commitments in your parenting when your strength is entirely spent. • Keep your covenant commitments in your local church when it costs you time, comfort, and money. • Do not draw back. Do not hold onto your sandals like the anonymous relative. Pour yourself out. • These ordinary, daily acts of faithfulness are never wasted. They possess weight. They have eternal significance. ••

Application for unbelievers

Ø Look honestly at your life. Look at the ledger of your soul. •• You are carrying a massive debt of sin that you cannot possibly pay, and you are desperately searching for a redeemer. • You are looking to your career to give you a name. You are looking to your bank account to give you security. You are looking to human relationships to rescue you from your emptiness. ••

Ø Hear this warning. Every earthly redeemer will fail you. • The closer redeemer in our text was perfectly willing to buy property, but he refused to sacrifice his own inheritance for a bankrupt widow. Human saviours always have a limit. • Your spouse cannot save you. Your church cannot save you. Your flawless morality cannot save you. • When the invoice of cosmic justice is presented, every human institution will step back into the shadows. ••

P Only Jesus Christ is both willing and able to redeem you at the cost of His own life. • He did not protect His inheritance. He left His heavenly throne, stepped up to your ledger, and signed His name in His own blood. • Do not rely on your own broken strength. Cry out to the Redeemer right now for His mercy and grace. He stands ready to receive you. •••

Conclusion

P The legal drama at Bethlehem's gate is settled. The courtroom doors close, the witnesses disperse, and justice has been dramatically served. ●●

R We have traced this breathtaking verdict through five distinct movements. From the legal proceedings of Redemption's court, past the financial threat of Redemption's obstacle, to the magnificent sacrifice of Redemption's champion, into the corporate singing of Redemption's blessing, and finally to the historical triumph of Redemption's fruit. ●●

Yet, this ancient drama was never just about a parcel of land or a local monarchy. It was pointing us to the ultimate courtroom of cosmic justice. Look away from the gates of Bethlehem and look to the cross of Calvary. Greater than Boaz, Christ's costly redemption secures our eternal inheritance. ●●

Believers, because your eternal ledger is completely cleared, step forward into tomorrow morning and keep your costly covenant commitments in your marriage, your parenting, and your church without fear. ●● Unbelievers, stop relying on earthly, failing saviours who cannot rescue your soul, and cry out today to the only Redeemer who died to pay your massive debt. ●●

R The transaction is finished. The price is paid. Your inheritance is resurrection-proven and legally binding for eternity. ●●

R Amen. ●●●

Close in prayer

Benediction

Hebrews 13:20-21, Now may the God of peace, who brought up from the dead our Lord Jesus – the great Shepherd of the sheep – through the blood of the everlasting covenant, equip you with everything good to do his will, working in us what is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Homiletic indicators

- The operative word in the sentence is underlined.
- R – Instruction
 - **Body:** Natural, one hand gestures.
 - **Voice:** measured, firm.
- ^ – Uncion
 - **Body:** Forward, expressive.
 - **Voice:** Raised, faster.
- Ø – Fear
 - **Body:** Narrow eyes, still shoulders, lift your chin slightly (exposed posture).
 - **Voice:** Breathy, higher pitch, quick shallow breaths. Speak into the back of the throat.
- O' – Anger
 - **Body:** Jaw forward, stable feet (no shifting weight), sharp hand strikes (karate chop motion).
 - **Voice:** Hard attack on consonants. Drop pitch slightly, but increase volume on key syllables. Staccato.
- P – Happiness
 - **Body:** Relax shoulders, soften the brow. Open palms, wider stance.
 - **Voice:** Rise in melody at the end of phrases. Bright, forward resonance (smile while speaking).
- Å – Sadness
 - **Body:** Heavy eyelids, slight forward slump, hands still or clasped low.
 - **Voice:** Lower volume, monotone descent (each phrase ends lower than it started). Use mostly single-syllable words.
- □ – Disgust
 - **Body:** Wrinkle nose, pull back your head, sharp turning away from the pulpit.
 - **Voice:** Nasal, sharp, with a "negation cadence" (rising then falling sharply on the sin's name). Hard glottal stops.
- ɹ – Surprise
 - **Body:** Eyebrows up, slight backward step or open-mouth inhale.
 - **Voice:** Bright, high onset. Use a sudden upward interval (a leap in pitch on the unexpected word).
- • – Pause
 - **What it does:** Allows the last sentence to land, convict.
 - **Length:** 1 second (colon), 2 seconds (period), 3+ seconds (after a weighty statement).
 - **Body:** Stop moving. Hold eye contact. Do not smile or nod. Let the silence be uncomfortable.
 - **Delivery note:** A pause feels longer to you than to them. Trust it. Hold one more beat than you think is comfortable.

1) At the gate of the town, Boaz, the family redeemer, and ten elders, sit down to talk through a legally binding matter (Ruth 4:1-2).

¹ Boaz went to the gate of the town [the courtroom of the day, where all legally binding transactions took place] and sat down there. Soon the family redeemer [go-el] Boaz had spoken about came by. Boaz said, 'Come over here [Mr So-and-so, Mr John Doe] and sit down.' So he went over and sat down. ² Then Boaz took ten men [the legal quorum for judicial transactions, Boaz is impaneling a jury, ensuring that what happens next is permanent] of the town's elders and said, 'Sit here.' And they sat down.

The gate of the town. Boaz, the family redeemer, and ten elders.

2) A legal drama unfolds between Boaz and the closer family redeemer, in the end Boaz's is asked if he act as the family's redeemer (Ruth 4:3-8).

³ He said to the redeemer, 'Naomi, who has returned from the territory of Moab, is selling the portion of the field [bait] that belonged to our brother Elimelech [covenant language]. ⁴ I thought I should inform you: Buy it back [redeem it] in the presence of those seated here and in the presence of the elders of my people [legally binding]. If you want to redeem it, do it. But if you do not want to redeem it, tell me so that I will know, because there isn't anyone other than you to redeem it, and I am next after you.'

'I want to redeem it,' he answered. [the height of the tension]

A legal exchange between Boaz and the family redeemer in the presence of witnesses.

⁵ Then Boaz said, 'On the day you buy the field from Naomi, you will acquire Ruth the Moabitess, the wife of the deceased man, to perpetuate the man's name on his property.' [the trap]

⁶ The redeemer replied, 'I can't redeem it myself, or I will ruin my own inheritance [accredited to my name]. Take my right of redemption, because I can't redeem it.'

⁷ At an earlier period in Israel, a man removed his sandal and gave it to the other party in order to make any matter legally binding concerning the right of redemption or the exchange of property. This was the method of legally binding a transaction in Israel.

⁸ So the redeemer removed his sandal and said to Boaz, 'Buy back the property yourself.'

3) Boaz calls all the people to witness his redemption of Naomi's property for Elimelech's sake, and Ruth for Mahlon's sake (Ruth 4:9-10).

⁹ Boaz said to the elders and all the people, [See Ruth 4:1-2, the protagonist, Boaz, addresses the elders and all the people]

'You are witnesses today [Legality]

- 1.) that I am buying from Naomi everything that belonged to 1.) Elimelech [Naomi's deceased husband],
2.) Chilion [Naomi's deceased son],
3.) and Mahlon [Ruth's deceased husband].

- 2.) ¹⁰ I have also acquired Ruth the Moabitess [as she is], Mahlon's widow [as she is], as my wife [as she will be],
to perpetuate the deceased man's name on his property, [reverse dishonour, financial penalty]
so that his name will not disappear [restoration of honour, covenantal reward]

a.) among his relatives

b.) or from the gate of his home town.

You are witnesses today.' [Boaz counted the cost, and fulfilled his legal obligation]

4) The people pray that Ruth become a fruitful matriarch like Leah, and Boaz fathers a historical legacy like Perez (Ruth 4:11-12).

¹¹ All the people who were at the city gate, including the elders, said, [the people address Boaz]

‘We are witnesses.

1.) May the Lord [Yahweh] make the woman who is entering your house like

1.) Rachel [Youngest sister, loved]

2.) and Leah, [Oldest sister, mother of Judah, Bethlehem's forbearer]

who together built the house of Israel. [Penniless, foreign widow elevated to Israel's matriarch]

2.) May 1.) you be powerful in Ephrathah [the region]

2.) and your name well known in Bethlehem [the town].

3.) ¹² May your house become like the house of Perez, [Tamar disguised as a prostitute, conceived by Judah]

the son Tamar bore to Judah, [In Genesis 38, Judah refused to be go-el for his widowed daughter-in-law, Tamar]

because of the offspring [haz-ze-ra', seed] the Lord [Yahweh] will give you by this young woman.’

5) Boaz and Ruth marry, and have a son name Obed, King David's great grandfather, restoring Naomi's present and future hope (Ruth 4:13-22).

¹³ Boaz took Ruth and she became his wife. He slept with her, and the Lord [Yahweh] granted conception to her [This isn't providence, but divine intention], and she gave birth to a son. ¹⁴ The women said to Naomi, ‘Blessed be the Lord [Yahweh], who has not left you without a family redeemer today [go-el, the baby is the redeemer because he secures the future name, line, and estate of the family]. May his name become well known in Israel. ¹⁵ He will renew your life and sustain you in your old age. Indeed, your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.’ ¹⁶ Naomi took the child, placed him on her lap [sign of adoption], and became a mother to him. ¹⁷ The women of the neighbourhood said, ‘A son has been born to Naomi,’ and they named him Obed [servant or worshipper]. He was the father of Jesse, the father of David.

Boaz and Ruth give birth to Obed, and the women bless Naomi.

¹⁸ Now these are the family records of Perez [see Ruth 4:12]:

1.) Perez fathered Hezron, [Judah fathered Perez by Tamar]

2.) Hezron fathered Ram,

3.) Ram fathered Amminadab,

4.) Amminadab fathered Nahshon,

5.) Nahshon fathered Salmon,

6.) Salmon fathered Boaz, [Salmon fathered Boaz by Rahab]

7.) Boaz fathered Obed, [Boaz fathered Obed by Ruth]

8.) Obed fathered Jesse,

9.) and Jesse fathered 10.) David. [and Jesse fathered King David]

Sermon preparation worksheet

Passage: Ruth 4 **Preaching audience:** Benoni Baptist Church, 35, married, two kids, need to be spiritually anchored.

1. How has the author organised this passage? a) *An outline*, b) *Tools*, c) *The emphasis*.

- a) 1) At the gate of the town, Boaz, the family redeemer, and ten elders, sit down to talk through a legally binding matter (Ruth 4:1-2).
- 2) A legal drama unfolds between Boaz and the closer family redeemer, in the end Boaz's is asked if he act as the family's redeemer (Ruth 4:3-8).
- 3) Boaz calls all the people to witness his redemption of Naomi's property for Elimelech's sake, and Ruth for Mahlon's sake (Ruth 4:9-10).
- 4) The people pray that Ruth become a fruitful matriarch like Leah, and Boaz fathers a historical legacy like Perez (Ruth 4:11-12).
- 5) Boaz and Ruth marry, and have a son name Obed, King David's great grandfather, restoring Naomi's present and future hope (Ruth 4:13-22).
- b) I identified the text type as narrative, with embedded discourse (dialogue and legal language). I observed scene changes (city gate in Ruth 4:1-12 → domestic life in Ruth 4:13-22). Characters (Boaz, the closer family redeemer, the elders, the people, Ruth, Naomi, and the woman). The plot (the courtroom in Ruth 4:1-2, the trap in Ruth 4:3-8, the redemption in Ruth 4:9-10, the blessing in Ruth 4:11-12, and the lineage in Ruth 4:13-22). Repeated words (sit down, redeem, buy, witness, Lord). All of this revealed the sacrificial cost and covenantal reward of redemption.
- c) Public, legal redemption at personal cost secures immediate restoration and enduring legacy.

2. How does the context inform the meaning of this passage? a) *Literary*, b) *Historical*, c) *Cultural*, d) *Biblical*.

- a) Ruth 3 ended with anticipation. Boaz personally pledged to settle the matter of Ruth's redemption (Ruth 3:13, 4:1). In Ruth 4, Boaz fulfils his pledge publicly. And so, Ruth is redeemed by Boaz, and Naomi's empty lap is filled. This matters because, redemption is a public, covenantal legality, not a private sentiment.
- b) The genealogy in Ruth 4:17-22 dates the final composition after David's rise. The original audience read this as the origin story of their monarchy. This matters because, the house of David was not built by political might but by the ordinary, costly, covenant-keeping redemption of a destitute foreigner.
- c) The legal drama hinges on the redemption of ancestral land (Leviticus 25), and Levirate marriage (Deuteronomy 25). The closer redeemer is eager to purchase the property to increase his own wealth. But refuses when he realises that marrying Ruth means any future heir would inherit the estate, fracturing his own inheritance. This matters because, it highlights the costly self-sacrifice redemption requires.
- d) Ruth 4:11 alludes to Genesis 29-30. Rachel and Leah were barren before God opened their wombs. Ruth was a formerly barren widow, and the people prayed that God would grant her supernatural fruitfulness. Ruth 4:12 alludes to Genesis 38. Perez was born out of a scandalous redemption story involving Tamar and Judah. Despite the human failures of the situation, God sovereignly established Perez as the foundational ancestral line of Bethlehem and the tribe of Judah. This matters because, the line of King David was born out of sacrificial redemption and divine sovereignty.

3. What is the main point the author is arguing to his audience?

Yahweh built the Davidic monarchy through a costly redemptive act, not human strength or bloodline.

4. How does this passage connect to the gospel of Jesus Christ?

Ruth 4 connects to the gospel through typology. Boaz's costly, public, covenant-keeping redemption prefigures Christ, the ultimate Kinsman-Redeemer, who redeems unworthy sinners at infinite personal cost of His blood to secure an eternal legacy. This connection amplifies and fulfils the author's argument, if a local redeemer's costly act built David's temporal throne, how much more does the cosmic Redeemer's costly death and vindicating resurrection establish the eternal throne of David (Luke 1:32-33) and secure a permanent inheritance (Hebrews 9:15)? The gospel does not replace the author's point, it escalates it to its ultimate purpose. This anchors us in a legally binding, resurrection-proven redemption that does not depend on our pedigree or strength. Only on Christ's finished work. For believers, this anchors them in a legally binding, resurrection-proven redemption that does not depend on their strength, pedigree, or parenting. It frees them to costly covenant-keeping in marriage and family. Not to earn salvation, but because they are already redeemed by a greater Boaz. Their ordinary faithfulness has eternal significance, just as Boaz's did. For unbelievers, it exposes the insufficiency of every human redeemer and invites them to trust the only Redeemer who died to pay their debt and rose to guarantee their hope. No one is too far outside the covenant to be brought in.

5. What is the main point you will argue to your audience?

Greater than Boaz, Christ's costly redemption secures our eternal inheritance.

6. What sermon title and preaching outline will you use to argue your main point?

- a) The cost of redemption
- b) 1) Redemption's court (Ruth 4:1-2)
- 2) Redemption's obstacle (Ruth 4:3-8)
- 3) Redemption's champion (Ruth 4:9-10)
- 4) Redemption's blessing (Ruth 4:11-12)
- 5) Redemption's fruit (Ruth 4:13-22)

7. How will you apply your main point for the good of your audience? a) *Believers*, b) *Unbelievers*.

- a) We are spiritually anchored in Christ's finished work, which frees us to costly covenant-keeping without fear of losing our standing. And so, keep your covenant commitments in marriage, parenting, and church matters, because these ordinary acts have eternally significance.
- b) Only Christ is both willing and able to redeem you at the cost of His own life. The closer redeemer was willing to buy land but not to sacrifice. Your spouse cannot save you. Your church cannot save you. Your morality cannot save you. Only Christ paid can redeem your eternal soul.

On my sermon preparation sheet, these are the questions and an explanation:

1. How has the author organised this passage?

- a) An outline: The author's organization (or structure) is a way of talking about the shape or form of a biblical passage. Beneath the surface of each passage is an underlying arrangement of material and a logic that the author has used to organize the passage. And each part of the passage has a role to play in that structure.
- b) Tools: Identify the text type, and any grammatical tools used to identify the structure.
- c) The emphasis: The structure will reveal an emphasis that the author is making.

2. How does the context inform the meaning of this passage?

- a) Literary context: How do the passage that comes before and the passage that comes after relate to your passage?
- b) Historical context: The historical situation or circumstances experienced by the first audience at the time when the book was written.
- c) Cultural context: The setting in the daily life of the people/characters in the book and how that will have been understood by the first audience. This is distinct from historical context in that it does not relate to a particular audience in a particular place at a particular time, but the details of life that the people/characters in the text had in common. Anything that requires extra-biblical knowledge should be treated skeptically.
- d) Biblical context: Is the author citing or alluding to some previously written Biblical passage? What connections could the author have reasonably expected his first audience to make.

3. What is the main point the author is arguing to his audience?

The author's main point is a way of talking about the aim of a passage as a whole. It can be descriptive or prescriptive. It is not simply a summary statement. But rather, it is the idea of which the author is trying to persuade his audience. As you work on articulating the author's argument, please keep in mind that it needs to be specific enough to the passage that it clearly comes from the particular passage (and not any other passage), it is for the first audience, it should be one single sentence that is both short and clear, and captures the argument of the passage.

4. How does this passage connect to the gospel of Jesus Christ?

What part of the gospel (the death and resurrection of Christ) is in view? Every part of the Bible, every passage of Scripture, in some way relates to the gospel of Jesus Christ. What parts of the passage connect to the gospel? The connection must be legitimate and textually driven.

5. What is the main point you will argue to your audience?

6. What is your sermon title and your preaching outline? a) Sermon outline, b) Sermon title.

7. What applications will you make? a) To believers, b) To unbelievers.

The main point of a sermon is the fundamental statement of what you, as a speaker today, are trying to convince your audience today. It will certainly be intimately related to the author's main point for his original audience and it will consider the gospel connection. It should be well reasoned and, perhaps, articulated as the result of proof (so depending on premises and building arguments).

On my sermon preparation sheet, this is how questions relate to one another:

- 1 a) should be driven by the text.
- 1 c) should be driven from the outline in 1 a).
- 2) should be directly relevant to 1 c).
- 3) cannot be disconnected from 1 c), and should be clarified by 2).
- 4) must be found in the text.
- 5) cannot be disconnected from 3), and should be driven by 4).
- 6) should flow from 5).
- 7) should structurally relate to 1 a), and make the argument in 5).