

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.

A. 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).

B. 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:

- The Law of Redemption did not require the marriage of Ruth (see Lev. 25). Naomi insisted it.
- The Redeemer’s relationship with Ruth, or the marriage to the Moabitess, 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.

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

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

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

We arrive at certain kinds of “*knowledge*” not through the accumulation of facts, but also through personal experience. There are two words for “*knowledge*” in Greek. *Oida* refers to facts, data, and cognitive pieces. *Ginosko* refers to an internalized knowledge came through experience.

In asking God to help believers know the love of Christ, Paul (in the book of Ephesians) used *Ginosko*. The hope is for believers to have knowledge of the love of God we *experience* deep within our soul.

It’s the knowledge of a lover who cannot only tell you *about* her beloved but knows the joy of his presence and warmth of his embrace.

3. 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.

C. 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. Our lives are now under new ownership - we are now part of an amazing genealogy that is not made up of perfect people, but people that have been redeemed by our Kinsmen redeemer, Jesus Christ. And now we have the privilege to share that message with others!

“For everyone who calls on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”
Romans 10:13-15