

**(3:12-13)** – Boaz had determined that he would perform the duties of a near-kinsman for Ruth and Naomi. He was a willing redeemer, but something was more important to him than Ruth – the honor of God. Any act of love and redemption must honor God’s law and justice – **“And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.”** There was another kinsman closer in relation to her deceased father-in-law, Elimelech. So, according to the law, Boaz could not exercise his right as kinsman-redeemer unless this closer kinsman-redeemer relinquished his rights towards Ruth. Boaz told her to wait until morning to see if he would be willing to do the kinsman’s part, **“but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.”** This nearer kinsman represents the law of God towards God’s elect. We are sinners who, due to our fall in Adam and our sins against the law, have run up a debt that must be paid in full if we are to be redeemed. God must be just when He justifies His people. Every jot and tittle of the law must be honored and fulfilled perfectly if redemption is to be accomplished.

**(3:14-15)** – Ruth **“rose up before one could know another. And he said, Let it not be known that a woman came into the floor.”** They were not trying to hide anything scandalous; it was just that Boaz did not want this nearer kinsman to learn that Ruth was now demanding her right to marry Boaz before Boaz could tell him personally. Boaz sent her home with grain showing his willingness and ability to provide for her and Naomi.

**(3:16-18)** – When Ruth returned, Naomi wanted to know how things turned for her. Hearing the news, she wisely told Ruth to sit still and wait to see how it would fall. She said, **“for the man will not be in rest, until he have finished the thing this day.”** What a great picture of our Kinsman-Redeemer, the Lord Jesus Christ, Who set His heart on redeeming His sheep from their sins and doing all that was required to honor His Father as both a just God and a Savior in the salvation of His people (**Isa. 45:21-22**). Christ had a work to finish to redeem us (**Dan. 9:24; John 19:30**). And His work for us was (and is) a perfect work that secured the whole salvation and final glory of the whole election of grace (**Heb. 10:14**).

**(4:1-5)** – Recall that Boaz had spoken of another kinsman who was closer to Naomi than he was. According to the law, this kinsman had the first right to redeem Naomi and Ruth if he was able and willing to do so. So, Boaz went **“up to the gate”** of the city where many people would be and where he would most likely meet this nearer kinsman. Boaz **“took ten men of the elders of the city, and said, Sit ye down here. And they sat down.”** Boaz wanted to do all things strictly according to law before ten witnesses. When the nearer kinsman came by, Boaz spoke to him before these witnesses of the matter of

doing the work of a kinsman. He told the nearer kinsman, **“If thou wilt redeem it, redeem it, but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.”** He then told the nearer kinsman that in order to redeem it, he would also have to redeem and marry **“Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.”** This was all in line with the law, and Boaz made it known that he was able and willing to do this. In our salvation, according to strict law and justice, Christ made it known that He was willing to redeem us, sinners, and marry us to Himself (**Rom. 7:4**). Our Kinsman-Redeemer met our nearer kinsman of the Law head on, kept it perfectly and satisfied its justice, and brought forth an everlasting righteousness of infinite value which has been imputed to His people given to Him by the Father before the world began.

**(4:6)** – The nearer-kinsman said, **“I cannot redeem it for myself, lest I mar mine own inheritance.”** We are not told the exact reason that redeeming Naomi and Ruth would ruin his inheritance, but it must have been a legitimate reason. The main truth is stated in the following – **“redeem thou my right to thyself; for I cannot redeem it.”** This man represents the law of God which cannot redeem sinners from sin. The law can identify sin, but it cannot forgive it. The law condemns sin but cannot save us from sin. The law can show us righteousness, but it cannot make us or declare us righteous (**Rom. 3:19-20**). The law was given to shut sinners up to Christ as the only way of redemption, righteousness, and eternal life (**Rom. 3:21-26; 8:1-4**). None but Boaz could redeem Ruth. He alone was both able and willing to redeem. Redemption, if it is proper, must be legal. And our redemption by Christ is a proper redemption. Deliverance without satisfaction is a violation of the law. Satisfaction without deliverance is a violation of justice. Christ alone is willing to redeem (**Heb. 10;1-5**). He alone is able to redeem (**Psa. 24**). He alone is a just and legal Redeemer (**Isa. 45:20; Rom. 10:4**).

**(4:7-8)** – It was the custom in former times in Israel, as described in **Deuteronomy 25:5-10**, that this ceremony was to be conducted when a kinsman declined his responsibility. The one declining the right of redeeming removed a sandal and, if his refusal was dishonorable, the woman he declined to honor would spit in his face. But in this case, because there was no lack of honor involved, they just did the part of the ceremony of removing the sandal. As Boaz pulled off his shoe as a token of the transaction being complete, so the Lord Jesus Christ took off His grave clothes and ascended up to heaven, **“having obtained eternal redemption for us!”** (**Heb. 9:12; Rom. 4:25**). God is honored and glorified in our redemption by the blood of Christ as it is a righteous transaction and brings justification unto life eternal.