

Approximately 35 minutes Expository



RUTH: FROM EMPTINESS TO REDEMPTION

Primary Text: Ruth chapters 1-4



Opening Prayer:

Father God, thank You for Your living Word. As we open the book of Ruth, give us eyes to see Your wisdom, hearts to trust Your faithfulness, and faith to behold Jesus Christ, our great Redeemer. Encourage the weary, call the wandering home, and draw the lost to salvation. May Your Holy Spirit teach us and may Jesus be glorified. In Jesus Christ wonderful name we pray, amen.

Introduction:

The book of Ruth is only four chapters long, yet it contains one of the most beautiful stories in all of Scripture. There are no amazing miracles, no seas opening, no fire falling from heaven, and no prophet announcing, “Thus says the Lord.” God never speaks audibly in the entire book. Yet His hand is everywhere.

Ruth teaches us that God is working even when we cannot see Him. He works through an ordinary field, an ordinary meal, an ordinary conversation, and the faithfulness of ordinary people. What may look like coincidence is often God’s providence....quietly working behind the scenes to fulfill His loving purpose.:

God quietly arranging circumstances to accomplish His loving purpose.

This is also a story of redemption. A grieving widow arrives in Bethlehem with nothing, but by the end she is brought into a family, given a future, and placed in the royal line that leads to Jesus Christ. The book begins with famine, death, and emptiness; it ends with harvest, life, and fullness. That is what our Redeemer does.

Setting the Stage: The Days of the Judges

Ruth 1:1 begins, **“In the days when the judges ruled, there was a famine in the land...”** This places the story in one of Israel’s darkest periods, probably sometime between about 1200 and 1050 BC. Judges describes a repeating cycle: Israel rebelled, enemies oppressed them, the people cried

out, and God raised a deliverer. Then the cycle began again. Judges closes with the sobering statement that everyone did as they saw fit.

Bethlehem means “**house of bread**,” but there was no bread in the house of bread. An Israelite named Elimelek  **ih-LIM-eh-lek** took his wife, Naomi, and their two sons to Moab. Moab lay east of the Dead Sea and had a long, troubled history with Israel.

Elimelek’s  **ih-LIM-eh-lek** name meant “**My God is King**,” yet famine pressured this family to leave the land God had given His people.

We should be gracious here. The text does not directly tell us Elimelek’s  **ih-LIM-eh-lek** motive or pronounce a judgment on him. It simply shows us a family making a desperate decision during a desperate time.

But Moab did not become the refuge they hoped it would be. Elimelek  **ih-LIM-eh-lek** died. The sons married Moabite women, Ruth and Orpah, and after about ten years both sons died. Naomi was left without her husband and sons ... without protection, financial support, or security for the future. In ancient times land, family inheritance, and descendants were closely connected. God's law therefore made compassionate provision for the poor, widows, and family lines in danger of disappearing. Those laws concerning gleaning and family redemption form the legal and spiritual background of this story.

1. Returning to the God Who Still Gives Bread



(NIV)

Ruth Chapter 1 In the days when the judges ruled,^a there was a famine in

the land. So a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab. ² The man's name was Elimelek, his wife's name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there.

³ Now Elimelek, Naomi's husband, died, and she was left with her two sons. ⁴ They married Moabite women, one named Orpah and the other Ruth. After they had lived there about ten years, ⁵ both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband.

⁶ When Naomi heard in Moab that the LORD had come to the aid of his people by providing food for them, she and her daughters-in-law prepared to return home from there. ⁷ With her two daughters-in-law she left the place where she had been

living and set out on the road that would take them back to the land of Judah.

⁸ Then Naomi said to her two daughters-in-law, “Go back, each of you, to your mother’s home. May the LORD show you kindness, as you have shown kindness to your dead husbands and to me. ⁹ May the LORD grant that each of you will find rest in the home of another husband.”

Then she kissed them goodbye and they wept aloud ¹⁰ and said to her, “We will go back with you to your people.”

¹¹ But Naomi said, “Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? ¹² Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons—¹³ would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter

for me than for you, because the LORD's hand has turned against me!"

¹⁴ At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her.

¹⁵ "Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her."

¹⁶ But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. ¹⁷ Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me." ¹⁸ When Naomi realized that Ruth was determined to go with her, she stopped urging her.

¹⁹ So the two women went on until they came to Bethlehem. When they arrived in Bethlehem, the whole town was stirred because of them, and the women exclaimed, "Can this be Naomi?"

²⁰ “Don’t call me Naomi,” she told them. “Call me Mara, because the Almighty ⁹ has made my life very bitter. ²¹ I went away full, but the LORD has brought me back empty. Why call me Naomi? The LORD has afflicted me; the Almighty has brought misfortune upon me.”

²² So Naomi returned from Moab accompanied by Ruth the Moabite, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning.¹

Naomi heard that the Lord had come to the aid of His people by providing food, so she started home. Orpah and Ruth traveled with her. Naomi urged both women to return to their families and seek new husbands. Orpah tearfully turned back, but Ruth clung to Naomi.

¹ [*The New International Version*](#) (Grand Rapids, MI: Zondervan, 2011), Ru 1:1–22.

Ruth then made one of Scripture's great declarations of faith:   (NIV) **(Ruth 1:16)**

“Where you go I will go, and where you stay I will stay”. She went further: Naomi's people would be her people, and Naomi's God would be her God. This was not merely affection for her mother-in-law. Ruth was turning from Moab and entrusting her life to the God of Israel. She had no contract, no guarantee, and no visible security...only faith.

Naomi, however, arrived in Bethlehem carrying deep sorrow. When the women recognized her, she said, in effect, **“Do not call me Pleasant; call me Bitter.”**^(v.20) She believed she had gone away full and returned empty.

We should not condemn Naomi for speaking honestly. Grief can narrow our vision. She

correctly acknowledged God's sovereignty, but she could not yet see God's purpose.

Notice the quiet hope in the final verse of chapter 1: they arrived as the barley harvest was beginning. Naomi said, **"I am empty,"** while God was already preparing a full field, a faithful redeemer, a marriage, a child, a kingly line, and ultimately the Savior of the world. Your pain may be real, but your pain does not know everything God is doing.

- Perhaps you feel like Naomi. You prayed, but the loss still came. You obeyed as best you knew, but your heart still broke.

The book of Ruth does not promise that believers will avoid sorrow. 🙌 It promises that sorrow is not the final chapter when our lives are in God's hands. Sometimes God's

harvest begins while we are still describing our emptiness.

2. Grace in the Field of Boaz:



(NIV)

Ruth 2 Now Naomi had a relative on her husband's side, a man of standing from the clan of Elimelek, whose name was Boaz.

² And Ruth the Moabite said to Naomi, "Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor."

Naomi said to her, "Go ahead, my daughter." ³ So she went out, entered a field and began to glean behind the harvesters. As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek.

⁴ Just then Boaz arrived from Bethlehem and greeted the harvesters, "The LORD be with you!"

"The LORD bless you!" they answered.

⁵ Boaz asked the overseer of his harvesters, “Who does that young woman belong to?”

⁶ The overseer replied, “She is the Moabite who came back from Moab with Naomi. ⁷ She said, ‘Please let me glean and gather among the sheaves behind the harvesters.’ She came into the field and has remained here from morning till now, except for a short rest in the shelter.”

⁸ So Boaz said to Ruth, “My daughter, listen to me. Don’t go and glean in another field and don’t go away from here. Stay here with the women who work for me.

⁹ Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled.”

¹⁰ At this, she bowed down with her face to the ground. She asked him, “Why have I found such favor in your eyes that you notice me—a foreigner?”

¹¹ Boaz replied, “I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. ¹² May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge.”

¹³ “May I continue to find favor in your eyes, my lord,” she said. “You have put me at ease by speaking kindly to your servant—though I do not have the standing of one of your servants.”

¹⁴ At mealtime Boaz said to her, “Come over here. Have some bread and dip it in the wine vinegar.”

When she sat down with the harvesters, he offered her some roasted grain. She ate all she wanted and had some left over.

¹⁵ As she got up to glean, Boaz gave orders to his men, “Let her gather among the sheaves and don’t reprimand her. ¹⁶ Even

pull out some stalks for her from the bundles and leave them for her to pick up, and don't rebuke her."

¹⁷ So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about an ephah. ^f ¹⁸ She carried it back to town, and her mother-in-law saw how much she had gathered. Ruth also brought out and gave her what she had left over after she had eaten enough.

¹⁹ Her mother-in-law asked her, "Where did you glean today? Where did you work? Blessed be the man who took notice of you!"

Then Ruth told her mother-in-law about the one at whose place she had been working. "The name of the man I worked with today is Boaz," she said.

²⁰ "The LORD bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close

relative; he is one of our guardian-redeemers. ^m”

²¹ Then Ruth the Moabite said, “He even said to me, ‘Stay with my workers until they finish harvesting all my grain.’ ”

²² Naomi said to Ruth her daughter-in-law, “It will be good for you, my daughter, to go with the women who work for him, because in someone else’s field you might be harmed.”

²³ So Ruth stayed close to the women of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law. ²

Ruth went out to glean. Under the law, landowners were not to reap every corner of their fields; they were to leave grain for the poor and the foreigner. Ruth did not demand

² [*The New International Version*](#) (Grand Rapids, MI: Zondervan, 2011), Ru 2:1–23.

ease. She trusted God and took the next faithful step available to her.

In **Ruth 2:3** says she **“found herself working in a field belonging to Boaz.”**

From Ruth’s viewpoint, she happened upon it. From heaven’s viewpoint, God directed her steps. Boaz was a man of standing from Elimelek’s family. His first recorded words to his workers were a blessing, showing that he honored God in ordinary business.

Boaz noticed Ruth, learned of her loyalty to Naomi, protected her from harm, invited her to drink, welcomed her at his table, and ordered his workers to pull out extra stalks for her. Ruth fell before him and asked why she had found such favor although she was a foreigner. 🤔 💭 💡 That question is the language of grace.

Boaz told Ruth that the Lord would reward her and that she had come to take refuge under His wings. Later, Boaz himself became part of the answer to that prayer. God often extends His care through the obedience and generosity of His people. Boaz's faith was not merely spoken; it became protection, provision, dignity, and kindness for someone vulnerable.

- Here the portrait of Christ begins to shine. Like Ruth, we were spiritual outsiders, unable to purchase our way into God's covenant blessings. Yet Christ noticed us in our need, welcomed us by grace, fed us from His abundance, and brought us near.

Ephesians 2 teaches that those once far away have been brought near by the blood of Christ.

🤔 🔒 🔑 Boaz foreshadows Jesus, but Jesus is infinitely greater.

- Boaz provided grain for one woman;
👉 Jesus gives the bread of life to the world.
- Boaz welcomed Ruth to his table;
👉 Jesus invites sinners into fellowship with God.
- Boaz gave from his wealth; 👉 Jesus gave Himself.

Grace is **not** God paying us what we earned.

🤔 🔒 🔑 Grace is God giving us in Christ what we could never earn.

3. At the Feet of the Redeemer:

📖 + (NIV) ***Ruth 3 One day Ruth's mother-in-law Naomi said to her, "My daughter, I must find a home ' for you, where you will be well provided for. ² Now Boaz, with***

whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing floor.
³ Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking. ⁴ When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."

⁵ "I will do whatever you say," Ruth answered. ⁶ So she went down to the threshing floor and did everything her mother-in-law told her to do.

⁷ When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. ⁸ In the middle of the night something startled the man; he

turned—and there was a woman lying at his feet!

⁹ “Who are you?” he asked.

“I am your servant Ruth,” she said.

“Spread the corner of your garment over me, since you are a guardian-redeemer ^d of our family.”

¹⁰ “The LORD bless you, my daughter,” he replied. “This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. ¹¹ And now, my daughter, don’t be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. ¹² Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. ¹³ Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning.”

¹⁴ So she lay at his feet until morning, but got up before anyone could be recognized; and he said, “No one must know that a woman came to the threshing floor.”

¹⁵ He also said, “Bring me the shawl you are wearing and hold it out.” When she did so, he poured into it six measures of barley and placed the bundle on her. Then he went back to town.

¹⁶ When Ruth came to her mother-in-law, Naomi asked, “How did it go, my daughter?”

Then she told her everything Boaz had done for her ¹⁷ and added, “He gave me these six measures of barley, saying, ‘Don’t go back to your mother-in-law empty-handed.’ ”

¹⁸ Then Naomi said, “Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.” ³

³ [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ru 3:1–18.

Naomi now recognized that Boaz was a close relative ... one of their family-redeemers. The Hebrew idea is often expressed by the word “**goel**”.

The Hebrew word **goel** means “**kinsman-redeemer**” or “**family-redeemer.**”

A goel was a close relative who had the right and responsibility to help a family member in serious need. He could:

- . Buy back family land that had been lost.
- . Rescue a relative from debt or slavery.
- . Protect the family’s name and inheritance.
- . Help preserve the family line.

In Ruth, **Boaz became the goel for Ruth and Naomi.** He redeemed the family property, married Ruth, and preserved the family line.

   Boaz beautifully points to **Jesus Christ, our greater Redeemer**. Jesus became related to us by taking on human flesh, willingly paid the price for our sins with His blood, and brings believers into God's family.

So, a qualified relative could redeem family property, protect the family's interests, and help preserve the family line. Redemption involved relationship, willingness, and the ability to pay the cost.

Following Naomi's instructions and the customs of that time, Ruth approached Boaz at the threshing floor.

- This passage describes a serious appeal for covenant protection, **not seduction**.

Ruth asked Boaz to spread the corner of his garment over her because he was a family-redeemer. The same image translated “**wings**” in chapter 2 can describe the

covering she now requested. She was asking Boaz to become personally involved in the refuge he had prayed God would give her.

! Also in Ruth 3:9the wording... “The corner of Boaz’s garment...”

Later, Ruth approached Boaz at the threshing floor and said in **Ruth 3:9** :

“....Spread the corner of your garment over me, since you are a guardian-redeemer of our family.”

The phrase “**corner of your garment**” uses the same Hebrew word, **kanaph**,  **kuh-NAHF** that was translated “**wings**” in **Ruth 2:12**.

Ruth was essentially saying:

“Boaz, you prayed that I would find refuge under God’s wings. Now I am asking you, as my family-redeemer, to become part of God’s answer to that prayer.”

She was not merely asking Boaz to place a blanket over her. She was respectfully asking him to:

- . Take her under his protection.
- . Accept responsibility as her family-redeemer.
- . Marry her.
- . Preserve the family line of her deceased husband.
- . Provide security for both Ruth and Naomi.

  Ruth came humbly and rested at the redeemer's feet.

 That is a beautiful picture of faith.

She did not dictate the price, present her achievements, or claim that Boaz owed her. She appealed to the redeemer's character and promise.

Boaz was willing, but there was a nearer relative whose legal right had to be addressed. Boaz refused to take an unlawful shortcut. He promised to settle the matter properly and immediately. Naomi then said, in **Ruth 3:18 “The man will not rest until the matter is settled today”**. What a picture of the determined work of redemption.

   Jesus did not leave our salvation unfinished. At the cross He declared, in **John 19:30 “It is finished”**. He fully satisfied the righteous demands of **God’s law**, bore the penalty of sin, and paid the redemption price with His own blood.

  We do **not** add religious works to complete what Christ lacked.

   We rest in His finished work.

4. The Price Paid and the Bride Received:



(NIV)

Ruth chp. 4 Meanwhile Boaz went up to the town gate and sat down there just as the guardian-redeemer' he had mentioned came along. Boaz said, "Come over here, my friend, and sit down." So he went over and sat down.

² Boaz took ten of the elders of the town and said, "Sit here," and they did so. ³ Then he said to the guardian-redeemer, "Naomi, who has come back from Moab, is selling the piece of land that belonged to our relative Elimelek  ih-LIM-eh-lek. ⁴ I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line." "I will redeem it," he said.

⁵ Then Boaz said, “On the day you buy the land from Naomi, you also acquire Ruth the Moabite, the dead man’s widow, in order to maintain the name of the dead with his property.”

⁶ At this, the guardian-redeemer said, “Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it.”

⁷ (Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.)

⁸ So the guardian-redeemer said to Boaz, “Buy it yourself.” And he removed his sandal.

⁹ Then Boaz announced to the elders and all the people, “Today you are witnesses that I have bought from Naomi all the property of Elimelek,  ih-LIM-eh-lek

Kilion  KILL-ee-on and Mahlon  MAH-

lon. ¹⁰ ***I have also acquired Ruth the Moabite, Mahlon's widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from his hometown. Today you are witnesses!"***

¹¹ ***Then the elders and all the people at the gate said, "We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the family of Israel. May you have standing in Ephrathah and be famous in Bethlehem. ¹² Through the offspring the LORD gives you by this young woman, may your family be like that of Perez, whom Tamar bore to Judah."***

¹³ ***So Boaz took Ruth and she became his wife. When he made love to her, the LORD enabled her to conceive, and she gave birth to a son. ¹⁴ The women said to Naomi: "Praise be to the LORD, who this day has***

not left you without a guardian-redeemer. May he become famous throughout Israel!

¹⁵ He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.”

¹⁶ Then Naomi took the child in her arms and cared for him. ¹⁷ The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.... ⁴

Boaz went to the town gate, where legal and civic business was conducted. He gathered the nearer relative and ten elders. At first, the nearer man wanted to redeem Naomi's land. But when he learned that the “responsibility” included Ruth and preserving the dead

⁴ [*The New International Version*](#) (Grand Rapids, MI: Zondervan, 2011), Ru 4:1–17.

man's family line, he declined because it might endanger his own estate.

The nearer relative could not ... “or would not” ... complete the redemption. 👉 Boaz could, and Boaz would. Before witnesses, he accepted the full cost and responsibility. Then Boaz took Ruth as his wife.

- This helps us understand why Boaz is such a powerful type, or foreshadowing, of Christ.
- A biblical type is a real person, event, or institution that God uses within history to preview a greater fulfillment.

The book's **clear pattern** is enough:

- helpless need,
- a qualified relative,
- a willing redeemer,
- a price paid,

- an inheritance restored,
 - a bride received,
 - and a family line rescued from death.
- Jesus became qualified to redeem us by taking on true humanity.
 - Hebrews says He shared in our humanity, yet He remained without sin.
 - He was able to redeem because He was the spotless Son of God.
 - He was willing to redeem: no one took His life from Him; He laid it down.
 - And He paid the price, “not with perishable things such as silver or gold,” but with His precious blood   (NIV)

(1 Peter 1:18-19) For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹ but with the

precious blood of Christ, a lamb without blemish or defect.⁵

Boaz redeemed one family's inheritance. Jesus redeems people "from every tribe and language and people and nation" **(Revelation 5:9) And they sang a new song, saying:**

"You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation."⁶

- Boaz became a bridegroom; the New Testament presents Christ as the Bridegroom who loves the church and gave Himself for her.

⁵ [*The New International Version*](#) (Grand Rapids, MI: Zondervan, 2011), 1 Pe 1:18–19.

⁶ [*The New International Version*](#) (Grand Rapids, MI: Zondervan, 2011), Re 5:9.

- Boaz restored a future on earth; Jesus gives an eternal inheritance that can never perish, spoil, or fade.

The women told Naomi that the Lord had not left her without a family-redeemer. Ruth and Boaz had a son named Obed. Obed became the father of Jesse, and **Jesse became the father of David.** 🤔 🗝️ Suddenly, we discover that this small family story is part of God's kingdom plan. **Ruth, the Moabite outsider**, became the great-grandmother of King David.

The story reaches beyond David. **Matthew 1 names Ruth in the genealogy of Jesus Christ.** The child born in Bethlehem in Ruth's story points forward through the family line to another Child born in Bethlehem - the Son of David, the Savior, and our Redeemer. God was not only filling Naomi's arms; He was

moving history toward the manger, the cross, and the empty tomb.

Living in the Light of Redemption:

   First, trust God even when you cannot see what He is doing.

- Ruth saw a field; God saw a future.
- Naomi saw a funeral; God saw a family line.
- They saw one difficult season; God was preparing redemption that would bless the world.

Second, take the next faithful step. Ruth could not solve her entire future, but she could go glean that morning. We often want God to reveal the whole road. He usually gives enough light for the **next obedient step**.

Third, **become an instrument of God's kindness**. Boaz used his position to protect, include, and provide. In a culture that often uses the weak, God's people are called to defend dignity, practice generosity, and make room for the outsider.

Fourth, **rest in the finished work of your Redeemer**. Christianity is not the message that you must climb your way to God. It is the **good news that God came down to rescue you**. Jesus is related to us through His humanity, able through His deity and sinlessness, willing in His love, and victorious through His death and resurrection.

An Invitation to Be Born Again:

- Maybe today you identify with Ruth: outside, empty-handed, and needing refuge.

- Or perhaps you identify with Naomi: wounded, bitter, and convinced that your best days are behind you.

The good news is that Jesus Christ receives sinners who come to Him in faith.

All of us have sinned and are separated from God. We cannot redeem ourselves with morality, religion, money, or good intentions.

   But Jesus lived the sinless life we could not live, died on the cross in our place, and rose bodily from the grave. The redemption price has been paid.

Jesus said that no one can see the kingdom of God unless they are born again (John 3:3). To be born again is to receive new spiritual life from God. Turn from your sin and place your trust in Jesus ... not merely as a historical figure, but **as your**

Lord and Savior. Scripture promises,
“Everyone who calls on the name of the Lord will be saved” (Romans 10:13).

You can call upon Him right now.

The prayer itself does not save you; **Jesus saves.** But you may express sincere faith in words like these:

 Let us pray...

“Lord Jesus, I know that I am a sinner and cannot save myself. I believe You died for my sins and rose again. I turn from my sin and put my trust in You. Forgive me, make me new, and be my Lord and Savior. Thank You for redeeming me. Amen.”

If you have sincerely trusted Christ, tell another believer, begin reading God’s Word,

be baptized, and become part of a Bible-teaching church. You have not merely joined a religion. By grace, you have been brought into God's family.

So if you received Jesus in your heart by faith, I say "Welcome to the family of God"!

Conclusion: The Redeemer Changes Everything:

The book of Ruth opens with a famine and closes with a family.

- It opens with three graves in Moab and closes with a genealogy leading to David and ultimately to Christ.
- It opens with Naomi saying she is empty and closes with a child in her arms.
- It begins with people doing what seems necessary to survive and ends by

revealing that the sovereign God has been guiding every step.

Ruth reminds us that no background places us beyond grace, no grief escapes God's notice, and no faithful act offered to Him is wasted.

Most importantly, it directs our eyes to Jesus Christ, the greater Boaz ... our willing, able, and perfect Kinsman-Redeemer.

   When you cannot understand the chapter you are living, remember that God is the Author of the whole story.

- Stay near the Redeemer.
- Rest under His wings.
- Walk in faithful obedience.

The God who brought Ruth from Moab into the line of the Messiah is still transforming emptiness into fullness, mourning into hope,

and lost sinners into beloved sons and daughters.

 Closing Prayer:

Father God, thank You for the book of Ruth and for the quiet assurance that You are working even when we cannot see You. Thank You for Jesus, our true and greater Redeemer, who willingly paid the full price for our salvation, our Lord and Savior. Help those who are grieving to trust Your wisdom, help Your people to show the kindness of Boaz, and help every new believer to grow in grace and truth. Keep us close to our King Jesus, until the day faith becomes sight. In the precious name of Jesus we pray, amen.

