

Ruth 4.1-6—Beware of Worldliness

Boaz Calls a Panel, vv. 1-2

I. Having given his *commitment* to Naomi & Ruth, and being aware of the *right* of the nearer kinsman, Boaz goes to the gate of the city and calls the nearer kinsman to sit with him before a panel of *witnesses* in order to see to the redemption of all that belonged to Elimelech.

A. The gate of the city was a place where the official administrative & judicial business of the community was conducted

B. God's providence immediately brings the nearer kinsman by (cp. 2.3). Having committed his way to the Lord (3.13), the Lord made his way profitable (cp. Gen 24.12-15ff).

C. Boaz directs the nearer kinsman to take a seat beside him and then proceeds to call a panel of men to sit as witnesses.

D. Note the respect which they all had for public obligations. Though they were busy with their own affairs, they turned from them when a public matter required their attention.

Boaz Calls for Action, vv. 3-5

I. Boaz lays out the details of Naomi's case and directs the kinsman to fulfill his obligations.

E. The land is in the hands of a mortgagee and Naomi is in need of a kinsman not only to redeem the land *but also* to marry Ruth in order to redeem Elimelech's name.

F. After hearing of the available *land*, the kinsman is eager to be the redeeming kinsman (v.4).

II. Boaz then reminds him of the duty to redeem Elimelech's *name* as well (by marrying Ruth), which would mean that his and Ruth's first son would end up inheriting Elimelech's land.

Mr. So-and-so Resigns His Right to Boaz, v.6

I. All of a sudden the nearer kinsman decides he *cannot* redeem it and he immediately resigns his right of redemption to Boaz.

A. In the following verses (7-12) Boaz will proceed, before this same panel of witnesses, to exercise this right and redeem all that belonged to Elimelech.

B. Therefore notice how this man serves, at the end of the book, as a foil (contrast) for Boaz in the same way that Orpah served as a foil for Ruth.

C. But why could he not redeem it? Because marrying Ruth would impair his own inheritance, i.e., either costing him money he would not get back or multiplying the children to whom his own inheritance would need to be divided.

D. In either case, this man turned back from his commitment to redeem and returned to his own inheritance, losing the blessings of God and the privilege of being in the line of Christ. Why? Because he loved the world more than God.

E. His actions therefore teach us how dangerous it is to love this present world. Consider the following reasons:

Application

I. Because a lover of the world is an enemy of God, Js 4.4; 1Jn 2.15; Mt 6.24.

F. Why would we pair our hearts with that which makes us an enemy of God?

G. There was a time when we loved the world, Eph 2.2; but if we belong to Christ by saving faith, that time is no more, 1Cor 6.11.

H. Consider also, Js 1.27; Gal 1.4; Tit 2.11-12; 1Jn 5.19—we must *beware* of worldliness & seek to grow daily in a love for Christ.

III. Because Satan uses the world as bait to divert us from G & the pursuit of heavenly things, 2Tim 4.10; Mk 14.10-11; Gen 3.4-5.

A. Why would we love that by which Satan has brought about the downfall of so many others? Do we imagine that we cannot be ensnared?

B.

Let others mind earthly things (Phil 3.19), but let us keep our conversation in heaven (v.20). Let us cultivate a habit of holiness and refuse to believe Satan's promises.

IV.

Because it is spiritual adultery, Js 4.4.

A.

Worldliness strikes at the very root of the marriage covenant between God and our soul because God has promised to be all-sufficient, Hos 14.5-8.

B.

Let us remember that we are not our own but have been purchased *from* friendship with the world and are to walk worthy of our Husband.

C.

Let us remember that our God is a jealous God and desires that we desire and dote upon His Son. And the more we do, the less we'll be allured by the world.

D.

Therefore, do not love the world, 1Jn 2.15. Every loving step you take towards it will lead you away from God.