

# Second Congregational Church of Winsted

(Baptist & Congregational)

**Biblical, Traditional, Protestant**

Confirmation Sunday  
Worship Service: 10:00 AM  
July 12, 2020

*“For you have been bought with a price:  
therefore glorify God in your body.”*  
– 1 Corinthians 6:20 (NASB)



**Prelude & Bell** – “Galilean Sunrise” – by Michael Shea

## Welcome & Announcements

### Call to Worship – 1Peter 1:17-21

*Reader: If you address as Father the One*

**People: Who impartially judges according to each one’s work,**

*Reader: Conduct yourselves in fear*

**People: During the time of your stay on earth;**

*Reader: Knowing that you were not redeemed with perishable things like silver or gold*

**People: From your futile way of life inherited from your forefathers,**

*Reader: But with precious blood, as of a lamb unblemished and spotless,*

**People: The blood of Christ.**

*Reader: For He was foreknown*

**People: Before the foundation of the world,**

*Reader: But has appeared in these last times*

**People: For the sake of you**

*Reader: Who through Him are believers in God,*

**People: Who raised Him from the dead**

*Reader: And gave Him glory, so that your faith and hope*

**People: Are in God.**

\***Hymn #21** (red hymnal) – “We Gather Together”

## Prayer of Invocation and Confession

## **Gospel Absolution Text** – Ephesians 1:5-8 (NASB)

He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight

## **Confirmation** – Caleb Andrew Goodell

(Rich Gabelmann, mentor)

### **Prayer**

### **Address to the Confirmand**

### **Confirmation Vows**

*Minister:* Do you confess the Triune God of the Bible as the only true God?

*Confirmand:* I do.

*Minister:* Do you believe that Jesus Christ is fully God and fully man? That He alone, by His sacrifice on the cross, can save you from the Father's wrath and righteous judgment against the wicked? And that He alone is your Lord?

*Confirmand:* I do.

*Minister:* You have made public confession of your faith. Do you accept the Holy Scriptures, the Old and New Testaments, as the only Word of God and the rule of your faith and conduct?

*Confirmand:* I do.

*Minister:* Do you intend to pursue the holiness of God, to live among God's faithful people, to hear His Word and share in His Supper, regularly searching the Scriptures and seeking God's will through prayer. Do promise to proclaim the good news of God in Christ through word and deed, and to strive for justice and peace in all the earth?

*Confirmand:* I do.

### **Congregational Affirmation**

*Minister:* Do you members of the Second Congregational Church promise to support, encourage and if necessary correct this young man in this local body of Christ?

*Congregation:* **We do**

### **Prayer, Charge & Presentations**

## **Ancient Creedal Reading** – Apostles Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only begotten Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended

into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

**Anthem** – "Grace" – by Carolyn Hamlin

**Prayers of the Church & Lord's Prayer** (sins)

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, and the power, and the glory, forever. Amen

**Doxology #515** (red hymnal)

Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.

**Reformation Creedal Reading** – Belgic Confession, Art. 9.

*Reader: We are fully taught (about the Trinity in the Bible) that there are Three Persons*

**People: In the One and only Divine Essence.**

*Reader: And although this doctrine far surpasses human understanding,*

**People: We nevertheless believe it now, through the Word,**

*Reader: Waiting to know and enjoy it fully*

**People: In heaven.**

*Reader: Furthermore, we must note the particular works and activities of these three persons*

**People: In relation to us.**

*Reader: The Father is called our Creator,*

**People: By reason of His power.**

*Reader: The Son is our Savior and Redeemer,*

**People: By His blood.**

*Reader: The Holy Spirit is our Sanctifier,*

**People: By living in our hearts.**

**Prayer of Illumination**

**Sermon Text** – Ruth 4:1-17a (NASB)

1 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down.

- 2 He took ten men of the elders of the city and said, "Sit down here." So they sat down.
- 3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech.
- 4 So I thought to inform you, saying, 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.'" And he said, "I will redeem it."
- 5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabite, the widow of the deceased, in order to raise up the name of the deceased on his inheritance."
- 6 The closest relative said, "I cannot redeem it for myself, because I would jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it."
- 7 Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel.
- 8 So the closest relative said to Boaz, "Buy it for yourself." And he removed his sandal.
- 9 Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.
- 10 Moreover, I have acquired Ruth the Moabite, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today."
- 11 All the people who were in the court, and the elders, said, "We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem.
- 12 Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the Lord will give you by this young woman."
- 13 So Boaz took Ruth, and she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son.
- 14 Then the women said to Naomi, "Blessed is the Lord who has not left you without a redeemer today, and may his name become famous in Israel.
- 15 May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."
- 16 Then Naomi took the child and laid him in her lap, and became his nurse.
- 17a The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed . . .

**Gloria Patri #513** (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost;  
As it was in the beginning, is now and ever shall be, world without end.  
Amen. Amen.

**Sermon** – “Redemption: Bought With a Price”

A Summer Series on the Book of Ruth

**\*Hymn #193** (red hymnal) – “Thine Is the Glory”

**\*Benediction & Offering**

(When the service is over, please place your offering in the plate in the back.)  
(Thank you for your patience and generosity.)

**\*Musical Response**

**\*Postlude** – “The Spirit of Joy” – by David Paxton

<p>800 Main Street Winsted CT 06098-1014 Phone: 860.379.4766 sccwinsted.org Email: info@sccwinsted.org</p>
--

**Announcements**

- **Welcome back!**
- The **Sunday Worship Service** will begin at 9:30 AM starting next Sunday and going through August.
- We will not be passing the **collection plate**; instead there is a plate in the back of the sanctuary for your offering at the end of the service. For those at home you can mail in your offering check (SCC; 800 Main St., Winsted, CT 06098), or if you use online banking you can have your bank send a check from your account. Finally, to reduce the number of checks Carol needs to handle you could combine a few weeks giving into one check. Thank you!
- The 2020-21 **Confirmation Class** will begin in early September. If any youth from 10<sup>th</sup> grade or up is interested please contact Pastor Doug.
- We will be **live-streaming the service** throughout the summer. The worship services can be found on our YouTube channel "Second Congregational Church of Winsted, CT" at: [www.youtube.com/channel/UCCW4dPY3yqt-GsjPZG-cHuQ](http://www.youtube.com/channel/UCCW4dPY3yqt-GsjPZG-cHuQ)
- Pastor Doug needs questions for his YouTube channel "**Simply Reformed**." If you have any questions or suggestions please write them down and drop them in the box in the back of the sanctuary. The channel can be found at: [www.youtube.com/simplyreformed](http://www.youtube.com/simplyreformed)
- **Sunday Sexton needed:** The position is from 8:00 AM to noon on Sundays with an occasional weekday or Saturday for a special event. Candidates must be experienced handyman and able to work independently. If interested, please see Sharon Okraska or any member of the Building & Grounds Committee.

- Pastor Doug is on vacation from July 20<sup>th</sup> through August 10<sup>th</sup>.
- The church would like to thank everyone for their support and patience through these troubling times. If anyone needs help or assistance please contact Pastor Doug (860-379-1147).

### **Guidelines for Sunday Worship**

Praise the Lord our God for His mercy! The Governor has lifted several of his restrictions and has decreed that churches can reopen in June. Below are the guidelines for the worship:

- Starting this Sunday, June 7<sup>th</sup>, we will be switching the attention of the worship away from a camera-focused service to a congregation-focused service.
- Social distancing must be practiced, and children should stay with their families.
- Some pews will be roped off to best encourage social distancing
- We strongly encourage everyone to wear masks throughout the service.
- For those who do not wear masks throughout the service could you please sit in the quarter section of the church next to the choir loft.
- Bulletins will include all biblical texts and hymns, so pew Bibles and hymnals will not be necessary.
- There will be no Offering during the service, the plates will be on a table in the back.
- The Lord's Supper will be with individually self-sealed cups, which will be placed on the back tables, with the bulletins, by someone wearing gloves and a mask.
- The congregation will be singing hymns as part of the service. (Again, we strongly encourage everyone to wear masks.)
- There will be no Children's Messages, Greetings, Choir, Coffee Hour, Sunday School, Bible Studies, or Summer Church, at least through the summer.
- We ask there be no socializing in the building after church, especially in the Narthex and the walkways. Please socialize outside.
- Pastor Doug and Pastor Dan will be outside after the service, with a mask on, to chat with anyone in need.
- The balcony is closed.
- The sanctuary is cleaned after every service and studies have shown the virus cannot survive beyond 5 days, which is encouraging.
- Besides Sunday worship, only the Diaper Bank will meet at the church throughout the summer.
- If you have any concerns, especially those in a vulnerable demographic, please be safe and stay home.
- The service will be live-streamed, at least, through the summer.

If you have any questions, comments, concerns, or need assistance with anything, please contact Pastor Doug. Your prayers and patience during these troubling times are greatly appreciated.

## Sermon Notes

Ruth 4:1-17a  
 “Redemption: Bought With a Price”  
 A Summer Series on Ruth  
 July 12, 2020

### Our Story Thus Far

- 1) An Israelite man name Elimelech, and his wife Naomi and two sons, flee Judah and move to the foreign country of Moab because of a famine during the time of the Judges.
  - a) In Moab, Elimelech’s two sons marry Moabite women; one of them is Ruth.
  - b) Elimelech and his sons die, leaving Naomi without a man to provide and protect for her.
  - c) Naomi returns in sorrow back to Bethlehem, with only her beloved foreign daughter-in-law Ruth, who insists to go with her and proclaims the God of Israel, and His people, as her own.
  
- 2) Providentially, the righteous and influential Boaz takes an interest in Ruth.
  - a) Naomi realizes he is a “close relative.”
  - b) Naomi encourages Ruth to ask that Boaz “redeem” her: As per Levirate marriage.
    - i) Levirate marriage is a form of marriage commanded in the Old Testament Civil Law where a man marries the widow of his brother if the brother died without a male heir. Deut 25:5-10
    - ii) The child would be raised as if he was the son of the dead brother, thus providing an heir for the dead brother, preserving his family’s name and property while providing for his widow.
  - c) Boaz agrees to marry Ruth but there a closer relative in line who could redeem.
  
- 3) In today's text (Ruth 4:1-17) Boaz talks with this person who is first in line.
  - a) His name isn't given.
  - b) Let's call him the *gō'ēl* for today's sermon
  
- 4) A “*gō'ēl*” is the biblical term for the person who performs the duty of redeeming<sup>1</sup>
  - a) It is used throughout the Book of Ruth.
    - i) Either as “redeem/redeemer”. Ruth 3:13; 4:4,6,14
    - ii) Or, “closest relative” (for the NASB) Ruth 2:20; 3:9; 3:12; 4:1,3,6,8
  - b) “*Gō'ēl*” is translated in slightly different ways in different translations:
 

NET = “guardian”	KJV = “kinsman”
ESV = “redeemer”	NIV = “guardian-redeemer”
  
- 5) As we look at Ruth 4:1-17, I want you to note the story doesn’t first focus on Ruth, especially with regards to the major theme of redemption.
  - a) Ruth, of course, is a great example of faithfulness and godliness.
  - b) Redemption, does include individuals, but is also about something far greater.

---

<sup>1</sup> Technically, *gō'ēl* is only used once in Neh 13:29 as “defiling.” “*Gō'ēl*” is the participle of the verb “*gā'al*”, which is a legal term “for the deliverance of some person, property, or right to which one had a previous claim through family relation or possession.” That is why the verb “*gā'al*” is usually translated as “close relative” or “redeem”. See: Ruth 2:20; 3:9,12-13; 4:1,3-4,6,8.

## **Back to the Story – Ruth 4:1-17a**

- 1) Boaz goes “to the gate” and sits down. Ruth 4:1
  - a) This is an official action. Zech 8:16
    - i) City gates in ancient Israel were large structures, with towers and several rooms.
    - ii) They also served as a place for citizens to gather, including for legal action.
  - b) Boaz sitting at the gate is him basically going to court: Seeking an outcome for a legal affair.
  - c) Soon the *gō’ēl* (who isn’t named) arrives and Boaz invites him to sit down. Ruth 4:1
  - d) Boaz invites 10 of the town elders to join in, to make an official ruling. Ruth 4:2; Zech 8:23
- 2) Boaz doesn’t focus on Ruth but on his fellow Israelite, and relative, Elimelech, and his wife Naomi, and a piece of land they own. Ruth 4:3
  - a) We are not told why, but Naomi has to sell the land. Ruth 4:3
    - i) Maybe she is so poor that she has to sell the land?
    - ii) It would be the duty of the *gō’ēl* to buy any land, Lev 25:25  
less it be sold outside the family.
  - b) Boaz asks if the *gō’ēl* will redeem it, if not, Boaz is next in line. Ruth 4:4
- 3) The *gō’ēl* says he “will redeem it.” Ruth 4:4
  - a) Boaz then tells the *gō’ēl* that is more to the situation than land. Ruth 4:5
  - b) The *gō’ēl* also must acquire “*Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.*” – Ruth 4:5
- 4) The *gō’ēl* backs out, explaining it will “*jeopardize/ruin*” his “*own inheritance.*” Ruth 4:6
  - a) Economically, he thinks this is a bad deal: Maybe the land isn’t worth the extra costs.
    - i) Has to take care of Naomi and Ruth.
    - ii) Has to raise up Elimelech’s heir.
    - iii) If the child from the *gō’ēl* and Ruth was their only child then the *gō’ēl*’s name would disappear. (This is a big thing in the ancient world.)
  - b) Also, that Ruth is a “Moabitess”, which Boaz directly mentions, this might turn the *gō’ēl* off, since the Old Testament civil law forbids Israelites from marrying foreigners.
  - c) Finally, Boaz shrewdly gave the *gō’ēl* a way out from the beginning, stating that Boaz would redeem, if he didn’t want too.
- 5) The *gō’ēl* tells Boaz to “*redeem it for yourself; you may have my right of redemption, for I cannot redeem it.*” – Ruth 4:6 (Note, the implied “it” not “she”.)
- 6) As per the custom at the time the *gō’ēl* removed his sandal, Ruth 4:7-10  
showing he was no longer the *gō’ēl*.<sup>2</sup> Amos 2:6; 8:6
  - a) Boaz finishes business by calling the elders “and all the people” to be witnesses Ruth 4:9  
that Boaz is now redeemed Elimelech’s line and his property.  
(Again note, this is not just about the individual Ruth.)

<sup>2</sup> Side note: This is one of the rare instances we hear from the writer/complier of an OT book. Clearly Ruth was written after the fact, maybe during the time of the united monarchy under King David or King Solomon, as noted by the author’s phrase “this was the custom in former times.”

- b) Boaz has also “acquired Ruth the Moabitess” to be his wife and will establish the line of Mahlon (Ruth’s dead first husband). Ruth 4:10
- 7) The court agrees and blesses Boaz: Ruth 4:11-12
- a) They refer to the bride (Ruth) as “*the woman who is coming into your home*”. Ruth 4:11
- b) So, Boaz marries Ruth and they have son: Obed. Ruth 4:13,17
- 8) Notice how our text ends: It returns to focusing on Naomi, not Ruth.
- a) It doesn’t end with the modern: “And Ruth and Boaz lived happily ever after.”
- b) Instead it ends with: “*Then the women said to Naomi, ‘Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel. May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.’*” – Ruth 4:14-15
- c) Certainly, the foreigner Ruth, was a great blessing, and a person of amazing faith.
- d) The story, however, is about the redemption of Naomi, her land, her heirs, and in particular the establishment of the royal line of the future King David.
- 9) Note the important of a *gō’ēl*, a redeemer:
- a) Ruth 4:8a – “*So the closest relative (*gō’ēl*) said to Boaz, ‘Buy it for yourself.’*”
- b) Ruth 4:14b – “*Blessed is the LORD who has not left you without a redeemer (*gō’ēl*) today*”
- c) Same word.

## **Redeemer in the Old Testament**

- 1) *Gō’ēl* is found throughout the Old Testament.
- a) It can mean “a kinsman” but it usually implies someone who defends, vindicates and/or redeems, ransoms or buys back.
- b) Leviticus 25:25 – “*If a fellow countryman (literally “brother”) of yours becomes so poor he has to sell part of his property, then his nearest kinsman (*ga’al – gō’ēl*) is to come and buy back (*ga’al – gō’ēl*) what his relative (literally “brother”) has sold.*”
- c) This of course directly deals with the story of Ruth.
- 2) *Gō’ēl* is frequently used to describe God as Redeemer. Job 16:19; Ps 19:14; 78:35; Prov 23:11; Is 35:10; 41:14; 43:14; 44:6,22-24; Jer 50:34
- a) Ps 19:14 – “*O LORD, my rock and my Redeemer (*gō’ēl*).*”
- b) Job 19 is one of the most striking statement has God as redeemer.
- i) Job is bitterly complaining about all his terrible suffering in Job 19:23-24 . . .
- “Oh that my words were written! Oh that they were inscribed in a book!  
That with an iron stylus and lead they were engraved in the rock forever!”*
- ii) Then, in an amazing moment of grace, out of nowhere, Job proclaims in 19:25-26 . . .
- “As for me, I know that my Redeemer (literally “my kinsman”; *ga’al – gō’ēl*) lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh I shall see God;”*

## Redeemer in the New Testament

- 1) The Greek words for “redeem” are about “a ransom” and “to let go free for a ransom.”
- 2) The only way God can redeem is through a Kinsman-Redeemer who is fully God, fully man and without sin.
  - a) The Redeemer has to be a Kinsman to God because only God can forgive sin and take on the full wrath of God rightly due to sin. Deut 4:24; Ps 130:3; Is 9:6; 53:4-5,11; Is 63:3; Nah 1:6; John 1:4; 3:16; Acts 2:24; 20:28; 1Pet 3:18
  - b) The Redeemer has to be a Kinsman to man because only a man can die for the sins of man. Ps 49:7-8; Is 53:3-5,10-11; Ezek 18:4,20; Rom 5:12,15,18; 1Cor 15:21; Heb 2:14-16; Heb 7:26,-27; 1Pet 3:18;
  - c) The Redeemer has to without sin, because His work of redemption (ransom/buying back) has to be a perfect offering to God. Is 53:9; Jer 33:16; 1Cor 15:21; 2Cor 5:21; Heb 7:16,26
- 3) How blessed we are that our Redeemer is a Kinsman: He sympathizes with our weaknesses because He was/is man, yet without sin. Heb 4:15  
Heb 2:17
- 4) Our Kinsman-Redeemer, of course, is Jesus Christ, through His New Covenant, in His blood, for the forgiveness of sins. 1Cor 1:30; Eph 1:7; Col 1:13-14; Heb 9:12,15; 1Pet 1:18-19
  - a) Through Christ we are redeemed from the curse of the Law. Gal 3:13; 4:5; Titus 2:14
  - b) Our redemption is that we are justified by God's grace in Christ. Rom 3:24
  - c) The Holy Spirit seals us for our future redemption. Eph 4:30
  - d) Our redemption will make us zealous for good works. Titus 2:14
- 4) Just like the Book of Ruth doesn't primarily focus on Ruth, so our redemption is not primarily focused on the individual.
  - a) We moderns way over emphasize the individual, thinking we are autonomous.
  - b) The Book of Ruth focuses on the redemption of a family, its line, its property, and especially providing a royal line of David, so should we think about the redemption Christ does.
  - c) Most of the NT talk about redemption is in the plural, that God is redeeming His people, His Israel, His Jerusalem. Luke 1:69; 2:38; 24:21  
Gal 3:7,29; 6:16; Phil 3:3
  - d) Redemption is tied to adoption, being brought into the family of God. Rom 8:23; Gal 4:5;  
Eph 1:14; Titus 2:14
  - e) Our (plural) redemption is at the end of the age, when our bodies will be redeemed in the next age. Luke 21:28  
Rom 8:23
  - f) Finally, redemption brings God glory. Eph 1:14