

STUDY OF THE BOOK OF RUTH

INTRODUCTION

Understanding of this Book will help in understanding prophecy. Understanding this Book also depends on having a personal relationship with the story teller.

This Book is a love story of God for Israel. It is also a prophetic model of God's love for the church. It describes tradition and legal basis for the times of the judges. An understanding of how they work is here. For an understanding of Rev 5 it is also necessary to understand the Book of Ruth.

Historically, this book establishes the genealogy of David. There is also a mystical level to the Book. We will see the role of "silver" in scripture. The story climaxes with Boaz - a Jewish principle - marrying a Moabitess, a Gentile. This was forbidden by law. (Deut 7:3) In the ancient Jewish traditions, the Book of Ruth was regarded as prophetic.

This Book bridges from the Judges (1:1) to David (4:22).

Moab had its beginning with Sodom. (Gen 19:30-38) In Num 21 - 25 there is much on Moab. Deut 2, 28 & 29 also deal with Moab. Zeph 2:9 also. Moses is buried in Moab. (Deut 34:5-6) There are 3 principle kings of Moab. One is Balaak. He hired Balaam to curse Israel. Another is Egleon. (Judges 3) He enslaves Israel for 18 years. He is assassinated. His assassination occurs just prior to the time of the Book of Ruth. Jewish tradition says Ruth was his daughter. The third king, (II Kings 3), lead a rebellion and Mesha was his name.

David sends his parents to Moab for refuge in I Sam 22:3. He would probably feel comfortable with this because his great grandmother was from there.

Num 24:15-17 This speaks obviously of Jesus. Ruth converted to

Judaism. The God of Moab was KIMA and it was rendered with brass and had its arms extended.

The Book of Ruth is a vivid demonstration of I Cor 13:13. The word "love" doesn't appear in the text of Ruth at all, but is demonstrated throughout the entire text.

The Book of Ruth does bless the marriage vow.

The Book of Ruth has a very important place in Jewish history. It used to be read during the Feast of Pentecost. Dr. Gaebelien says, "Five books are called by the Jews "Megilloth" and are read by them at different feasts commemorating past events. The Song of Solomon is read during Passover; Ruth at Pentecost; Lamentations on the ninth day of the month Ab in memory of the destruction of Jerusalem; Ecclesiastes is read during the Feast of Tabernacles and Esther they read when they celebrate Purim."

Lev 23:17 Here "leaven" speaks of sin. Here God ordains leaven in the bread. Pentecost prophetically speaks of the church. Tradition had the Book of Ruth read, at Pentecost.

The very fact that it was read on Pentecost should be of interest to the Christian. J. Vernon McGee identifies Pentecost "as a line of demarcation between law and grace. It marks the ending of the age of law the beginning of grace. It tells how a gentile girl, whom the law condemned, was brought under the wings of the Lord God of Israel."

The Book of Ruth is unique in that it is the only Book in the Bible that reveals the kinsman-redeemer at work. There could be no redemption of a person or property without a kinsman-redeemer.

There is a fourfold purpose of having the Book of Ruth in the Old Testament.

1. The Doctrinal purpose

2. The genealogical purpose
3. The dispensational purpose
4. The historical purpose

Under the historical purpose, we will see the Book of Ruth shows that in the darkest days God was working out His purposes in the lives of individuals who were rightly related to Him. God is always interested in the private lives of humble people and Ruth gives an example of how God moves in their lives.

Also, the coming of Ruth to Bethlehem made possible the birth of Jesus at Bethlehem. The entire Book of Ruth is centered around Bethlehem.

1. The family of Elimelech came from Bethlehem.
2. Naomi returned with Ruth to Bethlehem.
3. Boaz lived at Bethlehem.
4. Ruth was redeemed at Bethlehem.
5. Ruth was wed to Boaz at Bethlehem.
6. Their son, Obed, was born at Bethlehem.
7. Ruth lived the remainder of her life in Bethlehem.
8. The story of Ruth brought the family of David Bethlehem.

The dispensational purpose of the book is also significant. J. Vernon McGee says that "in the departure of the family of Elimelech from the land of Israel to the land of Moab, many see a picture of Israel today. Despite the restoration of Israel, many of the Jews are absent from the land of Canaan and are scattered throughout the world. Ruth, the gentile girl, was brought into the place of blessing during that interval. The church today occupies the place of blessing and corresponds to Ruth."

Ruth appears after Judges and before First Samuel. Judges tells the story of the failure of the theocracy under the Mosaic system and First Samuel tells of the setting up of the monarchy. Between the failure and rejection and the kingdom there occurs Ruth, the gentile bride. Between

the rejection of the nation of Israel and the setting up of Christ's kingdom on the earth there is found the church, the bride of the Lamb.

The genealogical purpose of Ruth is also important. One purpose of the Old Testament is to furnish a reliable genealogy of Jesus. The Book of Ruth connects David with the tribe of Judah.

See Deut 23:3. Ruth possessed a fine character, and there was not one flaw found in her story; but the law kept her out of Israel. A Moabite was forbidden to enter the congregation of the Lord. She had to have a redeemer who would put over her his cloak of righteousness and right to the blessings of God. He had to extend grace to her. It was by grace that she entered the genealogy of Jesus.

Last is the doctrinal purpose. The Book of Ruth presents in pictorial form one of the greatest doctrines of the Bible. A phase of the doctrine of redemption is presented in this book that is not found elsewhere in Scripture. Redemption by a Kinsman-Redeemer is essential to a complete understanding of the doctrine of redemption. Redemption is possible only through a Kinsman-Redeemer. God could not redeem apart from a Mediator, and since only God could redeem, it was necessary for Him to become that Person.

The Kinsman-Redeemer is the only symbol in the Bible that gives an adequate understanding of God as the Redeemer. Redemption requires a figure that gives us an understanding of why Christ became a man in order to redeem us. Redemption cannot be properly comprehended until some figure is found to illustrate the Person and work of Christ. The Book of Ruth supplies one aspect to this doctrine that is found nowhere else.

Boaz was a kinsman who had both the price and power to function as a

redeemer in the capacity to which he was called. Therefore, Boaz furnishes the only figure for the Kinsman-Redeemer aspect of redemption which is so essential for any proper theory of the Atonement.

CHAPTER 1

Ruth 1:1 (ESV) *In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons.*

The famine Israel is experiencing here, many scholars link to the sin of Israel under the period of the judges. Look at Deut 28:1-14

1 "Now it shall be, if you will diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. 2 And all these blessings shall come upon you and overtake you, if you will obey the LORD your God. 3 Blessed shall you be in the city, and blessed shall you be in the country. 4 Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. 5 Blessed shall be your basket and your kneading bowl. 6 Blessed shall you be when you come in, and blessed shall you be when you go out.

7 "The LORD will cause your enemies who rise up against you to be defeated before you; they shall come out against you one way and shall flee before you seven ways. 8 The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you. 9 The LORD will establish you as a holy people to Himself, as He swore to you, if you will keep the commandments of the LORD your God, and walk in His ways. 10 So all the peoples of the earth shall see that you are called by the name of the LORD; and they shall be afraid of you. 11 And the LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you. 12 The LORD will open for you His good storehouse, the heavens, to give

rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. 13 And the LORD shall make you the head and not the tail, and you only shall be above, and you shall not be underneath, if you will listen to the commandments of the LORD your God, which I charge you today, to observe them carefully, 14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them. NASB

and also

Judg 21:25

In those days there was no king in Israel; everyone did what was right in his own eyes. NASB

The period of the judges is a tragic period in Israel's history. It resulted in judgment on Israel. The KJV says they "sojourned." That word means to "travel as strangers."

In verse 2, we will see that they "continued" there and in verse 4, they "dwelt" there. There is a deliberate escalation of involvement of the family of Elimelech. The concept of dwelling means more than just living there, there is also involvement. This was his answer to the famine. He had land in Bethlehem. It is not obvious here, but the whole issue in the plot is the land that he forfeits or sold before he left. Be aware that he was a land owner in Bethlehem. When Boaz comes along as a kinsmen redeemer, he redeems land where? Bethlehem. As a result, David was born there and so was Jesus. Lev 26:3-13 is one side. Lev 26:3-13

3 'If you walk in My statutes and keep My commandments so as to carry them out, 4 then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. 5 'Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land. 6 'I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. 7 'But you will

chase your enemies, and they will fall before you by the sword; 8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. 9 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. 10 'And you will eat the old supply and clear out the old because of the new. 11 'Moreover, I will make My dwelling among you, and My soul will not reject you. 12 'I will also walk among you and be your God, and you shall be My people. 13 'I am the LORD your God, who brought you out of the land of Egypt so that you should not be their slaves, and I broke the bars of your yoke and made you walk erect. NASB

Ruth 1:2 (ESV) The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there.

Here is the family of Elimelech.

Elimelech means	"my God is King"
Mahlon means	"blotting out"
Kilion means	"to perish" or "dying"
Naomi means	"to delight in"
Ruth means	"beauty"

Their move to Moab is a lack of faith. He left his father's house of bread and went into the far country of Moab. All this was in disobedience to the will of the Father. This man lived as a member of the tribe of Judah in Bethlehem-Judah. Bethlehem-Judah means "house of bread and praise." There probably was no famine in the land of Moab, because the judgment was restricted to the chosen people. Their privilege, as the chosen people increased the measure of their responsibility. To seek temporary relief in the land of Moab was bad, but to take up residence there was a tragedy. The two sons married daughters of Moab, which was contrary to the Mosaic Law. Look at the following verses:

Deut 7:1-4

1 "When the LORD your God shall bring you into the land where you are entering to possess it, and shall clear away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, 2 and when the LORD your God shall deliver them before you, and you shall defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. 3 Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you, and He will quickly destroy you. NASB

Neh 13:23-25

23 In those days I also saw that the Jews had married women from Ashdod, Ammon, and Moab. 24 As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people. 25 So I contended with them and cursed them and struck some of them and pulled out their hair, and made them swear by God, "You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves. NASB

There was a distant blood relationship between Israel and Moab. Moab appears first in Scripture in connection with the flight of Lot from the city of Sodom in Gen 19:37. Moab was the son of Lot by an incestuous union with his eldest daughter.

Ruth 1:3-4 (ESV) But Elimelech, the husband of Naomi, died, and she was left with her two sons. [4] These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years,

Orpah may mean "back of the neck" and could refer to "stiff-necked." Why were they there 10 years? Could be for the same reason there are 10 elders at the city gate in Chap 4. We'll talk about that then.

Ruth 1:5 (ESV) and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Naomi is now left a destitute widow in a foreign land with 2 daughters-in-law that are Gentiles, despised by the Jews.

Ruth 1:6 (ESV) Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the Lord had visited his people and given them food.

Naomi is out of the land and she returns to the land. Who is she a type of? Israel. While she was away there has been a reversal in the land of Israel. The famine is over and people are prospering again. She goes home feeling she would be better off as a destitute widow in her *own* land rather than being a destitute widow in a foreign land. She could be called the "prodigal woman."

Ruth 1:7-10 (ESV) So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. [8] But Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. [9] The Lord grant that you may find rest, each of you in the house of her husband!" Then she kissed them, and they lifted up their voices and wept. [10] And they said to her, "No, we will return with you to your people."

At first, both daughters-in-law decide to go with Naomi to Israel.

Ruth 1:11-15 (ESV) But Naomi said, "Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? [12] Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, [13] would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the Lord has gone out against me." [14] Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

[15] And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

Naomi feels the hand of God is *upon* her and these 2 young women are being hurt because of the judgment on her. Naomi is trying to point out the impracticality of them trying to make their life with her.

It also seems strange that Naomi was attempting to send Ruth back into the idolatry of Moab. The decision of these two women meant a decision regarding their religion. Evidently they had become worshipers of the God of Israel. Orpah went back and nothing more is said of her. When Ruth chose to go with Naomi, she made a decision to follow the God of Israel and as a result, she was chosen by God to be a part of the genealogy of Jesus.

Ruth 1:16-17 (ESV) But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. [17] Where you die I will die, and there will I be buried. May the Lord do so to me and more also if anything but death parts me from you."

The only exposure Ruth had to Israel's God was through Naomi.

Naomi had a difficult life through the famine, and the loss of Naomi's family. Ruth still saw God through her and chose the God of Israel over the gods of Moab. What Ruth does not know, that in accepting the God of Israel by committing herself to be among God's people, that God sends her a kinsmen redeemer, who, by taking a Gentile bride to wife, restores the land to Naomi and provides redemption for both of them.

Ruth made seven statements which were like a vow that she never broke.

1. Ruth asked Naomi to desist in requesting her to leave her, for she was determined to follow Naomi.
2. Ruth was determined to go wherever Naomi went.
3. Ruth intended to live with Naomi in whatever place Naomi resided.
4. Ruth was leaving her people for good and choosing Naomi's people forever.
5. Ruth was making a decision for God. She was leaving the idolatry of Moab permanently and was putting her trust in the God of Israel forever.
6. Her choice was a decision for life that extended through to death.
7. She would be buried with Naomi.

Ruth 1:18-21 (ESV) And when Naomi saw that she was determined to go with her, she said no more. [19] So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, "Is this Naomi?" [20] She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. [21] I went away full, and the Lord has brought me back empty. Why call me Naomi, when the Lord has testified against me and the Almighty has brought calamity upon me?"

Mara means "bitter." Naomi equates the affliction she has encountered as

providential acts of God. This seems to be well placed on God's acts on Israel, both in terms of the local scene that caused them to lose their faith and leave, but also in terms of Naomi's role in terms of what? What is Naomi a type of? Israel herself. Israel's leaving and returning to the land.

Naomi was in error by placing the blame for all of her trouble upon God by saying that God had dealt bitterly with her. God had not dealt bitterly with her; she was reaping the fruit of the sin of disobedience. God was not responsible for her problems, but He was responsible for the voice that called her back home. It is the grace of God that was responsible for the blessing that was to come to her now that she had listened to the voice and returned. Remember the definition of grace! It is "the Divine influence upon the heart AND its reflection in the life!" God influenced Naomi and she responded obediently to that influence.

Ruth 1:22 (ESV) So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.

The writer emphasizes that Ruth is a Moabitess, not a proselyte. She became a proselyte in verses 16-17.

Look at *Isaiah 54:4 (ESV)*

*"Fear not, for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no more.*

Notice the reference to widowhood. Israel is referred to in scripture as the "adulterous wife of Jehovah" and also as a widow.

We get into some strange idioms. Israel is spoken of here and in Hos 2 as the wife of Jehovah. Who is God's High Priest? Jesus. The high priest was

forbidden to marry a widow. Look at Lev 21:10-15

10 'And the priest who is the highest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head, nor tear his clothes; 11 nor shall he approach any dead person, nor defile himself even for his father or his mother; 12 nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is on him: I am the LORD. 13 'And he shall take a wife in her virginity. 14 'A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people; 15 that he may not profane his offspring among his people: for I am the LORD who sanctifies him.' " NASB

The church is called the virgin bride – not a widow.

See Hos 1:3-4

So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son. [4] And the Lord said to him, "Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel.

And also *Hosea 1:6*

She conceived again and bore a daughter. And the Lord said to him, "Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.

God acts out an object lesson with Israel. Hosea 2:14-15 Speaks of Israel. The analogy is God is speaking of Hosea's wife as Israel. *Hosea 2:14-15 (ESV)*

*"Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.*

*[15] And there I will give her her vineyards
and make the Valley of Achor a door of hope.*

*And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.*

Hosea 3:4-5 (ESV) For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. [5] Afterward f the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days.

Israel will seek the Lord and David. Interesting since this was written after David. When will they seek their king? The "last days."

Now let's read *Deut. 25:5-10 (ESV)*

"If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. [6] And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. [7] And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.' [8] Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' [9] then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' [10] And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off.'

This is acted out in Ruth 4.

Continue on with Deut 7:1-3 and 23:3

Deut. 7:1-3 (ESV) "When the Lord your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves, [2] and when the Lord your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. [3] You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons,

Deut. 23:3 (ESV) "No Ammonite or Moabite may enter the assembly of the Lord. Even to the tenth generation, none of them may enter the assembly of the Lord forever,

It was forbidden to marry a Gentile and very specifically a Moabite and that is exactly what the hero of our story is going to do. The whole story of Ruth is how Boaz marries a Moabitess.

CHAPTER 2

Lev 25 and Deut 25 underscore what is going on. Lev 25 contains the right of the relative to redeem the land. Scripture is silent on how Naomi had forfeited her land right. In Lev 25 the person could "lease" their land, but in the Jubilee year, it all reverted back to the original owner.

Redemption by a kinsmen redeemer involves three things:

1. The right to redeem. 2:1 and 3:2 the word translated "relative" and/or "kinsmen" is MODA which simply means as "near relative." 3:2 has the word GERAB, which is similar to moda. The kinsman redeemer was a GOEL, which meant both yoda and Gerab but also meant you had to be the next of kin, a "near kinsman."
2. The power to redeem.
3. The willingness to redeem. Redemption is the matter of the heart.

The awesome thing about redemption is not that God was able to do this, but that He chose to do it.

Boaz also shows up now and his name means "in him is strength." When Solomon established the pillars in the temple, he named one of them Boaz. (I Kings 7:21)

Ruth 2:1-2 (ESV) Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. [2] And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor." And she said to her, "Go, my daughter."

In Lev 19:9-10, 23:22 and Deut 24:19-21 is the "law of gleaning." The law was to deliberately leave things in the field for the poor. What is recorded in Lev 23:22 seems way out of context because it is in the middle of the Mosaic feasts - in between Pentecost and the Feast of Trumpets. In Matt 13 Jesus describes the end of the world when He sends His reapers to gather the harvest. When does He do this? Between the feast of Pentecost and the Feast of Trumpets.

In Ruth 2:2 the KJV says "grace" while the ESV says "favor." The word is first used in Gen 6:8 with Noah. Grace always occurs prior to judgment. In Ruth, she gets "grace" before the "threshing floor" and the harvest itself. This will be significant.

Ruth 2:3-4 (ESV) So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. [4] And behold, Boaz came from Bethlehem. And he said to the reapers, "The Lord be with you!" And they answered, "The Lord bless you."

What a way to start the day with blessings on each other.

Ruth 2:5-12 (ESV) Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" [6] And the servant who was in charge of the reapers answered, "She is the young Moabite woman, who came back with Naomi from the country of Moab. [7] She said, 'Please let me glean and gather among the sheaves after the reapers.' So she came, and she has continued from early morning until now, except for a short rest."

[8] Then Boaz said to Ruth, "Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. [9] Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you?"

And when you are thirsty, go to the vessels and drink what the young men have drawn." [10] Then she fell on her face, bowing to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?" [11] But Boaz answered her, "All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. [12] The Lord repay you for what you have done, and a full reward be given you by the Lord, the God of Israel, under whose wings you have come to take refuge!"

Boaz obviously is taken by her beauty. Notice the last few verses that Boaz gives her a benediction. But notice what the writer is doing. He is clearly putting in position Boaz and the Lord God of Israel. Under whose wings had Ruth trusted? God's. Boaz is here saying she will be under his wings. She is going to get a reward from God, but it will come directly through Boaz. The writer is clearly causing us to see the parallel between Boaz and her Lord.

Ruth 2:13-14 (ESV) Then she said, "I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants." [14] And at mealtime Boaz said to her, "Come here and eat some bread and dip your morsel in the wine." So she sat beside the reapers, and he passed to her roasted grain. And she ate until she was satisfied, and she had some left over.

The Lord of the harvest invites Ruth to have supper with him at his table with bread and wine. "Wine vinegar" is actually sour wine made with unripe grapes. But notice he invites her AFTER she had made her choice.

Ruth 2:15 (ESV) When she rose to glean, Boaz instructed his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

The gleaner was required by law not to go among the sheaves; they could only go among what the reapers left. As a reaper, you could not go back and get what you missed, and as a gleaner, you could only pick up what the reapers dropped. Boaz tells the reapers that if Ruth got too close to the sheaves, let her go.

Ruth 2:16-17 (ESV) And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her." [17] So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.

Boaz orders the reapers to intentionally drop stalks of barley for Ruth. God does this for us, in His word. He drops handfuls on purpose for us to glean from.

The fields of Boaz were more than enough to supply the needs of Ruth. In I John 2:15 we are told to love not the world and the things that are in the world. There is enough for the Christian in Christ; therefore, it is not necessary for the Christian to glean in the fields of the world.

J. Vernon McGee says, "Every Christian ought to be in the field of the One who is greater than Boaz. If he goes into the field to glean, he will find that some "handfuls on purpose" have been left by Christ, which will enable him to do more than glean. He will reap a bountiful harvest in white fields."

Ruth 2:18-19 (ESV) And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied. [19] And her mother-in-law said to her, "Where did you glean today? And where have you worked? Blessed be the man who took notice of you." So she told her mother-in-law with whom she had worked and said, "The man's name with whom I worked today is Boaz."

Naomi recognized Ruth had gotten more than was normal. Up until now, Ruth was probably ignorant of who Boaz is.

Ruth 2:20-23 (ESV) And Naomi said to her daughter-in-law, "May he be blessed by the Lord, whose kindness has not forsaken the living or the dead!" Naomi also said to her, "The man is a close relative of ours, one of our redeemers." [21] And Ruth the Moabite said, "Besides, he said to me, 'You shall keep close by my young men until they have finished all my harvest.' " [22] And Naomi said to Ruth, her daughter-in-law, "It is good, my daughter, that you go out with his young women, lest in another field you be assaulted." [23] So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law.

Naomi also tells Ruth to go no where else, stay in the fields of Boaz.

CHAPTER 3

Chapter 3 is perhaps the most difficult of the book to understand.

Ruth 3:1 (ESV) Then Naomi her mother-in-law said to her, "My daughter, should I not seek rest for you, that it may be well with you?"

Naomi was the destitute widow and Ruth had committed herself to provide for Naomi. Naomi sees an opportunity to reciprocate. Naomi sees the opportunity by recognizing that Boaz can take the role of kinsmen-redeemer, if he is willing. Naomi is playing the part of "match-maker."

Notice Boaz. He first inquires after Ruth, then welcomes her, then grants her permission to be in the field, then assures her, then invites her to supper, instructs her not to go into another field, and then provides handfuls on purpose. Those are all manifestations of our kinsmen-redeemer's grace. He inquires after us, welcomes us, gives us authority, assures us, invites us to His table, admonishes us not to go into another field and along the way provides for us handfuls on purpose so we will be in need of nothing.

Boaz is the "lord of the harvest." The "field" is his. This field is the world. It is the same as in the parables of Jesus - the kingdom parables.

Notice who introduced Ruth to Boaz? An unnamed servant. (Ruth 2:5-6) This servant is a type of Holy Spirit. His function is behind the scene. He doesn't testify of Himself, His role is to focus attention of Jesus. (Jn 15:26) This "unnamed servant" is over the reapers and doesn't give evidence of Himself.

The Kinsman-Redeemer is the Hebrew word "Goel." For a scriptural

example of a “Goel,” turn to *Hebrews 2:10-18 (ESV)*

For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. [11] For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers, [12] saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” [13] And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.” [14] Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, [15] and deliver all those who through fear of death were subject to lifelong slavery. [16] For surely it is not angels that he helps, but he helps the offspring of Abraham. [17] Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. [18] For because he himself has suffered when tempted, he is able to help those who are being tempted.

He is our Kinsmen and, therefore, has the right to redeem.

See also *Isaiah 63:1-7 (ESV)*

*Who is this who comes from Edom,
in crimsoned garments from Bozrah,
he who is splendid in his apparel,
marching in the greatness of his strength?
“It is I, speaking in righteousness,
mighty to save.”*

*[2] Why is your apparel red,
and your garments like his who treads in the winepress?*

*[3] “I have trodden the winepress alone,
and from the peoples no one was with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood spattered on my garments,*

and stained all my apparel.

*[4] For the day of vengeance was in my heart,
and my year of redemption had come.*

*[5] I looked, but there was no one to help;
I was appalled, but there was no one to uphold;
so my own arm brought me salvation,
and my wrath upheld me.*

*[6] I trampled down the peoples in my anger;
I made them drunk in my wrath,
and I poured out their lifeblood on the earth."*

*[7] I will recount the steadfast love of the Lord,
the praises of the Lord,
according to all that the Lord has granted us,
and the great goodness to the house of Israel
that he has granted them according to his compassion,
according to the abundance of his steadfast love.*

He is the avenger of blood.

Here, we can also tell when the marriage is about to take place because Naomi (a type of Israel) returns to the land. She was dispersed from Bethlehem and brought back to the land at the beginning of the barley harvest. Here is one example of the land being redeemed in scripture. Another example is in Jer 32 where Jeremiah is instructed to buy a field and take the title deed and put it in an earthen jar. He knew he wouldn't come out of the captivity, but his descendants would. This was an object lesson. It set up a similar scene when they come out of captivity when there is a redemption to take place. There is another title deed - a scroll - written in and on the back side and sealed with seven seals. Where do we find this and Who is worthy to open the seals?

Look at *Rev. 5:1-5 (ESV)* *Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. [2] And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [3] And no one*

in heaven or on earth or under the earth was able to open the scroll or to look into it, [4] and I began to weep loudly because no one was found worthy to open the scroll or to look into it. [5] And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

Who is the lamb? Jesus. Why? Because He is a Man, the Kinsman-Redeemer, and He has prevailed to open the book. He opened the book taking possession of that which He purchased with His blood. What is the "book" or "scroll"? I believe it is the title deed to the earth. This has not happened yet. Jesus does this because He doesn't want the field (world), but the treasure in the field (His followers). He will take possession of the field to obtain the treasure.

When is this about to happen? It is when Israel returns to the land and then the bride is ready. It could happen at any time!

In our story recorded in Ruth, it's happening. Naomi has returned to the land and Ruth is being prepared for the wedding feast.

Ruth 3:1-2 (ESV) Then Naomi her mother-in-law said to her, "My daughter, should I not seek rest for you, that it may be well with you? [2] Is not Boaz our relative, with whose young women you were? See, he is winnowing barley tonight at the threshing floor.

Naomi's concern is for the security of Ruth. She was concerned about this in chapter 1 (1:8-9). Naomi apparently doesn't know there is one kinsman closer than Boaz.

Ruth 3:3 (ESV) Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking.

Naomi is instructing Ruth in their customs because Ruth wouldn't know their customs. She was wearing clothes of mourning and Naomi is telling her it is now time to stop mourning. Basically, she will be declaring herself eligible again.

Naomi has instructed Ruth to do three things:

1. wash
2. anoint
3. put on new arraignment

We are to wash in the water of the word. (Eph 2) We are to be anointed in the Spirit. (In the Song of Solomon, the bride was anointed with Mur 7 times) Put on new clothes, the old is put away and the new arraignment is put on to go to the bride groom. This also occurs at midnight.

Also, in the KJV, in chapter 3, Boaz is called "the man" 7 times.

Ruth 3:4-6 (ESV) But when he lies down, observe the place where he lies. Then go and uncover his feet and lie down, and he will tell you what to do." [5] And she replied, "All that you say I will do." [6] So she went down to the threshing floor and did just as her mother-in-law had commanded her.

Ruth did what Naomi told her too.

Ruth 3:7-9 (ESV) And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet and lay down. [8] At midnight the man was startled and turned over, and behold, a woman lay at his feet! [9] He said, "Who are you?" And she answered, "I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer."

In verse 9, "servant" or "hand maid" is the feminine equivalent of "bond servant." Ruth is not propositioning Boaz. She is proposing marriage to Boaz claiming her right to do this under the Law of Moses.

The word "skirt" (KJV) or "garment" (NIV) is the same word that means to be under the "wings of Jehovah." (Look back at Ruth 2:12) Same root word is here.

See *Ezekiel 16:8 (ESV)*

"When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord God, and you became mine.

The concept is of covering and taking in marriage. Ruth is telling Boaz to take her as his wife because he is her kinsman-redeemer and she is asking him to do the kinsman part.

Ruth 3:10-11 (ESV) And he said, "May you be blessed by the Lord, my daughter. You have made this last kindness greater than the first in that you have not gone after young men, whether poor or rich. [11] And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman.

The KJV has "virtuous woman." Prov 31 lists the character of a virtuous woman.

Ruth 3:12 (ESV) And now it is true that I am a redeemer. Yet there is a redeemer nearer than I.

Here is a problem. There is a kinsman closer than Boaz.

Ruth 3:13-14 (ESV) Remain tonight, and in the morning, if he will redeem you, good; let him do it. But if he is not willing to redeem you, then, as the Lord lives, I will redeem you. Lie down until the morning." [14] So she lay at his feet until the morning, but arose before one could recognize another. And he said, "Let it not be known that the woman came to the threshing floor."

This was done in secret.

Ruth 3:15-17 (ESV) And he said, "Bring the garment you are wearing and hold it out." So she held it, and he measured out six measures of barley and put it on her. Then she went into the city. [16] And when she came to her mother-in-law, she said, "How did you fare, my daughter?" Then she told her all that the man had done for her, [17] saying, "These six measures of barley he gave to me, for he said to me, 'You must not go back empty-handed to your mother-in-law.' "

She was well taken care of. This was a form of communication from Boaz to Naomi. Naomi would read something into the 6 measures.

Ruth 3:18 (ESV) She replied, "Wait, my daughter, until you learn how the matter turns out, for the man will not rest but will settle the matter today."

Naomi concluded, apparently, because of the 6 measures Boaz would not rest until the matter was settled. Six days implies rest on the 7th. Naomi interpreted this to mean Boaz would not rest until this issue was taken care of, one way or another.

The creator did not rest at the creation until His work was finished.

Where does all of this take place? The threshing floor. In Judges 6 we see Gideon is called at a threshing floor. I Chron 21 David sins in numbering the people. God gives David a choice as to the punishment because of this sin. This occurs on the threshing floor of Araunah. David ends up buying this threshing floor for 600 shekles to avert the plague and it turns out to be the location of the temple.

In Luke 22 we see Satan has one also. See *Luke 22:31-32 (ESV)*

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, [32] but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."

You sift wheat on the threshing floor. The threshing floor of Satan is the place where your faith is tested.

God has a threshing floor also. Look at *Matthew 13:36-43 (ESV)*

Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field." [37] He answered, "The one who sows the good seed is the Son of Man. [38] The field is the world, and the good seed is the children of the kingdom. The weeds are the sons of the evil one, [39] and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. [40] Just as the weeds are gathered and burned with fire, so will it be at the close of the age. [41] The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, [42] and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. [43] Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear."

The field is the world. Ruth was gleaning in the world. This is at the threshing floor of God.

Psalm 1:4 (ESV)

*The wicked are not so,
but are like chaff that the wind drives away.*

This is at a threshing floor.

Look at *Amos 9:9 (ESV)*

*"For behold, I will command,
and shake the house of Israel among all the nations
as one shakes with a sieve,
but no pebble shall fall to the earth.*

When we thresh, it is imperfect. When God does it, it will be perfect. Not one kernel will fall. What is being threshed or winnowed? The house of Israel.

Turn now to *Isaiah 21:9-10 (ESV)*

*And behold, here come riders,
horsemen in pairs!"
And he answered,
"Fallen, fallen is Babylon;
and all the carved images of her gods
he has shattered to the ground."
[10] O my threshed and winnowed one,
what I have heard from the Lord of hosts,
the God of Israel, I announce to you.*

What is the threshing floor? Could it be the tribulation? Where was Ruth on the threshing floor? At the feet of her Lord covered with the hem of his garment.

CHAPTER 4

Ruth 4:1-4 (ESV) Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, "Turn aside, friend; sit down here." And he turned aside and sat down. [2] And 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 redeemer, "Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. [4] So I thought I would tell you of it and say, 'Buy it in the presence of those sitting here and in the presence of the elders of my people.' If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you." And he said, "I will redeem it."

In verse 3, the word "brother" could very well mean that they were related to Elimelech. Possibly this man is the older brother and would have a prior claim because he was the eldest.

This also occurs at the city gate. The city gate was the "place of decision." It is also a place of confrontation and outside the gate was the place of execution. Here is where the elders sat and lawsuits were decided. Boaz, is felt by some, to be the mayor of Bethlehem. There is nothing I am aware of to support this, but he does have the authority to convene the council of 10. The number 10 is interesting in scripture. For example in scripture 7 is recognized as the number of completion. Six is the number of man. An example is in Rev 13:18. Twelve seems to be God's number for government - the 12 tribes and 12 apostles. Ten seems to be the number of testimony or witness. Ten is traditionally the minimum number to establish a synagogue. Ten seems to be the number of testimony. Abraham bargained with God over Sodom and Gomorrah and got down to 10 righteous people. If there were 10 righteous people, the cities would have been saved. Daniel, when first taken captive,

convinced his overseer to allow him and his three friends to eat food different than what was being provided by the king and the comparison was to last 10 days. In Rev 2, Smyrna was to be tried 10 days to prove their witness. In Rev, there is a 10 horn beast, etc.

What does the term "redemption" mean? It is to purchase back or bring back to an original state. This is what Boaz is attempting to do. There are two issues here. One is the land and the other is the welfare of Ruth.

Boaz, by one act of redemption, will restore Naomi to the land and he will, marry a Gentile bride. Boaz is a type of Jesus - our Kinsman-Redeemer; Naomi is a type of the nation Israel returned to the land; Ruth is a type of the church - the Gentile bride of the Kinsman-Redeemer.

Look at *Leviticus 25:23-28 (ESV)*

"The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. [24] And in all the country you possess, you shall allow a redemption of the land. [25] "If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. [26] If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, [27] let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. [28] But if he has not sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

When land was sold, it could only be sold (actually leased) until the jubilee year, then it returned back to the original owner. The redeemer would only have to pay for the remaining years left until the jubilee.

Look now at *Leviticus 25:47-53 (ESV)*

"If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger's clan, [48] then after he is sold he may be redeemed. One of his brothers may redeem him, [49] or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself. [50] He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired servant. [51] If there are still many years left, he shall pay proportionately for his redemption some of his sale price. [52] If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. [53] He shall treat him as a servant hired year by year. He shall not rule ruthlessly over him in your sight.

Here is the same concept pertaining to one who sold himself into slavery.

Turn now to *Deut. 25:5-10 (ESV)*

"If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. [6] And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. [7] And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.' [8] Then the elders of his city shall call him and speak to him, and if he persists, saying, 'I do not wish to take her,' [9] then his brother's wife shall go up to him in the presence of the elders and

pull his sandal off his foot and spit in his face. And she shall answer and say, 'So shall it be done to the man who does not build up his brother's house.' [10] And the name of his house shall be called in Israel, 'The house of him who had his sandal pulled off.'

Here is the other part of the transaction. There is here a form of public disgrace for one who refuses to fulfill this law. In Ruth 4, we notice Ruth is not present at the gate and the unnamed kinsman takes off his shoe and gives it to Boaz. This is a token way of him passing this responsibility.

Ruth 4:5-11 (ESV) Then Boaz said, "The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance." [6] Then the redeemer said, "I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it." [7] Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. [8] So when the redeemer said to Boaz, "Buy it for yourself," he drew off his sandal. [9] Then Boaz said to the elders and all the people, "You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. [10] Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day." [11] Then all the people who were at the gate and the elders said, "We are witnesses. May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem,

The nearer kinsman is offered the opportunity to redeem the land as in Lev 25. He says this is no problem. Boaz then tells him he must also take Ruth as his wife according to Deut 25 and he says he cannot do this. Boaz was trying to get him out of the picture so he could act as the Kinsmen-Redeemer. He had the prior claim so Boaz had to get him to say no to this responsibility.

This nearer kinsman was probably married and if he redeemed the land and Ruth, it would have affected the inheritance of his own children. Boaz was unmarried and therefore, there was no such problem.

If Naomi is a type of Israel, Ruth a type of the church, Boaz a type of Christ, who is this "nearer kinsman?" Some people think of him as the first Adam with Boaz the second. He is a near kinsman after the flesh. Personally, I believe there is a, better answer and that is to view the first kinsman as the law. The law had to be satisfied first. J. Vernon McGee gives the following idea. In Scripture, there is a hypothetical plan of salvation. This is a plan of salvation for a wicked man whereby he can become his own redeemer. God put Israel on the same sort of basis at Sinai. See, *Exodus 19:5 (ESV)*

Now therefore, if you will indeed obey my voice and keep my covenant you shall be my treasured possession among all peoples, for all the earth is mine; ...

This is the salvation by works. The law becomes the redeemer in this plan of salvation. In fifteen hundred years of Israel's history, it was proven obviously that this plan would not save a soul. It is evident that not one soul in Israel was saved by the law. This was a plan of self-recovery, given to Israel to see if man could redeem himself by the law. The law became the despair of Israel and finally became their undoing. Law is the other kinsman who is even closer to man, just as the other kinsman was closer than Boaz. But in the final analysis, the law could not redeem man without endangering its own inheritance, which was its high standard. Law today, as such, cannot redeem man without lowering its standards to conform to man's weak ability. If it did come down to the low plane where man could abide by

its precepts, it would no longer be law, but a system of compromise with a very low standard. God would have a law to pardon sinners which would not change the sinner except to fill him with blind pride in the idea that his sin was well pleasing to God. Law demands a high standard to conform to the character of God. This high plane is above man and condemns man. See *Galatians 3:10 (ESV)*

For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

Salvation by works is a plan of redemption, but it is like the anonymous kinsman who had to retire on behalf of Boaz. Salvation by works cannot save a lost soul. Look at *Romans 3:20 (ESV)*

For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Redemption is a deliverance from the penalty of sin, the power of sin, and the presence of sin.

J. Vernon McGee also adds that Christ paid the penalty of sin to satisfy the justice of God so that we might not have to pay it. Sin, not Satan, prompted Christ to go into the marketplace and ransom us from the penalty of it. The sacrifice of Christ was not satisfactory to Satan. Satan was not a party in the transaction of redemption.

Twice this nearer kinsman says that he cannot redeem it. What the law could not do, Jesus did. There is a contrast here between what the law required but could not provide Jesus answers.

Turn to *Romans 3:26 (ESV)*

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Jesus didn't just let us off the hook, He fulfilled the law. He saw to it all of the demands of the law were kept.

Now look at *Romans 4:5 (ESV)*

And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, ...
He Justifies the ungodly - the wicked. God did this without violating His righteousness and without compromising the demands of the law.

See *Romans 6:10 (ESV)*

For the death he died he died to sin, once for all, but the life he lives he lives to God.

He didn't die just for sin, He died TO sin. This means the law lost its grip.

Now turn to *Romans 7:10-13 (ESV)*

The very commandment that promised life proved to be death to me. [11] For sin, seizing an opportunity through the commandment, deceived me and through it killed me. [12] So the law is holy, and the commandment is holy and righteous and good. [13] Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

The strength of sin brought out.

Look now at *Romans 10:5 (ESV)*

For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

The notion of righteousness by the law, some ascribe to the first man in Ruth 4. It, or he, does not have the power to redeem; he only has the power to highlight the need for redemption.

Turn now to *1 Cor. 15:56 (ESV)*

The sting of death is sin, and the power of sin is the law.

This is what Rom 7 is all about.

Also see *Romans 8:1-2 (ESV)*

There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

In Jesus we are free from that law.

Continue with *Romans 8:3-4 (ESV)*

For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, [4] in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

What the first kinsman redeemer could not do, the second one could.

Now look at *Romans 8:17-21 (ESV)*

...and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

[18] For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. [19] For the creation waits with eager longing for the revealing of the sons of God. [20] For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope

[21] that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God.

The creation itself is being redeemed.

We notice Boaz purchased the land and Ruth. In Rev 5, Jesus is taking possession of what He paid for. He paid for this with His Blood.

Boaz purchased the land and Ruth. What did he purchase it with? It doesn't say – you have to know: silver. In Lev it says if you are to redeem anything, it must be done in silver. Silver speaks of blood. Ex 13, Ex 30, and Ex 38 God ordains the first born of anything to be His own. This includes our children. They went to the high priest and redeemed the firstborn child back with silver. It is redemption money. It was like a

temple tax.

The concept of silver as blood is clear all through scripture. The tabernacle is also an example of this. Everything in the tabernacle sat on sockets of silver. This is because it all rested on His Blood. Satan himself testifies to this. When Jesus was betrayed, it was for 30 pieces of silver. When Judas realized what he did, he cast the silver into the temple. The priests referred to this as "blood money" and couldn't put it in the treasury. Judas said he betrayed innocent blood looking at the money. Who had entered into Judas? Satan. Satan himself ascribes the innocence of Jesus.

The ceremony about the shoe seems to be a token disgrace thing. Remember at the burning bush, God commands Moses to remove his shoes because he is on holy ground? Also in Joshua 5:15 Joshua was commanded to do the same thing. (*Joshua 5:15 (ESV)*)

And the commander of the Lord's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.)

This would remind Joshua that he was speaking to the same person Moses spoke with. In Ruth, this shoe was to the first man, a symbol of disgrace. To Boaz, it was a marriage license. In the New Testament, John was by the river Jordan and he says of the one coming, he was not worthy to unloose his shoe.

Ruth 4:9-10 (ESV) Then Boaz said to the elders and all the people, "You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. [10] Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day."

See Col 2:14 (ESV)

by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

Paul uses an interesting phrase. Paul speaks of the claim of the penalty of the law on us. The Greeks and Romans had a concept of criminal justice. This refers to a certificate of debt. While in jail, this certificate was posted outside. Once served, on it was written "paid in full." If a prisoner escaped, the jailer had to pay the debt. The concept of having written across this certificate "paid in full" was the goal of one who was guilty and had a debt to pay. The Greek word is "tetelestai". In John 19:30, John tells us the last thing Jesus said was "tetelestai." We translate this as "it is finished" but it literally means "paid in full." What was paid in full? The price of our redemption! Paul says the same thing in Col 2:13-14

13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. NASB

Ruth 4:11 (ESV) *Then all the people who were at the gate and the elders said, "We are witnesses. May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem,*

Here is an interesting prophecy. Rachel and Leah are listed backwards. Rachel was loved, Leah was fruitful. Love comes first, fruitfulness comes later.

Is there any more famous town in the world than Bethlehem?

Ruth 4:12 (ESV) and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the Lord will give you by this young woman."

In Gen 38 is the story of Tamar. Judah promised Tamar one of his sons because she had the same right Ruth had. Judah didn't fulfill his promise. Tamar plays the part of a harlot and sleeps with Judah and becomes pregnant and it is found out later that Judah was the father. It comes out later in the story that Tamar's intentions are exonerated. She has twins, Zerah and Perez. Perez and Zerah are illegitimate. Tamar is also in the genealogy of Jesus. This was a strange blessing. Under levitical law, an illegitimate son would forfeit his inheritance until the 10th generation. (*Deut. 23:2 (ESV)*

"No one born of a forbidden union may enter the assembly of the Lord. Even to the tenth generation, none of his descendants may enter the assembly of the Lord.)

We will see at the end of Ruth, the generations accounted for, David is the 10th generation after Perez. David was fore ordained by God to be king of Israel.

Ruth 4:13-14 (ESV) So Boaz took Ruth, and she became his wife. And he went in to her, and the Lord gave her conception, and she bore a son. [14] Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without a redeemer, and may his name be renowned in Israel!

Obed means "worshipped." Was this blessing fulfilled? In the line of Elimelech there was a son that he and Naomi had no blood relationship to.

Ruth is a love story, not just of Ruth and Boaz, but God's love for Israel and it even refers to God's love for us today, which was pre-ordained before the foundation of the world.