

Ruth 5

- Thanks to Larry, Pastor Guthrie, Revelation course online (52 hours online)
 - We hope you have enjoyed our teaching
 - Promised to you would see Ruth like you've never seen her before
- Tonight, we conclude our examination of the story of Ruth
 - This little book has shown us God's grace in a new way
 - And it's revealed His sovereignty and unapproachable wisdom in crafting the circumstances of these lives so that they might reveal a story of even greater depth and power
 - In chapter 1, we read about a mother and her family leaving a land and suffer in their wanderings
 - And we saw a picture of Israel scattered in judgment
 - Only to be brought back eventually in the hope of testimony and redemption
 - In chapter 2 we read about a Jewish mother returning to her land with a Gentile daughter-in-law clinging to her
 - Neither have much hope but both follow unquenchable faith in the God of Israel
 - But a man Boaz takes note of the Gentile woman, by way of His servant
 - And the Church begins its work in Christ's field
 - Then in chapter 3 we saw the harvest end, the threshing begin, the Jewish mother alone,
 - While the Gentile servant invites a proposal from her master after He gathers His grain
 - Giving us that powerful picture of a time of tribulation, Jacob's troubles, and the Bride of Christ raptured into safety in preparation for the marriage

- And now we have chapter 4

[Ruth 4:1](#) ¶ 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.

[Ruth 4:2](#) He took ten men of the elders of the city and said, "Sit down here." So they sat down.

- Before we look at the details of chapter 4, I need to make sure you see how the story makes a break from it's previous prophetic pattern
 - In chapters 1-3, we were moving down a timeline of eschatology
 - In human terms, this entire story has taken about 10 years
 - But in prophetic terms, the story began with Israel's scattering in AD70
 - And then moved to the emergence of a Church Age
 - The return of Israel to her land
 - The Rapture and Tribulation
 - So as we enter Chapter 4, the temptation is to think the story is continuing to move us further along that timeline
 - But it doesn't
 - The prophetic picture was told in the first three chapters, but it goes no further
 - That is not to say that the pictures stop
 - Perhaps the most important picture in the entire story awaits us in chapter 4
 - And in a way, it was prophetic in the day it was written, most like by the prophet Samuel
 - But for you and I today, it is not prophetic so much as historical
 - Because chapter 4 describes events that have already happened

- At the end of chapter 3, we are given the timeframe for the events of chapter 4

[Ruth 3:18](#) Then she said, “Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today.”

- So apparently, Boaz rises in the morning and tends immediately to the proposal
 - Interestingly, Naomi adds the detail that Boaz won’t rest until the matter is settled
 - Boaz will not rest until He has redeemed Ruth
 - Or another way to say it, Boaz will only rest after He has found a way to redeem Ruth
- Now in verse 1, Boaz goes to the gate of the city
 - Why is everyone meeting at a gate, you might ask?
 - It was a consequence of how cities protected themselves
 - Cities were surrounded by high walls for protection
 - Of course, there must be a way in and out of the city, so there were gates
 - But gates were naturally the most vulnerable part of the wall
 - You didn’t want to just open the gate if someone knocked
 - Knock knock, who’s there, Nebachennezar...
 - So gates were designed as fortified chamber of rooms inside the walls – like a courtyard
 - You entered through an outer door and had to pass through the chamber to reach the inner door
 - Inside the chamber were guards
 - Many people from surrounding areas would often travel into the city to conduct business
 - But you couldn’t let just anyone into the city, so tradition developed to move the city officials into these gates so they could meet visitors there and do business

- So meeting in the gate came to mean going to court or to city hall

"In ancient cities the 'gate' was a short passageway through the thick city wall which provided the town an entrance and exit. A series of small alcoves lined the passage, and the whole gate area served as both bazaar and courthouse. There the ancients gathered to buy and sell, to settle legal matters, and to gossip.

- As an interesting footnote, we see Lot in Sodom sitting in the gate

[Gen. 19:1](#) ¶ Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his face to the ground*.

- On the next morning Boaz has gone to court to setting the matter
 - He sits in the court and waits for a certain relative to pass through the gate
 - And when he sees the man, Boaz says turn aside,
 - Turn into one of the court rooms in the gate
- And then Boaz brought ten elders to officiate
 - Because what's he's planning do requires that the elders of the city be present

[Ruth 4:3](#) 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. [Ruth 4:4](#) "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*."

- Boaz plays this so well
 - He's very tactful and subtle, but he knows what he's about in this moment
 - And he is working his plan carefully

- He announces to this relative that Naomi has come back from the land of Moab
 - Naomi would have owned the land that once belonged to her husband
 - And there was no requirement that she sell her property
 - As a woman, her ability to plant and make good use of the land would have been extremely limited,
 - So selling it might have been the best choice under the circumstances
 - And if she should sell, she would have had no choice under the Law but to sell it to a next of kin within the family
- But I think there is more going on here.
 - We need to notice that Boaz begins with a discussion of the inheritance, the property,
 - He doesn't mention the Levirate marriage requirement
 - He's saving that detail for later
 - So I'm led to conclude that the offer to sell the property was just the bait
 - By dangling the offer of more property, Boaz knew he could draw the man into making a commitment one way or another
 - Remember, there was no specific time requirement in the Law for a man to exercise his Levirate marriage responsibilities
 - So there had to be some incentive for the man to make a quick decision
 - Notice something else
 - It would appear this relative and Boaz are siblings
 - He calls Elimelech our brother
 - We can't 100% sure, since the term brother was common could simply mean relative

- But it's reasonable to conclude that Elimelech, Boaz and may have actually been sons of the same father
- In which case this relative would have been an older brother, and therefore he was first in line to purchase the land
- In verse 4, Boaz says I thought to inform you...
 - This is a carefully worded phrase in Hebrew
 - Very artful, very smart on Boaz's part
 - The phrase in Hebrew is ani amar galah ozen
 - A phrase that literally means I said to myself I will make this known to you or give you this revelation
 - I want to share a secret with you
 - A stock tip
 - And then Boaz adds this interesting phrase
 - Buy it before those who are sitting here and the elders of the people, and if not let me know because I am ready to redeem it
 - This is another carefully worded statement
 - To really understand this phrase, I need to draw a parallel to our day today
 - I call up my brother in law, who I know is a shrewd business man
 - And I tell him that I found this great deal on a used car
 - It used to belong to an older man who barely used it
 - It has only 10,000 miles on it and his widow is trying to sell it cheap
 - It's a steal but I know you need a new car more than I do
 - So I'm giving you first dibs on it
 - But I need you to tell me now if you plan to buy it, because if you don't want it, I will buy it before the lady changes her mind

- But there are some differences between my analogy and this situation
 - First, the presence of the elders is a reflection of the fact that there was a Law at work here
 - Remember, this is the time of judges, so Law was adjudicated through judges and elders
 - So these men are here to make sure the Law is followed
 - And the Law required the older brother to redeem the land
 - By bringing these ten men into the scene, Boaz is subtly reminding the brother of his solemn responsibility to redeem his relative
 - So in this situation, it wasn't merely an opportunity for the brother, it was an obligation
 - And Boaz wanted his brother to remember the obligation
 - So in the presence of these elders, and excited by the prospect of acquiring more land, the brother enthusiastically responds, I will redeem it!
- But that brings us to the second difference between my analogy of the used car and the story of Ruth
 - In the case of Ruth, Boaz's offer came with a catch

[Ruth 4:5](#) Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance."

- Boaz says to his brother, oh yea, there are two conditions
 - When you buy the land, you are also going to take Ruth the Moabitess, who is the widow of the deceased
 - And secondly, you must raise up a child in the name of the deceased
- This would like me telling my brother in law
 - I forgot to tell you, there's a catch
 - When you buy the car, you have to marry the widow also

- This changes things a little
 - As you remember from Tonya's teaching, the Levirate marriage requirement of Deut 25 held that if a woman was without a husband and heir, the closest brother of the deceased must marry the woman and raise up a new child

[Deut. 25:5](#) ¶ "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be *married* outside *the family* to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her.

[Deut. 25:6](#) "It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel.

- In that case, the child born to that union was actually considered the child of the deceased, not of the new husband
 - That's how the name of the family continued
 - And that child had the inheritance rights of all the property that had previously belonged to the deceased man
- So Boaz has set up this relative
 - He compelled him into making a decision regarding his Levirate marriage responsibilities
 - By dangling the land in front of him, the man jumped too quickly and agreed to redeem the property
 - But legally he also had to redeem the widow
 - And since Ruth was the wife of the dead heir
 - So she must be taken as a wife and he must raise up a child who would be the deceased's son
- Now he's trapped
 - He can't say he will wait and think about
 - Had he known what was coming he would have waited until Ruth was past childbearing years

- So the man gives his answer before all the people

[Ruth 4:6](#) 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*."

- I cannot redeem it
 - He doesn't say he doesn't want to redeem
 - He says he can't redeem her
- Why?
 - Because it would jeopardize his own inheritance
 - He means, it would jeopardize the possibility that his land would not go to his heirs
- Remember, that the Levirate marriage requirement only applied to unmarried brothers
 - If the closest relative were already married, the Law didn't permit the man to marry again
 - The obligation simply passed down to the next unmarried relative
- So the very fact that this man is being offer the chance to redeem Ruth is proof that he wasn't yet married, and therefore had no heirs of his own
 - So until he had male heirs, his inheritance was at risk
 - If he took Ruth as his wife, she would be his only wife for life
 - And he would have to raise up sons from Ruth to protect his inheritance
- But if Ruth gave him only one son, then that son would technically be the son of Mahon not this man
 - And in that case, not only would Elimelech's inheritance go to this one child, but so would all of the other relative's inheritance
 - In other words, Ruth's son would legally inherit everything from both the real father and from Elimelech

- Thus putting this man's inheritance at risk
 - So this man doesn't want to take that chance
- You might ask why didn't he see this coming?
 - Well, remember how Boaz had begun the conversation?
 - He said that Naomi had returned and had land to sell
 - The logical thing for the man to assume was that he would have to care for Naomi too
 - But since she was no longer of childbearing years, he wouldn't be required by the Law to marry her
 - She would have simply lived in his house and he could have married whomever he pleased and raised up his own children
- But then he hear that there is a young daughter in law ready to be redeemed
 - Sp he says I can't marry her and take a chance that I only have one son
- So he declines Boaz's offer to redeem because, in a sense, he can't afford the cost of the deal
 - If redeeming the land and the widow meant losing everything he had, then the price was too steep
 - He may have been willing in some sense, but he wasn't able to come through in the end
- Now the man's refusal leads to a climatic moment in the gate

[Ruth 4:7](#) ¶ 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.

[Ruth 4:8](#) So the closest relative said to Boaz, "Buy *it* for yourself." And he removed his sandal.

[Ruth 4:9](#) 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.

[Ruth 4:10](#) "Moreover, I have acquired Ruth the Moabitess, 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."

- The man's refusal to follow through on his responsibilities was a moment of great shame for him
 - His failure was a public spectacle
 - And before the leadership and the public observers, he suffers humiliation for his inability to redeem Ruth
 - And here we see the custom Tonya taught us from Deut 25

[Deut. 25:8](#) "Then the elders of his city shall summon him and speak to him. And *if* he persists and says, 'I do not desire to take her,'

[Deut. 25:9](#) then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.'

[Deut. 25:10](#) "In Israel his name shall be called, 'The house of him whose sandal is removed.'

- So the relative knows what's coming
 - In verse 8, he says Boaz can redeem the land and the widow because he can't
 - And then he proceeds to remove his sandal
 - Because he knows this is the requirements under the Law and he is failing in his responsibilities to keep the Law
- But in verse 9, Boaz, who has meticulously followed the Law every step of the way, now follows through to perform His required duty as the redeemer
 - He agrees to redeem Ruth and declares that he has purchased not only her, but everything that was own by Elimilech
 - And interestingly in verses 9 and 10, Boaz repeats that this redemption took place in front of all the witnesses, in front of the court

- I said earlier that the eschatological parallels ceased in chapter 3,
 - But nevertheless there is still an important picture drawn in the details of chapter 4 – probably the most important picture in the book
 - To see the picture, we first need to remember the various actors in our second story
 - We know that Boaz is Christ, our redeemer
 - We know that Ruth is the Church, the Bride of Christ, redeemed by her Master
 - But what of the other actors and elements in this chapter?
 - Consider first the unnamed relative
 - He is a close relative of Boaz
 - But yet he’s actually a closer relative to Naomi and Ruth
 - So whoever this relative is, he’s a relative to Boaz and to the women, but he’s a closer relative to the women than Boaz is
- Who could this man be?
 - There was a man who fits this description
 - A man who is a close relative of Jesus
 - And he is even more closely related to Naomi and Ruth and every human being apart from Christ
 - He is a close relative of Christ because they share the same flesh and blood
 - But he is even closer to you and I because we share his nature
 - I’m speaking of Adam, the man who in the garden brought sin into the world, and through sin, came death

[Rom. 5:12](#) ¶ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —

[Rom. 5:13](#) for until the Law sin was in the world, but sin is not imputed when there is no law.

[Rom. 5:14](#) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

- Adam was the man who, through sin, placed us all in bondage
 - The Bible teaches that it was Adam's shame that caused us to need the redemption that Christ offered
 - But let's go a step deeper, as the story itself does
 - What about the 10 elders?
 - Who are they in this second story?
 - They judge the proceedings
 - They ensure that the requirements of Law are fulfilled and the redemption takes place in the proper way
 - Redemption must be in keeping with Law
- Likewise, were Christ to act as our redeemer, He could not redeem us except that He meet the terms of the Law
 - Christ must be our relative,
 - And so He was having been be born into flesh
 - He becomes a relative of all men in that God took the form of man
 - He must be willing to pay the price of the redemption
 - While the closer relative wasn't willing to pay the price
 - Jesus, our redeemer, willingly paid the price
 - Voluntarily going to the cross

[John 10:17](#) "For this reason the Father loves Me, because I lay down My life so that I may **take it** again.

[John 10:18](#) " No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to **take it** up again. This commandment I received from My Father."

- Finally, He must be able to pay the price
 - The price was too steep for the nearer relative, but Boaz would pay the price
 - Likewise, Jesus alone was qualified to pay the price for sin
- And that's where ten elders come in to the picture
 - They represent the Ten commandments, the Law itself
 - They stand as witnesses against the failures of the relative, Adam, who couldn't pay the price to redeem the woman and her land
 - Adam couldn't even redeem himself, much less redeem another
 - I'm sure Adam was willing to redeem himself, were it possible, but he could pay the price
- But Boaz satisfied all the requirements of the Law
 - He did everything properly
 - And in doing so, he yet again pictures Christ who kept the Law perfectly, thus fulfilling it
- And when it came time to pay the price, like Boaz, Jesus did it publicly
 - In Jesus case, it was to be hung on a cross, humiliated, before many witnesses and according to the Law

[Rom. 8:1](#) ¶ Therefore there is now no condemnation for those who are in Christ Jesus.

[Rom. 8:2](#) For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

[Rom. 8:3](#) For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

[Rom. 8:4](#) so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

- The problem for the relative wasn't the Law itself, but rather it was the Law's weakness to compel the flesh into sinless living
 - But in Christ's obedience to the Law, our requirement to fulfill the Law is met in His work
 - And therefore, having been redeemed by Christ, we now rest in His work
 - We have been redeemed
- And notice that Boaz redeemed not only the person, Ruth, but also the land
 - The land itself was in bondage
 - Lying fallow and needing redemption to make it fruitful again
 - Like Paul describes the creation awaiting a redeemer

[Rom. 8:20](#) For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

[Rom. 8:21](#) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

[Rom. 8:22](#) For we know that the whole creation groans and suffers the pains of childbirth together until now.

- And again, that redeemer of the earth would be Christ:

[Col. 1:19](#) For it was the *Father's* good pleasure for all the fullness to dwell in Him,

[Col. 1:20](#) and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.

[Col. 1:21](#) ¶ And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

[Col. 1:22](#) yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach,

- Christ's payment of His own blood bought redemption not only for believers
 - But He also reconciled all things in Heaven and Earth
 - Things stained by the sin of both Satan's rebellion and Adam's disobedience
 - And through Christ's willingness to pay the price on the cross, he gains ownership of everything
 - Remember, in the story of Ruth, the one who originally owned the property was Elimilech, God of my King
 - But now, by His redemption Boaz has received ownership of all that property

[Heb. 1:1](#) ¶ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

[Heb. 1:2](#) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- This scene presents not only the literal events from the lives of Boaz and Ruth, but also a picture of what happened in Adam and through Christ's death
 - The picture of how the saints are redeemed through the love and grace of a man who followed the Law and voluntarily took Adam's place
 - So that we may be born again, not in the likeness of Adam by the flesh
 - But in the likeness of our redeemer, by His Spirit

[Ruth 4:11](#) 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.*

[Ruth 4:12](#) *"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."*

- The people pronounce a blessing on Boaz and his home, his posterity
 - He would make his bride like Rachel and Leah
 - The comparison is fairly obvious there
 - Rachel and Leah were the mothers of the 12 tribes of Israel
 - And Ruth, picturing the Church, is the beginning of a new nation of believers, a nation of Gentiles that come aside Israel in God's plan of redemption
 - And they declare may Boaz find wealth and fame in Ephrathah and Bethlehem
 - Those words are two names for the city of David
 - Like San Antonio and the Alamo City
 - While these blessings no doubt were realized in Boaz's life
 - They were ultimately fulfilled in the life of Christ
 - Son of David, born in the city of David, who is the King
 - Whose name is above all names
 - Whose inheritance is all creation
 - Truly these blessings are Christ's
- Moreover, they say His house will be like the house of Perez
 - The son of Tamar to Judah
 - The family of Perez was the family that brought many beloved leaders to Israel in it's earliest years in the land
 - But the mention of Perez is more important than that

- Because we find one more nugget of eschatology to end the story of Ruth

[Ruth 4:13](#) ¶ 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.

[Ruth 4:14](#) 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.

[Ruth 4:15](#) "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."

[Ruth 4:16](#) Then Naomi took the child and laid him in her lap, and became his nurse.

[Ruth 4:17](#) The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David.

- The price for redemption having been paid, the groom takes his bride
 - And they conceive a child
 - And Ruth says to Naomi, blessed is the Lord who has not left you without a redeemer today
 - And His name will become famous in Israel
 - He will be a restorer of life a sustainer of her old age
 - For your daughter-in-law is better to you than seven sons
- Our picture shifts at the end of this book to focus entirely on Jesus, the redeemer of Israel
 - The picture here is of the Christ born of woman
 - A child who will eventually redeem Israel
 - A redeemer whose name will one day yet be famous in Israel
- The child born to Ruth is a new picture of Christ
 - So Ruth gave her first son to Naomi, and she was his nurse
 - The word nurse is aman
 - The word has one primary meaning
 - It means to believe or to place one's trust in

- Naomi placed her trust in this child
- Remember, that Christ's first coming was made possible through the Jewish nation
 - That's what Jesus meant in John 4 when He said salvation was of the Jews
 - And His first coming was, in the end, a blessing to the Gentiles but largely not for the Jewish nation
- However, Christ's second coming will be with His Gentile Bride at His side, His harvest from the age
 - And that return will be a blessing for the Jews
 - A perfect role reversal reflected in this story as we see Ruth becoming a blessing for her mother in law, who made Ruth's entrance into Israel possible in the first place

[Rom. 11:15](#) For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?

- Finally, the book ends with the genealogy of David tracing from Perez
 - Why?
 - Well, you may remember that Perez was actually the bastard son of Tamar
 - She conceived Perez after pretending to be a prostitute to deceive Judah

[Deut. 23:2](#) "No one of illegitimate birth shall enter the assembly of the LORD; none of his *descendants*, even to the tenth generation, shall enter the assembly of the LORD.

- Judah and Tamar's sin meant that the family of Perez would be considered illegitimate and outside the congregation of Israel for 10 generations
- So let's count the generations at the end of the book of Ruth

[Ruth 4:18](#) ¶ Now these are the generations of Perez: to Perez was born Hezron, [Ruth 4:19](#) and to Hezron was born Ram, and to Ram, Amminadab, [Ruth 4:20](#) and to Amminadab was born Nahshon, and to Nahshon, Salmon, [Ruth 4:21](#) and to Salmon was born Boaz, and to Boaz, Obed,

[Ruth 4:22](#) and to Obed was born Jesse, and to Jesse, David.

- David is the tenth, the generation of testimony
 - Testifying that God is a God of redemption
 - Of taking those who are on the outside and bringing them to Himself
 - A God who moves from judgment to testimony, yet always works according to His word
 - Can you see the sovereignty of God in display in the book of Ruth?
 - A God who reconciles all things to Himself
 - A God who can be both just and the justifier of the one who has faith in Jesus Christ.