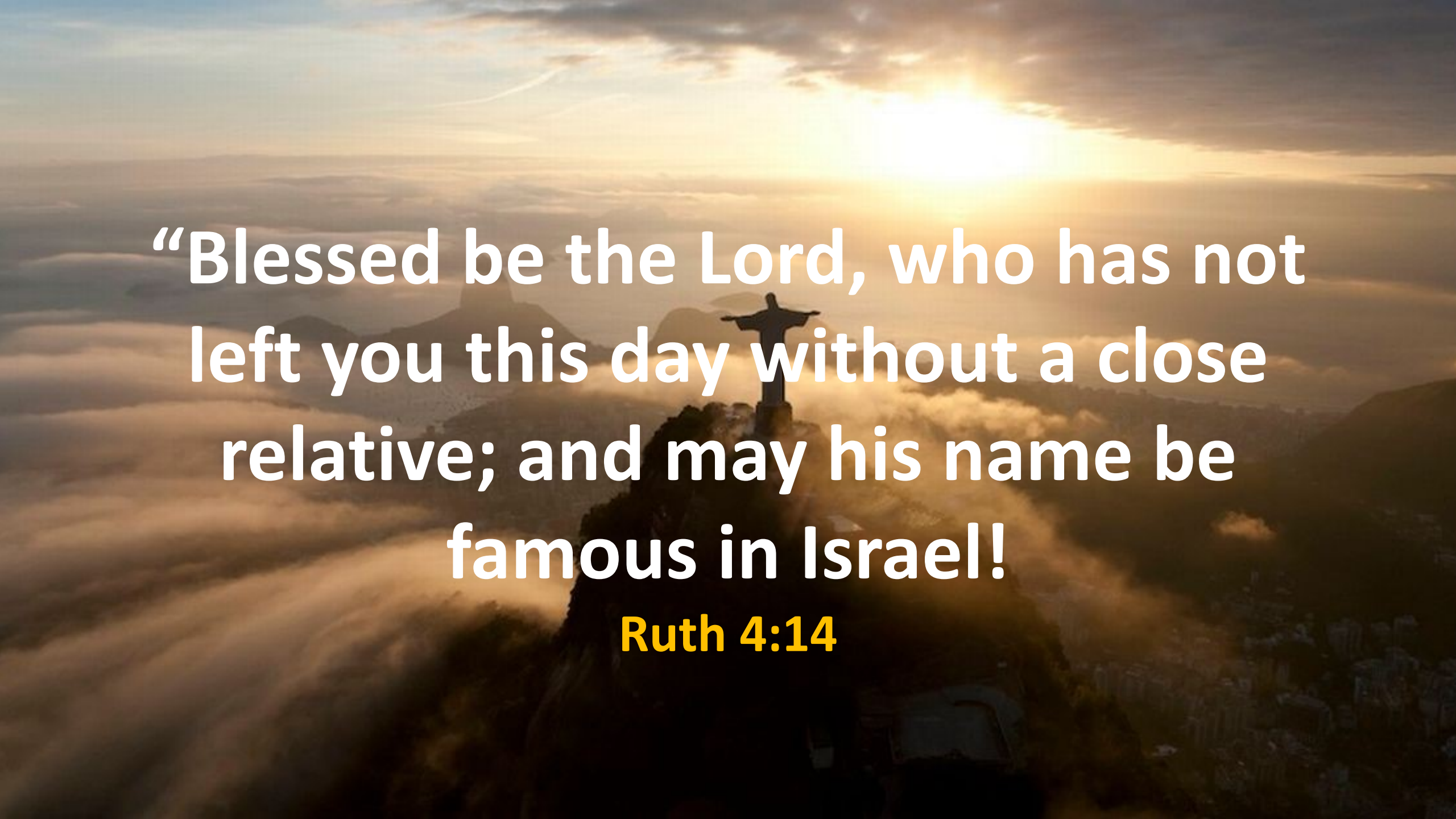
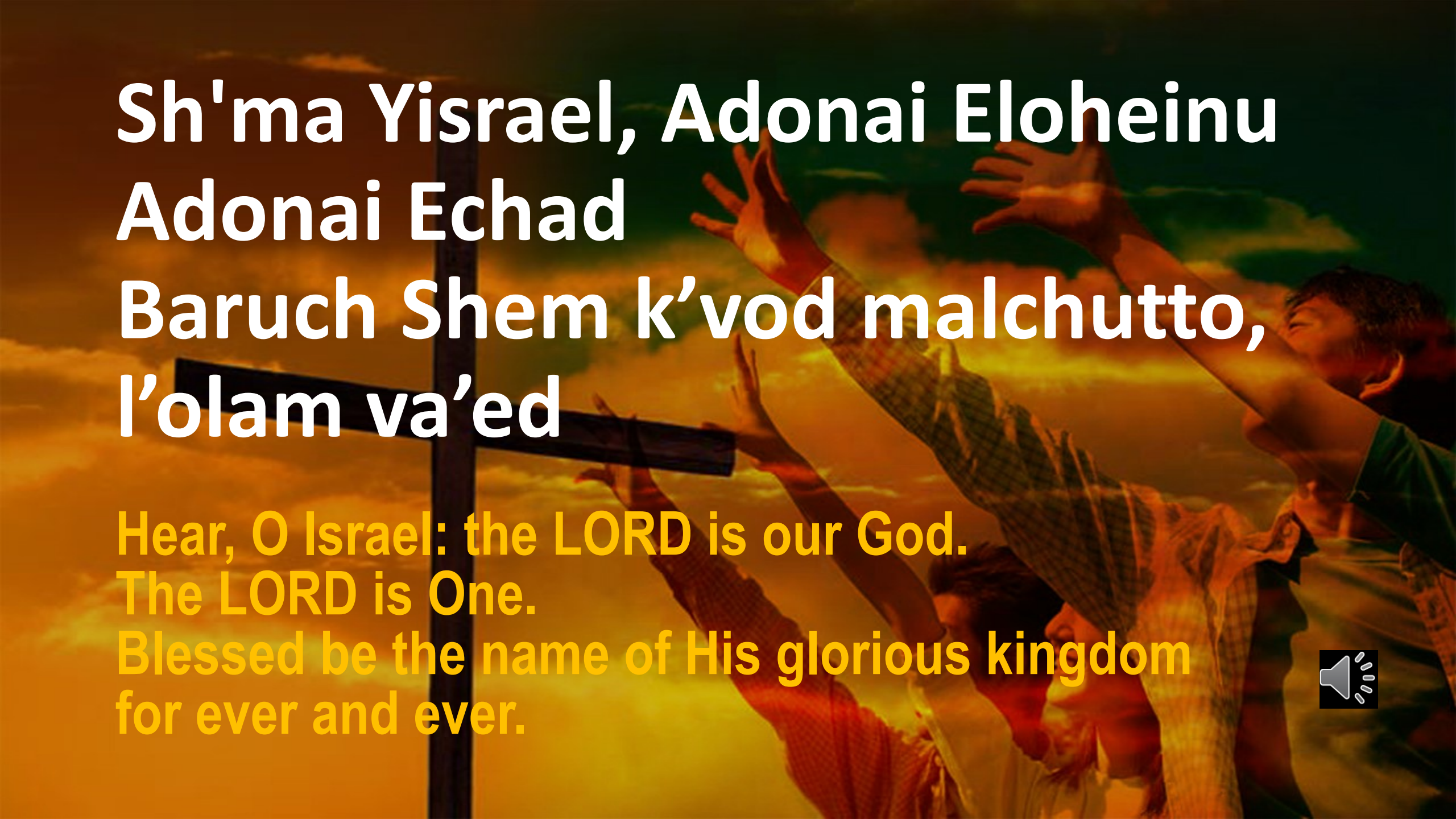


The background of the image is a photograph of the Christ the Redeemer statue in Rio de Janeiro, Brazil. The statue is silhouetted against a bright, low sun that creates a strong lens flare and illuminates the sky with warm, golden light. Below the statue, a thick layer of white clouds or fog fills the valley, partially obscuring the city of Rio de Janeiro. The overall mood is serene and majestic.

**“Blessed be the Lord, who has not
left you this day without a close
relative; and may his name be
famous in Israel!**

Ruth 4:14

The background of the slide features a warm, golden sunset sky with soft clouds. In the foreground, several people are visible from the chest up, their arms raised in a gesture of praise or prayer. The lighting is warm and atmospheric, with the sun's glow illuminating the scene.

**Sh'ma Yisrael, Adonai Eloheinu
Adonai Echad
Baruch Shem k'vod malchutto,
l'olam va'ed**

**Hear, O Israel: the LORD is our God.
The LORD is One.
Blessed be the name of His glorious kingdom
for ever and ever.**





The Book of Ruth

God's Plan of Redemption in a Love Story

Chapter 4

BOOK OF RUTH: Chapter 4

¹ Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, friend, sit down here.” So he came 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 close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which *belonged* to our brother Elimelech.

BOOK OF RUTH: Chapter 4

⁴ And I thought to inform you, saying, ‘Buy *it* back in the presence of the inhabitants and the elders of my people. If you will redeem *it*, redeem *it*; but if you will not redeem *it*, *then* tell me, that I may know; for *there is* no one but you to redeem *it*, and I *am* next after you.’ ”

And he said, “I will redeem *it*.”

⁵ Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabite, the wife of the dead, to perpetuate the name of the dead through his inheritance.”

⁶ And the close relative said, “I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it*.”

⁷ Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel.

⁸ Therefore the close relative said to Boaz, “Buy *it* for yourself.” So he took off his sandal.

BOOK OF RUTH: Chapter 4

⁹ And Boaz said to the elders and all the people, “You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi. ¹⁰ Moreover, Ruth the Moabite, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You *are* witnesses this day.”

BOOK OF RUTH: Chapter 4

¹¹ And all the people who *were* at the gate, and the elders, said, “*We are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.

¹² May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.”

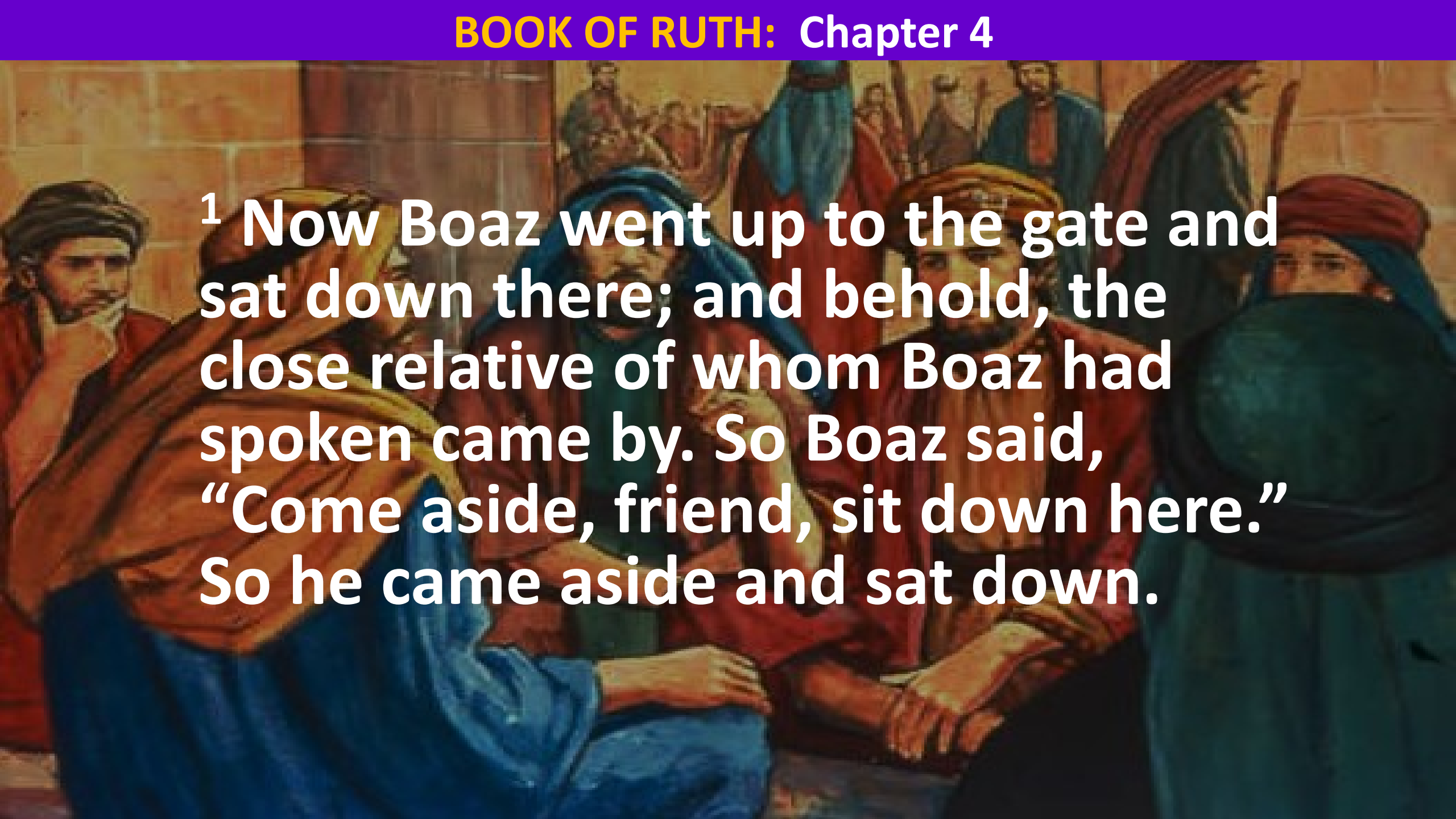
BOOK OF RUTH: Chapter 4

¹³ So Boaz took Ruth and she became his wife; and when he went in to her, 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 close relative; and may his name be famous in Israel! ¹⁵ And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

BOOK OF RUTH: Chapter 4

¹⁶ Then Naomi took the child and laid him on her bosom, and became a nurse to him. ¹⁷ Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He *is* the father of Jesse, the father of David.

¹⁸ Now this *is* the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon, and Nahshon begot Salmon; ²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David.



¹ Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down.

BOOK OF RUTH: Chapter 4

- Now Boaz goes to work. Seems Boaz went immediately to the town gate. He didn't waste any time!
- Large city gates, and areas immediately inside, served as place to conduct business and legal transactions.
- Can make this personal by repeating Boaz not free to do his work of redemption until asked by Ruth. Our Savior, our Kinsman Redeemer, also cannot extend redemption (already provided) to us until we ask, until we give Him permission. *Simple, but important note.*

BOOK OF RUTH: Chapter 4

- Boaz goes to city gate next morning, after Ruth's request. This is middle of harvest's concluding work, CRITICAL TIME, and Boaz needs to be there supervising.
- ***But where is he?*** He goes to the gate to claim what he wants. He is jeopardizing his wealth, his position, his reputation by his actions. But Boaz loves Ruth, **and our kinsman redeemer loves us!**
- Boaz familiar with city gate (“city hall”). Likely has been there before, probably serving in some official position. May have been town elder.

BOOK OF RUTH: Chapter 4

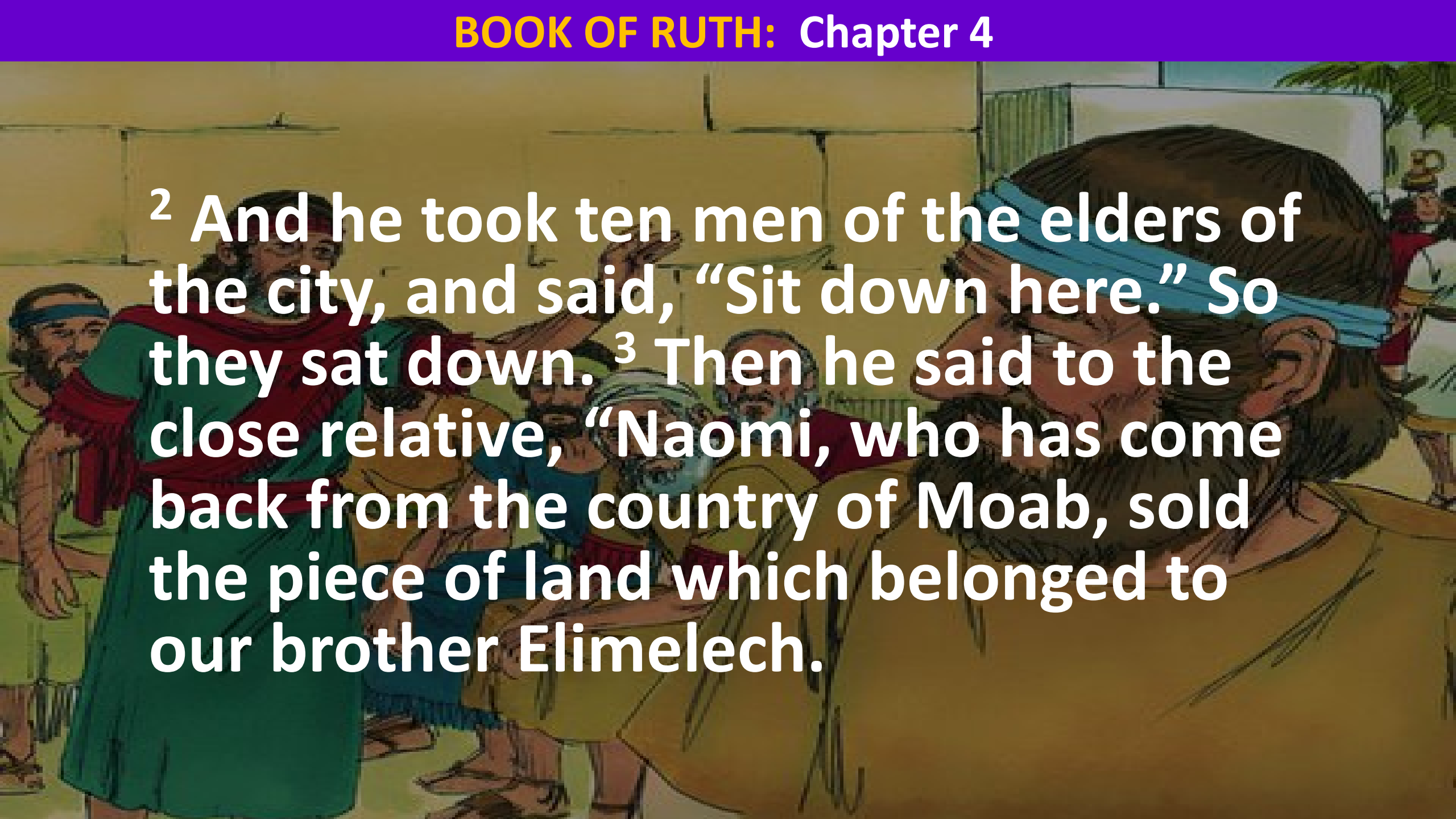
- Salmon, father of Boaz, also known as Salma. 2nd Chronicles has detailed listing of generations and founders of various cities. 2 Chronicles 2:51, **Salma listed as "father of Bethlehem."**
- Perhaps Boaz' father was founder of this town. As his son, Boaz may have inherited majority of it. He was, then, likely richest man in area.
- Because of stature as son of town's founder, he was probably also very well known, and held a position of some authority.

BOOK OF RUTH: Chapter 4

- Probably used his leverage to call town meeting and gather elders.
- Must have known nearer kinsman would be there as well. Knew right where to be and when.
- Boaz intercepted nearer kinsman, inviting him to sit with him.
- Boaz also had a plan!



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 close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech.



BOOK OF RUTH: Chapter 4



- In ancient days elders were just what their name implied - oldest, wisest of town fathers.
- Boaz meant business. He took aside ten of city's elders and asked them to sit in on transaction.
- Boaz wasn't about to waste any time or jeopardize this business. He was **ready to do the deal**, wanted it done publicly with witnesses.

BOOK OF RUTH: Chapter 4

- **Number 10 important.** Number required to transact any official business, even to have public prayer. Called a “minyan.” Also required for marriage “license” or blessing, synagogue meetings, etc.



Not a “minion” minyan!

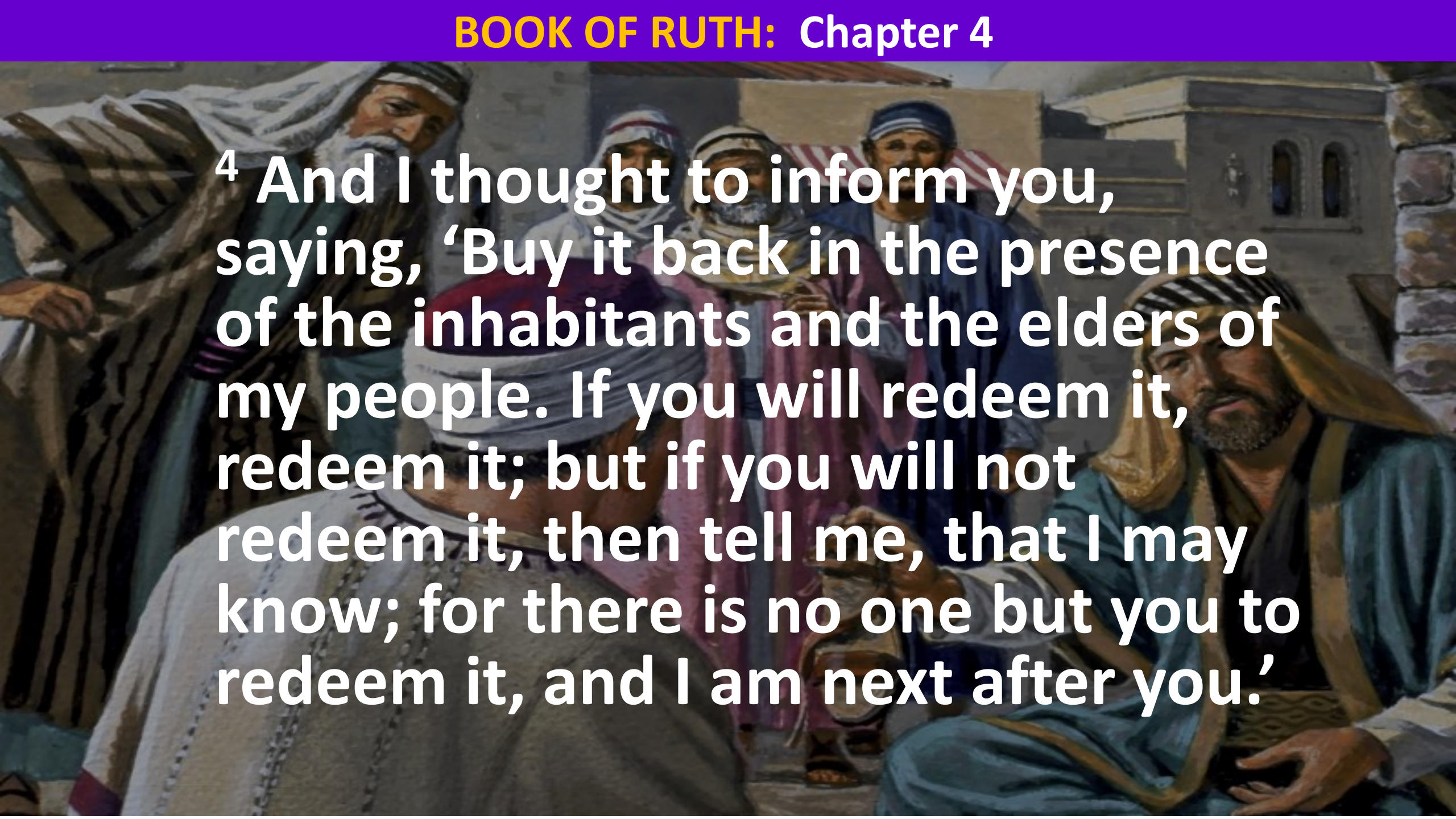
BOOK OF RUTH: Chapter 4

- In scripture 10 often used to imply completeness or fullness. 10 = number of years family spent in Moab.
- May also, in types, represent when **God's timing "complete" to send Messiah** for redemption.
- Boaz gets right to point. Reveals Naomi's plan for him to redeem back land sold earlier by Elimelech.
- Some versions sound as if Naomi selling land, but Hebrew tenses indicate something that has already happened. Land was sold before they went to Moab, now Naomi asking for kinsman redeemer to buy it back for them.

BOOK OF RUTH: Chapter 4

- Boaz calls Elimelech a “brother.” Can refer either to true blood brother, or more distant relative such as cousin or uncle.
- Not told Boaz’ exact relationship to Elimelech.
- In most cases levirate marriage laws applied to actual brothers, if existed and willing, but it could be any close male relation.





⁴ And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'

BOOK OF RUTH: Chapter 4

- Boaz wants to know nearer kinsman's intentions. Asks him to reveal his thoughts about in public right now.
- Since nearer kinsman was first in line of succession to perform act of kinsman redeemer, Boaz (*or Ruth, if Boaz wasn't acting on her behalf*) was required by law to determine his plans, and give him first right of redemption, if nearer kinsman desired.
- In today's language we would call this “**first right of refusal**” on a real estate deal.

BOOK OF RUTH: Chapter 4

- Boaz is leading this guy in this conversation. Notice so far he **hasn't mentioned Ruth**. Only indicated there is some land that needs to be purchased and redeemed for Naomi, an old widow.
- Likely nearer kinsman knew Naomi could not have more children. Boaz seems to be choosing his words carefully, leading this guy into making the decision he wanted all along.



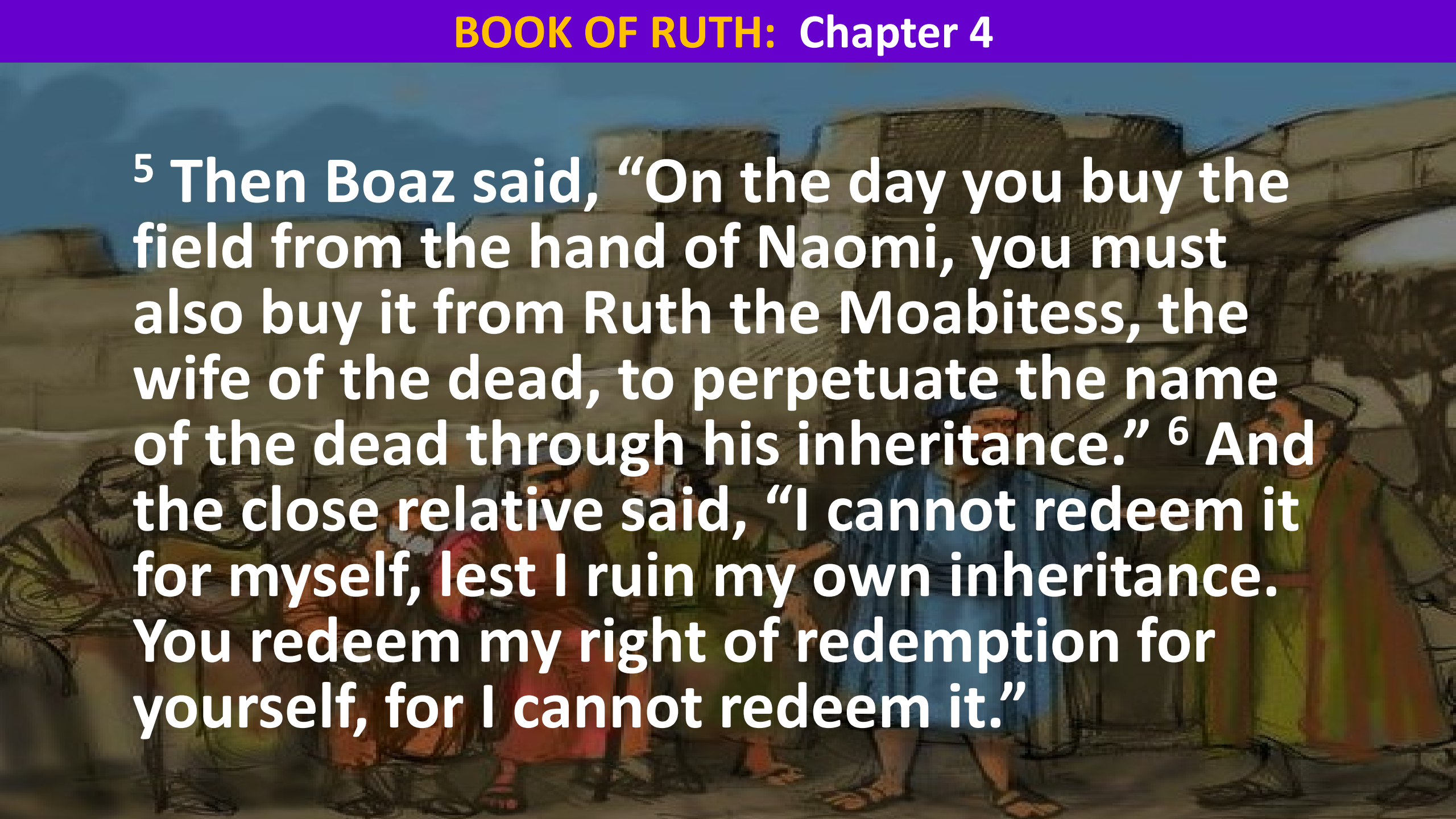
And he said, “I
will redeem it.”



BOOK OF RUTH: Chapter 4

- Oh no! *Just when we're falling in love with this love story a crisis!* **We don't want unnamed nearer kinsman to marry Ruth!** But watch how Boaz maneuvers this.
- Seems like a nice guy. Says he'll do it. He will redeem land. Remember, at this point he has no idea this deal involves marrying Ruth, which also means providing an heir to this land he is redeeming.
- Some believe considered shameful for near kinsman to refuse to redeem land that belonged to his family, or tribe. If he was a city elder, he would not want to shame himself by refusing. *But he doesn't know the full story.*

⁵ Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabite, the wife of the dead, to perpetuate the name of the dead through his inheritance.” ⁶ And the close relative said, “I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it.”



- Now Boaz reveals remaining details of this deal. Waited until just right moment to reveal what in Latin = “*terre transmit cum onere*” = “**the land passes with this incumbrance.**” (*Oh by the way...!*)
- Nearer kinsman seems startled at Boaz’ statement. He had no idea marriage was involved. He didn’t much like this “incumbrance.” Can just see the look on his face!
- Pretty clever ploy by Boaz. This part not at all attractive to nearer kinsman! As usual, all about \$\$\$!

BOOK OF RUTH: Chapter 4

- Nearer kinsman would have to pay to redeem land that would then be inheritance of a son he would provide to the dead man through Ruth.
- His own sons **would not benefit by this**, and man would be out great deal of money. Would have spoiled his own sons' inheritance.
- He probably thought Naomi likely could not produce a son (or didn't wish marriage), and therefore land would remain in his possession, as an inheritance for his own sons. *Marrying Ruth, a younger woman, however, put all this in jeopardy.*

BOOK OF RUTH: Chapter 4

- For this man, if he agreed to marry Ruth and provide an heir to the land, it would likely:
 - Be very expensive
 - No gain to the man or his sons
 - Mess up his sons' inheritance (*due to cost of land*)
 - Possibly cause family strife
- Some say he refused to marry Ruth because she was a Moabite, but not mentioned anywhere in scripture. Can only speculate and it should not be assumed. *This is about money!*



- Some make comparison of this nearer kinsman to those in the world who make a hasty decision to try “religion” but when they understand truly what it means they back out because they don’t want to spoil their worldly inheritance.
- Not nearer kinsman’s “type” but an interesting thought.

BOOK OF RUTH: Chapter 4

- Nearer kinsman says he can't marry Ruth = exactly what Boaz wanted to hear!
- In company of required minyan, nearer redeemer has officially refused, yielded right to be kinsman redeemer.
- The way Boaz played this, seems he is delighted with results, planned it that way, and now prepared to be GOEL, and bridegroom to Ruth.
- This deal would have been very expensive to Boaz, but love knows no bounds. Certainly appears as if Boaz loves Ruth, just as our Redeemer loves us!

BOOK OF RUTH: Chapter 4

- Big question here = **WHO/WHAT = “TYPE” FOR NEARER KINSMAN?** Notice he is unnamed. To help make this determination, always search scriptures. *Some hints:*

“And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.” (Revelation 20:12)

- This passage about **Great White Throne Judgment**, judgment of the lost. Two books are opened.

BOOK OF RUTH: Chapter 4

- This is about JUDGMENT. Two “books” are opened. We know one = Book of Life. Contents:

Let them be blotted out of the book of the living, And not be written with the righteous. (Psalm 69:28)

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.
(Revelation 3:5)

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (Revelation 13:8)

And they shall bring the glory and the honor of the nations into it. But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. (Revelation 21:26-27)

- WHOSE NAMES ARE IN THE BOOK OF LIFE? Those who have claimed covering and protection of the blood of Jesus, **shed to pay the price for their inability to keep the requirements** of the **ONLY OTHER "BOOK" THROUGH WHICH JUDGMENT COMES....**

The LAW!



BOOK OF RUTH: Chapter 4

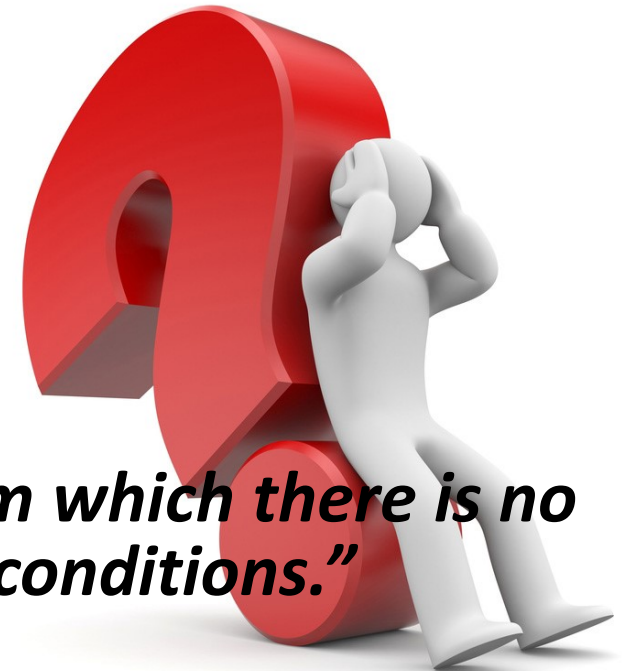
- **Other book listed in Revelation 20 is the Law, only other way to enter God's presence (if kept perfectly). BUT...**
Impossible for humans to do.
- **Two ways to be judged** – under the LAW, or under GRACE (through blood of the Lamb, our kinsman redeemer).
- Nearer kinsman, then, **represents (= a type for) THE LAW.**
- **Those who reject the covering blood of Yeshua will be judged by the Law alone.** Will ultimately doom everyone *who denies His free gift* to separation from God.

BOOK OF RUTH: Chapter 4

- Nearer kinsman unnamed, only concern for himself and his inheritance, not for Naomi or Ruth, or family of Elimelech. *It just is what it is.*
- The Law has no emotional response. It has singular purpose, to reveal expectations for Godly behavior, and to condemn those who don't keep it.
- The Law **CANNOT** save us – unless we keep it perfectly, which is impossible.

A Catch-22?

DEFINITION: “a dilemma or difficult circumstance from which there is no escape because of mutually conflicting or dependent conditions.”



BOOK OF RUTH: Chapter 4

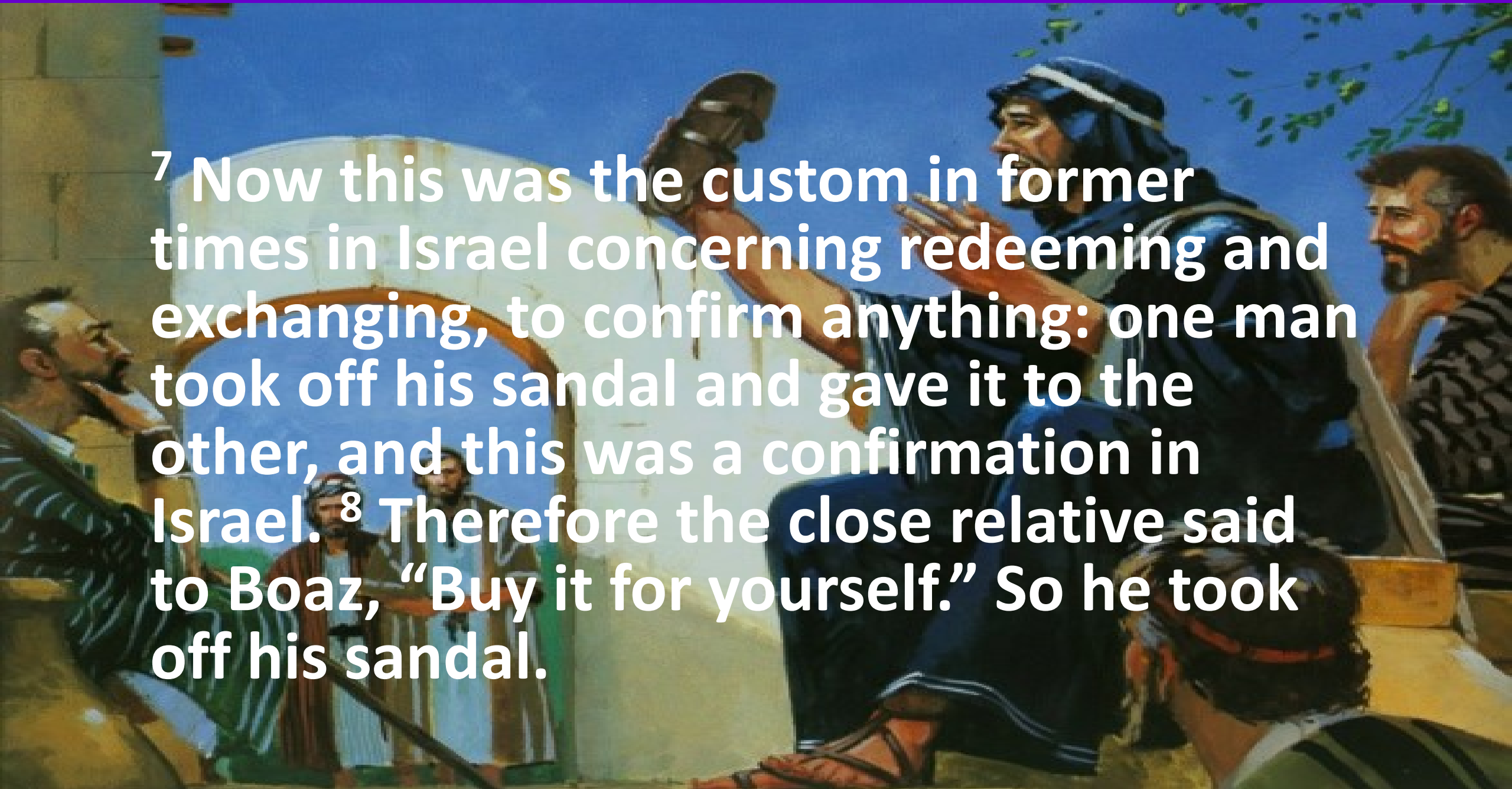
- Seems a bit of a Catch-22 here. For us, but ***not for God!!***
- Note nearer kinsman said he “**could not**” (*twice!*) redeem Ruth and Naomi. *Did **not** say he “won’t” do it. The Law CANNOT redeem us, because we CANNOT meet it.*
- What nearer kinsman, the Law, *could* not do, the intended Kinsman Redeemer did do – **He covered our inability to meet the Law, and through grace and mercy offered us protection from judgment under the Law.**

BOOK OF RUTH: Chapter 4



“... if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.” (Galatians 3:21-23)

⁷ Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. ⁸ Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.



BOOK OF RUTH: Chapter 4

- Another **cultural custom** –removing sandal to seal a deal.
- **Sandals**, *like hems of garments*, show another insight into ancient Israel's customs. Sandals critical part of wardrobe. Ground rocky, dirty and in some areas treacherous. Poorest went barefoot, but most wore sandals.
- Customary to remove sandals at doorway to homes or tents (*sandals were removed and feet washed by lowliest servant*), and also when approaching God (Exodus 3:5). Also traditional to remove sandals during mourning.



BOOK OF RUTH: Chapter 4

- Removal of sandals also way **property rights secured**, and many other business transactions. Removing sandals seen as sign of humility, deference to another's authority.
- According to scripture, business deals, and contracts of any kind were usually ratified by one or several ways:
 - Giving presents (Genesis 21:25-30; 1 Samuel 18:4)
 - Sealing in presence of elders or public at city gates (*city hall today*) (Genesis 23:17-18; Ruth 4:1-11)
 - Erecting a heap of stones (Genesis 31:44-54)

BOOK OF RUTH: Chapter 4

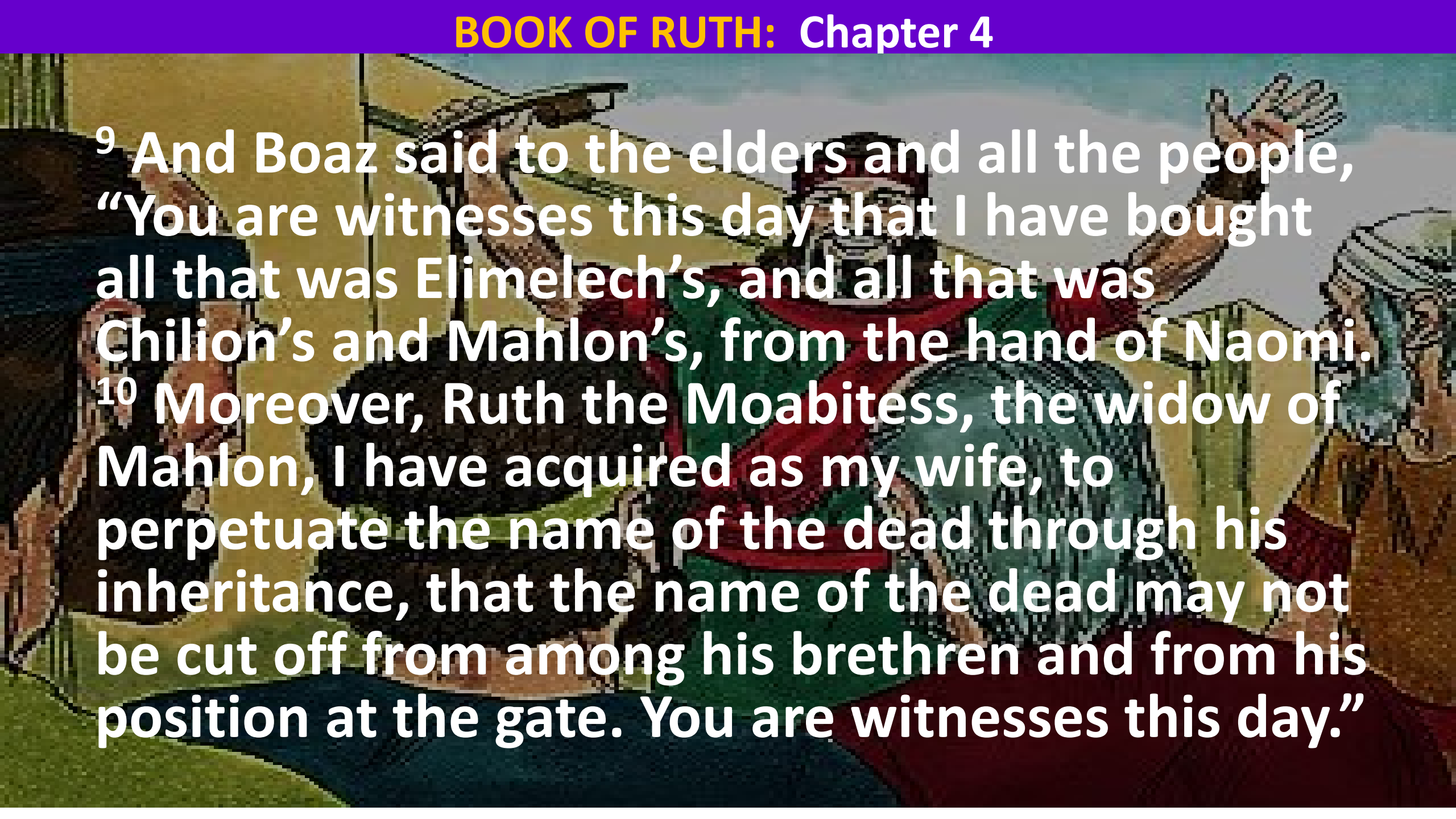
- Oaths (Genesis 26:3, 28, 31; Joshua 9:15, 20; 1 Chronicles 16:16; Hebrews 6:16-17)
- Joining hands (*handshake today*) (Proverbs 6:1; 17:18; 22:26)
- Removing a sandal (Ruth 4:6-8)
- Written terms (Jeremiah 32:10-15)
- Sandals mentioned often in scripture. Spiritually represent humility, or humiliation (*capitulation to authority, etc*).
- Necessary protection in Israel, kept in good repair during 40 years Israelites spent in wilderness. God made sure they did not wear out.

BOOK OF RUTH: Chapter 4

- John the Baptist's comment about not being worthy to untie Messiah's sandals.
- As this nearer kinsman decided he could not redeem the land and Ruth, he is voluntarily giving up his right as Goel, allowing Boaz to perform the acts of redemption.
- Some believe removal of a sandal was a shameful thing to unnamed kinsman later. If he would not perform the requested service, it would be considered shameful.
- May be true, but removal of a sandal *merely custom* then to indicate a deal has been reached all parties agree to.

BOOK OF RUTH: Chapter 4

- Unnamed nearer kinsman did NOT want to become the Goel, and Boaz did. As nearer kinsman redemption fell to him in line of succession, but he denied his right to claim status as Goel. **Remove sandal, so be it, it is decided publicly by this public display.**
- This act gave Boaz right of redemption. Now able to redeem land and Ruth as he has desired.
- For us, our Savior had to “**get rid of the nearer kinsman**” before He could redeem us. His life met all the requirements of the Law perfectly (*on our behalf*) and His **death paid OUR debt for not keeping the Law.**



⁹ And Boaz said to the elders and all the people,
“You are witnesses this day that I have bought
all that was Elimelech’s, and all that was
Chilion’s and Mahlon’s, from the hand of Naomi.
¹⁰ Moreover, Ruth the Moabite, the widow of
Mahlon, I have acquired as my wife, to
perpetuate the name of the dead through his
inheritance, that the name of the dead may not
be cut off from among his brethren and from his
position at the gate. You are witnesses this day.”

BOOK OF RUTH: Chapter 4

- Boaz now publicly announces his intentions. By this transaction (removal of sandal), Boaz may now: buy back (redeem) all land that belonged to Elimelech and to his sons Chilion and Mahlon, AND take Ruth as his wife to produce an heir for this land.
- **Aha! Now we DO know which gal married which son.** Ruth's husband was Mahlon ("sickly, puny"). *Be sure to look for all details in any given scriptural passage!*
- ***"...and from his position at the gate."*** Interesting. Sounds as if this also an inheritable position.

BOOK OF RUTH: Chapter 4

- Perhaps Elimelech city elder or official also, and his position would someday fall to his sons. And now, maybe someday become seat of *Ruth's son*.
- Word for “bought” = **buying back**, implies redemption.
Our Goel bought us back from authority the Law had to judge us, placed us under His atoning blood.
- Just as Ruth placed **under “wings” of the God of Israel**, and her kinsman redeemer, Boaz.



BOOK OF RUTH: Chapter 4

- Boaz didn't waste any time getting this business taken care of. *He knew what he wanted to do, arranged it to his liking, stated it publicly and called on witnesses to give it authority.*
- Boaz is actually *honoring* Ruth. Not something done in secret away from town's knowledge or public witness. Boaz, likely wealthy and powerful leader here, was risking his reputation to marry Ruth.
- **COMMENTARY:** *“Wealthy, landed Israelite men were not in the habit of marrying destitute Moabite widows!”*
(Jack Hayford)

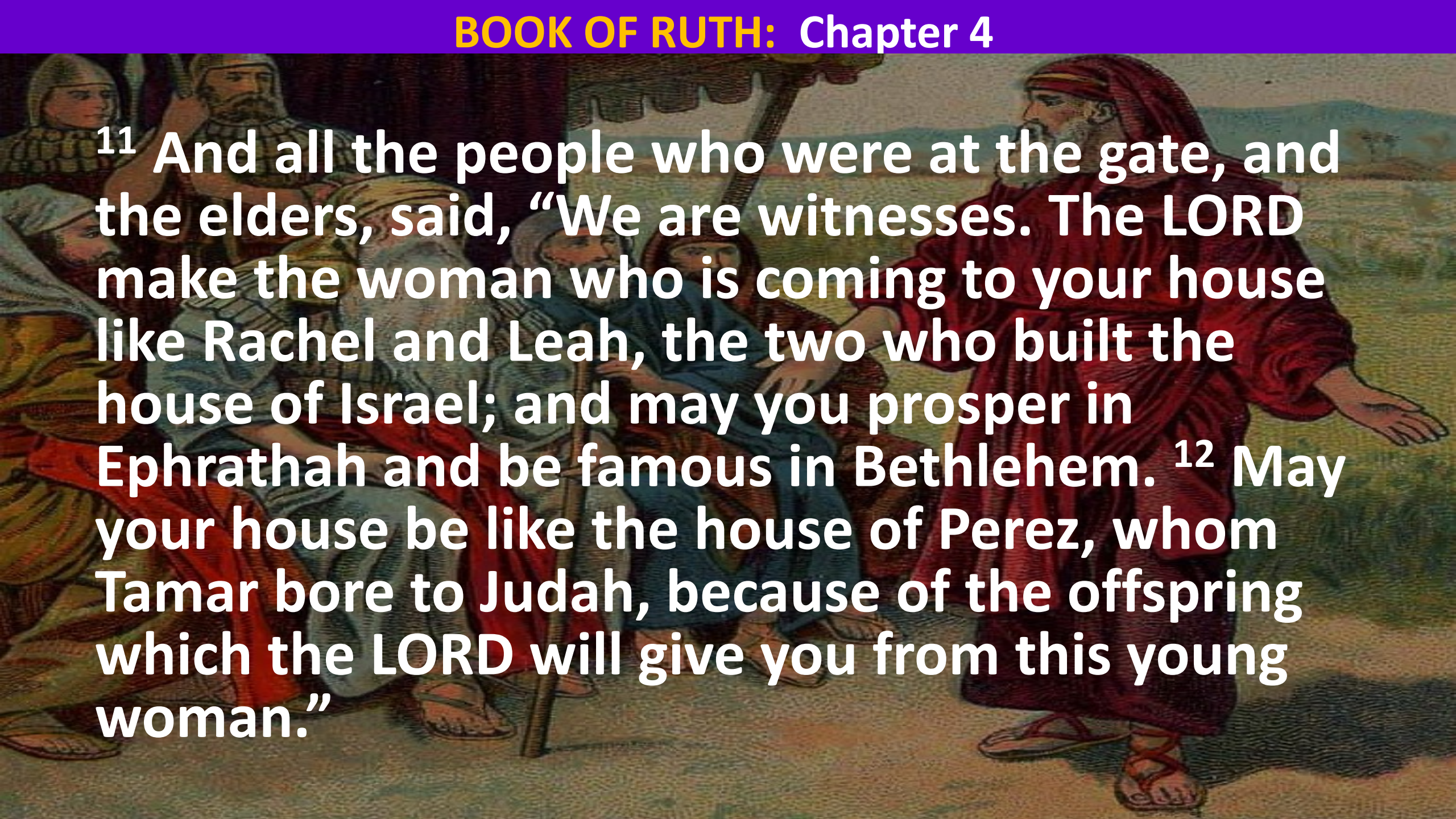
BOOK OF RUTH: Chapter 4

- Even though Ruth is a Moabitess (*as we are reminded at every opportunity*) she has shown this town she is honoring their God, and her mother-in-law, and is a hard working, dedicated and loyal woman of virtue.
- In this public statement Boaz is confirming he thinks enough of her (*perhaps even loves her at this point!*) to marry her.
- In many ways Boaz humbling himself to marry Ruth.

- Just like our Goel also:

“...Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”
(Philippians 2:5-8)





¹¹ And all the people who were at the gate, and the elders, said, “We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. ¹² May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.”

BOOK OF RUTH: Chapter 4

- May have been **crowd at city gate watching** proceedings. Verse mentions people, AND elders. Seeing a proclamation.
- Ruth well thought of at this point, in Bethlehem for months, working hard during harvest seasons. Naomi well known beforehand. **Union with Boaz seems good to everyone!**
- Not only do these people affirm that they are witness to this arrangement, they are now blessing it with great zeal!

BOOK OF RUTH: Chapter 4

- ***“...like Rachel and Leah, the two who built the house of Israel...”*** Rachel and Leah wives of Jacob, who between them and their handmaidens gave Jacob many children, including 12 sons who became 12 tribes of Israel.
Considered founding family of Israel.
- Townsfolk wishing same blessing of many children upon Boaz and Ruth.
- ***“...may you prosper in Ephrathah and be famous in Bethlehem.”*** All these wishes = prophecies as well. Boaz likely already well known and prosperous in this region.
These people are wishing more than this.

BOOK OF RUTH: Chapter 4



- Prophecy regarding greatest king of Israel (David) would be born in Bethlehem Ephrathah, and Messiah Himself would also be born in “City of David.”

“But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.” (Micah 5:2)

BOOK OF RUTH: Chapter 4

- “...*your house be like the house of Perez, whom Tamar bore to Judah.*” Interesting blessing, reference to Tamar, also Gentile (*Canaanite*) who married an Israelite who died, and another who also died, who had to trick her father-in-law Judah to sleep with her to provide another son *through levirate marriage laws*.
- It was through her son Perez that both King David and Yeshua Messiah would be born!
- Becomes even more interesting because Boaz’ mother was ALSO a Gentile, the *prostitute from Jericho*!

BOOK OF RUTH: Chapter 4

- Likely this is God's way of saying His plan of redemption is for ALL people. *Salvation is of the Jews* (John 4:22), yes, but richly laced with Gentile ancestresses!
- Israelites familiar with prophecies indicating Messiah would come from tribe of Judah. However, they did not yet know it would come through Judah's son Perez, born to Tamar.
- Prophesying even before Boaz and Ruth are married, before their son Obed was born, and before Messianic line continued through King David.

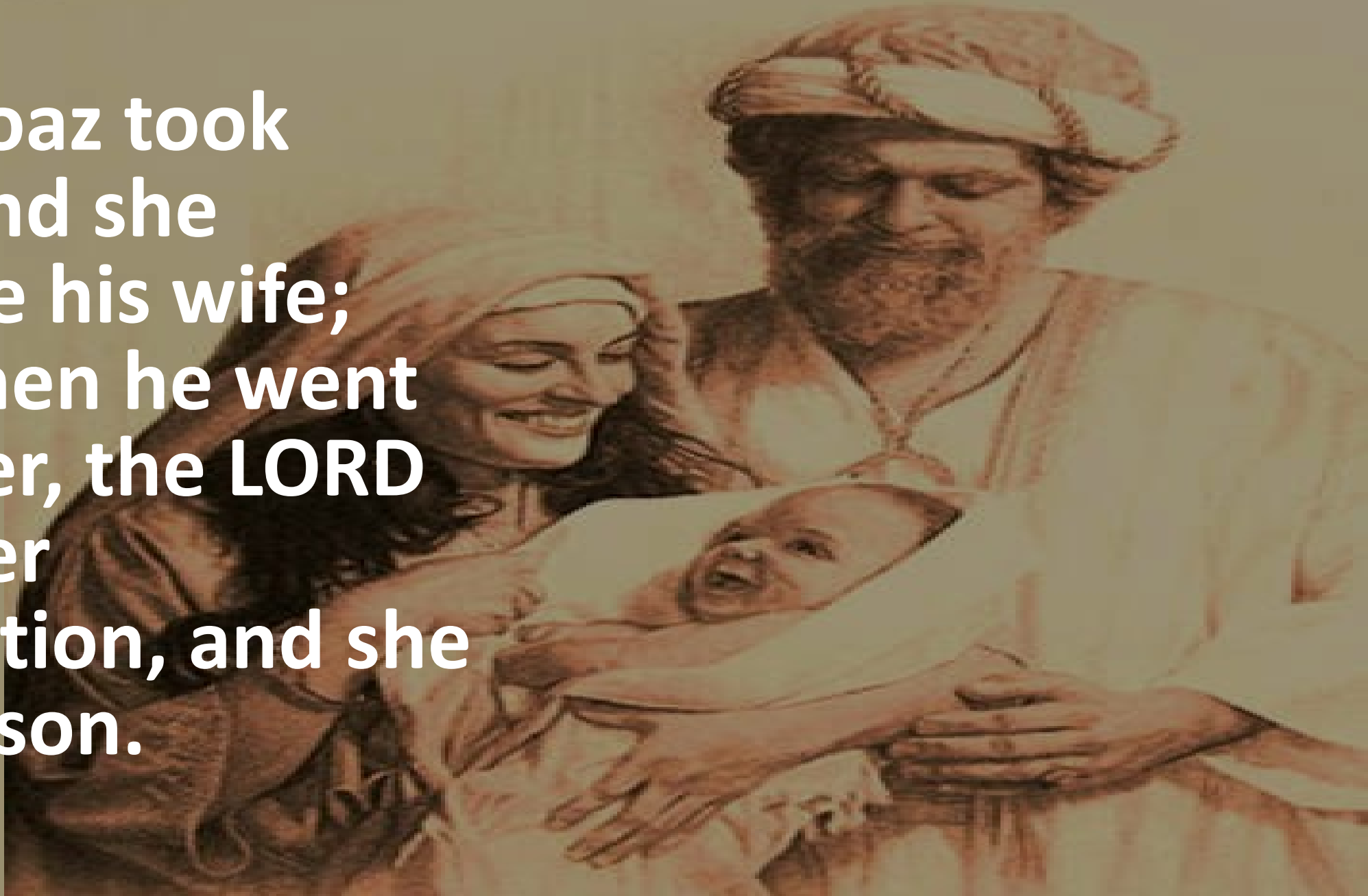
- **This scene like climax of this little 4-act play.** Yay! Everything is working perfectly. The hero and the heroine are going to be together! Can't you picture everyone standing and cheering? *We all love a happy ending!*
- Interestingly, Ruth isn't even there. She is missing this dramatic scene at the city gate.



BOOK OF RUTH: Chapter 4

COMMENTARY: *“Ruth chapter four is alive with redemptive activity. But Ruth wasn’t involved in any of it. She wasn’t even present at the scene. When Boaz went to the gate of the city, gathered witnesses, assembled the elders, spoke to the nearer kinsman, and completed the entire transaction, Ruth the Moabite wasn’t anywhere near. Though her destiny hung in the balance, she was at home with Naomi. While she quietly waited, redemption was accomplished by another. I hear a simple message in that fact: God doesn’t need my help to redeem my situation. As a matter of fact, the more I try to “help,” the more I get in the way.” ...There are times in life when the very best thing we can do is to “sit still”...and let the Redeemer redeem.” (Jack Hayford)*

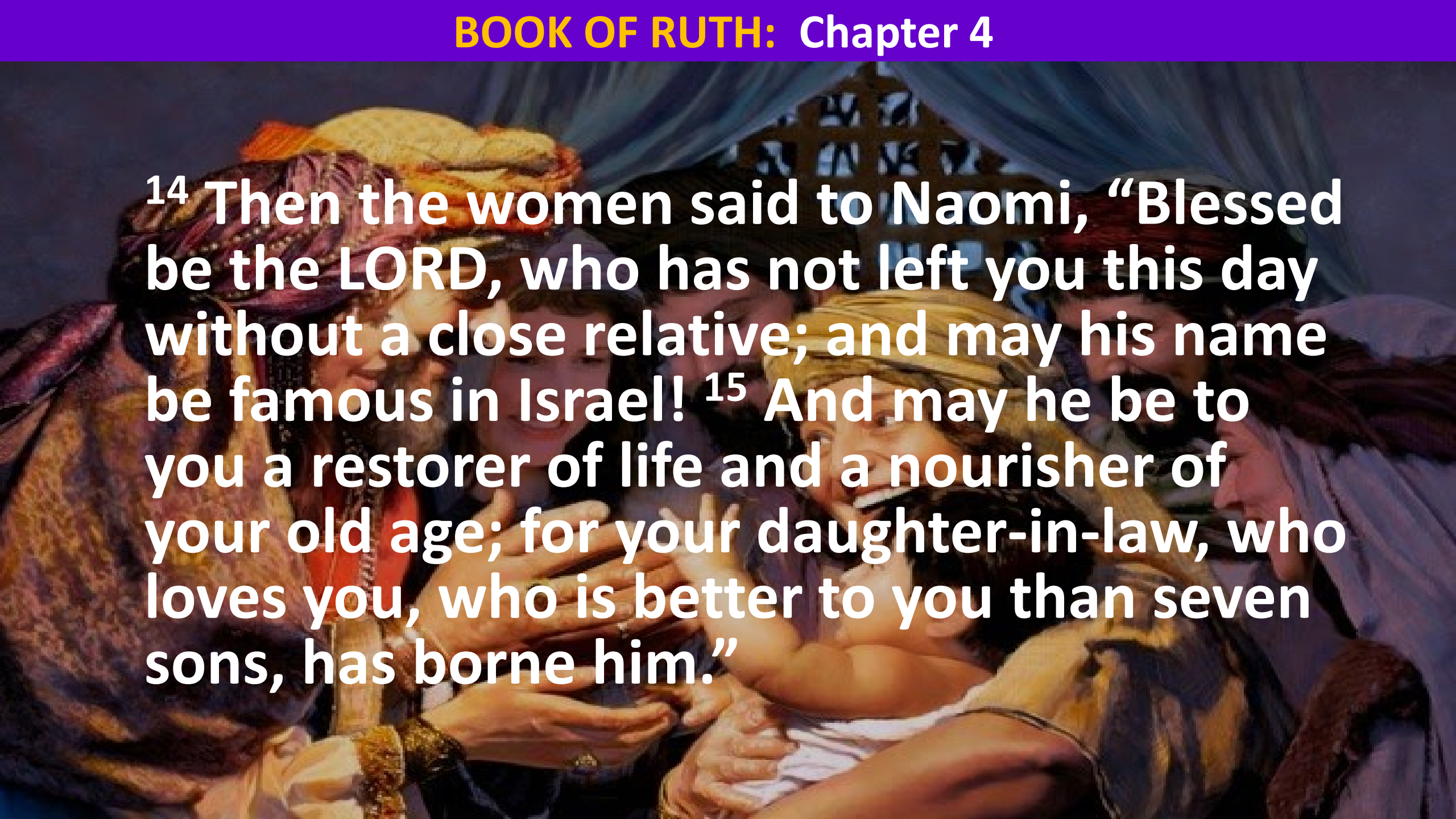
**13 So Boaz took
Ruth and she
became his wife;
and when he went
in to her, the LORD
gave her
conception, and she
bore a son.**



BOOK OF RUTH: Chapter 4

- Now comes the **happy ending**. Ruth and Boaz are married and have a son.
- Notice Ruth's conception enabled by God. So important for us to understand **God is Sovereign. He is always in control**. There is no life that He does not sovereignly plan and create. There are no accidents, no randomness, no coincidence. **NO ONE IS AN ACCIDENT!!**
- Ultimate event/purpose of entire story. And through Boaz, son of Gentile mother, and Ruth, a Gentile, will come the Messiah. *Wow. God is amazing, yes??*

BOOK OF RUTH: Chapter 4



¹⁴ Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! ¹⁵ And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

BOOK OF RUTH: Chapter 4

- Naomi's great victory, crowning moment. She came back to Bethlehem in despair, but in a short time delighting as the joy and talk of the town.
- Can you see this "Jewish Mama" parading her grandson (*who in reality isn't even related to her!!!*) through town? What Boaz did for Ruth was also done for Naomi. *She was redeemed via Ruth. Very important in types.*
- Ruth and Naomi both redeemed, because of Ruth's love for her. Words used here indicate restoration and redemption of the very soul, not just of physical life.

BOOK OF RUTH: Chapter 4

- **Beautiful picture of God's redeeming, graceful love for all of us.** In types, Naomi provided legal access to kinsman redeemer. Ruth would have no access without Naomi.
- However, *without Ruth's love and loyalty to Naomi*, Naomi would have been out in the cold as well.
- Very interesting picture of God's plan. Israel (Jews) have provided "legal access" for Gentile church to their kinsman redeemer.
- **Should be by Gentile church's love and loyalty for Jews they are saved as well.**

BOOK OF RUTH: Chapter 4

- Naomi's "salvation" was *given up* when they left Israel. But here a redeemer has bought it back and returned it to her, because of a Gentile daughter.
- *Should ring some bells for us*. Israel passed up the initial offering of salvation through Messiah Yeshua. It is God's intention that it will be returned to her through the predominantly Gentile church! **We must bring truth of Yeshua to Jews today!**

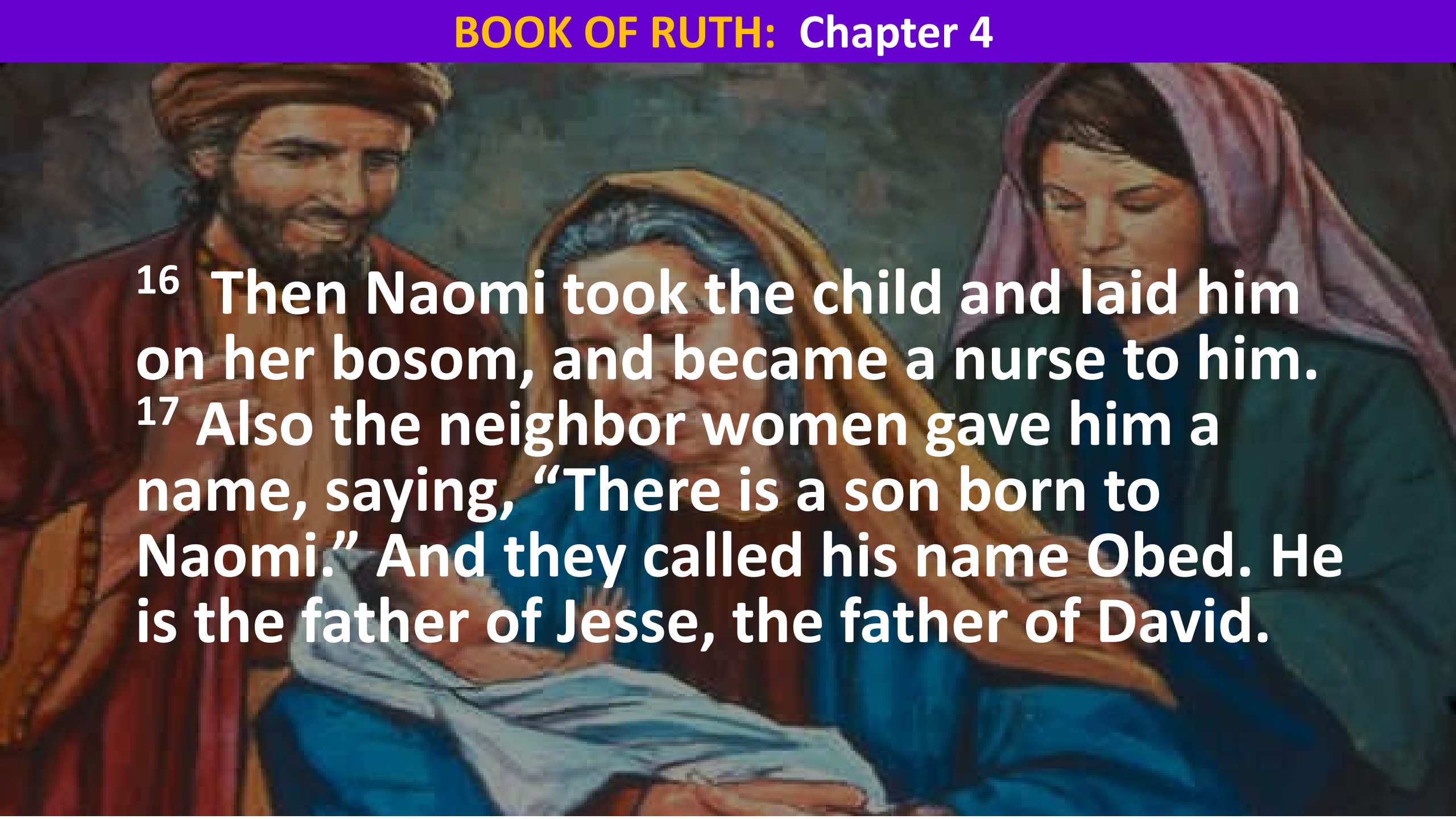


BOOK OF RUTH: Chapter 4

- Naomi also reminded *what she should have known originally* – Ruth, her daughter-in-law who loved her, was ***far better than seven sons!***
- Israelite culture revolved around male, and sons. Yet here is Ruth, *a female nothing (Moabiteess!!!)* providing completion, restoration, and return to joy for Naomi.
- Matthew Henry said Ruth was better than any family Naomi had or could expect to have. True today also:
“See how God in his providence sometimes makes up the want and loss of those relations from who we expected the most comfort in those from who we expected least.”

BOOK OF RUTH: Chapter 4

- Use of “**seven sons**” purposeful. Even in ancient times **seven number = perfectly complete**. To wish someone seven sons was to wish them full and complete family. Considered best of all Israelite/Jewish family blessings.
- Notice women are congratulating Naomi. Naomi receives the most restoration through union of Boaz and Ruth.
- Ruth may have someday found a husband and had a family apart from Naomi’s intervention, but Naomi could never have been redeemed without Ruth.



16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

17 Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

BOOK OF RUTH: Chapter 4

- Common practice for older women to be “nurses” (*more correctly “nannies”*) to younger children, likely grandchildren.
- In NO WAY implies she fed him. Probably impossible at her age. Word “bosom” can also mean “lap” or way of saying she loved Obed and cared for him like a mother.
- She probably cared so much for him neighbor ladies started saying he was Naomi’s son! A son to replace two she lost in Moab.

BOOK OF RUTH: Chapter 4

- Here is a woman who had lost her husband and her sons, and had no hope of a family or future. Now, same woman who called herself “Mara” (bitterness), gloating over a new grandson.
- **What amazing things God can do if we only TRUST Him!**
- **Obed** = “serving” – root word = *abad*, which can mean “worshipper.” Can mean servant who worships. Obed was “worshipped” by Naomi, and would go on to “serve” both Naomi and Ruth, and all mankind, as an ancestor of both King David, and King of Kings.

BOOK OF RUTH: Chapter 4

- End of story again focuses on Naomi. Intro and conclusion both have same number of words. Beginning looks at Naomi's emptiness, end rejoices in her fullness.
- In this way, this event/story is prophetic for Israel. They may be suffering an emptiness, but God has promised them fullness again.
- We see this being **fulfilled before our eyes as they are gathered back to the land**, and we see God's plan for national Israel unfolding today.

¹⁸ Now this is the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon, and Nahshon begot Salmon; ²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David.

- Genealogies now complete this story. Boaz and Ruth are great grandparents of greatest king of Israel, David. Both are given great honor and blessing, by being included in written genealogy of David, and greater King of Kings, Messiah Jesus.
- This part of genealogy we can understand. **But why the added genealogy from Perez (Pharez)?** Actually has great relevance.

- **Lineage of Bethlehem was through Perez** (*Numbers 26, Perez mentioned instead of Judah regarding clans and divisions. Interesting honor, possibly way of pointing out line of Messiah would follow his generations*).
- People of Bethlehem aware of their ancestry. But there is more to it than this.
- Israel, partly because of inheritance laws, kept excellent records about generations and genealogies. Important here, especially when discussing King David.

BOOK OF RUTH: Chapter 4

- Twin sons of Judah, Perez and Zerah, born illegitimately (*through Tamar's deception of Judah*). According to the Law, any such child could not enter the Tabernacle/Temple or the assembly of worship, extending down TEN generations.

“One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD. An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation...(Deuteronomy 23:2-3)

BOOK OF RUTH: Chapter 4

- Important to show here that at least ten generations had passed by time of David, King of Israel. Certainly would not do to have the King unable to enter the assembly of worship!
- If you count in these verses, **you will see EXACTLY TEN generations!** God's plan is fascinating, amazing and perfect! *The more we learn, the more we see this.*
- If you go on in the Deuteronomy passage however, you will see that Moabites are further restricted "forever." *How do we get around this?*

BOOK OF RUTH: Chapter 4



- Ruth accepted the God of Israel and conformed herself to worship and live as a follower of Yahweh.
- As such, **she became an Israelite and left her birth nationality behind.** She was no longer a Moabite.
- Believers are reborn in Yeshua as citizens of Israel and heaven.

TYPOLOGY SUMMARY: GOD'S ENTIRE PLAN OF REDEMPTION IN THE BOOK OF RUTH

	RUTH	GOD'S PLAN
TIME	"time of the judges" a terrible time in Israel's history (<i>"every man did what was right in his own eyes"</i>) – out of fellowship with God	Since fall, mankind out of fellowship with God = "terrible" time in history of mankind. Compared to eternity, man's history on earth very short, and during this time we are estranged from Him by our sins.

BOOK OF RUTH: Chapter 4

	RUTH	GOD'S PLAN
PLACE	Very specific place of start – Bethlehem Ephratah, Israel (promised land)	God brought His people into Promised land, land of their inheritance. As long as they followed Him, would be blessed there. But if they disobeyed, would be removed from land. Exactly what happened in assimilation of Northern Kingdom of Israel into Gentile nations, and exile of Southern Kingdom Judah into Babylon. A “remnant” of those who went into exile returned to Israel after 70-year captivity.

BOOK OF RUTH: Chapter 4

	RUTH	GOD'S PLAN
PLACE	• Action moves quickly to Gentile Moab • Action returns to Bethlehem	• The “action” of God’s people essentially begins in Israel, moves to Gentile lands, then is returned to the land of promise. • specific place of Bethlehem (<i>House of Bread</i>) Ephratah not coincidental. “Bread from Heaven” born here (Micah 5:2), as was first God-anointed king of Israel (<i>David, Ruth and Boaz’ great grandson</i>)

BOOK OF RUTH: Chapter 4

	RUTH	GOD'S PLAN
SITUATION	• Famine in land, at start (<i>God's discipline</i>) • Plenty in land, at end (<i>God's favor</i>)	• Always represents God's discipline, way of getting attention of His people. God continues to bring difficult times in order to get humankind's attention • During times of obedience God blesses with abundance, and ultimately blesses with promises of redemption and restoration to Himself.

BOOK OF RUTH: Chapter 4

	RUTH	GOD'S PLAN
CHARACTERS	ELIMELECH – <i>“God is my King”</i> Hebrew man who did not remain in land given by God, seeking God’s favor. Instead, took his family into Gentile territory to “seek a better life” – to do it his own way, not God’s way. He is essentially rebelling against God. Died in foreign land, never returned. Man whose name means “God is my King” did not act out his life to match his name.	Elimelech may represent all of the rebellious Israelites who did not obey God. In one way or another (here, willingly) God removed them from the land, they did not repent, and they did not return. This character is all of those in rebellion against God, who will not wait upon Him and receive His gifts. He is rebellious (lost) Israel.

BOOK OF RUTH: Chapter 4

RUTH

NAOMI – “pleasant”

Hebrew wife who willingly or against her judgment, was removed from land of Israel into Gentile lands, essentially away from God. She acknowledges “the Almighty” so chances are she is still faithful to Him. She hears He has favored her people again by allowing good harvests, so she returns to the land given them by her God.

GOD’S PLAN

Naomi represents the believing remnant of Israel, a very pleasant sight in God’s eyes. As much as the Israelites displeased God throughout their history, they have always been His people, and “pleasant” to Him. Throughout God’s prophecies regarding judgment of Israel, there is always a provision for returning the “remnant” to the land.

BOOK OF RUTH: Chapter 4

RUTH

MAHLON – “Sick, puny”

Son of Elimelech and Naomi.
Very little known, obviously
handicapped or sickly when
born. Taken from Israel, took
Gentile wife, never returned.

CHILION – “failing”

Son of Elimelech and Naomi.
Very little known, obviously
handicapped or sickly when
born. Taken from Israel, took
Gentile wife, never returned.

GOD’S PLAN

Can only speculate about
Mahlon and Chilion, have very
little info about them. They may
represent the generations of
rebellious Israel who perhaps
not being raised up fearing God
and remaining true to Him, died
apart from the land, and apart
from their God. They are the
generations of Israel who did not
return to their land, or their God.

BOOK OF RUTH: Chapter 4

RUTH

RUTH – “friend”

Ruth is a Gentile, not in covenant with God or His people Israel, but she freely chose to become part of Israel, and to worship the God of Israel. She is a Gentile believer in Yahweh, who will become the wife of her Kinsman Redeemer, Boaz.

GOD’S PLAN

Represents all Gentile believers, not only in the God of Israel, but also in His Son, the Kinsman-Redeemer for all humankind. She can be said to represent the “Bride of Messiah” as well. Her obedience and faith enabled salvation not only for herself, but for her “mother” Israel.

BOOK OF RUTH: Chapter 4

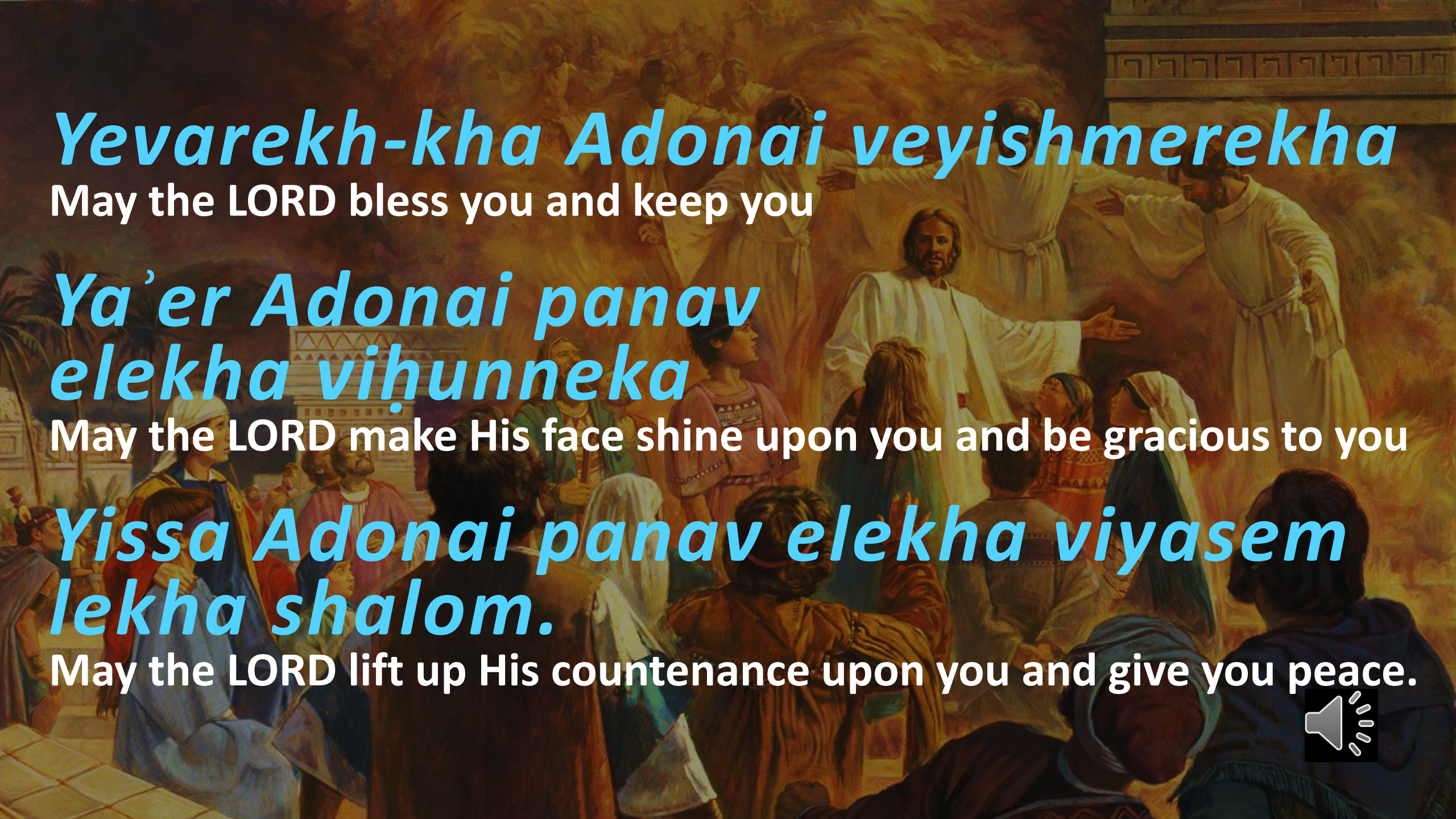
RUTH	GOD'S PLAN
ORPAH – “nape/back of neck,” “stiff necked”) Orpah Gentile, given opportunity to become part of Israel, but declined.	Represents all Gentiles who have had the opportunity to leave the world and abide in God's Kingdom, but chose to return to the world and therefore not be part of His people. The Gentile lost.

BOOK OF RUTH: Chapter 4

RUTH	GOD'S PLAN
BOAZ – “<i>in him is strength</i>” “Goel” (Kinsman Redeemer). Redeems land AND family of Elimelech by marrying Ruth.	Represents Messiah Yeshua, who, as “goel” humbled Himself to save humankind. Redeemed both Israel and Gentiles and became Husband of both, called “called out ones.”

BOOK OF RUTH: Chapter 4

RUTH	GOD'S PLAN
UNNAMED NEARER KINSMAN Closest relative to Elimelech who could redeem land for Naomi, but “could not” be the redeemer.	Represents the Law which spelled out the expectations of God, and the judgments that would follow disobedience. The Law brings death (judgment) because no human can meet it. The Law could not save humankind.



Yevarekh-kha Adonai veyishmerekha

May the LORD bless you and keep you

***Ya'er Adonai panav
elekha vihunneka***

May the LORD make His face shine upon you and be gracious to you

***Yissa Adonai panav elekha viyasem
lekha shalom.***

May the LORD lift up His countenance upon you and give you peace.

