

1. BOOK OF RUTH, A PROPHETIC OVERVIEW

A. Overview of Redemption (Eph 2:11-13,19)

1. Redemption of lost land and estate of Naomi
2. Redemption of a servant girl Ruth

The sojourn of the Family of Naomi, and their dispersion, was the result of famine in Bethlehem. They were exiled into the gentile land of Moab. The history of the Jews in their dispersion into the nations, their sufferings and their trials are also an exact pattern of how God has dealt with Israel. In accordance with the prophetic principles of the laws of redemption for taking back title of land, after the return of Naomi to Israel—she did not receive her lost inheritance until after the conclusion of the harvest. In other words, Israel has returned back to the Land from the Diaspora, but Israel, largely, has still not regained their lost inheritance from the Arabs, even post 67' Borders. Whilst Ruth was a Moabitess and a gentile, it pre-figured the church. She believes upon Naomi's God at the point when she is resting at Boaz's feet. This symbolises the bride of Christ. During the dark night of threshing, Naomi's lost estate is being restored to her. The dark night represents the time Jacob's Trouble when the Messiah, the Kinsman Redeemer, the Lord Jesus Christ is restoring Israel's full legal title ownership rights to ALL their land.

During Naomi's exile to Moab, she suffered tribulation, sorrow and bereavement: the death of her husband and her two children. Whilst she was enduring such tribulation—a gentile bride was being prepared for her kinsman redeemer. Ruth, as a gentile, would also be barred from having any place in Israel's inheritance. Under the Torah it was strictly forbidden for any Hebrew to marry a gentile, especially Moabitess. Boaz marrying Ruth was doing strictly what Torah had forbidden. See [Deut 7:2-3](#).

Therefore as a gentile, she was condemned under Torah and could not be party to the covenants or the promises. However, grace did much more and enabled Ruth to enter the family of Israel by virtue of Boaz. Thus, it was an act of grace. The Jews during their dispersion from the land of Israel, the Hebrews were scattered to the four corners of the earth, where they suffered immense suffering, sorrow and bereavement to the point of extinction.

This is a picture of God's redemption plan, a picture of God's love for unworthy sinners. Ruth, a stranger, foreigner and without legal claim to the blessing, but by virtue of the love of Boaz, she entered into the family of Israel, she was grafted into the family of God's people.

Summary of Roles, Definitions and Prophetic Symbolism

Term	Literal Application	Prophetic Meaning
Bethlehem	House of bread	
Boaz	Boaz, Kinsman Redeemer, saved and redeemed Naomi's land and redeemed Ruth.	A type of the Kinsman Redeemer of the Lord Jesus Christ. Redeems gentiles and saves Jewish lands

Dark Night of Threshing	Conclusion of Harvest	Jacob's Trouble retribution. Restoration of Israel's title to their land
Elimelech	God is my King	
Judah	Praise	
Kinsman Redeemer	The closest blood-relative has the right to redeem lost property title/individual lives	
Naomi	The pleasant one	A picture of the nation of Israel
Naomi's Estate Restoration	After the return of Naomi to Israel, at Dark Night of Threshing	Israel born in 48', but restoration. Jacob's Trouble
Ruth	A poor widow Moabite gentile, a stranger to the covenant of promise	A picture of the church.
Ruth a Bride	Dark Night of Threshing—resting at Boaz's feet—restoration of Naomi's lost estate	Gentile bride in heaven.
Famine	Judgment for disobedience / testing to ascertain whether they keep the word of God (Deut 8:2; Eze 5:12,16-17)	Removal of food to depend/trust on the Lord for sustenance. Ps 37:19; Isa 3:1-5
Malon	Sickly one	Israel exiled in the nations—a place of consumption, sorrow and death.
Chilion	Pining one	
Family Members Death	Elimelech, Malon, Chilion	Three quarters died. Israel lost her husband—widowhood. Isa 54

B. Overview of Israel's History and second coming

Upon the children of Israel being dispersed, Naomi was pining during her exile. During Naomi's exile to Moab, God was preparing a bride of the Church (Ruth) for Boaz (Yeshua). Naomi (Israel) returns to her own land followed by the wedding of the church to Israel's Messiah (Boaz to wed gentile bride of Ruth).

Naomi receives good news coming from their native land, that there is bread in Bethlehem, the famine is ending and people are returning to the land. But during her exile, she lost possession of the land. Similarly, after centuries of waste wilderness and barrenness, good news is being heralded around the world wherever the Jews had been scattered, that land of Israel is blossoming like a rose. However, the Jews had lost possession to the Palestinians who had taken over the land (Eze 35). Israel has gained legal control and is a

nation, but the parts of the land are still in Palestinian occupation. Like Boaz, Yeshua will redeem the nation of Israel and fully restore her to the land ([Acts 1:6-7](#)) and become the husband of the bride—

1. The harvest almost done—church age almost ended.
2. Naomi / Israel already back in the land, but the land has not been restored to her.
3. Waiting for the Kinsman redeemer of Messiah to restore her land.

2. RUTH 1:1

A. When Judges Ruled

I. Context

The experience of the Jewish family from Bethlehem is a picture of the entire history of the Jewish nation. It was in the days when the judges ruled. Israel had no King ([Judges 21:25](#)). The book of Ruth is therefore placed after the book of Judges and before 1st and 2nd Samuel, Kings. Prophetically, it points to the days of organisation among the nations, before the King comes to set up His throne in Zion and of His Kingdom.

II. The great famine

The Jewish family was driven from its native land, into a gentile land because of famine in Bethlehem. Famines are a visitation of God in Judgment or to test his people: ([Deut 8:2,11:13-17](#); [Lev 26:3,4,14,16](#)). Famine is God's judgment upon disobedience of the people. Because of the famine they fled to Moab, sojourning among the gentiles.

3. RUTH 1:2

A. Meaning of Nouns: Happy family

The names Elimelech, Naomi, Bethlehem and Judah suggests happiness, joy and contentment. A blessed people whose God was King, and His wife was the pleasant one, living the house of bread, a land of praise. This symbolises Israel in her Golden days of David and Solomon under the blessing of God.

4. RUTH 1:3

A. Exile

I. Death in the Family

Elimelech dies, which means God is my king, leaving Naomi as a widow in a strange gentile land with two sickly sons of Malon which means ‘the sickly one’ and which Chilion means ‘the pining one.’

B. Widowhood

As God was married to Israel Naomi was married to Elimelech. Naomi loses Elimelech and is widowed whilst in exile in Moab. During Israel’s dispersion to gentile lands of the world Israel becomes a widow, while God has forsaken her and turned His face away only but for a short time. Because of her spiritual fornication, unfaithfulness, rejection of Messiah Jeshua, left Israel temporarily to become a widow.

1. Therefore, is left without a sacrifice for many days as a forsaken widow. (Hos 2:1,2,5)
2. Her exile was correct her and receive her back to herself. (Hos 3:4-5)

C. Summary

1. Naomi was exiled out of Bethlehem by God’s judgment. So it was Israel was exiled out of the land for sin of her spiritual fornication.
2. Naomi lost husband in a strange country, so Israel was estranged and temporarily forsaken by God her husband. Elimelech died, so loses the fellowship of her king. Nation is represented as a widow.
3. Naomi has two sickly sons of Malon, the sickly one; and Chilion, the pining one, both die. So the Jews /Israel sojourn out of her land the nations of the world. The Hebrews suffered bereavement, become sorrowful and was pinning to be back their native land.
4. Naomi’s exile, was only for a time and world return to her homeland.

5. RUTH 1:3 – 5

A. Moab and the world

Moab was a son of a backslidden Lot, nephew of Abraham. Lot became the father of two children, by own daughter, one was called Moab, the other Ben-ammi. They represent the world of sin and corruption, and therefore the symbols of God’s curse. Similarly, Israel was driven out of the land into a place of the curse. Orpah and Ruth. The family of four reduced to one. It was a place of sickness, sorrow, weakness, suffering, pining away among a strange people.

I. Israel Reduction in number

The family was disowned by God, and found it only a place of death and funerals, whereby the nation was reduced to a few in number. (Deut 4:27). Only one out of four in the family Naomi (25 percent), survived and Naomi was left forsaken (Deut 28:62,64-67). The reduction was due to the persecution by their oppressors, at one time resulted in less

than 1 million of the people of Israel being left in the world. Naomi, similarly, whilst in Moab, Naomi found no ease and no rest until she could return to her homeland.

II. Ten years in exile

It does not say ten years or nine years, but “*about*” ten years. Evidently it is more than nine, less than ten. Since the number nine is judgment and ten is the number of testimony. About 10 years translates ‘the end of period of judgment’ (9 years) and the redemption of Naomi’s testimony to the faithfulness of God in returning her to her land (10 years).

One =	Number of Sovereignty	Six =	The number of man
Two =	Number of Division	Seven =	Perfection
Three =	Completeness	Eight =	A New beginning
Four =	Earth Number	Nine =	judgment
Five =	Grace	Ten =	testimony

6. RUTH 1:7-8

A. The summary of the purpose of Exile

- I. To Naomi was exiled to accomplish the purpose in God’s plan and because of His judgment.
- II. Naomi’s family consisted of four persons, 75% died (three persons), leaving only 25% of the original family remaining (Naomi). Moab became a place of graves in a strange land.
- III. Similarly, Israel were scattered into the world, being a strange land, Israel also found it to be a place of sorrow, distress and death, leaving only a mere handful of survivors.
- IV. After 35 centuries of prolific increase, only 18 million Jews were left in the world, 1% of the total population. (Eze 37 – Dry Bones)
- V. In order to bring Ruth to Boaz, Naomi had to be exiled to Moab. During Naomi’s exile, it was that time that a bride for Boaz was being prepared. After the bride is prepared, Naomi returns back Israel.
- VI. In the same way, during the exile of Israel from their land, they were set aside out of the land, during which, that God might call out the bride of Christ. After that, God will restore Israel again.
- VII. Israel’s exile is only temporary when the bride is ready; or until the fullness of the gentiles be come in. For God has not cast them away...to destroy them. See [Rom 11:25-26](#); [Lev 26:42,44](#)

7. RUTH 1:6-7

A. News From Judah

After almost 10 years of exile in Moab, Naomi hears rumours of good news from Bethlehem and Judah. The land has again has bread. The field / lands, which were dry and parched have become again green and verdant, the desert places and beginning to blossom as a rose. Upon the hearing news and her absolute pining to be back in the land, she begins the journey home.

B. When the bride is complete and [Acts 15:14](#)

God is visiting the gentiles to take out of them a people for his name. When the bride is complete, Naomi will return to the land—

[Acts 15:15-16](#) KJV And to this agree the words of the prophets; as it is written, [16] After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Similarly, when the bride of Christ is complete, the God will return to Israel, to restore kingdom of Israel. After the period of judgment, the Jews will return to the land and multiplied again. ([Eze 37:12](#))

C. Jews round the world hear good news and Return

In past decades, the desert began to blossom as a rose, rainfall in Israel increased, agriculture increased and this good news was heard by thee nations in exile. In 1897, Theodor Herzl convened the 1st great Zionist congress to encourage interest to world Jewry in their ancient homeland and for them to return. In 1918, the Balfour declaration added impetus to the movement. The recognition of Israel as a state of Israel in 1948 was the time to return home. As did Naomi hearing the good news, she awakened to nostalgia and increasing her pining to return to Bethlehem.

8. RUTH 1:7

A. Ruth and Orpah to return?

The time has arrived for Ruth and Orpah to decide whether to abide in pagan land of Moab with its idols false gods; or to join Naomi and accept Jehovah has their God, to go with Naomi to Judah.

9. RUTH 1:8-10

A. Plea of Naomi

Naomi reminds Ruth and Orpah that if a husband dies without children, then the brother of the dead husband was to take the widow, marry her and raise up a name to his dead brother. Naomi states that this would be impossible, give that the husbands of Ruth and Orpah had no brothers and Naomi was too old to have children.

10. RUTH 1:14-18

A. The outcome of Naomi's plea

Naomi's argument convinced Orpah; she departs and is never mentioned again. Ruth, however, clung to Naomi: having learned about Naomi's God, she shunned Moab and its idolatry ([Rom 11:11](#)).

11. RUTH 1:19-21

A. Naomi's bitterness

From Naomi's own words that she left under God's judgment. She confesses the "*Lord hath testified against me and the Almighty hath afflicted me*"

B. Replacement Theology

I. Afflicted or replaced?

Naomi does not surrender her portion to Ruth. Ruth did not replace Naomi, Naomi was merely forsaken or afflicted for a time while the plan for the church is completed, until Ruth was ready to meet Boaz; then Naomi returned to be fully restored by Boaz. Naomi, was merely afflicted for a time, so, similarly, Israel is afflicted for a time.

II. Dead or resurrected?

Jesus was rejected by His brethren, forsaken by God (Ps 22), and brought back to life or the resurrection of the dead. So, Israel was rejected, forsaken, died and brought back to life, so Israel has been brought back to life. The Hebrews have returned to the land, but are still awaiting to be brought back into relationship to God. By Jesus' rejection, God's plan for Israel and the church would be to bring to

fulfilment God's plan.

C. The Dried Bones Prophecy—

Ezekiel 37:1,11-14 KJV - [1] The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones, ... [11] Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. [12] Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13] And ye shall know that I [am] the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14] And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken [it], and performed [it], saith the LORD.

- I. The dry bones represent Israel:
 - a. The dry bones are symbolised as lost hope.
 - b. 'Cut-off' and 'grave' condition portray the Hebrews at the end of their dispersion – victims of the holocaust; where if God did not intervene, the Jews be cut-off or exterminated or an extinct people.
 - c. At a time when they were nearly cut-off, when all hope is lost and when they are in a grave-like condition, then at that exact point breath of God shall enter into them.
 - d. The winds represented as the putting of His Holy Spirit into them: a picture of a new birth of the earthly nation: The Lord God breathed life back into them, to bring the Jews back to life, and to place them back into their land. That time was Israel became a nation in 1948.

- II. Olive Tree
 - a. Israel is represented as an olive tree as the natural branches:
 - b. Rom 11:17, 19 - 21, 23
 - c. Because of their unbelief, some natural branches are cut off, dispersed among nations:
 - d. Rom 11:30 – 32
 - e. During rejection and dispersion, the branches of the wild olive tree are grafted into their root.
 - f. The natural branches are grafted back in.

III. Fig Tree ([Matt 24:32-34](#); [Matt 21:19-20](#); [Luke 13:7-9](#))

- a. The fig tree is represented as Israel.
- b. Jesus cursed the fig tree, (barren) because it had no fruit when the Lord looked for figs. See also [Hosea 10:1](#)
- c. It withered away: signifying that Israel had been rejected for a time.
- d. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

12. RUTH 1:22

A. HARVEST TIME

Naomi returned during the harvest time. It is now the time for final harvesting. After centuries of wondering Israel has only recently to her native land.

I. The Roots of the Fig tree and the Olive Tree remain intact

Similarly, like the fig tree that was withered, but the root still remained. A root does not blossom unless it is still alive. The olive tree in Romans 11, some of the branches were cut off, but the root remained. The natural branches that were cut were than grafted back into its own tree. The roots are blossoming again! Israel has come to life again—

- a. Israel is alive again as a nation, putting forth her leaves since it became a nation in 1948, as Jesus said it would.
- b. The return of the nation is a sign that the harvest is here and the harvest is end of the world.

II. Naomi's unreturned lost estate

- a. When Naomi returned with Ruth to Bethlehem, she did not, at that point, receive back her lost estate:
- b. During Naomi's exile she had lost her claim to her property when she left.
- c. It had fallen into the hands of strangers
- d. For the land to be restored, a redeemer must be found.
- e. Redemption does not occur until the harvest has ended and the night threshing floor of the wheat has passed;
- f. ([Ruth 3:13](#))
- g. In the morning, the wheat has been separated from the chaff, The wedding takes place. Boaz takes Ruth in as His bride and restores Naomi's lost land.
- h. Unreturned estate, a picture of Israel?
- i. Israel has returned, but is not yet in full possession of thee estate she has lost. Only a fraction of Israel's inheritance (twelve tribes) is in the hands of Israel.
- j. During Naomi's exile she had temporally lost her claim to her property when she left.
- k. Palestinians occupied the land since Israel were dispersed. Arabs are laying claim to

the land.

- l. Yeshua is and will be the Redeemer who redeems the land back to Israel
- m. Harvest will be soon over, gleanings will be gathered in, then follows night of threshing of Jacob's trouble followed by morning.
- n. Similarly, in the morning, as between Boaz and Ruth, the wedding takes place between Church and the final establishment of Israel's inheritance and blessing for Israel in the land.

13. RUTH 2:1

A. Profile of Boaz fulfilling the requirement as a Kinsman

- I. Boaz was a near relative of Naomi's dead husband
- II. He was a mighty man, referring to his great influence and high standing in the community;
- III. A wealthy man who was a wealthy owner of harvest fields;
- IV. A very gracious man: he made a poor widowed gentile maid feel at home in a strange land;
- V. He loaded Ruth down with fruits for which she had laboured (**Ruth 3:15**)

14. RUTH 2:2-3

A. Ruth the gleaner

Ruth, too poor to buy food, but permitted in the Torah to glean in the fields and keep whatever she found behind the reapers.

- I. God's provision for the poor (**Lev 19:9-10**; **Deut 24:19-21**)
 - a. Ruth, a stranger and gentile, had no inheritance in the land of Israel or in the covenants or the promises. It was only by God's grace and provision that strangers could be partakers of the harvest.
 - b. The land in which Ruth was gleaning belonged to Boaz, a wealthy Hebrew and owner of the field. Ruth was a stranger and therefore had no claim to it by herself (**Ruth 2:10**; **Eph 2:12**.) But, by grace of God, through Boaz, she became a partaker. **Eph 2:19**.
 - c. The covenants, promises, inheritance and blessings were with Abraham and therefore Israel's: **Rom 9:4**. Other nations were therefore excluded and considered gentile dogs. Quite similarly, because of God through the Lord Jesus Christ, The Lord of the Harvest (**Mt 9:38**), Yeshua has made the gentiles, being strangers to the covenants and promises, to be invited into the family of God to be fellowheirs and partakers and of the promises. (**Eph 3:6**).

15. RUTH 2:2-3,8,17

A. Synopsis of the Harvest

Ruth is a type of believer in the field (Few gleanings). The church is picking up the gleanings left by the reapers in the Lord Jesus's harvest fields. It is no longer easy to win men and women for Messiah as in days gone by. Conversions are fewer and people have become hostile to the good news.

16. RUTH 2:12,14

A. Provision of drink and sustenance:

- I. An illustration of the Adonai Yeshua's love and personal attention to the least and lowliest individual, who need the Saviour the most.
- II. Ruth a stranger, an outcast, a servant girl gleaning behind the reapers, but not overlooked by Boaz, the Lord of the Harvest.
- III. The reapers have scarcely noticed her. As with disciples of Messiah, we are scarcely notice a person's efforts, and go unobserved by the multitude of people. Boaz rewarded Ruth for her faithfulness in Ruth's hard work and labour of gleaning. Likewise, a believers faithfulness in His work will be rewarded by the Lord Jesus.

B. Gleaner's attention

- I. Strangers, the poor and widow:
 - a. They received little attention at all or recognition for their hard work in gleaning efforts.
 - b. The Lord of the harvest knew Ruth's labour and wearisome task of gathering gleanings. Therefore rewarded her, letting fall some grain.
- II. Reapers Attention
 - a. They got the shouts of endorsement as they cut the sheafs of golden grain.
 - b. Applause for their skill in handling the sickle and well they neatly tied up the grain securely bound bundles.

C. Believers in the fields of the world gleaning

Jesus, The Lord of Harvest, rewards faithfulness, no matter how menial or great the task is. You may be a sower, or one that waters or the one that reaps the harvest, the reward is the

same. (1 Cor 3:6-9)

I. Talents and skill

- a. Some have but one talent, who are gifted in skilfully using a sickle. There are thousands of unknown gleaners in God's harvest:
- b. Sunday school teachers.
- c. Humble servants of Christ who can only give out tracts.
- d. Women who are housebound who bear children and bring them in admonition of the Lord.
- e. Those who are diligent who play musical instruments. The Lord of the Harvest will say to such gleaners, to sit down at the supper of Lamb, as Boaz said to Ruth to sit down and eat.

17. RUTH 2:15 - 16

Boaz commands his reapers to deliberately let fall whole handfuls of grain to encourage Ruth. When Ministry is disheartening and barren, the Lord drops on purpose or sends a revival. These handfuls on purpose are to assure believers that God sees our struggles and is still on the Throne: to prove He is still the Lord of the Harvest, for the harvest is drawing to a close.

18. RUTH 3:1 -2

A. Winnowing the sheaves

After the harvest is ended, the sheaves were brought to the threshing floor to be winnowed. This was done at night to obtain the advantage of the night breezes which occur after dark. The breezes were needed to fan the grain and separate it from chaff. The grain would first be beaten out of it husk and separated from the chaff.

The grain was then picked up and cast into the wind, the heavier grain would fall to the threshing floor, while the lighter chaff would be blown away.

B. After the winnowing

After the winnowing and the winds subside about midnight, sumptuous meal was served. The owner of the grain would then lie down at the side of the pile winnowed grain to guard it against thieves. So this is what Boaz did after the meal.

19. RUTH 3:2 - 6

A. Naomi's plan

Naomi was familiar with his harvest and threshing routine. She was conversant

with Deverim 25: 5-6 in God's provision for the poor. Naomi communicated this Ruth. Accordingly, so Naomi instructed Ruth until all the lights were all out, the floor was quiet, then to lie down where Boaz was and sleep at his feet. Ruth was acting within her legal rights and conduct was proper.

B. God's redemption for poor widows

According to Deverim 25: 5-6, Boaz had a duty, as he was single, to marry the widow of Malon son of Naomi. Ruth's conduct was her taking initiative to remind Boaz of his obligation, and thus his duty to her. Indeed, she mentions to Boaz in [Ruth 3:9](#) to "*spread thy skirt over thine handmaid; for thou art a near kinsman*".

20. RUTH 3:3

A. MARRIAGE

I. Ruth Commanded to look her best

She is to lay aside here unhappy past experience in Moab, where she been wearing her garment of mourning. Break any afflictions associations and friends with her former land. The old life of Moab, typology of the world, which has been broken. Put on new robes of joy and hope.

- a. Advised to dress as a bride for her wedding. Her dress included a veil!
- b. Moab apparel and contaminates
- c. Wash, anoint, dress-up for the great occasion. Eradicate all contaminates, stains and smells ([2 Cor 7:1](#); [1 John 3:3](#))

II. The spiritual end-result application of looking her best

- a. Living the Believer's life includes chaste conversation, without fault, innocent as a child, and living fear of the Lord ([1 Peter 3:2](#))
- b. We shall be presented as a chaste virgin to Christ ([2 Cor 11:2](#))
- c. Chastity also forms the compound word of 'chatisement'; The Father chastens his sons' 'that we should not be condemned with the world.' ([1 Cor 11:32](#); [Heb 12:7-8](#))
- d. The finality of obedience as sons unto the Lord, the Believer shall be clothed with white robes which is the righteousness of saints ([Rev 19:8](#))

21. RUTH 3:10 – 14

A. Fulfilment of obligations

- I. Boaz accepts the responsibility to redeem Redeem both Naomi's inheritance and Ruth's

widowhood and in the morning Boaz fulfills the promise. Boaz takes steps to redeem both

B. Winnowing the grain and the prophetic picture

I. The Threshing Floor

Once the harvest is over, the sheaves are brought to the threshing floor to be winnowed, which was done at night time to take advantage of the night breezes.

II. The prophetic picture

After the harvest ended, the dark night of the tribulation or rather Jacob's trouble will begin; a time of threshing the nations, the day of God's wrath: ([Hab 3:12](#))

It will be a time of separating the wheat from the tares, the true Israel from the Chaff. In the parable of the Dragnet, the separation of the good fish from the bad.

III. Where was Ruth

Ruth during this time of darkness was laying at Boaz's feet until morning, where similarly the Church will be safely resting at the Lord's Jesus feet.

IV. Marriage plans

While sweetly resting at Boaz feet, they talked and discussed their marriage, they made plans and prepared for the wedding which going to take place when the night was over.

V. Where was Naomi

Naomi is not destroyed, neither is she sleeping at Boaz's feet. Naomi spent an anxious night in darkness, but joy came to her in the morning. ([Isa 66:10](#); [John 16:21](#))

22. RUTH 3:12 - 13

A. A nearer kinsman than Boaz

There was a closer relative to Naomi than Boaz, whose duty would have been to redeem both Naomi and Ruth. Instead Naomi ignores this kinsman completely and sends Ruth to Boaz.

23. RUTH 3:16

I. Naomi saying to Ruth 'who art thou'

Surely Naomi knew her own daughter-in-law? What was really implied by Naomi question was: ‘is what is your name now?’ Has your name been changed? Are you to be Mrs. Boaz? Ruth assures her that everything had gone ok.

24. RUTH 4:1 – 2

A. Year Of Jubilee —Redemption

- I. Boaz and the nearer relative
- II. Boaz was related to Naomi, but there was also another relative. Thus, there are two reasons why Boaz calls an assembly of elders of the city gate;
 - a. To present himself in the role of a redeemer.
 - b. To determine the matter of the other closer relative who was more closely related to Naomi than Boaz. The near kinsman had to be given the first opportunity whether
- III. Satisfying payment due under the Law

The undermentioned are three facets of what could be bought back again upon payment of a legal price set by the law. To understand Redemption and its placement within the Year of Jubilee: redeem, redeemer, redemption means thus:

IV. A person's property

An individual Israelite was God's tenant , therefore he could not dispense of the land. The nation as a whole held title under God.

V. A person's liberty

This law applied to a slave who had sold himself for debts or other obligations

VI. A childless widow

If husband died without bearing a child, then the husband's brother was to take his deceased brother's wife and raise children to her dead brother.

This was the law of redemption of property and person's and widows.

B. Application of laws of redemption to Naomi and Ruth

I. Property

Naomi and Ruth had lost their claim to the estate of Elimelech through Naomi's

absence and default.

II. Liberty and Widowhood

Ruth lost her liberty, by default that she was a gentile and outcast, therefore, outside the covenant of blessing of Israel ([Lev 25:23-28](#))

III. Significance of the City gate

The gate of the city was the place where all the elders set in the council session: to hear and judge matters of dispute render decisions concerning legal matters.

IV. Year of rest

a. Every seventh year

- This was a sabbatical year and were commanded by God that the land was to rest. ([Lev 25:3-6](#))

b. At the conclusion of seven Sabbaths

- This is sabbaths of years, (49 years) came the year of Jubilee. If a man owned a piece of property after the jubilee, he could hold it for 49 years. If he acquired the land after 20 years, he could only hold it 29 years.

c. Debtors

- If a person who acquired a piece of property from the brother because he defaulted debt payments or failed to pay the debt; the property must be given back to the poor brother at the end of 49 years.

C. Legal provisions of redemption

I. Purchase back of lost property

The Torah contained a provision that at any time before the year of Jubilee, a lost property could be purchased back:

II. How Naomi lost her estate

- a. Abandoning her home, and
- b. Failing to meet her financial obligations, Naomi forfeited her estate to creditors.

III. Boaz's offer

- a. Boaz offers to redeem Naomi's lost inheritance by paying the debt for Naomi, and;

- b. Ruth as a legal heir, by virtue of her marriage to Mahlon, the son of Naomi

IV. Conditions of eligibility ([Lev 25: 47-50](#))

- a. Must be related to the person to be redeemed. By birth, must be a near kinsman
- b. The redeemer must also be willing to redeem; it must be a voluntary act on part of the redeemer.
- c. The redeemer must be financially able to pay for the redemption price.
- d. The law demanded a price of redemption failing to furnish the legal payment, as required by the law, one is condemned before the perfect law of God.
- e. The written law only knows justice. It cannot justify, save or redeem the sinner. It cannot change the heart teach us live better.

V. Application of legal criteria

- a. Boaz was related to Naomi. [Ruth 2:1](#)
- b. Boaz was very wealthy, such that he could afford make payment of the redemption price.
- c. Boaz was willing to do the part of the Kinsman. [Ruth 4:3,9](#)
- d. Boaz initially declined his intention to redeem and publicly said this to Naomi. [Ruth 4:3,9](#). 'Selleth a parcel of land' in verse 3 means lost it by default.

D. After the year of Jubilee ([Lev 25:19](#))

After Israel's great trial, namely Jacob's trouble, the year of jubilee will come: Judah shall be saved and Israel shall dwell safely.

I. Picture of slavery of sin and redemption

- a. Ruth
 - Ruth was a poverty stricken gleaner working in the field for a living.
 - Ruth, poor lonely toiling widowed Ruth could do nothing to redeem herself. From this slavery and poverty, Boaz was willing to redeem her.
 - Ruth represents fallen human race of Adam. We have sold ourselves, forfeited our life and liberty. Dead in sin, there is nothing that we can do to help ourselves.

II. Widowhood

- a. Children
 - A widow was considered a tragedy for a man to be childless and have no offspring, so that the dead man's name ceased at his death.

- It was a sign of God’s disfavour and judgment. To be without children:
- Abraham complained because he had no heir
- Issac entreated God passionately for his wife Rebecca
- Hannah, Samuel’s mother, was barren and wept sore before the Lord, while entreating God for a child.

III. Duty of Husband’s brother — the nearest relative first ([Deut 25:5-6](#))

This is law which that the Sadducees referred too, which was still in use and in observance in the time of Yeshua: [Matt 22:24-26](#)

IV. Disposition of Boaz

- a. “Ho, such a one”
 - Boaz was a man with authority
 - He seems to have been the head of the group of council elders
 - He had power and influence, evidenced by the manner with which he spoke. ‘Ho, such a one’ could be interpreted as ‘you over there, sit down here’. Immediately, the man sat down.
 - Boaz orders ten men of the elders of the city to sit down. They then sat down.
 - He was a well respected man by all and a just man.
- b. Ten men called by Boaz

V. Legal requirement

- a. Boaz was in love with Ruth and given his power, authority and wealth could have ignored the claim of his kinsman redeemer rival and just married Ruth; but, the matter must meet demands of the law.
- b. To make the marriage legal, he calls a council of 10 men of elders of the city.
- c. Ten represents a number of complete testimony. It is said to represent ten commandments written on stone.

VI. Determination of the legal claim

- a. The convening of the elders, and determination of the matter thereof, was a public transaction, not a private one:
 - For the payment of monies for the redemption of Naomi’s property, and;

- The redemption of Ruth, which was carried out before the eyes of all the inhabitants of the city.

E. Picture of Jesus 1 [John 4:10](#); [Eph 5:2](#)

- I. Jesus fulfilled and met all of the conditions of the law which as strangers was written against us.
- II. He led a perfect sinless life, and knew no sin, thus satisfying the law in his own life and provided perfect righteousness for us.
- III. He went to the cross, as a lamb: blameless and without sin paid the debt of a broken law for us.
- IV. As he was God manifest in the flesh, he became man thus satisfying the law: the kinsman had to be related to the person who was deceased.
- V. With Jesus, similarly, it was a voluntary act of Jesus as a kinsman redeemer to save the lost race of Adam:
 - a. firstly, come to the earth;
 - b. and secondly to go to the cross to become a redeemer ([Phil 2:7-9](#))
 - c. He went to Gethsemane and drank the cup of the will of His Father
 - d. As a redeemer, he was willing to save by identifying himself with those he came to save.
 - e. Yeshua suffered every trial, sorrow, endured all difficulties and temptations that men are subject to ([Heb 4:15](#); [Heb 2:17-18](#))
 - Yeshua was wealthy ([2 Cor 8:9](#); [Phil 2:6-9](#)), therefore He was able to afford the redemption price.
 - When Yeshua said “*It is finished*”, he met every legal claim of the law.
 - Jesus’s sacrifice was accepted and sat down the right hand of God.
 - He received the receipt, stamped ‘paid in full’ when God raised from the dead, the Holy spirit raised from the dead and Yeshua raised himself from the dead.
 - f. Yeshua being crucified was a public transaction. It was death in the open, for all to see: on a hill and a tree for all to see ([John 3:14](#)).

25. [RUTH 4:5 – 6](#)

A. The near relative’s response ([Deut 25:7-10](#); [Ruth 3:12-13](#))

The first relative or the nearer relative bears the first obligation of taking Ruth as his wife. But was unable to meet all of the three conditions of the legal criteria mentioned above to perform as kinsman redeemer to buy:

- I. buy the field of Naomi, and;

II. “Ruth the Moabitess, the wife of the dead...”

a. We cannot redeem ourselves

- Fellow brothers in the flesh are more closely related to mankind than Jesus.
- All Adam’s children are nearer kinsman are near to each other, as we have all been created and come from the earth.
- All Adam’s race is cursed, and therefore we stand condemned under God’s righteous judgement.
- Thus, we cannot redeem ourselves, nor can we redeem any of our brothers under Adam. We all have own debt of sin pay. How then one pay for another’s

26. RUTH 4:7-8

A. The Shame

- I. To decline to perform as a kinsman redeemer, was considered a disgrace for anyone to refuse. As a result, an humiliating public ritual followed to show that the kinsman had been unable to redeem those who needed to be redeemed.
- II. Being unable to redeem or pay off our own debt of sin, how then can we hope to be another’s redeemer. As much as we want to save loved ones, nearest relatives, wives and children, we cannot, because we are unable to even redeem ourselves. We, ourselves need a redeemer, let alone be a kinsman redeemer to anybody else.
- III. To pay the debt of another, we also must be debt free. If a person is bankrupt and performs as a redeemer, the substance that is transferred to the person being redeemed is debt. So, unless, someone can be found who has no debt of sin of his own to pay for, we would be lost forever, if it was not for Jesus Christ.
- IV. It is the purchase price of the blood of Jesus that redeems a believer, completing removing the burden, weight and debt of sin that a believer carried. Thus, the standing and position of a believer as a result of being born again stands not in one’s own righteousness, but, rather it is the righteousness of Jesus Christ as redeemer that one is truly free.
- V. Jesus became a man related to us by human birth, as He was born as we are.
- VI. Like Boaz, outside the gate, among many witnesses who beheld him on the hill. There was weighed out the purchase price for the redemption of mankind. By His precious, incorruptible and eternal blood purchased the blood bought bride.