

Ruth's Romance of Redemption

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STUDY SEVEN DAVID AND THE REDEEMER

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it 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. Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David (Ruth 4:1-22).

In our first study we found Naomi and Ruth in a state of **degradation**. The main thought was the famine and the failure.

In the second lesson the main theme was **renunciation**. There we saw the decision and the departure.

In study number three the key word was **regeneration**. The leading thought was contrition and confession.

In the fourth lesson Ruth entered into a life of new **occupation**. There we saw her activity and advancement.

In study number five we found the key word was **remuneration**. Ruth was at work gleaning in the field, and was given handfuls on purpose. The scope of that lesson can be summed up in two words, the kinsman and his kindness.

In study number six the main teaching and key word was **sanctification**. Raiment and rest are the two words that cover the chapter.

This present study (number seven) gives the **typical** teaching of the Marriage of the LAMB, the key word being **glorification**. The chapter ends with the thought of marriage and the mother. Thus, we have the seven studies with their key words and main thoughts, which cover verse by verse, the Book of Ruth.

THE KINSMAN REDEEMER

I will now give a brief explanation of the threefold work of the kinsman redeemer, fulfilled in Boaz, which points forward to JESUS CHRIST, the REDEEMER of the world. The work of the kinsman redeemer was as follows:

FIRST. To Redeem from Bondage. "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the strangers family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncles son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him" (Leviticus 25:47-50).

In these verses you will notice that if a brother became poor and sold himself to a stranger or sojourner, one of his brethren or near kinsmen could redeem him "*if he be able*" to do so. This lesson gives us a spiritual picture of the Garden of Eden, where Adam was sold "*unto sin*" by his own hand, and thus entered into poverty and bondage. The "*stranger*" that bought him into slavery was Satan, who subtly deceived Adam and Eve until they were brought into physical, spiritual, and mental bondage. Ever since then the human race has been in slavery. Men are slaves to their appetites, to pride, to cursing, dishonesty, and to hundreds of other things. A man, like the Jewish nation, may claim his freedom by saying, "*We be Abraham's seed, and were never in bondage to any man*" (John 8:33). However, the fact remains: *the natural man is a slave*. At the very time that the Jews made this statement, they were in natural bondage to Caesar of Rome. At that time CHRIST tried to impress upon their minds that if He would make them free they would be free indeed (John 8:36). It takes CHRIST, Him alone to deliver us from spiritual bondage, from the hand of the stranger to whom we have been sold.

In these verses we are now discussing the person who was to redeem must be "*nigh of kin*" (Leviticus 25:49). In order that JESUS could be our near kinsman, He had to become our elder brother and take upon Himself the "*seed of Abraham*," and "*to be made like unto his brethren*" (Hebrews 2:16-17). It further states in Leviticus that "*He shall reckon with him that bought him from the year that he was sold to him until the year of jubilee*" (Leviticus 25:50). JESUS CHRIST reckoned with this stranger (Satan) on Calvary to redeem the human race from the year that Adam was sold into sin or from the beginning of the fall of man until the year of jubilee, which is typical of the Ages to come, spoken of in Ephesians 2:7, "**That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.** CHRIST reckoned, that is, paid the penalty that would cover this period of time.

It also says (speaking of the man that is sold in bondage): "*if he be able, he may redeem himself*" (vs. 49). There is one little word that stands in the way of this man redeeming himself; that is the word "*if*," "*if he be able*." David saw the impossibility of this when he said, "**They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever)**" (Psalm 49:6-8). JESUS added to this when He said, "**What shall a man give in exchange for his soul?**" (Matthew 16:26). There is only one power in the world that can break the spiritual bondage that now grips the human race --- that is the power of the Gospel through the Son of GOD.

SECOND. To Redeem from Poverty: "*If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession*" (Leviticus 25:25-28).

In these verses we find the law of the kinsman redeemer relative to poverty. If one of the Israelites had become poor and he had sold his earthly possessions, his near kinsman could

redeem them for him. If the kinsman or Israelite was not able to restore it to him, then that which was sold was to remain in possession of the man who held the mortgage. That was the law of poverty. Not only did Adam sell himself into spiritual bondage and forfeit his liberty, but his earthly possessions -- the Garden of Eden -- and the universe was also sold into the hands of Satan. From this we see that man and earth fall and rise together. As they are closely connected in creation so they are, provisionally, united in redemption. Thus the old world lies in poverty while the human race has been forced into bankruptcy.

The law providing that the kinsman redeemer could buy back this mortgaged estate and property was a law for the poor and not for the rich. For that reason JESUS said, "**The poor have the gospel preached to them.**" In giving the laws of the Kingdom, JESUS said, "**Blessed are the poor in spirit: for theirs is the kingdom of heaven**" (Matthew 5:3). When a man acknowledges his poverty, is willing to enter into spiritual bankruptcy, admits that he has nothing with which to redeem himself, and confesses he is sold into the hands of the stranger, the near KINSMAN is ready to buy back the mortgage that rests upon his own spirit and upon the spiritual property that he possesses. When a person becomes independent, he doesn't want GOD. Such is the condition of the Laodicean church, who says, "**I am rich . . . and have need of nothing.**" Yet JESUS reminds them that they are poor and counsels them to buy of Him, His gold, His eyesalve, and His raiment (Revelation 3:17-18).

Yes, JESUS, our near KINSMAN, is able to buy back that which we have lost with His wealth, called "*the unsearchable riches of Christ.*" (Ephesians 3:8).

He is rich in mercy, (Ephesians 2:4)
He is rich in grace, (Ephesians 1:7)
and He is rich in glory, (Ephesians 3:16).

With His mercy, grace, and glory, He is able to buy back our lost inheritance.

THIRD. To Redeem from the Dead. "**If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husbands brother shall go in unto her, and take her to him to wife, and perform the duty of an husbands brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel"** (Deuteronomy 25:5-6).

Thus far, we have seen our Kinsman Redeemer buying back the lost liberty and possessions of man. Yet there is one more duty for the kinsman to perform; that was to redeem the name of the dead. For that reason, Ruth, the Gentile, was to marry Boaz that not only the lost property might be restored to Ruth, but also "*to raise up the name of the dead,*" (Ruth. 4:10). S. Ridout in his book on Ruth writes, "In Israel, to be childless was a reproach, and for a man's name to be blotted out -- his family to become extinct -- was regarded as a special mark of GOD's displeasure." He further continues, "There seems, too, to be a recognition in His provision of that hope in the heart of every Hebrew woman, that through her in some way the promise of 'the woman's seed' might be fulfilled."

This was to be done literally in the line which was to be preserved through Ruth.

GOD had a purpose in this because He wanted the genealogy to continue that out of it might come JESUS CHRIST, the near Kinsman. The provision of the law was to preserve the name of the dead, which would be on this order: If a man by the name of Judah would die, leaving no children the near kinsman who was able should marry his widow, and their first-born son was to carry on the genealogy and preserve the name of the departed dead. It gives us the thought that though we be dead, we live on. Philip Mauro so beautifully writes, "We gather that the chief lesson taught by this feature of GOD's wonderful law is that GOD is greater than death, that He is ever the GOD of Abraham '**Who quickeneth the dead, and calleth those things which be not as though they were**' and that after death has done its worst, GOD can bring back the dead again, and place them, more securely than ever, in the lot of their inheritance."

He continues, "If we look in a comprehensive way at the work which the Son of GOD undertook when He stooped to assume the relation of near Kinsman, or Redeemer, to the perishing human race, we can readily see that it embraced, indeed, individual salvation (that is, deliverance of persons and restoration of goods), for all who trust in Him; but that it also contemplated, as it were, the recovery and restoration of man's inheritance (the earth) and the bringing back of the human family itself from the dead, and the placing of that family, fully restored in every way from the effects of sin and death, upon their inheritance, to enjoy it forever!" Thank GOD, provisions have been made to restore a condemned race, a cursed earth, and a crushed hope.

REDEMPTION BY THE REDEEMER

The word "*redemption*," according to Robert Young, has various meanings such as "*to free, to separate, to loose, or to buy with a price*." The word "*mortgage*" is from the French words "*mort*" meaning "*death*," and "*gage*" meaning "*pledge*," so a mortgage is a death pledge (Webster).

When a piece of property is mortgaged a death pledge is signed. If this mortgage is not paid in full at the appointed time, the property must be forfeited to the one holding the mortgage. Likewise, when Adam sinned, he mortgaged the universe, and a death pledge fell upon both the earth and the human race. "**For all have sinned, and come short of the glory of God.**" If property is mortgaged, another has a claim to it as long as that mortgage exists. Likewise, with the fallen race and the universe, another -- the "*stranger*," the devil -- had a claim on it, but there came a time of settlement when not only the mortgage but the taxes and interest had to be accounted for, and the total amount paid up in full. Someone -- that Someone was JESUS CHRIST -- went to the Cross of Calvary, took the accumulated sins and transgressions from the beginning of the Adamic race and the mortgage held by Satan, and made a payment in full, canceling the debt so that Satan no longer could have a claim on those who desired to be free. After a mortgage comes due, there is still a period of time, called "*a time of grace*."

During that time something decisive must be done. We are now in that period of grace, and although the penalty has been accounted for and the price of redemption paid, something decisive must be done on man's part in order for him to be free from the domineering hand of Satan. He must go to Him, Who has paid the redemptive price, and claim Him as his Redeemer. Over four thousand years went by and the mortgage became due, but the Son of GOD, the near Kinsman Redeemer, came down from Heaven and paid the old debt, all the accumulated acts of

transgression and sin from the beginning of time, and He is now waiting to remove them from the records as man makes the application.

It has often been the case in business transactions that the person who has lost the property is not willing to vacate. In such cases the sheriff must remove by force the occupant and his belongings from the premises. In a similar way, Satan will refuse to give up his possession of the earth, but JESUS CHRIST, Who will act as the sheriff of the universe, will remove the occupant and all his possessions, such as sin, the curse, demons, and Christ-rejecters from the premises and lock them in the bottomless pit. Then, as one has said, "He will give the keys to the Sadducees, who do not believe in a resurrection." Satan knows his time is short and at present is working over time with large forces to retain the possessions on this earth. For that reason, he is using severe methods on the child of GOD, for he would drive all holiness and righteousness from the earth that he may be the sole possessor. Nearly two thousand years ago the Prince of this World was judged, and at present he is out on bail, waiting for the final execution of the sentence. The Redeemer Kinsman has met, in every particular, the claims of him who held the mortgage, including the accumulated interest and taxes, and with the price of redemption, which was His own blood, has made full atonement so that on the grounds of faith in His accomplished work, man can be free.

I. REDEEMED AT THE GATE
II. RESTORED GENTILES
III. RESULT OF GENEALOGY

I. REDEEMED AT THE GATE. "Then went Boaz up to the gate, and sat him down there" (4:1). The gate was the place where decisions were made, where judgment was meted out, similar to a court room of today. There all the business of the people of Israel was transacted. There matters were settled and judgment placed upon the same. One author has called it "*a judgment place.*"

How this reminds us of JESUS, Who went outside the city walls of Jerusalem and "**suffered without the gate**" (Hebrews 13:12). It was there that He transacted the spiritual matters relating to a lost world, the people of Israel, and the Church of the living GOD. It was a place of judgment; there sin was judged. **For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**" (II Corinthians 5:21). JESUS described this gate as strait and narrow, and urged men to "**enter ye in at the strait gate**" (Matthew 7:13). He did this because He knew judgment was coming on the human race, and He, Himself, must bear the judgment at the place appointed -- outside the gate. Let us note the classes of people at the gate:

A. THE TEN ELDERS (v. 2).

Ten in Scriptures is the number of responsibility as seen in Study 5 of this book. Here there were ten elders, which were representative of the law. As the law was interested in the transaction of Boaz at the gate of Bethlehem so the law was interested in the judgment meted out on Calvary at the gate of Jerusalem. Why was this? The law says that "**the soul that sinneth, it shall die,**" and JESUS became sin for us that we might be made the righteousness of GOD. Therefore, the penalty of sin, which was meted out by the law, rested upon JESUS CHRIST in those hours of agony and suffering as He was passing out from a life of sacrifice to a life of intercession.

The law was interested in the Cross of CHRIST because He took the penalty of the broken law for mankind. Man in his natural state could not keep the law, but CHRIST not only kept it but fulfilled it. Therefore the law (the ten commandments) are no longer in force for the Christian because CHRIST nailed them to the Cross. This is plainly taught in the third chapter of Second Corinthians. The law we now have is not ten commandments, but two, which are: "**And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself**" (Mark 12:30-31). The elders were at the gate to witness that all that Boaz did was done honestly and correctly. Likewise, JESUS was closely observed during His earthly career.

The Testimony of the Word of GOD as to His attitude toward sin in His earthly life is threefold:

- (1) His **character**. "**In him is no sin**" (I John 3:5). He had a holy character and was a righteous man.
- (2) His **conduct**. "**Who did no sin**" (I Peter 2:22). Because of a holy character, He had a holy conduct and obeyed the law in every particular.
- (3) His **cognizance**. "**Who knew no sin**" (II Corinthians 5:21).

Because of this threefold fact, He was the LAMB without blemish, Who made perfect atonement for mankind that the penalty of the law might be met in Him and that the righteousness of the law might be fulfilled in us. As the ten elders were at the gate to judge the transactions of the redemption between Boaz and Ruth so the law of GOD stood at Mount Calvary to judge the transaction of redemption accomplished by JESUS CHRIST for the human race. This is plainly brought out in Paul's letter to the Romans where he states: "**But now the righteousness of God without the law is manifested, being witnessed by the law**" (3:21). Now this blessed righteousness possessed by JESUS CHRIST is imparted to the individual who comes to Him for redemption. He then can say with Paul of old that the life that he now lives is not his own, for it is no longer he that liveth but CHRIST Who dwelleth in him. The supernatural change that is seen by twice-born man is wrought by the righteousness of CHRIST imparted into the life of the believer, causing him to live righteously.

B. THE PEOPLE. "**All the people that were in the gate**" (v. 11). "*The people* speaks of the world at large. This group was also represented at Calvary. "**All the people that came together to that sight, beholding the things which were done, smote their breasts**" (Luke 23:48). The last time the world (*the people*) saw JESUS was on the Cross; they never saw Him in resurrection glory. The last look they had of Him, pictured Him hanging on the Cross, taking their penalty, enduring the shame, but meeting the claims of GOD that they might be free. This constantly reminds the world that the wages of sin is death. Six (which is the world number) people testified:

First, as to His **Identity**. The centurion said, "**Truly this was the Son of God**" (Matthew 27:54). Although throughout His ministry He claimed His divinity, His crucifiers still doubted and in mockery challenged Him, as the Son of GOD, to come down from the Cross.

Second, as to the **Imputation**. Pilate and Herod both said, "**I... have found no fault in this man**" (Luke 23:14-15). The word "fault" is from the word "*ation*," meaning "*I find no cause or case against Him.*"

Third, as to His **Innocency**. Judas, the betrayer, casting the thirty shekels of silver at the feet of the chief priest, confessed "**I have betrayed the innocent blood**" (Matthew 27:4). The word "*innocent*" means "*to be guiltless.*" Pilate uses the same word in the 24th verse where he states, "**I am innocent (guiltless) of the blood of this just person.**"

Fourth, as to His **integrity**. "**Have thou nothing to do with that just man**" (Matthew 27:19). These are the words of Pilate's wife in a message sent to Pilate warning him to have nothing to do with the crucifixion of JESUS, for He was a "**just man.**" The word "*just*" is the same word "*dikaios*" found in II Peter 2:7-8 where it speaks of Lot as a "*righteous man.*"

Fifth, His **infallibility**. One of the thieves hanging on the Cross near CHRIST confessed in his dying hour these words: "**We receive the due reward of our deeds: but this man hath done nothing amiss**" (Luke 23:41). The word "*amiss*" is translated by Young "*out of place.*" He did nothing out of place! This is the unconscious testimony of the people concerning JESUS CHRIST as He stood at the gate of Jerusalem, the place of judgment where He met the requirements and penalty of a broken law.

C. NAOMI AND RUTH. Naomi and Ruth were found among those at the gate. Likewise the Jew and Gentile, typified by Naomi and Ruth, were gathered around the Cross. Those who were at enmity were made friends, yes, relatives by the Cross of CHRIST, for the middle wall of partition was broken down, as explained in a previous chapter. Now a Jew and a Gentile can live together in harmony. If under that dispensation, Ruth could dwell with her mother-in-law, I am sure that under grace the same harmony should prevail in the church today. How often strife has entered into congregations, causing many to become indifferent and backslidden in heart, destroying the church's influence, and spelling destruction for many souls.

D, THE UNNAMED KINSMAN. His name is not given, but he stood between Boaz and Ruth. Boaz wanted to marry Ruth. This desire he had in his heart, but the unnamed kinsman stood in his way, thus hindering his plans. Who was this kinsman? It was someone to whom was offered the opportunity to redeem the lost estate and marry Ruth but who was unable to do it. Some say it was a neighbor, but that is contradictory to both the Old Testament law and to typology. Psalm 49:7 proves the incongruity of that: "**None of them can by any means redeem his brother, nor give to God a ransom for him.**" Some people believe it was an angel. "**Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**" (Hebrews 1:14), but they were not able to redeem the fallen race. The unnamed kinsman surely couldn't represent the law, for it was engraved on tables of stone. It was inanimate; this was a person, a man at the gate. If it was a kinsman, it had to be a living person.

Philip Mauro gives, I believe, the correct interpretation of this near kinsman in his Book on Ruth. He writes, "Surely, then, if Boaz is a figure of the New Man, Who magnified the Law and made it honorable, then the 'nearer kinsman' is a figure of the 'old man,' who is of the earth, earthly, and who, when tested by the law of GOD, was manifested as a failure in respect to every

requirement thereof. The 'old man' was our next of kin; and to him pertained in the first instance the right, and also the obligation, to redeem the inheritance." As the first Adam was of the earth, earthly, so the second Adam, JESUS CHRIST, is the Lord from Heaven, Heavenly. You will notice the two natures; one earthly and the other heavenly or spiritual. The old man was of nearer kin to us than the Lord from Heaven because he was earthly. His disposition and desires can be plainly seen in this fourth chapter of Ruth when he said, "**I cannot redeem it for myself, lest I mar mine own inheritance**" (vs. 6). The thought in his mind was "*mine own*"; he lived for self. He wanted the land but not the lady; he desired money but not marriage. This is a picture of the old man in his true state, for his big ambition is selfish gain. "*I must come first,*" says he, "*I think more of myself and my inheritance than I do of the dead.*" As the near kinsman was a barrier between Ruth and Boaz so the old man stands between CHRIST and the Christian.

It is this self life that stands in the way; wants to have pre-eminence and first place; desires to be noticed and respected; wants to run the official board, the church or the pastor; wants to be looked up to, as a dictator or overseer. It's that proud and exalted principle within the human breast, which is often unforgiving, dogmatic, demonstrative and loud, but never tender. That is what CHRIST desires to crucify, the old man. After that is done, one can say with Paul, "**I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me**" (Gal. 2:20). This obstacle that stands in the way of perfect union can be removed, for CHRIST went to the Cross and by His suffering, death, and resurrection made full atonement, not only for the sins of the world but also for the "*sin of the world.*" CHRIST did not only die for what we did, but also for what we are. This is taught by Paul in his letter to the Romans: "**God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh**" (8:3). Dr. Handley Moule treats this verse in the following manner: "'And as sin-offering'; expiatory and reconciling, 'sentenced sin in the flesh'; not pardoned it, observe, but sentenced it. He orders it to execution; He kills its claim and its power for all who are in CHRIST."

THE SIN-OFFERING. The work of CHRIST in atonement for "**sin**" is plainly taught in the sin-offering of Leviticus, chapter 4. There is a difference between the trespass-offering and the sin-offering. The trespass-offering was for what we did, the sin-offering was for what we are. In the sin-offering the fat, the kidneys, the caul, above the liver, were all burned upon the brazen altar as GOD's portion. This typified that the inward life of the sacrifice of JESUS CHRIST was pleasing and acceptable to GOD. The fat spoke of the richness of His grace. There were six items numerated in this chapter on the sin-offering, which was carried without the camp and burned upon the earth.

- (1) **The skin.** This was typical of the outer life of man.
- (2) **The flesh.** This was typical of his fallen nature. One has said, "**In my flesh dwelleth no good thing.**"
- (3) **The head.** Man in his sinful state has a depraved mind, and his thoughts are evil continually. Satan has blinded his mind, that he might not see GOD.
- (4) **The legs.** Man in his unredeemed state has a sinful walk and needs to be shod with the preparation of the Gospel of peace and as Asher "**Let him dip his foot in oil**" (Deuteronomy 33:24), that his walk might be under the anointing of the HOLY GHOST.

(5) **The inwards.** The natural man's inner life is vile and full of sin.

(6) **The dung.** All that he feeds on is refuse and is only fit for the draught (Mark 7:19).

These six items (one short of the perfect number seven) had to be removed outside the camp and burned, showing that a man in his fallen depraved state needs a complete atonement for transgressions and for sin; otherwise, he is separated from GOD outside of the camp, as the leper, who was barred from the fellowship and as the Sabbath-breaker, who was stoned for disobedience.

Outside of the atonement there is nothing left for man but death. Man stands not only in need of the justifying but also the sanctifying grace of GOD, as is seen by these two offerings. As the sin-offering was burned without the camp so Boaz had to go without the gate, the place of judgment, and purchase the lost property and redeem Ruth for his wife, thereby setting the nearer kinsman. In the same way CHRIST suffered without the camp or gate of Jerusalem, "**that he might sanctify the people with his own blood**" (Hebrews 13:12). The old man had four thousand years in which to redeem himself, but he was unable to do it and had to yield to the demands of another, the Lord from Heaven. We can now say with Paul, "**Knowing this, that our old man is crucified with him (JESUS) that the body of sin might be destroyed** (by consent of the believer), **that henceforth we should not serve sin**" (Romans 6:6).

THE SHOE AND THE REPROACH

In Deuteronomy 25:7-10 we find the law relative to this near kinsman. If this nearer kinsman would refuse to take his brother's wife in marriage, to raise up the name of the dead, and preserve the seedline, then the widow could make her complaint to the elders of the city, who in turn would judge this man at the gate (the place of judgment). If he would then continue to refuse to meet the requirements of the law, he was to surrender the shoe from off his foot, and she, in turn, was to spit in his face. These two acts teach the surrender of his power and the reproach of his name. This reproach was to be handed down to his offspring and the coming generations. This law was enforced at the gate of Bethlehem in the transaction between the near kinsman and Boaz when the man plucked off his shoe as the evidence of surrender and reproach. Therefore, all who live in sin today must in the same manner bear the reproach that sin brings. However, all those who are living in JESUS CHRIST, as Israel at Gilgal, have the reproach of Egypt (the world and sin) rolled away, for He bore the reproach outside the gate, when they spit in His face and three days later in His resurrection CHRIST plucked off the graveclothes as a token that the covenant was sealed and the inheritance redeemed. Yes, thank GOD, He has broken the bars of sin and death asunder and now stands a complete victor.

II. RESTORED GENTILES

Boaz now calls the ten elders and the people and says, "**Ye are witnesses this day, that I have bought all that was Elimelech's**" (v. 9). Note the term "**this day**." Naomi informed Ruth that the man would not be in rest until he has finished the **thing "this day"** (3:18). Today, "*this day* referred to, is the day of grace. CHRIST will not be at rest until perfect, complete salvation has been wrought in the lives of His bride, of which Ruth is a type. Because "**this day** in which we

are now living is the day of grace, the HOLY SPIRIT is seeking to give to every believer the soul rest provided in the atonement of JESUS CHRIST, therefore removing the nearer kinsman in preparation for the Marriage of the LAMB.

Boaz further adds, "**Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife**" (v. 10). What beautiful language here expresses the work of JESUS CHRIST on the Cross. It is called a "purchase." The same thought is brought forth in Ephesians 1:14 where the church is called the "purchased possession." The ten elders and the people testify to the transactions by saying, "**We are witnesses**" (v. 11). In the same manner, Peter and the apostles answered the magistrates at Jerusalem by saying, "**We are his witnesses of these things**" (Acts 5:29-32). The emphasis is on the words "*these things*." There were four acts mentioned, in those verses, of which they were witnesses.

(1) **The death of CHRIST.** "**Ye slew and hanged on a tree.**" It is substitution; CHRIST died for us.

(2) **The resurrection of CHRIST.** "**The God of our Fathers raised up Jesus.**" Here we have restoration -- restoring of Divine life to the soul.

(3) **The exaltation of CHRIST.** "**Him hath God exalted with his right hand to be a Prince and a Saviour.**" He had humbled Himself, but He is now raised to the highest heights in glory.

(4) **The work of CHRIST.** "**For to give repentance to Israel, and forgiveness of sins.**" Here we have reconciliation. CHRIST reconciles men because of their repentance and His forgiveness.

They were witnesses to this fourfold truth of CHRIST -- His death, His resurrection, His exaltation, and His work. Let us note the threefold blessing pronounced upon Ruth by the witnesses --

A. RECEIVING POWER IN EPHRATAH. "**Do thou worthily in Ephratah.**" Ephratah is just another name for Bethlehem. As Boaz retained his influential power in his community so hundreds of years later there was born in this village One, Who was able by His power to transform lives and make men walk as He walked.

1st, JESUS had saving power. Paul said, "**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation**" (Romans 1:16).

2nd, it is enduing power. JESUS said, "**Tarry ye in the city of Jerusalem, until ye be endued with power from on high**" (Luke 24:49).

3rd, it is glorifying power. "**God hath both raised up the Lord, and will also raise up us by his own power**" (I Corinthians 6:14).

B. PROCLAIMING THE NAME IN BETHLEHEM. "**Be famous in Bethlehem**" (v. 11). Boaz obtained a great name because of his willingness to marry the wife of Mahlon and thus continue the lineage that came from the tribe of Judah so that out of it David, the king, and

CHRIST, the Saviour, might come. In the same manner our Heavenly Boaz, JESUS, obtained a great name in Bethlehem when He was born on that memorable day; they said, "**Thou shall call his name JESUS: for he shall save his people from their sins**" (Matthew 1:21). A name, which is above every name; it is a universal name, used in every country, in every climate, and in every class. Even devils acknowledge His name, for when the demoniac who resided in tombs came face to face with CHRIST, he said, "**What have I to do with thee, Jesus, thou Son of the most high God?**" (Mark 5:7). He acknowledged there both His humanity and His divinity, for the name, JESUS, is always used when it refers to His humanity. How blessed that name is to every believer. No wonder Mrs. Lydia Baxter wrote --

"Take the name of JESUS with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, where'er you go."

C. HAVING A HOUSE LIKE PHAREZ. They continue their blessing -- "**Let thy house be like the house of Pharez**" (v. 12). Pharez was a son of Judah and Tamar, from whom came the largest tribe of all the twelve. Although this house was numbered to the amount of "**threescore and sixteen thousand and five hundred**" (Numbers 26:22), there is still a larger house than this one. While the house of Pharez could be numbered, the house of GOD, which came out of Boaz and Ruth, is innumerable. John says the "**number of them was ten thousand times ten thousand, and thousands of thousands**" (Revelation 5:11).

III. RESULT OF GENEALOGY (vss. 13-22).

This division of our study covers the last few verses of this wonderful Book of Ruth, which contains far more truth than what appears from a first reading. There is much more that we could write than has already been written, but time and the size of the book forbids it. In these closing verses let us note --

- A. THE BETROTHAL AND THE MARRIAGE**
- B. THE BLESSING AND THE MOTHER**
- C. THE BIRTHRIGHT AND THE MANGER**

A. THE BETROTHAL AND THE MARRIAGE (vs. 13). When Ruth tarried at his feet, (chap. 3:13-14), it was night, but the morning has arrived. Complete redemption has been secured, and the marriage is to take place. The betrothal was made in the night at the feet of Boaz. She made her complete preparation then by the washing, the anointing, and the clothing (the wedding garment) (ch. 3:3). No doubt, it seemed a long time for her to wait for the breaking of the day, but at last the hour has arrived. Her heart leaps for joy as she knows that she, a stranger and a Gentile, is to have the wealthy kinsman as her bridegroom. So it is with us in this dispensation. It is night; our preparation is being made for the Marriage of the LAMB. We must be washed, anointed, and clothed -- ready for the daybreak when we shall rise to meet our wealthy Kinsman and Redeemer in the air, there to be ushered into the presence of angels, cherubims, Old Testament saints, and patriarchs, yea, into the presence of GOD to be united in marriage to JESUS CHRIST. Such is the dispensational picture of this Book. As I dictate these lines, how my heart thrills with hope to think of the prospects that lie in the near future.

The term "marriage" reminds us of Genesis 2:18 when GOD said, "**It is not good that the man should be alone; I will make him an help meet for him.**" After GOD had made Eve from one of the ribs of Adam, He presented her to him as his bride. After Adam received her, he said, "**This is now bone of my bones, and flesh of my flesh**" (v. 23). In the same manner, JESUS will welcome us into His presence, for we too "**are members of his body, of his flesh, and of his bones**" (Ephesians 5:30). After the union of Adam and Eve, GOD laid down the rule for marriage by saying, "**Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.**" Paul quotes nearly the same words in the chapter in Ephesians just referred to, verse 31. It is in this chapter that he pictures the union between CHRIST and the Church, and he uses the husband and wife as a figure to describe the great event that is yet to take place. This wonderful union is described in the words "**they two shall be one flesh.**"

THE NUMBER ONE

Here we find the number one. It expresses Divine unity, supremacy, and independency. One writer describes it as "sufficiency, which needs no other, and an independency which admits no other." The main thought of the numeral is unity and harmony. It is the number used to denote the Trinity -- three in one and one in three. "**The Lord our God is one Lord**" (Deuteronomy 6:4). Some may ask in derision, "How can three be one?" My reply is in the nature of a question: "How can two be one?" How can man and wife, two individual persons, be one flesh? The denial of the Trinity, which has been very prominent in modernistic ranks, has crept into what is called the Pentecostal movement today -- those who believe in "*Jesus only*." Paul writes: "**For through him (JESUS) we both have access** (Jew or Gentile) **by one Spirit unto the Father**" (Ephesians 2:18). There you will notice the three persons of the Trinity. Peter in writing to the strangers scattered abroad calls them the "**Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ**" (I Peter 1:2). With such Scripture facing us, how can men deny the existence of a personal triune GOD?

Silly Billy, a feeble-minded lad, sat in a meeting one night where they were discussing the doctrine of the Trinity. Some of the wise and prudent men of the congregation, to their amusement, saw that he was taking notes. At the close of the service, they approached him, requesting that he show them his notes that he had taken on this subject. On the sheet of paper, which he handed them, they found these words --

"This can Silly Billy see:
Three in one,
and one in three,
And one of them has died for me."

Seemingly Silly Billy could reason out these truths better than some of our so-called Bible students of today. The portion of Scripture found in Isaiah 35:8, "**But it shall be for those: the wayfaring men, though fools, shall not err therein,**" belonged to Silly Billy. Although he might have been rather dumb in the sight of some of those "*wise men*," at the convention, yet he had reasoning power enough to see that there was one GOD, composed of three persons.

The harmony and unity of the Church is found in the writings of Paul to the Ephesians where he states "**There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all**" (4:4-6). Here you will find a sevenfold description of the unity of the Church, all described by the word "one," found seven times. One, independent of any other number, also expresses the beginning or the origin of things. As it's the number of GOD, we see that all things begin with Him. Thus, the typical picture of the marriage of Ruth and Boaz is that we shall be one in harmony and unity throughout the countless ages of eternity.

B. THE BLESSING AND THE MOTHER (vss. 14-17). In due time Ruth gave birth to a son, (v. 13), and the women of Bethlehem were so pleased with the newcomer that they began to bless the Lord for His kindness. The blessing indicated that Naomi would be the benefactor throughout the life of this child. "**He shall be unto thee (Naomi) a restorer of thy life, and a nourisher of thine old age**" (v. 15). From a dispensational viewpoint, we can see how this will come true through the child JESUS, Who was born hundreds of years later. He shall be a restorer of life and a nourisher to the Jewish people in their old age. This will take place in the millennium.

In the last chapter of Genesis, we see how Joseph's brethren came to him and sought forgiveness of the sins they had committed in selling him to the Ishmaelites. This so affected Joseph that he wept before them and said, "**Fear not: for am I in the place of God?**" (vs. 19). That means: "I am in the place where GOD would have me to be." He continues, "**God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them**" (vss. 20-21). In the same manner, the Jewish nation in the latter days will fall down before JESUS in repentance and will seek forgiveness from the hand of GOD because of their sin and their attitude in the past. When they see the wounds in His hands, they will ask, "**What are these wounds in thine hands?**" To this JESUS will reply, "**Those with which I was wounded in the house of my friends**" (Zechariah 13:6). What pathetic language! The great day of atonement will come again for the remnant of Israel. "**In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness**" (Zechariah 13:1). That has a deeper meaning than just the Cross of CHRIST for this dispensation of grace. This fountain is open to the "**house of David and to the inhabitants of Jerusalem,**" at which time a nation shall be born in a day. As Joseph comforted his brethren so CHRIST will comfort His brethren, the Jews. Stephen in his apology takes up this train of thought and says, "**And at the second time Joseph was made known to his brethren**" (Acts 7:13). Likewise, at the **second time** or the second appearance of CHRIST, He will be made known unto His brethren, the Jews. They rejected Him at His first coming and took part in His crucifixion, pictured by the selling of Joseph into Egypt, for they wanted to do away with Him. However, at His second appearance to His brethren, they will acknowledge their sin for which they will be forgiven, and then they will enter into the thousand years of millennial reign. As Naomi took the child and laid it on her bosom, expressing her affection and devotion, so the Jewish remnant nation will embrace JESUS, the Saviour of the world, with love and affection when the veil has been removed from their eyes. How it thrills our hearts as we think of the love of GOD in working out the great plan of redemption in bringing lost men to Himself. This brings us to the last division of this study.

C. THE BIRTH AND THE MANGER (vss. 18-22). Under this division we note the term "*the generations of.*" This phrase is found eleven times in the Book of Genesis. It occurs first in chapter 2:4, "**the generations of the heavens and the earth.**"

The first four chapters form the introduction of the Book of Genesis. The remainder of the Book is divided into ten divisions by the words "*the generations of,*" which are as follows:

Genesis 5:1 to 6:8

"The Generations of Adam."

Genesis 6:9 to 9:29

"The Generations of Noah."

Genesis 10:1 to 11:9

"The Generations of the Sons of Noah."

Genesis 11:10 to 11:26

"The Generations of Shem."

Genesis 11:27 to 25:11

"The Generations of Terah."

Genesis 25:12 to 25:18

"The Generations of Ishmael."

Genesis 25:19 to 35:29

"The Generations of Isaac."

Genesis 36:1 to 36:8

"The Generations of Esau." (In Canaan)

Genesis 36:9 to 37:1

"The Generations of Esau." (In Mount Seir)

Genesis 37:2 to 50:26

"The Generations of Jacob."

If the reader will look up these references, he will note that the generations of Ishmael and Esau, which represent men after the flesh, are summarized in fifty verses while the men who are included in the genealogy of JESUS CHRIST cover nearly all of the Book. The identity with CHRIST made the difference. The ten generations forming the ten divisions of the Book of Genesis show man's obligation to GOD as ten is the number of responsibility. The following are three other references to this term in the Old Testament.

Exodus 6:19-25

"The families of Levi according to their Generations."

Numbers 3:1

"*The generations of Aaron and Moses.*"

Ruth 4:18

"*The generations of Pharez.*"

This makes a total of fourteen generations found in the Old Testament, signifying a double perfection. The generations of Pharez which we are now considering in the closing verses of the book of Ruth, includes ten names, concluding with David, the son of Jesse, who is the central figure in the Old Testament. It was to him that the Lord "swore" in truth -- **Of the fruit of thy body will I set upon thy throne**" (Psalm 132:11). This same truth was uttered by the prophet Jeremiah: "**Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth**" (Jeremiah 23:5). The people in CHRIST's time who understood the Scriptures reminded CHRIST of the same truth when they said, "**Hath not the scripture said, That Christ cometh of the seed of David?**" (John 7:42). Paul in writing to the Church of Rome told them that JESUS CHRIST "**was made of the seed of David according to the flesh**" (Romans 1:3); that is, the genealogy of JESUS acknowledged his seedline when He declared Himself to be "**the root and the offspring of David**" (Revelation 22:16). David is the root out of which the *Branch* (CHRIST) sprang. Thus, we see that the generations of the Old Testament climax with the name David, from whom came JESUS CHRIST, the Saviour of the world. This seed of David is not only called a "*Branch*," but also a "*King*" (Jeremiah 23:5). This office of KING, CHRIST has never held. He was a prophet in the days of His flesh while here on earth; He is now engaged in the high priestly functions on the right hand of GOD. The office of KING, He is yet going to hold in order that the promises given to David may be fulfilled. This truth was foretold by Ezekiel (chapter 37), where he pictures the regathering of Judah and Israel to their own land (v. 21), the land of Palestine. He further states that "**David my servant shall be king over them**" (v. 24). This can be no other than CHRIST, Who takes on the name of David, for the same promise was given to Mary (Luke 1:31-33), when the angel said, "**The Lord God shall give unto him (JESUS) the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.**" The reader should notice the seven promises, with seven "*shalts*" and "*shall*s" in these three verses. Four of these have been fulfilled, and the other three are yet to be fulfilled.

In the genealogy of JESUS CHRIST as recorded by Matthew, chapter one, there are four women mentioned of whom two were strangers to the commonwealth of Israel. These were Rachab (Rahab), a Canaanite, and Ruth, of the country of Moab; both of these were Gentiles. From this we see that the Gentile strangers and foreigners are welcomed into the body of CHRIST, into the citizenship of the saints. The other two women were Thamar and Bathsheba, the wife of Urias. Thus, we find that the last word of the Book of Ruth is "**David**" from whom came JESUS CHRIST, the Saviour of the world.

~ end of chapter 7 ~

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