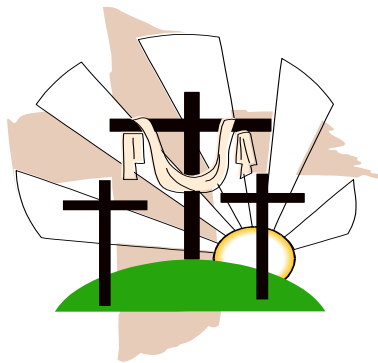


**THE BOOK  
OF  
RUTH  
A  
ROMANCE  
OF  
REDEMPTION**



**Pastor W. Jack Casey**

## ***Introduction***

We have before us the little book of Ruth, thought by some to be unimportant because it is about a woman who is not even an Israelite. Nothing could be further from the truth this little book and I mean little in that it is only 4 chapters is very important for two reasons.

The first is that it connects the line of Jesus which is important to His being the Messiah. In the last chapter we see that it says that Ruth gives birth to Obed who begat Jesse who begat David who would become king and from whom Jesus is descended.

The second and most important reason is that this story tells us of a kinsman redeemer. A near kinsman if you will who will buy back Ruth and restore her freedom and Naomi's. The importance of this is found in the fact that each of us needed this same thing to happen in our lives as we were bound in sin and needed someone like us yet without sin to buy us out of that bondage. In Ruth's case it was Boaz in our case it was Jesus who took upon Himself a body like ours and suffered death on the cross for us.

There is a tremendous amount of truth in this little book that so identifies us with our kinsman redeemer Jesus Christ

## How to Study Your Bible

1. Begin in Prayer 1 Cor 2: 9-14
2. Read the Bible Neh. 8: 1-3
3. Study the Bible Neh. 8:8
4. Meditate upon it Deut. 6:6-9; Ps. 1
5. Pass the Bible on to others Heb. 5: 12

## How to Study Each Chapter

1. The Theme
2. The most important verse
3. The most prominent word
4. The teaching about Christ
5. The command to obey
6. The promise to claim
7. The new truth learned Psalm 119:18

Also every verse or passage has at least 3 applications

1. Past: this is the historical application
2. Present: This is a devotional or spiritual application
3. Future: This is a doctrinal or prophetic application

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# CHAPTER ONE

## Down to Moab

Intro: In this opening chapter we see what happens to prodigal individuals and families. The family that is the focus of this story is living where they are supposed to be in the Promised Land. This land was to be theirs for ever according to God's promise and the law, yet when God sent a test on the people of Israel this family ran from the Promised Land to a place that God had told them not to go to. The implication for those of us today is very clear we can either stay in the Lord's will or we can run away from Him when a test of hard times come on us.

**Verse 1: Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.**

There is a great deal of information in this verse. We have the time of this story, sadly it is the time of the Judges this was a very dark time in Israel's history. After being freed from Egyptian slavery you would think they would serve the Lord with great zeal. However they didn't and the succeeding generation became worse in their rebellion.

Many Christians in America fear that America is in the same position this country was created to be able to freely worship the Lord. There has come up a generation that refuses to believe and follow the Lord. Today the cry is for revival, what the church in America needs is to go through the fire of judgment then America will cry out for the God they have rejected just as those in the time of the Judges whose prominent statement was "**everyone did that which was right in their own eyes**".

Not only are we given the time but also the place a town in Bethlehem Judah the very meaning of the name carries significance for them and us. The name means "house of bread and praise". That's where we should want to be. Our story begins and ends there it is here that the true bread would be born

Now a famine came to Israel, it is worth noting that there are 13 famines mentioned in the Bible and in each case it was a judgment from God. This family instead of trusting God and staying in God's house of bread and praise they chose rather to run away from God. They ran all the way to the hated country of Moab a land God Himself described in Psalm 108:9 "**Moab is my wash pot**" or we might say His garbage can or even better His pig sty. We have this retold to us in the gospels that of the prodigal son.

**Verse 2: And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem Judah. And they came into the country of Moab, and continued there**

In this verse we meet the family that ran out of the house of bread. First there is the father **ELEMELECH** – his name means “my God is king” to have this name and then to run away from God left a sad testimony. How much are we the same way about our name Christian; it is the same as “my God is king” and then when trouble comes we run away from God and stay home and when we do this we also leave before people a sad testimony of serving a God who cannot provide in the lean time and is not worth following.

Next we meet the mother **NAOMI**—her name means “pleasant” we might well call her miss merry sunshine. You know the type always upbeat seeing the good in every situation. She was the optimist in the family.

Next we have the sons first there is **Mahlon**—unhealthy. He was always sick, we have the same today they are always spiritually sick never able to stand strong Last we have **Chilion**—his name means “puny” you know scrawny and weak. He to is not mature in the word and is blown about by every wind.

They were Ephrathites or of the tribe of Ephraim – which means “fruitful”. So this family left the house of bread and praise which is fruitful and went to God’s wash pot. They did not go for just a visit or to sojourn they went and set up housekeeping. Do you know what happens to a Christian individual or family that goes to a far country? Well they get a whipping in the far country and so do we so when we’ve had enough and come home then the Father greets us with open arms. We can have our stripes here or at the judgment seat I believe I would rather take it here.

**Verse 3: And Elimelech Naomi’s husband and she was left, and her two sons.**

They were not in their new home long before the whipping begins with the father dying and this is just the beginning. “The longer you stay in sin the more you have to pay” John said in 1 John 5:16 “**there is a sin unto death**” and Elimelech committed it. Another example is Ananias and Saphira in the book of Acts chapter 5 is their story and their sin was a simple lie and for that they died. It is not the same for every person but the end result is the same. They left with four now they are down to three.

**Verse 4: And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.**

The three remaining prodigals invite more chastisement how you ask? Well these two sickly boys go a step further in sin. Once fellowship is broken the next step is apostasy a standing away from the truth of God and His word. For these two boys it was to break another law by marrying two Moabite women. You see when you are spiritually unhealthy it is easy to break fellowship then to step even farther away is much easier until one is trapped in a sin just as these boys became more entangled with the Moabites.

The oldest married a woman whose name is Orpah which means "deer" she was the athletic type. The younger married one named Ruth—which is "beauty, personality, or until Hollywood ruined it we would say she was glamorous". They stayed in the country for ten years trying to start a family, trying to become prosperous in God's wash pot, more trouble is on the way.

**Verse 5: And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.**

Both of those sickly boys die, leaving Naomi a widow and without sons to raise up children to continue the family name and to inherit the property. She is left with two daughters in law; that are not allowed by law to claim their husbands inheritance according to Deut. 23: 3-4:

***An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:***

***Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.***

This family has faced the whip in God's garbage can. Naomi has had enough so she makes a decision

**Verse 6: Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.**

Word comes that God restored the bread and praise. So Naomi decides she should go home she is a prodigal and all prodigals eventually long for the Father's house. If they do not long for His house well then they are not His children. A prodigal is never really happy in the pig pen. Now pigs love pigpens as seen in 2 Peter 2:22 **"But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire."**

That pig took a bath put on clean clothes climbed in the chair and found not slop but the Father's food so out the door and back to the sty, his father's house. Today on the highway we call life you have prodigals headed to the sty and pigs headed to the Father's house this shouldn't be. A backslider if they were ever truly saved will not stay away.

**Verse 7: Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.**

So she packs up her things, clothes, Bible, song book and along with her two daughters in law and they start their long lonely walk to Palestine. It is hard for a backslider to come back because of pride kicks in so instead of coming humility before God they will stay home. Naomi has lost everything including her pride. Now as they near the border Naomi will talk to these girls about the truth of their situation.

**Verse 8: And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.**

These two young women had been good to her sons and as it is hard for a mother to be satisfied with any girl that marries her son, so these two must have been exceptional. Naomi tells them to go back to their family homes and she went so far as to ask the Lord to bless them. Since they, would be treated as outcast, from the rest of the Israel for the rest of their lives if they returned to Bethlehem.

**Verse 9: The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.**

If these women stay in Moab they can marry and raise a family if they stay with her there is no hope. So out come the hankies and the tears come rolling as this



is a strongly emotional moment. Many who come under conviction are often in a very emotional state when deciding whether or not to accept Christ as Saviour.

**Verse 10: And they said unto her, Surely we will return with thee unto thy people.**

The first decision they make is, we are going where you go and that's it. During revivals you will see two or three walk the aisle together all in tears and they are counted as three conversions when that is not necessarily true as we will see.

**Verse 11: And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?**

Naomi asks another question in regard to their future. Under Mosaic Law if Naomi remarried and had sons they would have to marry Orpah and Ruth and raise sons in the dead son's name. Naomi lets them know she is too old to bear more sons.

**Verse 12: Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;**

Again she urges them to stay in their own land as she could not provide them the husbands they would need to survive in Palestine. If she had sons by the time they were old enough to marry the women would be too old themselves to bear children.

**Verse 13: Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.**

Naomi opens one last argument why would they desire to stay with her seeing as how the Lord had turned and judged her so severely and would it appeared He would continue that judgment. So they come to the crossroad of decision and it is crucial, even vital that the right one be made if not then you can tell the wise men to stay home because messiah will not be born in Bethlehem. This is a

tremendous decision made by both for Orpah it is to kiss Naomi goodbye; for Ruth it was to cling to her in a show of love.

**Verse 15: And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.**

Orpah turns back towards Moab you see her decision for God was not real. So she goes back to her idolatry back to the garbage can of the world back to the pig sty and she is never heard or seen again.

Now Ruth's decision for God was for time and eternity. It was such a decision that she is listed in the genealogy of Jesus in Matthew chapter one. Naomi gives her one more test she tells her to go back to her home and her gods like Orpah. You see the devil will try and get us to go back to the old life like our friends and family.

**Verses 16 & 17: And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: *Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.***

Now Ruth is going to make a seven fold vocal decision for God and it is a magnificent testimony of repentance leading to salvation. Repentance is not salvation but it leads to it as seen in 2 Corinthians 7:10 ***For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.***

This is important for us to see and grasp in this day of easy believeism where God is promised much and little is carried through with. What we need are real decisions for God.

Let's break this down into the seven parts.

- (1) **"whither thou goest, I will go"** Ruth is stating emphatically wherever you go I'm going. It's not just a passport into Palestine. For us today it should be where Jesus goes that's where I'm going.
- (2) **"and where thou lodgest, I will lodge"** Ruth is saying I accept your poverty, for us it is to so identify with Christ that we will make whatever sacrifice necessary in serving Jesus.
- (3) **"thy people shall be my people"** the word "shall" here is in the present perfect so what she is saying is from this moment on I am going to forsake my family, my country, my idols and from here on I will identify and live with God's people. Naomi you say I will be an outcast in Israel if so; so be it. For

us it is showing a preference for Christians over sinners for fellowship, being a part of a local assembly in stead of a worldly group.

- (4) **"Thy God will be my God"** now we see the reason she married Mr. puny. She heard about the one true God and she decided to be a part of a family that knew and worshipped the living God. We should feel the same.
- (5) **"where thou diest, will I die"** What she is saying is that the hope of Israel was now her hope. You see Israelites believed that someday they will be raised from the dead to live in that land again. It was that way for Abraham, Jacob, Joseph, even Martha when Lazarus died. All of these and more **"looked for city whose builder and maker is God"**. We too look for a city that Jesus went to build for us as He so states in John 14: 1-3 **"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."**

Now Ruth goes even farther in her decision as seen in the next two statements.

- (6) **"And there I will be buried"** Ruth did not want to go back to Moab even at death, choosing instead the better part of being buried in Palestine with Naomi.
- (7) **"the Lord do so to me, and more also"** Ruth is saying I am not doing this for a day, a week, a month but for the rest of my life here and into eternity. We hear a lot about repentance being the shedding of tears. Back in 2 Cor. 7:10 we have these words **"For godly sorrow worketh repentance to salvation not to be repented of:"** The sorrow of the world worketh death so what is the sorrow of the world, well it is the shedding of tears lets look back at the crossroad scene and there we see Orpah shedding as many tears as Ruth but she went back she did not go on. People get under conviction shed some tears and intend to change but they keep going the same way. Tears are not repentance but they may be a byproduct.

We should not put our confidence in tears you see real repentance is a changing of ones direction turning 180 degrees. If you see someone shed crocodile tears and make a profession and not change their ways they did not repent.

**Verse 18: When she saw that she was steadfastly minded to go with her, then she left speaking unto her.**

Naomi now knows that when Ruth makes a decision it is real, and it will be stuck to. So Naomi says nothing more to Ruth and they continue on to

Bethlehem. Is this not the way we should be when we decide for Christ that our decision is real and it will be stuck to regardless?

**Verse 19: So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?**

As they enter this village everyone comes out to meet them. The prodigal family at least what's left of it has come home. Now Naomi has suffered much tragedy and hardship and is evidenced by her countenance. The people cannot tell if it really is miss Merry Sunshine so they question her.

**Verses 21 & 22: And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full and the LORD hath brought me home again empty:**

It does not require a math genius to know that it is a long way from full to empty. Naomi left the house of bread & praise full now she has come back empty.

Now if you are a child of God you have been blessed with all spiritual blessings in the heavenlies, you have everything in Christ as seen in Ephesians 1:3 ***blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:***

When you leave His presence you will find out something, first you will find that you get a whipping in the far country and when you come back you come back empty. But thank the Lord God when you come back whipped and empty you will find your Heavenly Father waiting on you with open arms. He will bless you in a new way as seen in the prodigal son in Luke. Now Naomi tells them all she has a new name "Mara" which means bitter or bitterness, she is now Gloomy Gus.

**Verse 21(b): why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?**

You would think they would accept Naomi's new name but they didn't and the Spirit of God leaves it that way also. Notice Naomi not Mara returned, the Spirit knows that she will again be Merry Sunshine. Like the prodigal son who told his father that he did not deserve to be called his son and yet the father gave him the signet ring honoring his son ship, so to we as children of God when we leave

His house and then return do not feel worthy to called a Christian yet the Father still calls us that.

***Verse 22: So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.***

It is a good time to return as it is the time of the barley harvest. So the garbage can is left behind and we are back in the house of bread. In the next chapter we will be going into the field of Boaz.

## CHAPTER TWO

### DOWN TO THE FIELD OF BOAZ

Intro: We come now to chapter two; Naomi and Ruth are back in the old home place of Elimelech. They have a dwelling place but no food and no money. They have to do something – let's watch God direct Ruth's path.

**Verse 1: And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.**

Naomi realizes that Elimelech had a very wealthy relative named Boaz which means "strength". Maybe he would help her in her poverty.

**Verse 2: And Ruth the Moabitess said unto Naomi Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.**

Now God had given to Israel three laws that today seem very strange. We have one of them here, the law to provide for the poor. God doesn't run social programs funded by tax dollars, nor is He a politician after your vote that really cares nothing at all for the poor. He doesn't give it to you; you have to work for it. Let's look at Lev: 19-9-10: **"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God."**

Here we see that God directed the land owner to provide it. Lets also see Lev. 23:12: **"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God."**

Here God instructed them to leave the corners and anything not cut or dropped. One more passage in Deut. 24:19: **"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands."**

What they leave the first time they cannot go back for what's left. Reaping by hand is not very efficient; you can leave as much as 30% behind. Today's reaper leaves nothing behind. So we see that the Word of God is the only thing that has

ever given the poor person a chance. We owe a great deal today to the Word of God. Now Ruth has, during her ten years in this family, been taught this law so she acts on it by asking permission of Naomi to go down to the fields and glean.

**Verse 3: And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.**

If you were to go to Bethlehem you would see that the city is built on a hill as all cities of that day. In the valley are the fertile fields of Boaz, the same fields that David will watch his sheep in.

Now it says it was her “hap” to land in Boaz’s field as there were no sign that said it was his. So she “hops” on the field; this is an Anglo Saxon version of “perhaps” or happenstance—we would just say she went in by chance. You see, it is very important that she goes into Boaz’s field; if not, Messiah isn’t coming. God is leading her to the right place, to her though it appears to be chance.

When someone today says they know God’s will, it is like they have received a telegram or phone call from God. I personally am quite skeptical. In the Bible there are a few times when God directly communicated His will, such as to Jonah, Jeremiah, and Ezekiel. He does not give a road map or directional arrows in the sky. Dr. Ironside said of the decisions he made, 80% were made without knowing at the time that they were God’s will. Later he could look back and see how God led him. When there are two paths, you can take one and if it’s wrong you can go back and take the right way. If you could ask Ruth if she knew which field she would answer something like this “I prayed about it before I left this morning and I asked God to lead me, I saw two fields one with few gleaners and thought this man is a skin flint. Over in the other field were many gleaners and that showed me that this field was owned by a very generous man. That’s what I need because I am both a foreigner and an outcast.” One of the blessings as we go through life is to know our times are in his hands, we need to join Job in saying **“Though he slay me, yet will I trust him.”** Ruth has gone into the field and is working when . . . .

**Verse 4: And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.**

Boaz arrives after the work starts. Notice his greeting to his men “The LORD be with you” and their response “The LORD bless thee” now that’s management talking to labor and their response; it doesn’t really sound like anything you hear today. Would it not be better today on our jobs if this greeting and attitude were in our workplaces today?

**Verse 5: Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?**

Now we are about to start into the romance of this book and it starts with Boaz: as soon as he sees this poor widow woman he is taken by her as she is following behind the others. Boaz calls the foreman, asks about her. You see, he is the most eligible bachelor in town. When he sees Ruth it is love at first sight. So the romance starts in the work place. Many a romance has started in a work place or especially in the church house!

**Verse 6: And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:**

His foreman tells Boaz all he knows, and by implication is telling Boaz you do not want this outcast and is almost apologetic for her being in the field. It is like the first century Jew apologizing to God for gentile proselytes.

**Verse 7: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.**

He continues his apology by relaying their conversation and how he had to let her because of the law. He can't see that Boaz is just smitten with Miss Glamour.

This is the same way Christ feels toward us when He first sees us. When He is told we are really not worth it, He loves us anyway.

**Verse 8: Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:**

Now his words to Ruth are a little strange and out of the normal. Boaz did not advertise for people to glean, he simply obeyed the law, he did what was right. But here he says to her, "do not go any where else stay in my field and with my maids for protection." Jesus does not want us going into the devil's field, he wants us to stay close to him and let his bread take care of us.

**Verse 9: Let thine eyes be on the field that they do reap, and go thou after them: have I not**



**charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.**

Now he goes even further. He first invites her to stay in his fields and then puts his protection around her by telling his young men to not touch her or bother her in any way. She would be normally the object of insult and physical abuse. He adds to his grace towards her by telling her when she is thirsty, to drink from the men's water jug and when she is hungry at lunchtime, to eat with his men. What a picture of Christ's love for the sinner. He quenches the soul's thirst and wraps us in his protection.

**Verse 10: Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?**

She bowed her face in the dirt and asked why such grace to someone like herself, a Moabite stranger. She is neither naïve or clever, she knew full well that she was an outcast and could not expect any help from any Jew. Such is the picture of you and I today as Romans 5:8 makes very clear "**While we were yet sinners Christ died for us**". Now in the physical realm, Ruth need only look in the mirror to see why, because she is beautiful. However, in the spiritual area there is a question I cannot answer and that is "Why have I found favor in His eyes?" He has given grace that is God's unmerited favor, that which we do not deserve, that's the basis on which He saves us.

**Verse 11: And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.**

Boaz had apparently been away when Naomi and Ruth returned; however, it being a small town, it did not take long for the story to reach him. What he was told impressed him about this young woman, who was willing to leave her family, friends and country behind because of her love for Naomi. Now he can see not only was she outwardly lovely, she also had a lovely personality.

**Verse 12: The LORD recompense thy work, and a full reward be given thee of the LORD God of**

**Israel, under whose wings thou art come to trust.**

Ruth trusts his God, so he asks for a blessing on her because of all she has done for Naomi and because of her personal sacrifice. Boaz will do his part to see that she is well taken care of, for this to happen she will need to be redeemed just like we needed it.

**Verse 13: Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.**

Notice Ruth's reaction: she hadn't expected any comfort; she did not ever expect to hear kind words. Why? Well, she is not one of his hand maidens, and she was an outcast. However that's the exact reason he did notice her as he had not seen her before, and she wasn't like the other girls.

Many young people talk about being different yet when you look at them they all look pretty much the same. However Ruth is different and that's what attracts Boaz.

We today as Christians should be different, to some degree in our dress, but more importantly in our demeanor, language, and actions—especially in front of the unsaved. Now Boaz meets her about 10 am and after only a few minutes invites her to lunch and she accepts.

**Verse 14: And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.**

This is love at first sight in action. As everyone gathers under the shade tree, Ruth is given a seat of honor next to Boaz, and he personally sees to her food so that her hunger is well satisfied after lunch she then she goes back to work. This is such a picture of our Saviour, taking us after a brief conversation of our unworthiness and then bringing us under the shadow of His wings and providing food to sustain us so we can go work for Him.

**Verse 15 & 16: And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of**

**the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.**

Now Boaz takes another step of love: he instructs his men to let her come up close to where they are working and to intentionally drop a sheaf for her, and if she calls out to them about it, they were to tell her they cannot come back for it. My, how Jesus does the same for us, dropping blessings in our path, and He does not come back to take them from us.

**Verse 17: So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.**

Now the day is finished except for separating the corn from the husks or chaff. When she is finished she has about a bushel of Barley a very good days wage for a widow.

When the time comes for us to stand at the judgment seat, we will have our work beaten out not by a rock but by fire, and I hope all of you receive a good days wage I Corinthians 3: 9-15: **For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**

**Verse 18 & 19: And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.**

When Ruth walks back up the hill with her ephah on her head, she arrives at home. Naomi is amazed at how much she brings home as normally gleaning usually provided enough for a day or two at most. This is a week or more for these two.

Naomi asks her who would show such kindness to a foreigner and an outcast. So Ruth tells the whole of the days events to Naomi. Now Ruth does not know who this Boaz is but Naomi sure does, and her mind will now set to work on a little match making. We need to have a testimony of how good Jesus has been to us everyday.

**Verse 20: And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.**

Naomi begins to praise the Lord for his kindness to her, to Ruth and even to her deceased husband and sons. We are going to look at the second strange law that has no correlation in our society today and that is the law of the Kinsman Redeemer. This is a law to care for his people. The Mosaic Law was for the land and a people. The first strange law was for the poor, that of gleaning. Now this is the second. This law is in Leviticus 25, it operates for the land, the individual and the widow

Boaz is related to Elemelech, most likely first cousins and so he would be second cousin to Ruth's deceased husband. Let's look at the law in relation to the land first as seen Lev. 25:23-24: **The land shall not be sold for ever: for the land *is* mine, for ye *are* strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.** Now how would God accomplish this? Well the answer is in 25:25: **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.**

This is the kinsmen redeemer, let's see it in operation. God put the people in the land by tribe and then within the tribe each main family unit was given a section and the section was then divided equally among the family. The land was given to each family perpetually. Now if a family became poor the father could take a mortgage on the property for 50 years, then at jubilee the land was given back. However, if he is middle-aged, he will not live to see the jubilee. If the father had a wealthy cousin or uncle, they could buy it back and restore it to the father. This law was not only for the land but for the family members as well Lev. 25: 47-48: **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.** If circumstances warranted it a man

could sell himself into slavery to feed his family until jubilee now a wealthy relative can buy his freedom by redeeming him.

Jesus is our Kinsman Redeemer; this is the basis for the great doctrine of **redemption**. Redemption is to pay a price for something. Jesus died to redeem both us and the Earth as it will be freed from the curse of sin it is under now. The kinsman does not have to act; he would lose nothing he acts out of love for his fellow kinsman. Now there is one nearer than Boaz, yet we will see he cares nothing for Ruth. The law could not redeem me, and Jesus did not have to, yet his love caused him to do it.

**Verses 21 - 23: And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.**

Ruth also tells Naomi that she is to return as often as necessary and glean with Boaz's men until the end of the harvest. Naomi encourages her to do just that and Ruth obeys she labors for the remaining six weeks. Friend, that's what we are to do labor with other believers until the end of the harvest.

## **CHAPTER THREE**

### **From the Field to the Threshing Floor**

Intro: There are two important things in this chapter. One, the threshing floor, and its significance—this is essential. Two, the third Mosaic Law found in Deut. 25: 5-9. Ruth is the only book that gives illustration of it in action. God had two objectives for this law one he wanted to protect womanhood, second to protect land rights.

The threshing floor was a circle of hard packed clay with rocks on the outer edge. All the grain was taken up there and when the breeze came up they threw the grain into the air so the chaff would blow off and the grain would fall back to the floor. Now during this time all the families camped out at the floor. The men would sleep with their heads toward the grain and feet sticking out as spoke to protect the grain. With this in mind let us move on in our romance.

**Verse 1: Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, *that it may be well with thee?***

For the last six weeks Boaz has walked Ruth home, yet Ruth being the modest type has said nothing too him about the law of the Kinsman Redeemer. So Naomi asks her if she would like for her to seek “rest” (marriage) for Ruth.

**Verse 2: And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.**

Naomi explains to Ruth that Boaz is her kinsman redeemer and that she has a right to claim him in fact she tells her she must claim him. Ruth you know where he will be tonight and she will have to let him know.

**Verse 3: Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.**

Naomi says wait until the feast is over, then she adds “Now Ruth, it’s up to you to claim this man” as she has until now done nothing. Naomi gives her four things to do to prepare herself for before she claims him. In these four things is a picture of a sinner and four essentials for him or her.

1<sup>st</sup> wash thyself—Titus 3:5 **“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of**

**regeneration, and renewing of the Holy Ghost;**" This is why Jesus spoke to Nicodemus in John 3:7 about his need of being born again. Naomi tells Ruth you have worked hard in the field go take a long hot bath to wash off all of the grime.

2<sup>nd</sup>—Naomi tells Ruth to anoint herself, as up until now she has worn black robes and widows weeds and no attempt has been made to wear makeup. Ruth is basically told to bath get out her make up and that perfume she brought with her "Midnight in Moab" and begins to make herself glamorous again.

Now when we are born again we are as newborns in Christ yet at the same time we are placed as full grown sons so we can understand the truth. 1 John 2:20 tells of an anointing we have **"But ye have an unction from the Holy One, and ye know all things."** The word unction is another way of saying anointing

**Verse 4: And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.**

Naomi says to Ruth, "go to the threshing floor and let Boaz know you claim him as kinsman redeemer." This is a very important step every sinner must take. Every church today has members who have joined church but have never really been saved.

You see, they have not gone to the threshing floor and claimed Jesus as their near Kinsman. Scripture says one is to believe upon or into Jesus as Saviour. It must be an active faith not one that stands and simply nods. Under the law, Ruth is entitled to claim Boaz; it is her right, but **she** must claim him. It is obvious Boaz wants to be her kinsman redeemer.

**Verse 5 & 6: And she said unto her, All that thou sayest unto me I will do. And she went down unto the floor, and did according to all that her mother in law bade her.**

Now there is absolutely nothing immoral taking place. Naomi would never ask Ruth to do something wrong. There are those who teach that but it is not true; this teaching is done by those who know nothing about the threshing floor. Now, Naomi tells Ruth, "you go up on the hill and wait for the threshing, dinner and praise service to be over, and when they all lay down to sleep, you go up and lie down with your feet touching his and pull his covers over your feet to claim him as kinsman redeemer." Now all of this is done out in the open with many others around.

Those who are lost must come to the foot of the cross at His feet and claim him as kinsman and then He will show you what to do!

**Verse 7 & 8: And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.**

Ruth stays out of sight until Boaz completes his meal and takes his place as a spoke on the threshing floor head towards the grain in the middle feet painting out. When he was fast asleep Ruth quietly lays down at his feet and pulls his covers over her feet. At midnight the temperature has dropped and Boaz' feet are cold, so he reaches down to pull his blanket up and what a surprise—there's a woman in his blanket! Just as Boaz had to reach down to find Ruth in the dark so to Jesus had to reach down into the darkness of sin to find us.

**Verse 9: And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.**

Boaz is startled and asks what woman was at his feet. Ruth's answer is one of the loveliest statements in the Bible. She asks for him to place his robe over her as he was her near kinsman. Remember Boaz is already in love with her and may have been a little down because she had not asked before this time but now his spirit is lifted and he is going to shout.

Jesus loves us and is waiting for the lost to ask for His robe of righteousness to be spread over them. He stands saddened when a sinner refuses the call. The Bible says there is rejoicing in heaven when a sinner is saved!

**Verse 10: And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.**

What Boaz is saying is this: "When you came to Bethlehem, it was obvious you were not husband hunting". She had maintained a very modest demeanor but now she is claiming him in a very romantic fashion. She could have taken him to court before the elders and demanded he claim her as kinsman. However, Naomi suggested this way because it was obvious Boaz wanted to redeem her.



Thanks be to our Father in Heaven that we have a Saviour who wanted to save us because of His great love for us, He gave himself for us and lives for us today.

**Verse 11: And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.**

Ruth came to Bethlehem as an outcast with seemingly no hope of getting a husband. However, as the people watched her care for Naomi and not flirt with the young men, they changed their minds and shared Boaz' opinion of her reputation. We as Christians should live such a life in public and private that we bear such a testimony as Ruth.

**Verse 12: And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.**

Now there is one snag it seems there is one who is closer in relationship and has a right to be her kinsman redeemer. Boaz knew about him and was prepared to act as soon as Ruth gave the go ahead. If he had told Ruth there was one closer she might have wanted him instead of Boaz. Whoever this person is he will have to be dealt with and Boaz has a plan.

You see we to have someone closer and the Lord cannot move until we decide to claim him as Saviour, then He will deal with the other person.

**Verse 13: Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee as the LORD liveth: lie down until the morning.**

Boaz is not sure but what the other kinsman might do, he might fulfill his role and if so that will have to be alright because by law it was the closer kinsman's right to claim Ruth first. Boaz tells Ruth to stay the night as traveling the roads at night was very dangerous so Boaz is protecting her.

**Verse 14: And she lay at his feet until the morning: and she rose up before one could know another. and he said, Let it not be known that a woman came into the floor.**

Now Boaz tells her to stay until morning but rise early before the others find out there is a woman on the threshing floor. Why? There are two reasons: first, it was not allowed, and second, the news might well get to the other man before Boaz is ready to deal with him. Such is the love of Jesus that He is always trying to protect us from sin and temptation.

**Verse 15: Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.**

Now instead of Ruth providing a dowry as was the custom, Boaz takes her veil and fills it full, giving her a gift instead.

Is that not a great display of love since Ruth had nothing to offer he provides for her and that is what Jesus does as we have nothing to offer yet He provides gifts and blessings for us as David said **"my cup runneth over"**

**Verse 16: And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.**

When Ruth arrives back home just before dawn Naomi asks her a question often interpreted to mean that Naomi could not recognize her. However, she saw well enough to say "my daughter". What Naomi is really asking is this, "are you going to be Mrs. Boaz or not?"

So Ruth goes over all that had transpired and that there was another but Boaz would deal with him that day.

The question the world wants answered by you and me is, are we real Christians or just another religionist?

**Verse 17-18: And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. 18: Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.**

Ruth shows her the six measures of barley Boaz gave to her and that she was to come home empty. Naomi tells Ruth to just sit down and rest and leave the matter in Boaz's hands. Naomi adds that Boaz will not rest until the task is complete.

Is it not wonderful to know we have a Saviour in whom you can rest? He has performed the work of redemption read what John said in 17:4 **I have glorified thee on the earth: I have finished the work which thou gavest me to**

**do.** The work was that of redemption on the cross. In John 19:30 Jesus said "it is finished" you can rest in knowing our redemption was finished.

***"Jesus paid it all"***

All to Him I owe  
Sin had left a crimson stain  
He washed it white as snow"

Your redemption is His work, we are to simply enter into that work and there is a peace that comes to the heart. You and I are bankrupt we have to come to Him for everything. You see that is the offense of the cross Paul speaks of in Galatians. There are many who like to talk of their character, their families, or their church membership. These are not means of salvation in John 3:14-15 Jesus explains this "***And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.***" also Hebrews 10:5 "**Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**" It is our acceptance and our reception of this that saves us. Even our faith does not save us it is Christ.

Spurgeon said "It is not thy hold on Christ that saves thee it is Christ; it is not thy joy in Christ that saves thee; it is Christ. It's not even thy faith in Christ though that be the instrument; It is Christ's blood and merit" Faith enables us to lay hold of the salvation Christ has paid for us. Today right now either you are resting in Him or you are trying to earn salvation for yourselves.

## **CHAPTER FOUR**

### **From the threshing floor to Boaz's home**

**INTRO:** Little Ruth has come a long way from Moab to the home of Boaz. This friends is a great picture of us as we were strangers for from God, without hope, now made nigh by the blood of Christ.

In this last chapter of Ruth we will see Boaz at work he has until now stood waiting for Ruth to claim him as kinsman. In the same way Christ is not free to move until we claim Him as Redeemer. This is clearly seen in Rev. 3:20: **"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."** Jesus will not knock down the door of your heart you must open it for Him. Boaz is going to act as her redeemer and will not rest until the work be done. Ruth has been instructed to rest in that work and friend we are to rest in Christ finished work.

**Verse 1: 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.**

The first thing we see here is that Boaz went to the town gate right after dawn now this may seem strange to us but then the gate was equal to our court house or town hall. Two reasons for this: first, the gate is the place where everyone came in and went out of those walled villages. Now Boaz takes a seat among the elders or judges knowing at some point the man would come by and this is the second reason he went there.

When the fellow does come by after what must have seemed on eternity Boaz is quick to gain his attention. He calls him **"Ho such a one"** in his excitement. Now this fellow being closer was probably Elimelech's brother, now this is not hard and fast as relationships are loosely given. Now Boaz surely knew him as they both grew up and lived in the same village. So ho such a one comes over and sits down with Boaz and the elders probably thinking Boaz had a business deal to talk to him about.

**Verse 2: And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.**

Boaz picks 10 men to be the court judges and sets Ho such a one in their midst. Now court is in session as all legal matters were transacted at the gate. We see this in Genesis when Lot is found at the gate of Sodom; there Lot

became a petty judge. Now Boaz will now present his case and watch how he sets the other man up like a good trial lawyer.

**Verse 3: 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:**

Watch as Boaz starts his case. He begins with Naomi and the land; she has had to sell the family property to survive and that land was our relative Elimelech's. Boaz brings the law of the land into play. Boaz shows him how Naomi has nothing with which to retrieve it and that the year of jubilee was a long way off. So the other man, being the nearest kinsman, must decide whether to redeem or not. Now this is good strategy on Boaz's part as the land was to be redeemed before the person.

**Verse 4: 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.

Boaz lets him know that he has priority. The question to him is, "do you want to be the redeemer? And will you buy it back for Naomi before the jubilee?" His answer is a resounding, "yes, I will". Now he probably was wealthy enough and understands the law. Now this request made in public had it been refused would have brought criticism and shame.

Boaz was well prepared for this, knowing the man would probably redeem the land. Now Boaz is going to play his ace in the hole, so to speak.

**Verse 5: 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.**

Boaz says, "by the way, I forgot to mention that when you buy back the property for Naomi you must also buy Ruth the Moabite to raise up children to her husband's name. Now there is the fact that she is a Moabite who married one of Elimelech's sons so to get the property you will have to take her also."

Boaz gives Ruth's nationality knowing what the law said in Deut. 23:3: **An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the**

**congregation of the LORD for ever:** The importance of this is if this man married Ruth, it could put his property in jeopardy. You might say well, will it not be the same for Boaz? Yes, but Boaz loves Ruth and is willing to give up everything if necessary for this woman he loves.

The other man has probably heard of her life in the village; however, he doesn't know her and certainly will not redeem her.

**Verse 6: 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.**

The other man makes it very clear that he is not going to marry this woman. He is already married and has sons and his property is allotted to them. So to marry Ruth would jeopardize all he owns if he does. He is probably right that bringing Ruth into the congregation would ruin his own inheritance. So he tells Boaz, "you can have my right" even though Boaz had actually not said anything about wanting to redeem her.

Now we have seen from the beginning that this simple love story goes far past Boaz and Ruth to Jesus being our kinsman redeemer. What does He such a one represent? Well, it is my opinion that he represents the Mosaic Law because first, the law is nameless, second the law could not redeem as is seen in Romans 3:20 **Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.**

It is a ministration of death as seen in 2 Cor. 3:7 **But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:** and of condemnation as in 3:9 **For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.** The law condemns and never saves anyone. When a sacrifice was made it was a statement that the law could not save. It could not save as it had to be repeated every year.

There are those who try and say they keep the law. One hears such statements as "I live by the 10 commandments" or "I live by the Sermon on the Mount" if that's your religion how are you doing?

The law cannot redeem you, you need someone that loves you and is not only willing to risk it all but gave his life for us. That is Jesus; he paid the price on Calvary that the law could not pay. To make this binding there was an unusual procedure.

**Verse 7: 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.**

Remember back in Deut. 25 that if one asking to be redeemed was rejected, he had to take off the kinsman's shoe and spit in his face. However, it was not Ruth but Boaz that had taken her place before the other man, and takes his shoe and now he is barefoot.

The gospel of Jesus is the only one to put shoes on our feet look here at Eph. 6:15 "**and your feet shod with the preparation of the gospel of peace**".

**Verse 8-10: 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.***

First Boaz redeems the property (our physical bodies), then he also redeems Ruth (spiritual body) a type of the church. He declares it before the elders and he has bought all that was Elimelech's land and family including Ruth the Moabite. Therefore fulfilling the law and this is what is said of Jesus that he fulfilled all the law. Jesus declared before all on the cross that he was redeeming both the earth (land) and mankind (Ruth) and now all we need to do is claim His finished work.

**Verse 11: 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:**

The townspeople agree to be witness to the transaction. They are pleased with the results because of two things: first, they knew Boaz loved Ruth as evidenced by his willingness to redeem her, and second, Ruth had shown the townspeople that she was a very honorable woman who did not chase every man she saw but rather waited for God to do what He wanted wither.

As men chose a wife today and Boaz here chose Ruth so to Jesus came here to choose a bride from among the people; He demonstrated His love by dying and we respond by accepting that offer.

They are so well pleased that they ask a blessing on this new couple that Ruth would be like Rachel and Leah and have many children to grow up and strengthen Israel and that their names would be famous and they are!

**Verse 12-14: 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.**

Let the law be fulfilled and Ruth will have children have children to rise up in Mahlon's name. The wedding takes place and God gave Ruth conception and a son was born just as the law said to be done.

The other women now give a blessing to Naomi who has stopped being Mara but is back to being Miss Merry Sunshine. Today when you look at people there are so many that are unhappy and without hope they need a kinsman redeemer.

**Verse 15-16: 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.**

THEY GO SO FAR AS TO SAY THAT Ruth has been better than seven sons. And that this baby would be a great blessing and comfort in her old age. He will do this by being the grandfather of David, Israel's greatest king and in the line of the Messiah. Naomi will take up her new role of being the child's nursemaid.

**Verse 17: 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.**

The neighbors, seeing Naomi's love for her legal if not natural grandchild, give the baby a name. They call him Obed, which is being interpreted as "worshipper." Obed will take her sons' place and receive their inheritance; he will



be a worshipper of the living God just as we are to be. Obed's genealogy is given down to the writer of this books time and that is just two generations as he is the father of Jesse who is the father of David.

**Verse 18-22: 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.**

This genealogy connects David all the way back to Judah and that is important because Jacob said that the scepter would not depart from his tribe. As we come to the end of the story we can breathe a sigh of relief as everything worked the way God ordained. So the wise men will arrive and Messiah will be born right where he is supposed to be in Bethlehem-Ephrathah. In summation, there are several items that a man had to meet to be a kinsman redeemer.

First	<i>a man had to be a near kinsman</i>
Second	<i>he must be willing to be a kinsman</i>
Third	<i>he must be able to redeem</i>
Fourth	<i>he must be free to buy it</i>
Fifth	<i>he must have the ability to pay the price for the property</i>

These add up to **grace**. Boaz met them all, and so did our saviour Jesus Christ for which I am thankful. To see more of what our kinsman Jesus did for us read the book of Hebrews.