

Ruth Chapter 04 Commentary

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."

Again, we see the providence of God shining forth. How? The nearer kinsman comes by to be called aside, for the settlement of the estate of Elimelech.

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

This was the method of settling legal affairs in Israel, at this time. The matter was put before the concerned parties, in the presence of the elders of Israel; thus, the settlement becomes public knowledge. So, there is no question; what has been done was done in the right manner and is legally correct.

Certainly, this is an example of how God's people should deal with one another. Always, openly, and above board; not sneaking around, like a suave politician, working out things to your own will in obscurity.

Notice, the nearer kinsman says he will redeem it. He is looking only at the property and the gain that it may bring him. He knows Naomi is past childbearing, and he will not have to take her to wife. He has forgotten about Ruth, or cast her aside, with the sight of the gain of the property.

5 "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance. 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."

Being cited to the fact, that whoever redeems the property of Elimelech, must also marry Ruth the Moabite to raise up seed to the dead, the nearer kinsman refuses his right to redeem, claiming that it would mar his own inheritance. This demonstrates the prophetic picture of the law church rejecting Jesus Christ as the Messiah, because they could not marry strangers, Ruth in a figure, without "**marring their inheritance.**"

In this scene, we see the prophetic picture of the religious leaders of Israel rejecting the Lord Jesus Christ as the prophesied redeemer. If they acknowledged Jesus, all the rituals of the ceremonial and sacrificial law will be gone. They cannot turn loose of the thought that they are securing their own salvation, thereby.

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. 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe."

The public transaction is completed by the nearer kinsman drawing off his shoe, thereby, relinquishing all of his rights of redemption. Drawing off his shoe is the prophetic picture of the law church relinquishing the ritual services of the law to be walked in no more. Rather the age of salvation by grace is ushered in, and the sacrificial law is fulfilled. Because the law service could not redeem, as we are told in scriptures in: **Heb 10:1-10; 1 ¶ "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the**

which will we are sanctified through the offering of the body of Jesus Christ once for all." Here, we see the prophetic picture fulfilled in the New Testament Scriptures.

We also see the picture; Boaz was not afraid to mar his inheritance, because he was secure in performing the will and commandment of God. Remember, when Jesus was on earth, he was not afraid to associate with strangers, and sinners. He even touched the leprous and was touched by many who were unclean.

Likewise, Jesus was not afraid to give his life, for the redemption of all of God's people. He knew what he was doing would bring all the chosen of God to their eternal inheritance. He established the church of salvation by grace, and thus he raised up seed to the dead, the prophetic picture of the sacrificial, and ceremonial, law of the old testament church being ended.

9 ¶ 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. 10 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. 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: 12 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."

Boaz affirms that it is a done deal. He affirms that all the possession of Elimelech, Naomi, Chilion, and Mahlon, are now his possession by the right of redemption. He also affirms that he is now married to Ruth, the only widow of the family who is of childbearing age, to bring up seed to the name of the dead family name.

Did you notice that all this action happened at the gate of the city? The gate was the entrance of the city. **"and from the gate of his place:"** The definition of gate is *an entrance, or the keeper of the entrance*. This opens our understanding of Jesus saying: **Joh 10:7-9; 7 "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."**

Do you see the prophetic picture presented, which declares that the grace church will be fruitful. Notice the positive declaration **"of the seed which the LORD "shall" give thee of this young woman."** There is no use of might or maybe, but a positive declaration. Just as the angel of God affirmed to Joseph, the supposed father of Jesus, that Jesus would save his people, seen in: **Mt 1:21; 20 "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."**

13 ¶ "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. 14 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. 15 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."

God blessed this union and Boaz and Ruth have a son. Notice that the women give their words of encouragement to Naomi, not Ruth. They are praising God for the redemptive work that has taken place so that the family name is being carried on. Acknowledging that it is the work of the Kinsman. Remember the church, of salvation by grace, is comprised of both Jew and Gentile. The name of Israel is still being carried on by the Jews who are saved by grace.

"that his name may be famous in Israel." Boaz's name is made famous in Israel by his action of doing that which God commanded and his work of redemption. Thus, his name is given to us in the lineage, which leads us to king David, and on to Christ Jesus. See, the prophetic picture; God's name is to be famous. Is there any name more famous than that of Jesus? Not only is Jesus famous among God's people, it is the most hated name by the unsaved.

"And he shall be unto thee a restorer of thy life," The prophesy that the Jews would be included in the New Testament church of salvation by grace, to be established by Jesus Christ.

"and a nourisher of thine old age:" The prophetic picture; as the age of the ceremonial law service comes to an end, the Jews will begin to be converted and embrace the age of salvation by grace.

"for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him." Prophecy of the love the church will have for Jesus. Prophecy that Jesus, the only begotten Son of God, will do the necessary work of redemption, which is better than if she had ten sons who could not redeem at all.

16 "And Naomi took the child, and laid it in her bosom, and became nurse unto it. 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. 18 Now these are the generations of Pharez: Pharez begat Hezron, 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David."

Thus, we see, God took the disobedience of Elimelech, who left the land of promise without instruction to do so, and has blessed that family to be included in the lineage that leads us to Jesus. We see, God took a stranger, Ruth the Moabitess, and grafted her into the lineage that leads us to Christ. This reminds us; even under the law service, God had made provision for strangers to be married into the Israelite families. God also made provision for strangers, who would come fully under the commandments God to Israel, and who would worship God only, to become a part of Israel. Surely, we see the age of salvation by grace, prophetically, revealed in Ruth the Moabitess. Thank you, Lord Jesus, for salvation by grace and the New Testament church, our land of promise in time.