

RUTH, CHAPTERS 1 & 2 – “ELIMLECH’S FAMILY GOES TO MOAB; NAOMI RETURNS WITH RUTH; RUTH MEETS BOAZ!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

ELIMLECH’S FAMILY GOES TO MOAB; VS. 1-5

Rth 1:1 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 Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

Rth 1:2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

Rth 1:3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

Rth 1:4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

Rth 1:5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

NAOMI RETURNS WITH RUTH; VS. 6-22

Rth 1:6 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 that the LORD had visited His people by giving them bread.

Rth 1:7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

Rth 1:8 And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

Rth 1:9 The LORD grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.

Rth 1:10 And they said to her, "Surely we will return with you to your people."

Rth 1:11 But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?"

Rth 1:12 Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

Rth 1:13 would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

Rth 1:14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

v. 1 *In the days when the judges ruled* – Although the days in Israel were dark indeed, we see God working in a marvelous way as shown in the Book of Ruth. There always seems to be a godly remnant that God is working through. The remnant may be very small – think of Noah’s day! Moab – “Moab is My washpot” – **Ps. 108:9**

v. 2 *Ephrathites* - Bethlehem was otherwise called Ephratha. Naomi means **amiable or pleasant one**; Mahlon and Chilion signify **sickness** and **puny**. They were sickly children, and not likely to be long - lived.

v. 3 In Moab, Elimelech died. “**my God is King**” always dies in Moab. Once one leaves Bethlehem-judah—the House of Bread and the Place of Praise—the rule and reign of God in my life will dissipate and die.

v. 4 *took wives of the women of Moab...* **Our journeys affect our families!** Following Elimelech’s death, and against OT Law (**Dt. 7:3-4**), Mahlon and Chilion married Moabite women. **When we journey into Moab**—when we kick back, pull away, and pursue worldly things—do you know who pays the price? **Our kids. Kids end up marrying Moabitish women when parents choose Moab over Bethlehem.** Orpah’s name means “**Youthful**”.

v. 5 Naomi - Loss of children and widowhood are both come upon her. By whom shall she be comforted? It is God alone that is able to comfort those who are thus cast down.

v. 6 *Bread* - That is, food; so she stayed no longer there than necessity forced her.

v. 7 Naomi tells her daughters-in-law of the situation when they get to Bethlehem. The Moabites and the Israelites didn’t get along. These young women would never be able to marry again. It would mean perpetual widowhood and poverty for them because she had lost all of her property.

v. 8 Mother’s house - Because daughters used to converse more frequently with their mothers, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt.

v. 9 Naomi tells them that if they stay in the land of Moab, they can remarry among their own people; but if they were to go up with her, they wouldn’t have a chance.

v. 10 Now their first decision was, “We’ll go with you.”

v. 11 Your husbands - According to the ancient custom, **Gen. 38:8**, and the express law of God, **Deu. 25:5-6** – (**Leverite marriage**), which doubtless she had acquainted them with before, among other branches of the Jewish religion.

v. 12 Naomi urged them to stay in their own land. She made it very plain. She said, “Even if I had more sons, would you wait for them to grow up?”

v. 13 You see, God had judged Naomi’s family, and she told them they’d have to bear that. She didn’t want them to go with her for that reason.

v. 14 *Kissed* - Departed from her with a kiss. Bade her farewell for ever. She loved Naomi, but she did not love her so well, as to quit her country. Like many Christians, they love him, and yet leave him, because they do not love Him enough, but love other things better.

BOAZ & RUTH – One of the great love stories in the Bible. It’s powerful and import! An interracial marriage that God used marvelously. A story of the **genealogy of Jesus** and how that He would **born in Bethlehem**, (**Micah 5:2**) and to have **descended from Judah**. Also shown is an important **phase in the doctrine of redemption**.

Redemption is **possible only through a Kinsman-Redeemer**. Boaz furnishes the only figure for the Kinsman-Redeemer aspect of redemption, which is **essential** for the proper understanding of the **Atonement**.

The Book of Ruth is divided into four chapters, each taking place in a different setting—a four-act drama, if you will:

Chapter One takes place in the country of **Moab**.

Chapter Two—in the **fields of Boaz in Bethlehem**.

Chapter Three—on the **threshing floor of Boaz**.

Chapter Four—at the **city gate of Bethlehem**.

The main character, of course, is Ruth. Her name means “**Friendship-some say Beauty**,” and she is the great-grandmother of King David.

Ruth is a picture or a **representative of us—the Bride of Christ**. The hero of this drama is **Boaz, who is a picture or type of our Hero, our Kinsman Redeemer, our Goel—Jesus Christ**.

The **three themes** of the Book of Ruth are:

Redemption, Revival, and Restoration. This powerful little love story shows us clearly how the Lord **can breathe life into a situation that appears lifeless**. Our Lord is a **Restorer**; He is a **Rebuilder**; He is a **Reviver**—and the Book of Ruth ministers the message of hope to any who feel wiped-out, hurting, or hopeless.

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Rth 1:15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

Rth 1:16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God."

Rth 1:17 Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."

Rth 1:18 When she saw that she was determined to go with her, she stopped speaking to her.

Rth 1:19 Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"

Rth 1:20 But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me."

Rth 1:21 I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

Rth 1:22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

. RUTH MEETS BOAZ!— VS. 1-23

Rth 2:1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

Rth 2:2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter

Rth 2:3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

v. 15 Orpah made the decision to go back. Her decision for God had not been real, you see. She goes back to idolatry. And when she goes back, she walks off the pages of Scripture into silence and into oblivion. We never hear of her again. But Ruth made a decision for God, and when she made this decision, it was for time and eternity

v. 16 She made an important decision there. **It's a sevenfold decision**, and it's a decision for God. And this is what I believe is genuine repentance, friend. This is the kind of repentance that means something.

v. 17 Ruth's sevenfold decision, and it's a real decision for God. This is very important in this day when believers make a great deal of their dedication to God, and they promise God a great deal, but they don't carry through with it. I believe God holds us to it. What we need today are folk who make *real* decisions for God. The decision of Ruth was that kind of decision.

v. 18 She knew that when this girl made a decision, it was a real decision, it would stick; so she didn't need to say anything else to Ruth.

v. 19 Now they have returned. The prodigal family is coming home, but it's not a family now. Actually, it's just this widow Merry Sunshine, who doesn't look like Merry Sunshine, and a little foreign girl by the name of Ruth. And the people of the city ask, "Is this Naomi? Is this Merry Sunshine?"

v. 20 *Naomi* - Which signifies pleasant, and cheerful. *Mara* - Which signifies bitter or sorrowful.

v. 21 *Full* - With my husband and sons, and a plentiful estate for our support. Testified - That is, has borne witness, as it were, in judgment, and given sentence against me.

v. 22 *beginning of the barley harvest* – Usually begins arounds Passover and the harvest season ends around Pentecost. This is a good time to arrive in Bethlehem. We have left the land of Moab, and in the next chapter we'll be going into the fields of Boaz near Bethlehem.

v. 1 Boaz, the hero of the story is introduced to us. He will be the one who will set before us **the type of the kinsman (goel)-redeemer**. Immediately he's identified as a kinsman of her husband. That is important to note. "And Naomi had a kinsman." He is **a picture and a type of the Lord Jesus Christ**. The name *Boaz*, by the way, means "**strength**." He was a mighty man of wealth, of war and of Law. He was of the family of Elimelech.

v. 2 *Glean* - Which was permitted to the poor, and the stranger, **Lev. 19-9; 23:22; Deu 24:19-21**, nor was she ashamed to confess her poverty, nor would she eat the bread of idleness. In whose sight - For though it was their duty to permit this, yet she thought it might perhaps be denied her; at least, that it became her modestly and humbly to acknowledge their kindness herein.

v. 3 *she happened* - It was a chance in reference to second causes, but ordered by God's providence. God wisely orders small events, even those that seem altogether contingent. Many a great affair is brought about by a little turn, fortuitous as to men, but designed by God. **The will of God!!**

Perfect will vs. permissive will – (Ps. 106:15)

Ruth 1:21 (a) I went out full, and the LORD hath brought me home again empty: Please underline this verse in your Bible and underscore it in your mind? This is the reason backsliding is so ridiculous. **When you leave Bethlehem—judah—the House of Bread, the Place of Praise—and wander off to sojourn in Moab, you will always leave full, but come back empty.** Sin always brings sorrow and sadness. *Gal 6:7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

Naomi went through ten years of proverbial hell on earth and would carry scars for the rest of her life because she left the land of the true and living God. The mathematics of sin are always the same, for **sin adds to your sorrows, subtracts from your energy, multiplies your troubles, and divides your loyalty**. Naomi went out full, but returned empty. But praise be to our Lord—the remaining three chapters of the Book of Ruth will chronicle Naomi's refilling and recharging as the Lord renews and revives her. Naomi's story is truly one of the interesting subplots of this magnificent little book.

BOAZ:

Jos 2:1 Now Joshua the son of Nun sent out two men from Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho." So they went, and came to the house of a harlot named **Rahab**, and lodged there.

Rth 4:13 So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

Rth 4:21 Salmon begot Boaz, and Boaz begot Obed;

Mat 1:5 Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

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Rth 2:4 Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD be with you!" And they answered him, "The LORD bless you!"

Rth 2:5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

Rth 2:6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab."

Rth 2:7 And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

Rth 2:8 Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women."

Rth 2:9 Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

Rth 2:10 So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"

Rth 2:11 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before."

Rth 2:12 The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

Rth 2:13 Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

Rth 2:14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back."

Rth 2:15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her."

Rth 2:16 Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

v. 4 *they answered him* - They expressed their respect for Ruth, even in their civil conversation, and worldly transactions; which now so many are ashamed of.

v. 5 *I Boaz inquired concerning the stranger he saw, and ordered her to be well treated.* Note this unnamed servant. Who is he? He is the same unnamed servant—not physically, but spiritually—who was sent to find a bride for Isaac in Genesis 24. He is the Holy Spirit—the One who seeks a bride for Jesus Christ; the One who moves in secrecy, never speaking of Himself, always pointing to Jesus—the One who drew you and me into a relationship with Jesus. Ruth humbly owned herself unworthy of favors, seeing she was born and brought up a heathen

v. 6 *the servants* - Noticed Ruth, had conversed with her, and were able to give answers. It's the young Moabitish woman that came back with Naomi, from Moab. Boaz was well acquainted with Naomi. The Targum adds, "that she was become a proselytess."

v. 7 - *Please let me glean* - She did not boldly intrude herself, but modestly ask leave of us. 'Till now - She is not retired through idleness.

v. 8 *my young women* - Not by the young men, to avoid both occasion of sin, and matter of scandal. Herein he shews his respect and prudence.

v. 9 *We must be so careful that as we touch the things of God together, we do not touch the men or the maidens the Lord has lined up alongside of us. (Ps. 119:37)* Boaz said - Two important things - He not only invites her to stay in the field, but he also puts around her his cloak of protection.

Our Greater than Boaz invites us to drink freely from the wells of salvation (*Isaiah 12:3; John 7:37-38*).

v. 10 *When Ruth went Boaz's fields, she never dreamed that anyone would ever take any notice of her.* She expected that they would all turn their backs upon her, because the Jews didn't have dealings with the Moabites.

v. 11 *They were saying good things about her.* They were amazed at her. They said, "Imagine! This little foreign girl has come back, and she's true to her mother-in-law. Boaz just couldn't believe that in addition to all he had heard about her character she was as attractive as she was. **Do we generally give "good reports" about others?**

v. 12 *wings (75X in Bible)* - That is, protection and care. An allusion either to hens, which protect and cherish their young ones under their wings; or to the wings of the Cherubim, between which God dwelt.

v. 13 *though I am not* - I humbly implore the continuance of thy good opinion of me, though I do not deserve it, being a person more mean, necessitous, and, obscure, a stranger, and one born of heathen parents, and not of the holy and honorable people of Israel, as they are.

v. 14 *she sat* - Not with or among them, but at some little distance from them, as one inferior to them. It is no disparagement to the finest hand, to be reached forth to the needy. *Bread and vinegar* - An interesting and beautiful analogy for you students of the Word. Boaz invites Ruth, his bride-to-be, to come and eat bread and vinegar, or wine. Bread and wine—a picture of Communion.

Ruth 2:10 *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?* Not only a stranger, Ruth was a Moabitess. God had cursed the Moabites and proclaimed they could not come near the tabernacle for ten generations (*Deuteronomy 23:3*). This meant if your great-great-great-great-great-great-great grandmother had Moabite blood in her, you could not come into the Sanctuary, even though you were an Israelite. Indeed the Moabites were a cursed people—and Ruth knew it. That is why she was blown away by Boaz. The "big man in Bethlehem" was so good to her. "Why have I—a Moabitess—found grace?" she asked. **Is that not exactly how we feel. How could it be that we have found grace in God's sight?**

Vs. 11-12 Boaz said, "I know you, Ruth. I've heard about you." The same is true of us. We fall before our Greater than Boaz and say, "Why have I found grace in Your sight?" And He answers, **"I know you."** Romans 8 declares that, **"whom He did foreknow He predestined; whom He predestined, He called; whom He called, He justified; whom He justified, He glorified."** It all begins with the foreknowledge of God. He says, "I know you guys. I see your hearts. And I'm choosing you. I'm electing you. I've chosen to be gracious unto you."

Vs 17-19 ... *Where have you gleaned to day?* A good question, relating to the Word of God. It's a good greeting for those who love the Word of God. **Where have you gleaned today?** We're so busy with the menus of Moab, we often find it difficult to answer this question. **Can you talk more readily about the latest movie you've seen than about the latest spiritual understanding you've received?** Is it easier to talk about the TV show you watched last night than about the truths of the Word you missed this morning? Where are you eating? Where are you gleaning? It might be a little unnerving, but it would be healthy and right for us to greet each other saying, "Where have you gleaned today?"

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Rth 2:17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.
Rth 2:18 Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.
Rth 2:19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."
Rth 2:20 Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."
Rth 2:21 Ruth the Moabite said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.' "
Rth 2:22 And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."
Rth 2:23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

REDEEMED HOW I LOVE TO PROCLAIM IT! FANNY CROSBY

*Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb;
 Redeemed through His infinite mercy, His child and forever I am.
 Refrain
 Redeemed, redeemed, Redeemed by the blood of the Lamb;
 Redeemed, redeemed, His child and forever I am.*

*Redeemed, and so happy in Jesus, No language my rapture can tell;
 I know that the light of His presence With me doth continually dwell.*

*I think of my blessed Redeemer, I think of Him all the day long;
 I sing, for I cannot be silent; His love is the theme of my song.*

*I know I shall see in His beauty The King in whose law I delight;
 Who lovingly guardeth my footsteps, And giveth me songs in the night.*

*I know there's a crown that is waiting, In yonder bright mansion for me,
 And soon, with the spirits made perfect, At home with the Lord I shall be.*

Vs. 15-16 He even says to his workmen, "I want you to show her every courtesy and consideration. Now you let her glean even among the sheaves." Boaz said, "You let her come up and glean right where you're reaping." And Boaz was a man of the Law. Because he knew what it said, he instructed his men not to go back and pick up a sheaf if they happened to drop one. Now he's even going one step further. He says, "When you see that Ruth is gleaning immediately behind you, when nobody is looking, you just drop a sheaf back there and go on. When she gets up to it, she'll call. You dropped a sheaf. You just tell her you're sorry but you can't go back and get it, and for her to keep it." **The workers could have protested that this wasn't fair. But grace is never fair. Grace is unmerited, undeserved, unearned favor. Grace is God dropping buckets and truckloads of good things upon us.**

v. 17 An ephah was a bushel. The value of it would be a pretty good day's wage, especially for this little widow.

vs.18-19 When Naomi saw all the grain, said, "Where have you been today? Somebody has shown undue consideration for you." And so Ruth just tells the whole story to Naomi. And up to this point, actually, Ruth still doesn't know exactly who Boaz is, but Naomi does.

v. 20 The word goel is used sixty-four times in the Old Testament, translated either as "redeemer" or "kinsman." Here, Naomi said, "Boaz! He's related to Elimelech. He can be our goel, our redeemer. He can rescue us from our poverty." (*Lev 25:26, 48-49*)

v. 21 Harvest – The harvest season was about six weeks. Both barley - harvest, and wheat - harvest. She tells what kindness Boaz had shewed her; but not, how he had commended her. Humility teaches not only not to praise ourselves, but not to be forward in repeating the praise which others have given us.

v. 22 *Other field* - Whereby you will expose yourself to many inconveniences from strangers; and incur his displeasure.

v. 23 *stayed close* - Accepting the kindness of Boaz, and attending to the advice of her mother-in-law, as well as using all diligence to get a livelihood for her mother and herself; in which she was a wonderful instance of dutiful affection, humility, and industry: and so she continued to the end of the barley and wheat harvest, **typically from Passover to Pentecost**. She continued to live with her mother in law.

The story is told that, when Benjamin Franklin was Ambassador to France, he spoke to a group of intellectuals who continually scoffed at his belief in the Bible. Unconvinced that these men were familiar with the book they mocked, Franklin said, "By the way, gentlemen, I have come across a most intriguing love story that I would like to read for you tonight. I think you'll find it interesting." He then proceeded to read a handwritten copy of the Book of Ruth. After he finished the four short chapters, his audience was ecstatic. "That is the greatest love story we have ever heard," they exclaimed. "You must publish it at once." Franklin answered, "It has already been published. It's in the Bible." And the scoffers were silenced.

Ruth 2:23 *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 listened to the counsel of her elders. Boaz, an older man said, "Stay with the maidens." Naomi, her mother-in-law, said the same thing. And Ruth was wise enough to listen. Frequently, in the scriptures we can see a linkage of elders and youth, of young and old. **Young people have zeal, but it is often without knowledge. Older people have wisdom, but often lack vision.** The two are needed together. Thus, we see Moses with Joshua, Elijah with Elisha, Eli with Samuel. **There's a need for young and old—for vision and wisdom; for energy and experience—to work together.** We need each other!

TIMELINE: (600 B.C. to the birth of Christ)

1380-1050 B.C. Time of the Judges and Book of Ruth
 605 B.C. Nebuchadnezzar begins to reign in Babylon
 605 B.C. Some Judeans are taken captive
 586 B.C. Jerusalem falls to Babylon
 539 B.C. Cyrus of Persia conquers Babylon
 538 B.C. The return of the Jews to Judea begins (Zerubbabel)
 538-458 B.C. The Book of Ezra
 520 B.C. Temple rebuilding resumes after 14-yr lapse (Haggai & Zechariah)
 515 B.C. The temple is completed
 483-473 B.C. The Book of Esther
 458 B.C. Ezra comes from Babylon, leads a group of returnees (2nd return of Jews from Babylon)
 444 B.C. Artaxerxes allows Nehemiah to rebuild walls of Jerusalem, leads a group of returnees
 444-425 B.C. The Book of Nehemiah
 443 B.C. Jerusalem's wall is reconstructed
 432 B.C. Nehemiah leaves Jerusalem, returns to Babylon
 425 B.C. Nehemiah returns to Jerusalem for his 2nd time
 420 B.C. Malachi's ministry
 167 B.C. Antiochus Epiphanes desecrates temple
 166 B.C. Judas Maccabee revolts
 164 B.C. Hanukkah celebrated
 63 B.C. Roman Pompey takes Jerusalem; Julius Caesar was elected *Pontifex Maximus* 37-4 B.C. Herod the Great 4 B.C.? Jesus the Christ is born!

RUTH, CHAPTERS 1 & 2 – “ELIMLECH’S FAMILY GOES TO MOAB; NAOMI RETURNS WITH RUTH; RUTH MEETS BOAZ!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

MOSIAC LAWS ILLUSTRATED IN THE BOOK OF RUTH:

Ruth 1:4 - INTERMARRIAGE – (Dt. 7:3-4);

Ruth 1:11 - LEVERITE MARRIAGE – (Dt. 25:5-6);

Ruth chapter 2 - GLEANING – (Lev. 19:9-10; Dt. 24:19-21)

Ruth chapter 2:1 & rest of Book - THE LAW OF THE KINSMAN-REDEEMER – (Lev. 25: 23-25; 48-49)

The Hebrew *goel*, or "kinsman-redeemer," is the second law that is so strange to us because we do not have anything that corresponds to it. But it was God's provision for taking care of His people. You see, God gave the Law for a land and for a people. The Mosaic system was a marvelous system for that day and for that land.

Ruth certainly went into the right field, for this man was a near kinsman. And here in the Book of Ruth we see the law of the kinsman-redeemer in operation. Now you do not always see the Mosaic system in operation in Israel, but this little book highlights for us the law of the kinsman-redeemer, as well as the other laws. One of them is the basis on which God took care of the poor. It was an unusual way. God would permit them to go into the fields and the vineyards and glean after the owner had sent his reapers and gatherers through one time. It was a marvelous way because a great deal was left. God's way of taking care of the poor preserved their dignity by giving them an opportunity to work for what they received.

Now here in our story of Ruth we encounter the law of the kinsman-redeemer. It is stated for us in Leviticus 25, and it actually operates in three different areas. It operates in relation to the land and in relation to individuals and in relation to widows.

Now Boaz was related to Naomi's husband, this man whose name was Elimelech (which means, "My God is King"). Possibly that Elimelech's and Boaz's fathers were brothers, which made them cousins, and therefore we could also say that Boaz was cousin to Ruth's first husband. So Naomi tells Ruth that Boaz is one of their next kinsmen.

Now there's an emphasis upon this Hebrew *goel*. What does that mean?

Let's look at this law in relationship to the land. *"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"* (Lev_25:23-24). Now how would God do this? *"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"* (Lev_25:25). This is the law of the kinsman-redeemer in relationship to land. Now let's see that in operation. When these people came into the land, God gave them the Promised Land; it was theirs. But they occupied it only as they were faithful to God. When they were unfaithful, God put them out of the land. He said, "The land is Mine, but I give it to you as a permanent, perpetual possession." He gave them title to it, and they still have title to it, by the way. God put them in the land according to tribes. A certain tribe had a certain section of the land. You may have maps in the back of your Bible which show the division of the land among the tribes of Israel. And each family within each tribe had a particular plot of land. He could never leave it. But suppose he becomes poor. Perhaps he's had two or three years of crop failure. (Famine did come because of their unfaithfulness to God.) And a man has to get rid of his land. Now he has a rich neighbor who sees the opportunity to take a mortgage. Well, all he can take is up to a fifty-year mortgage, because in the Year of Jubilee every mortgage is cancelled, and the land returns to its original owner. This law kept the land in a family. But it's a long way between jubilees. A man may be middle-aged at one jubilee, and in another fifty years he'll be gone. So if he had sold his property he would not get it back in his lifetime, but his son would get it. Now suppose he has a rich relative, a cousin for example, and that rich cousin is moved toward him and wants to help him. Well, that rich cousin can come right in and pay the mortgage off, and restore it to the owner even before the Year of Jubilee. And I assume that in the Year of Jubilee whoever did the redeeming was also remunerated for whatever he'd put into the land. That was God's method. It would be wonderful to have a rich uncle, wouldn't it? It'd be wonderful to have that kind of a redeemer.

Now this applied not only to property but also to persons. *"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 stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him"* (Lev_25:47-48). Now a man may have been in very unfortunate circumstances. He not only lost his property, but perhaps due to drought and famine in the land, his children are hungry and he sells himself into slavery in order to feed his family. This poor fellow will be in slavery until the Year of Jubilee. If that year is forty-nine years away, that's going to be a long time to be in slavery. He may live and die in slavery. But suppose again that he has a rich relative, and one day he sees that rich uncle coming down the road, taking his checkbook out of his pocket. He says, "Look, I don't want my nephew to be in slavery," and he pays off the price of this man's slavery. He has redeemed him, you see, and the man can go free.

The kinsman-redeemer is a picture of the Lord Jesus Christ. He is our Kinsman-Redeemer. And that's the reason the word *redemption* is used in the New Testament rather than *atonement*. Atonement covered up sins, that's all. But redemption means to pay a price so that the one who is redeemed may go scot-free. Now Christ not only died to redeem our persons, He died also to redeem this earth. You and I live on an earth that someday is going to be delivered from the bondage of corruption, and there'll be a new heaven and a new earth. That is part of His redemption.

The only biblical example of a kinsman-redeemer is that of Boaz. It reveals the love side of redemption. Here is a man who is a kinsman-redeemer, but he doesn't have to act in that capacity. We'll find out there's another kinsman who was actually a nearer relative than Boaz, and he had the opportunity to take action, but he turned it down. He did not care for Ruth but, you see, Boaz loved her. That made the difference. Now God didn't have to redeem us. We were lost *sinners*. If He did not redeem us, He could still be a just and holy God. But He loved us. You see, salvation by redemption is a love story. And now we have it told here in simple language illustrated by this little foreign girl from Moab and Boaz in the land of Israel.