

Ruth 4:13-22 - Thursday, May 9th, 2013

- Given that we're picking it up in the middle of the narrative, I think we should take a little time to quickly look at what happened at this point.
- Boaz had ever so beautifully and brilliantly dealt with this nearer Kinsmen Redeemer concerning his legal right to buy back the land first.
- In other words, Boaz couldn't legally redeem the land and marry Ruth as long as there was a closer of kin, as was the case with this man.

- While we know that God had everything perfectly in His control, it should in no way diminish the way in which Boaz went about resolving it.
- I'm of the belief that God honored Boaz for doing it by the book if you will, in that Boaz had the integrity to do the right thing in the right way.
- It's for this reason that the closer Kinsmen relinquishes his legal right to Boaz, and in so doing, fulfills the perfect purpose and plan of God.

- Then, what ensues is this grand and glorious celebration with all the people and all the ten elders emphatically stating; "we are witnesses."
- What's even grander and more glorious is the blessing they pronounce upon Boaz and Ruth in likening them to Rachel, Leah, then Perez.
- This because, Rachel and Leah would have thirteen children, twelve of which were sons of Jacob, and as such the twelve tribes of Israel.

- What I find most interesting in addition to the blessing of Rachel and Leah is they also bless them with the blessing like the house of Perez.
- The reason I find this interesting is because of both how, and to whom, this Perez would be born. Needless to say, it's quite scandalous.
- Tamar dresses as a prostitute, and conceives by her father-in-law, Judah, who refused his legal obligation to have his third son marry her.

- As it turns out, they find out, Tamar has not only been with child, she's been with twins, and then the time has come for her to give birth.
- Now, in order to identify the firstborn, as was the custom, the midwife would tie a scarlet thread on his hand saying; this one came out first.
- Then, just as she does it the one with scarlet draws back and the brother comes out unexpectedly and is named "Perez," or breakthrough.

- Then, after that, the one with the scarlet thread on his hand comes out and they name him Zerah, though he had the scarlet thread on him.
- The reason I'm going over this again is that it will become germane to our better understanding of the typology that's in this amazing book.
- Suffice it to say; in our study last week, we saw how even Zerah, Perez's twin brother pictures the death and resurrection of Jesus Christ.

- (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.
- You'll forgive the rhetorical question but did you happen to notice that God has rewarded Ruth many times over for what she had given up?
 - I can testify that in my own experience in walking with the Lord for over thirty years now, I've never regretted what I gave up to follow Him.
 - Actually, it's not so much that there's a reward here in this life, it's more so that there's even more of a reward that awaits us in eternal life.

Matthew 19:29 NKJV And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

Charles Spurgeon - "Thus was the self-denying faith rewarded. She left behind her both relatives, country, and prospects, to cast in her lot with the Lord's people, and the Lord not only blessed her, but blessed distant generations through her. Those who follow the Lord at all hazards shall be no losers in the long run. To increase Ruth's joy and crown her happiness, the Lord gave her a son, which son was also a joy to Naomi."

- (14) Then the women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! (15) And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." (16) Then Naomi took the child and laid him on her bosom, and became a nurse to him.
- Who knew that Naomi, the recipient of such a bitter cup of suffering, thinking God was against her, would now behold how God was for her.
 - Who knew that Naomi, the recipient of such a bitter cup of suffering, would now behold that God had indeed worked it all together for good.
 - Who knew that Naomi, the recipient of such a bitter cup of suffering, would now behold a son that would lie on her bosom and restore her.

- (17) Also the neighbor women gave him 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 this *is* the genealogy of Perez: Perez begot Hezron; (19) Hezron begot Ram, and Ram begot Amminadab; (20) Amminadab begot Nahshon, and Nahshon begot Salmon; (21) Salmon begot Boaz, and Boaz begot Obed; (22) Obed begot Jesse, and Jesse begot David.
- By the way, there's something here in this genealogy that's not so visible at first, and it has to do with the birth of the Savior's in Bethlehem.

As one commentator notes, "Naomi's return to Bethlehem, and the roots of David in Bethlehem, going back to Ruth and Boaz, are why Joseph and Mary had to go to Bethlehem to register in the census of Augustus (Luke 2:1-5). Ruth and Boaz are the reason why Jesus was born in Bethlehem!"

Charles Spurgeon - "Thus to point out the line of David, and so of our Lord Jesus this book was written. All the scriptures are intended to lead us in faith to the great Redeemer. God grant that they may not miss their design in our case."

- This brings us to the long awaited picture that the book of Ruth paints of our greater than Boaz, Jesus Christ, on the canvass of typology.
- It's not just Boaz, but Ruth, Naomi, and virtually every person and detail paints a beautiful prophetic portrait of redemption found in Christ.
- Perhaps you'll indulge me for the remainder of our time because what follows is a compilation of the vast array of types in the book of Ruth.

OBED	JESUS
He was the only son of Boaz	He was the only son of the Father
He was given by his father to resurrect and redeem	He was given by The Father to resurrect and redeem
His name means servant	He came as the suffering servant
He was the father of Jesse	He was the root of Jesse
He was an Israelite from the line of Judah vis-à-vis Perez	He was the Israelite from the line of Judah vis-à-vis Perez
He was an agent of redemption	He was the agent of redemption
He was the son of Naomi and the son of Boaz	He was the Son of Man and the Son of God
His body was made from both a Jew and a Gentile	His body is made up of both Jews and Gentiles

NAOMI AND RUTH	JEW AND GENTILE
Ruth 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, " <i>Is</i> this Naomi?"	The two of them, Naomi and Ruth are a picture of both the Jew and the Gentile who come together just as they did to Bethlehem.
Ruth 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.	To this day, the Jews when celebrating this "Feast of Harvest" read the book of Ruth about Naomi a Jew and Ruth a Gentile.
Ruth 2:2-3 (2) So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after <i>him</i> in whose sight I may find favor." And she said to her, "Go, my daughter." (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 <i>belonging</i> to Boaz, who <i>was</i> of the family of Elimelech.	Ruth meets Boaz, who as a kinsmen redeemer can fulfill the kinsman law of redemption, buy back the field belonging to Elimelech, and marry the Gentile bride of this mans son, to carry on the family name of his brother according to Deuteronomy 25:5-10.
Ruth 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.	The field (world) is bought by the next of kin, (Jesus became a man next to us, Kins-man), because he so loved the bride. Out of this love for the bride a son is born.
Ruth 4:14 NKJV Then the women said to Naomi, "Blessed <i>be</i> the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!"	Boaz (Jesus) is the Kinsmen Redeemer who so loved Ruth that He gave her a son so she would not be left without the seed keeping the name throughout life.
Ruth 4:16-17 (16) Then Naomi took the child and laid him on her bosom, and became a nurse to him. (17) Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He <i>is</i> the father of Jesse, the father of David.	This child is now embraced in the lap of Naomi (Jews), and Ruth (Gentile Bride) isn't seen again in the scriptures (pre-tribulation rapture). The Son was Obed, David's Grandfather, and the line from which Jesus would be born in Bethlehem.

- Perhaps you'll indulge me for just a moment, as I'm deeming it necessary to demonstrate how Ruth is a type of the Pre-Tribulation Rapture.
 - Here's how I get there, Ruth a type of the church follows Naomi a type of Israel, which is how she becomes joined to Boaz, a type of Christ.
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- In other words, Boaz takes Ruth, who leaves all behind, and as such she does not go through the tribulation coming upon the entire land.
 - By the way, this is true with Joseph as well when he also takes a gentile Bride before the seven-year famine coming upon the entire land.
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- After Joseph took his gentile bride his brethren go into a 7-year famine, after Jesus takes His bride the Jew goes into the 7-year tribulation.
 - After Israel's salvation in the seven-year famine, vis-à-vis Joseph, Israel was delivered out of Egypt, a type of the world, vis-à-vis Moses.
 - Incidentally, Moses too had a Gentile bride, after his rejection by his brethren, and before they entered the great tribulation under Pharaoh.

BOAZ	JESUS
The kinsman redeemer had to be a family member	Jesus added humanity to His eternal deity so He could be our kinsman, man next to us so as to redeem us
The kinsman redeemer had the duty of buying family members out of slavery	Jesus redeemed us from slavery to sin and death
The kinsman redeemer had the duty of buying back land that had been forfeited	Jesus will redeem the earth that mankind "forfeited" over to Satan
Boaz, as kinsman redeemer to Ruth, was not motivated by self-interest, but motivated by his love for Ruth	Jesus' motivation for redeeming us is His great love for us
Boaz, as kinsman redeemer to Ruth, had to have a plan to redeem Ruth unto himself that may have seemed foolish to some	Jesus had a plan to redeem us by dying on the cross, which is foolish to those who are perishing, but power to us being saved
Boaz, as kinsman redeemer to Ruth, took her as his bride;	Jesus has redeemed us as His bride
Boaz, as kinsman redeemer to Ruth, provides her a glorious destiny	Jesus, as our redeemer, provides a glorious destiny for us

BOAZ	THE SAVIOR	THE FATHER
Wealthy landowner	Not a wealthy landowner, no place to lay His head	The earth is His, and all it contains, Ps 24:1
Relatively old man	Was a relatively young man	He is the Ancient of Days
Ruler of many servants	Was Himself a servant	Rules over many servants
Gave his son to redeem	Gave Himself to redeem	Gave His Son to redeem
Gave his son to resurrect	He is the resurrection	Gave His Son to resurrect
In him is strength (His Name)	In Him is forgiveness	In Him is Strength & Power
Redeemer	Redeemer, i.e., agent of redemption	Redeemer
Israelite, from the line of Judah	Israelite, from the line of Judah	No beginning or end

http://www.yeshuasharvest.org/index.php/living-stones/israel-and-the-international-church/lessons-from-ruth#_ftn2

NAME	MEANING	TYPE
Elimelech	God is my King	Israelites who declare that God is their King
Naomi	Pleasant	Redeemed Israel
Mara	Bitter	Un-Redeemed Israel
Orpah	Stiff Necked or Back of Neck	Those who turn away from following the God of Israel as she did with Naomi
Ruth	Friendship	The Gentile Bride
Judah	Praise	The praise for the Lion of the Tribe of Judah
Boaz	In Him is strength	In Him is the strength as our Kinsmen Redeemer
Obed	Servant, one serving	The only begotten Son of God, Who came as a servant to save
Bethlehemites	Residents of the House of Bread	Faithful Israelites trusting God to provide even in a famine as Lord of the harvest.
Mahlon	Unhealthy, sickly	The unhealthy fruit of an unfaithful Israel
Chilion	Ailing, perishing, wasting away	The perishing fruit of an unfaithful Israel
Nearer Kinsman	No name given	The law that cannot ultimately redeem nor resurrect, no name given to be saved
Threshing floor	Separating the grain	Throne of God and seat of judgment separating the wheat from the tares
Perez	Breakthrough	Jesus would breakthrough the tomb as Perez did the womb

- I've saved the best for the last, because of the typology in the Feasts of Israel, namely, the Feast of Harvest, also known as First Fruits.

1 Corinthians 15:20-24 NKJV (20) But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. (21) For since by man *came* death, by Man also *came* the resurrection of the dead. (22) For as in Adam all die, even so in Christ all shall be made alive. (23) But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming. (24) Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

Leviticus 23:9-14 NKJV And the LORD spoke to Moses, saying, (10) "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. (11) He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. (12) And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. (13) Its grain offering *shall be* two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering *shall be* of wine, one-fourth of a hin. (14) You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

REFERENCE	FEAST	TYPE
(Leviticus 23:5)	Passover	The Crucifixion
(Leviticus 23:6-8)	Unleavened Bread	The Burial
(Leviticus 23:9-14)	First-Fruits	The Resurrection
(Leviticus 23:15-22)	Pentecost	The Birth of the Church
Leviticus 23:23-25)	Trumpets	The Rapture of the Church
(Leviticus 23:26-32)	Day of Atonement	The 2 nd Coming
(Leviticus 23:33-43)	Tabernacles	The Kingdom Age and Heaven

- The first thing I'd like to point out about the Feast of First-Fruits is that it was celebrated on one day, which was the first day of the week.
 - The reason I point this out is that it pictures Christ's resurrection on the first day of the week and in so doing fulfills this Feast of First-Fruits.
 - What's interesting about this particular feast is that they would celebrate it at the beginning of the first barley harvest with a wave offering.

- This brings us to the Feast of Weeks, also known as Harvest as it fell on the first day of the week after seven weeks, which was on day 50.
 - It would later be called, the feast of Pentecost, because "pent" means five, or in this case fifty. This feast is a type of the birth of the church.

Leviticus 23:15-22 NKJV (15) 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. (16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. (17) You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. *They are* the firstfruits to the LORD. (18) And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. (19) Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. (20) The priest shall wave them with the bread of the firstfruits *as* a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. (21) And you shall proclaim on the same day *that* it is a holy convocation to you. You shall do no customary work *on it*. *It shall be* a statute forever in all your dwellings throughout your generations. (22) 'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I *am* the LORD your God.' "

- If this is starting to sound a lot like the gleaning during the harvest in the book of Ruth, that's because it's the gleaning during the harvest.
 - We'll come back to that shortly, so I can share the fascinating typology in the nearer kinsmen being a type of the law that cannot redeem.
 - 50 days after leaving Egypt, the Israelites arrive at Mt. Sinai. With fire they hear the tongue of the Lord, as Moses comes down with the law.

- When he sees that they broken God's law, he in turn breaks the two tablets just as they break God's law, and 3,000 people die on that day.
 - Fast-forward 50 days after the resurrection when the disciples arrive at Mt. Zion and tongues of fire come down in the spirit with the gospel.
 - The good news that comes down is, all the sins of man have been paid for in full by virtue of Christ's death and resurrection from the dead.

- When the word of God was heard from God instead of 3,000 people who died in one day, there are 3,000 people who were saved one day.
 - In Exodus chapter thirty-two and the second part of verse thirty-eight, we're told how on that day about three thousand of the people died.
 - Acts 2:40-41 tells us how, those who accepted his message were baptized, and about three thousand were added to their number that day.

- This brings us back to the typology found in the Feast of Pentecost having to do with the loaves that were to be offered as a wave offering.
 - Here's why, the two loaves were to be waved up and down as well as to the left and the right, which would've been in the shape of a cross.
 - However, these two loaves brought together had leaven, which is a type of sin, just as the two tablets of law are born to show us our sin.

- This is a type of two peoples, Jews and Gentiles, who are brought together, both having a sin nature, by virtue of the cross of Jesus Christ.
 - However, the law brings death, but the Spirit brings life, thus the church, or Gentile bride, if you prefer, is brought to life and fulfills the law.
 - Lastly, there's yet another aspect to this Feast; this time it has to do with how gleaning from the harvest points to our Kinsmen Redeemer.

- The first cut in this harvest was to be insufficient, so as to leave behind enough for the poor in order for them to glean it the second time.
 - So too is the first birth as sinners insufficient leaving me poor, which requires the second birth for redemption, which is what Ruth pictures.
 - I can't think of a more amazing way to end a most amazing book. The book of Ruth is a true story of redemption, and as such it's our story.