

THE MYSTERY OF THE GOSPEL

Luk 9:43-45 “He said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. *But they understood not this saying, and it was hid from them, that they perceived it not*”

Luk 18:31-34 “Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again. *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken*”

John 12:14-16 “And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him*”

John 16:4-7 “But these things have I told you, *that when the time shall come, ye may remember that I told you of them.* And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me...I tell you the truth; *It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him (Gk. 'it') unto you*”

John 16:12-13, 25 “I have yet many things to say unto you, *but ye cannot bear them now. Howbeit when he ('it'), the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come...These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father*”

ELPIS ISRAEL

“There was ‘*a mystery*’, however, connected with the gospel which was not manifested in the proclamation of it before the day of Pentecost. The people were taught in parables, but the apostles were favoured with an interpretation of them in private; for, said Jesus to them, ‘*To you is given to know the mystery of the kingdom, but to them it is not given*’ (Mark 4:2)...

“... mysteries of the Kingdom were placed on record in the sacred writings; but their signification was hidden from the prophets themselves...Hence, says Peter, *‘Of the salvation of souls the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desired to look into’* (1Pet. 1:1-12). THE MYSTERY OF THE KINGDOM, THEN HAS BEEN MADE KNOWN, AND WE FIND THAT IT HAD RELATION TO THE SUFFERINGS OF THE CHRIST; and repentance, remission of sins, and eternal life in his name, to the Jews first and afterwards to the Gentiles...

“... The prophets, who foretold these things, WERE NOT ABLE TO PENETRATE THE MYSTERY OF THEM; and the angels themselves, who brought the word to them, desired to understand them. But this was not permitted; and IT WAS PRESERVED A SECRET UNTIL AFTER THE SUFFERINGS OF CHRIST, which were to be the foundation of the manifestation...There is now *no hidden mystery* concerning it AS THERE WAS BEFORE THE SUFFERINGS OF CHRIST WERE MANIFESTED. *The mystery of the Kingdom has been unlocked. The key of knowledge has been given*”—*Elpis Israel, page 196-199.*

Luk 24:25-27 “Then he said unto them, O fools, and slow of heart to believe *all that the prophets have spoken*: Ought not Christ to have suffered these things, and to enter into his glory? *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself*”

Luk 24:28-31 “...And it came to pass, as he sat at meat with them, *he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight*”

Luke 24:44-47 “And he said unto them, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: *And that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem*” **(Acts 1:8—Jerusalem, Samaria, Uttermost Earth)**

THE GOSPEL—TO THE GENTILES

Gal 3:6-9 “Know ye therefore that they which are of faith, the same are the children of Abraham. AND THE SCRIPTURE, FORESEEING THAT GOD WOULD JUSTIFY THE HEATHEN (RSV/NIV: *GENTILES*) THROUGH FAITH, PREACHED BEFORE THE GOSPEL UNTO ABRAHAM, *saying, In thee shall all nations be blessed.* So then they which be of faith are blessed with faithful Abraham.”

Eph 3:4-6 “When ye read, ye may understand my knowledge *in the mystery of Christ, Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;* THAT THE GENTILES SHOULD BE FELLOWHEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL”

Col 1:25-26 “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles;* which is Christ in you, the hope of glory”

Rom 16:25-26 “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, *according to the revelation of the mystery, which was kept secret since the world began,* But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations for the obedience of faith”*

Rom 11:25-28 “I would not, brethren, that ye should be *ignorant of this mystery*, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in*. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this *is my covenant unto them, when I shall take away their sins...*” (Rom 15:5-16)

Gal 2:8 “Peter to the apostleship of the circumcision, the same was mighty in Me toward the Gentiles”

To the Jew First

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Then To the Gentiles

Acts 2—Peter’s first address

Acts 8—Simon the sorcerer

Acts 8—Peter is worshipped

Acts 9—Tabitha is raised

Acts 12—Peter rises from prison

Acts 13—Paul’s first address

Acts 13—Elymas the sorcerer

Acts 14—Paul is worshipped

Acts 20—Eutychus is raised

Acts 28—Paul put in prison

RUTH: BOOK GIVEN WHOLLY TO THE CALL OF THE GENTILES

“Two books of the Bible are named after women...Ruth and Esther...the former tells of the experience of a Gentile among Jews; the latter of a Jewess among Gentiles....*both have a doctrinal and a prophetic significance far beyond the importance of the records themselves*”—*Ruth: Expositor, pg 5*

“In type, it sets forth principles of redemption that are the very foundation of the work of Yahweh in Christ...the book is history as well as parable. The incidents were selected and recorded by the Spirit to illustrate the ‘revelation of the secret...which in other ages was not made known unto the sons of men, as it was after revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel’ (Eph 3:3-6)...The drama in their lives (Naomi, Ruth, Boaz) was such as to exhibit the drama of the divine plan of redemption”*—*Expositor, pg 5

The Call of the Gentiles: The Book of Ruth

Rth 1:1 Now it came to pass *in the days when the judges ruled, that there was a famine in the land.*

DEU—Death of Moses: the Law

JOSHUA—Baptism into Jesus

JUDGES—Jews Corrupt

RUTH—Gentiles Called

SAMUEL—Kingdom of God

KINGS—Reign of David's Son

CHRONICLES—Temple Built

“The position of the Book of Ruth in the Bible is appropriate to the story it unfolds”—*HPM*

The opening verse establishes the critical doctrine regarding the Gospel being extended to the Gentiles: Israel's feeble spiritual state. The times of “the judges” is when “there was no king in Israel” and “every man did that which was right in his own eyes” (Jud 17:6; 18:1; 19:1; 21:25). In type, Israel's king had been rejected. Likewise, “famine” is a spiritual condition of “lack of the Word” (Amos 8:11-14; Deu 32:1-2). **Rom 11**

Rth 1:1 And a certain man of Bethlehemjudah went to sojourn *in the country of Moab*, he, and his wife, and his two sons.

Rth 1:2 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 *Bethlehemjudah*. And they came into the country of Moab, and continued there. (*Elimelech used 6 times*)

Elimelech—is from two Heb. words: *God, King or Kingdom*. This man represents the Jews scattered into the Land of the Gentiles because of their poor spiritual condition.

In fact, they leave the very town of the Lord; Bethlehem-Judah for Moab. Amazingly, the Land of Moab is where Moses died (Deu 34:1-5)!

This was the very reason for the Jews' spiritual demise: they refused to move from 'the Law' into "Christ".

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

Rth 1:4 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.

Rth 1:5 And Mahlon and Chilion *died* also both of them; and the woman was left of her two sons and her husband.

Appropriate to the allegory, Elimelech—*the Kingdom of God*—did not go into exile united. Mahlon and Chilion rep. the divided Kingdom of Judah and Ephraim. Mahlon—means *sickly or puny*. Chilion—means *wasting*. The names of these two sons represent the sick spiritual state of God's people, as detailed by the prophets Isaiah and Jeremiah (Isa 1:4-7; Jer 6:13-17).

Figure of the THE WIDOW—

Rom 7:1-4 “Know ye not, brethren, (for I speak to them that know the law,) *how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”*

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 how that the LORD had *visited his people in giving them bread*.

Rth 1:7 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*.

The *national death* of Yahweh's people is the subject of Eze 37:12-13, where they are buried among the "grave" of the nations. The apostle Paul says this resulted in the "salvation of the Gentiles" (Rom 11:11-15). **Naomi** returns from Moab, *the Law*, to the Land of Judah, where Yahweh has given the people "bread." This is an obvious application to Christ: "the bread from heaven" (John 6:31-35).

Rth 1:12 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;

Rth 1:16 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:*

Naomi reps. the Abrahamic Covenant, who is the *mother of us all (Gal 4:21-29)*. Note the issue: THE HUSBAND! This husband will be one who gives bread, from the Land of Judah!

Like all Gentiles must, Ruth embraces Yahweh's people and the God of the Jews! She "became a Jew" (Est 8:17) "inwardly" (Rom 2:28-29) She represents the Gentile Ecclesia drawn to be "fellowheirs" (Eph 2).

Rth 1:18 When she saw that she was *stedfastly minded to go with her*, then she left speaking unto her. ***Total conviction***

Rth 1:19 *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?*

“The land of Moab (Jer 48:24) called also the ‘country of Moab’ (Ru 1:2,6 2:6) on the east of Jordan and the Dead Sea.”—*Online Bible Ruth was baptized into the Hope!*

This is a critical doctrinal point: “both” Jew and Gentile must come to Christ. The Jew must leave the Law—Moab; and the Gentile must leave the former life—the World, and conform to baptism into the name of Jesus Christ.
Bethlehem—town of Jesus Christ.

IS THIS NAOMI?—there is a notable change in the Jewess, Naomi.

Rth 1:20 And she said unto them, Call me not Naomi, call me Mara: for *the Almighty hath dealt very bitterly with me.*

Rth 1:21 *I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? (Deu 28)!*

Yahweh will restore the Jews after being necessarily disciplined by the Divine Hand—“I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished” Jer 30:11

The type shows the “Israel of God (Gal 6:16) will include both Jew and Gentile; the Jews under the older Mosaic times (Naomi), and the Gentiles from the more recent times (Ruth). Ruth a “daughter-in-Law”: only associated thru the Jew

Rth 2:1 And Naomi had a *kinsman* of her husband's, *a mighty man of wealth*, of the family of Elimelech; and his name *was Boaz*.

WEALTH—Boaz represents the redeemer; the Lord Jesus Christ
Note: there is no typical death of Boaz! He is alive as a redeemer!
(2Cor 8:9; 1Pet 1:18-19)

KINSMAN—All the more reason for Gentiles to embrace the Hope of Israel. The redeemer is Jewish. Furthermore, he was related to men; he shared our nature (Rom 8:3; Heb 2:14-18)

The proper order of the Gospel: *“the things concerning the kingdom of God, and the name of Jesus Christ”* (Acts 8:12). This example occurs over and over again in Scripture, and should be retained in our fundamental teaching. *“...the things concerning the Kingdom of God (Elimelech) and the name of Jesus Christ (Boaz).”*

BOAZ—means *strong one*. The Lord was strengthened by His Father to overcome *“sin in the flesh”* (Isa 11:1-5; Luke 4:1-2)

Rth 2:2 And Ruth the Moabite 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.

Rth 2:3 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.*

Stressing the “Gentile” aspect of this allegory, Ruth meets Boaz while “in the field.” The Lord said: “field is the world” (Mat 13:38). However, Gentiles must “glean” in the fields of Israel; for only therein are the principles of “grace” found. This is only possible, however, if one labors to “find grace” (1Cor 3:8; 2Cor 5:9-10; 1Tim 5:17; Heb 6:10). “Grace” is not bestowed upon the lazy. The Jewish redeemer will dispense grace to every man according to his labor. “Grow in grace” (2Pe 3:18)

Rth 2:5 Then said Boaz unto his servant that was set over *the reapers*, Whose damsel *is this*?

“The reapers are the angels” (Mat 13:39). Immediately, this servant knows who Ruth is, as do our Angels (Mat 18:10; Heb 1:14)!

Rth 2:8 Then said Boaz unto Ruth...
Go not to glean in another field, neither go from hence, but abide here fast by my maidens: (do not stray)

Rth 2:9 *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.*

MAIDENS—represent saints laboring in the work of their Master!
GO NOT—the “field is the world” but saints “gather together” & must be “in” but not “of” the World (Jhn 15:9; 17:16; 1Cor 5:11)
YOUNG MEN—angels (Mk 16:5; Lk 24:4-5).
Providential care!

Rth 2:11-12 Boaz...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. 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

The Hope of a Gentile is wholly in Israel! To this must all of us come:

Rom 9:6-9 “Not as though the word of God hath taken none effect. *For they are not all Israel, which are of Israel:* Neither, because they are the seed of Abraham, *are they all children...* That is, They which are the children of the flesh, *these are not the children of God:* but the children of the promise are counted for the seed” (Gal 3:26-29)

Ruth has become the seed of Abraham & will be rewarded

Rth 2:14 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.

Rth 2:15 Boaz commanded his *young men... let fall also some of the handfuls of purpose for her*, and leave them, that she may glean, and rebuke her not

“The type is exceedingly beautiful. The offer of Boaz to Ruth is to come to his table as one of his household and partake of bread and wine. These are the tokens of sacrifice and dedication such as Melchizedek offered to Abraham (Gen 14:18), and Christ offers his followers. Ruth, in accepting the offer of Boaz, enjoyed sweet fellowship with him and his household”—*Expositor, pg. 48*

In so many ways, unknown to us, Christ has commanded the angels to care for the saints.

Rth 2:19 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.*

Rth 2:20 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.*

The margin has the correct meaning of “next kinsmen”—***ONE THAT HATH RIGHT TO REDEEM.*** This is the most important feature in the Book of Ruth. Also noted in the margin, this principle is repeated in Ruth 3:9 (see margin), Ruth 3:12, Ruth 4:6, and Ruth 4:14 (*mg. “redeemer”*). The NIV has “kinsman-redeemers.” In both the literal and figurative, the *husband is the redeemer* of his bride. This principle is from Adam forward—

Gen 2:21-22 “LORD God *caused a deep sleep to fall upon Adam, and he slept:* and he took one of his ribs, and closed up the flesh instead thereof; *And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man*”

Isa 45:5 “For *thy Maker is thine husband;* the LORD of hosts is his name; and *thy Redeemer the Holy One of Israel;* The God of the whole earth shall he be called”

Eph 5:23-27 “For the husband is the head of the wife, even as Christ is the head of the ecclesia: and *he is the saviour of the body...*Husbands, love your wives, even as Christ also loved the eccleisa, and gave himself for it”

- Christ is our “redeemer” (Rev 5:9; 14:1-4; Gal 3:13; 1Pet 1:18-19) “bridegroom” (Mat 25:1-10; Mark 2:19-20) and “husband” (Rom 7:1-4; Eph 5:23-33).

Rth 2:21 And Ruth the Moabitess said, He said unto me also, Thou shalt *keep fast by my young men, until they have ended all my harvest.*

Rth 2:23 *So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest.*

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully”—2Cor 9:6

Redemption of the “kinsmen” is predicated upon maintaining our labor in the Master’s field and keeping by the fellow maidens until the enter “harvest” is complete—

Exo 23:16 “And the feast of harvest, *the firstfruits of thy labours*, which thou hast sown in the field: and the feast of ingathering, *which is in the end of the year, when thou hast gathered in thy labours out of the field*”

Rth 3:1 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?

Rth 3:2 And now *is not Boaz* of our kindred, with whose maidens thou wast? Behold, *he winnoweth barley to night in the threshingfloor*.

The word “rest” pertains to the inheritance of the Land (Deu 12:9); and therefore relates to the great Millennial Rest (Heb 4: Mat 11:29).

The “threshingfloor” relates to judgment (Amos 9:9; Joel 3:13-14; Dan 2:35; Jer 51:33). It is where the fruit or grain is to be separated from the chaff!

PERFECT CHRONOLOGICAL ORDER

Before the Lord will take unto himself His bride, He will first set “judgment at the House of God” (1Pet 4:17). It is here, the Lord will divide the wheat from the chaff. Accordingly, Ruth—rep the Bride of Christ—prepares herself diligently for this event:

Rth 3:3 *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.*

THE TRUTH DEMANDS SEPARATION—

We cannot...

- **Love things of the World**
- **Have friends of the World**
- **Join the World in Riotousness**
- **Heap up Wordly possession**
- **Speak or think like the World**

Wash Thyself—this begins with baptism and continues with the “water of the word” (Eph 5:26).
“Ye are clean through the word”
John 15:3

Anoint Thee—this is styled the “*holy anointing oil*” (Exo 30:25). It is critical that saints be “holy” as Yahweh and His Son are “holy” (1Pet 1:16).

Put on Raiment—to maintain the covering of the Atonement, we must not permit our raiment to become “spotted” lest we be “naked” (Rev 3:18)

Rth 1:1 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.*

Rth 3:5 And she said unto
her, *All that thou sayest
unto me I will do.*

Rth 3:6 And SHE WENT
DOWN UNTO THE FLOOR,
*according to all that her
mother in law bade her.*

OBEDIENCE IS LOVE—

Joh 14:15 *“If ye love me,
keep my commandments”*

Joh 15:10 *“If ye keep my
commandments, ye shall
abide in my love; even as I
have kept my Father's
commandments, and abide
in his love”*

Dan 9:4 *“O Lord, the great
and dreadful God,
keeping the covenant and
mercy to them that love
him, and to them that keep
his commandments”*

Rth 3:8 And it came to pass *at midnight*, that the man was afraid, and turned himself: and, behold, a woman *lay at his feet*.

Rth 3:9 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*.

Midnight—precisely the time when the Bridegroom goes out to meet the saints (Mat 25:1-14).

Lay at His Feet—this is a total act of submission and humility (Rev 19:10; Deu 33:1-4).

Spread Thy Skirt—the ultimate symbol of the Atonement: to be “clothed upon with immortality” (2Cor 5:4; 1Cor 15; Phi 3:21).

Kinsmen—an acknowledgement of her needs (a handmaid or servant) of the true *redeemer*.

NOTE—*Ruth pursues Boaz throughout this allegory. It is incumbent on us to “seek, knock and ask” diligently to be heard by the Almighty.*

Rth 3:12 And now it is true that *I am thy near kinsman: howbeit there is a kinsman nearer than I.*

Rth 3:13 *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.*

Kinsmen—there are two in this amazing parable. Boaz represents Christ and the Abrahamic, which will enjoin Gentiles; and other typifies the Mosaic (Gal 3:14-29). The latter offered no outright redemption to the Gentile; especially a Moabite (Deu 23:3).

Tarry this Night—saints must remain vigilant in the Truth, knowing redemption must wait until the Morning (Psa 30:5; Rom 8:23)

Rth 3:15 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.

Rth 3:16-17 And when she
came to her mother in law,
...she said, *These six*
measures of barley gave he
me; for he said to me, Go
not empty unto thy
mother in law.

Six—the number of man, flesh
It is notable that in the
genealogy of Jesus, Matthew
records Gentile women—Rahab
and Ruth—who were a
significant part of bring forth
the seed of the Redeemer.
Hence, the Lord shared the very
nature of both Jew and Gentile,
Clean & Unclean, Circumcised
& Uncircumcised; and is the
Redeemer of Both—to *the Jew*
first, and to the Gentile (Rom 1:16)
“Both Jews and Gentiles, that
they are all under sin” Rom 3:9

Rth 4:1 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.

Rth 4:2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

WHY IS THE KINSMAN UN-NAMED?

The Jews were expelled from the Land for their disobedience and there *no longer exists* a registry of *names* to “inherit” by tribe, family and territory (as detailed in the Book of Joshua). The greater Joshua will soon give the inheritance based on faith and obedience: *like Caleb —“because that he wholly followed the LORD God of Israel” — Jos 14:14*

Rom 4:13-17 “For the promise, that he should be the heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith*”

Rth 4:3-4 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, *selleth a parcel of land, which was our brother Elimelech's*: And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. *If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I AM AFTER THEE.* And he said, I will redeem *it*.

Parable of the Gospel—
This whole event is all about the “land” and “redemption”: the two principles of the Gospel *things of the Kingdom (land of Elimelech) and name of Jesus Christ (the Redeemer Boaz).*
The unnamed kinsman was willing to redeem “the land,” but was not able to “redeem” the Gentile bride, Ruth—

CHRIST “AFTER” THE LAW, BUT WITH GREATER POWER TO REDEEM (JN 1:15-17)

Rth 4:5 Then said Boaz,
What day thou buyest the
field of *the hand of Naomi,*
thou must buy it also of
Ruth the Moabites, the
wife of the dead, to raise
up the name of the dead
upon his inheritance.

The “Strong One” had to be
able to “redeem” both Jew
(Naomi) and Gentile (Ruth).
True redemption in Christ is
two-fold: to restore the
Kingdom of Israel (Acts 1:7)
and redeem His ecclesia: both
Jew and Gentile (Gal 3:26-29)

KINGDOM (ELIMELECH) COULD NOT BE RESTORED UNTIL THE GENTILE (RUTH) REDEEMED—“God at the first did visit the Gentiles, to take out of them a people for his name... *After this* I will return, and will build again the tabernacle of David, which is fallen down” — Acts 15:14-16

“Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *And so* all Israel shall be saved” — Rom 11:25-26 (Lev 25:23-28; *Levarite—Deu 25:5-10*)

Rth 4:5 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.

Rth 4:6 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*.

Christ provided redemption where one “could not be justified by the Law of Moses” (Acts 13:39)

Wife of the Dead—This title is emphasizing the principle that she was no longer under the Law of her husband, and therefore free to marry another husband. The purpose stated:

Raise up the name of the dead
Note the amazing words of Paul
“Ye are...dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom 7:1-4)

Rth 4:7 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.

Rth 4:8 Therefore the kinsman said unto Boaz, *Buy it* for thee. *So he drew off his shoe*.

Joh 1:27-30 “He it is, *who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose*. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God, which taketh away the sin of the world*. This is he of whom I said, *After me cometh a man which is preferred before me*”

The Law was “before” Christ—as was the first kinsman—but was unable to redeem thru the weakness of the flesh.

Rth 4:9 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. (*Land: Jewish*)

Ruth 4:10 Moreover Ruth the Moabitess, the wife of Mahlon, HAVE I PURCHASED TO BE MY WIFE (*Bride: Gentile*)

Note the WITNESS order: “to the Jew first, and also to the Gentile” [Rom 1:16; 2:9]

Ye are Witnesses—language used for the Apostles who saw the work of Christ: **“Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”** (Acts 1:8) **“This Jesus hath God raised up, whereof we all are witnesses”** (Acts 2:32) **“We are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him”** (Acts 5:32) (*Acts 10:41*)

Rth 4:10 Moreover Ruth the Moabites, 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.*

The Purchased Wife—Ecclesia is “bought with a price” (1Cor 6:20), even the sacrifice of the Christ (1Pet 1:18). Our life is not our own! Name of the Dead be not cut off—This is the true meaning of redemption: *Life from the Dead.* Note: the two events coincide. Elimelech restored—Ruth redeemed. The Land and Bride:

When Christ redeems His bride, he will also unite the two sickly sons (Eze 37:21-23), and restored the Kingdom of God/Israel (Elimelech)

“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fulness?*...

For if the casting away of them be the reconciling of the world, *what shall the receiving of them be, but life from the dead?*” Rom 11:12-15

Rth 4:11 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*

Build the house of Israel—We are reminded the Gentile is merely grafted into the Hope of Israel. Gentiles are contributing to “the Hope of Israel” (Acts 28:20) and the “Kingdom of Israel restored” (Acts 1:6). Yahweh will make “a full end” of all nations, save one (Jer 30:11)

Emphasis upon Israel can never be lost sight of—

Rom 11:17-21 “If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them ... Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee... Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee” (Rachel-spiritual: Leah-natural)

Rth 4:12 *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. (levarite principle)*

Pharez—A child also born to raise up the name of the dead *before the Law* (Gen 38:24-29). In “birth” he asserted himself as firstborn. His name appears *12 times* in the Bible, and reps. the saints, the “Israel of God.”

Both the Lord Jesus Christ and His Bride are called “firstborn”:
Rom 8:29 *“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren”*

They are styled: “the general assembly and ecclesia of the firstborn” — Heb 12:22-23

Christ and His bride will produce spiritual seed to the glory of Yahweh: “the fruit of the womb is His reward” (Psa 127:3)

Rth 4:13 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.

Ruth—It's notable that she is no longer called "the Moabiteess." How significant that SIX TIMES prior to this she has been called "the Moabiteess"! Now taken in marriage that title is removed.

Gal 3:27-29 "For as many of you as have been baptized into Christ have put on Christ. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (no social, national, gender status)

Act 10:34-35 "Of a truth I perceive that God is no respecter of persons: *But in every nation he that feareth him, and worketh righteousness, is accepted with him*"

Rth 4:14 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.

Rth 4:15 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.

BLESSED BE YAHWEH—what great appreciation is expressed that God has provided a redeemer of Israel and restorer of life! All things are by and for the **Glory of Almighty God**. *“For God so loved the world, that he gave his only begotten Son...”*

LOVETH THEE—the Gentile loved and appreciated the Abrahamic Covenant more the natural seed of Naomi. *“Be it known therefore unto you (Jews), that the salvation of God is sent unto the Gentiles, and that they will hear it” Acts 28:28 (Acts 13:46)*

Rth 4:16 And Naomi took the child, *and laid it in her bosom, and became nurse unto it.*

Rth 4:17 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.*

NAOMI—this prophetic book concludes where it begins: with a focus on Naomi, as reps. of the Abrahamic Covenant. The child is considered her “son” and accordingly, she “nurses it.” Gentiles are nourished upon the covenants of Promise. All “seed” produced becomes the “Israel of God” and all Gentile association forever dissolved.

The Divine power and process of redemption: this account starts with the darkness of Israel during the Judges; a drought; the demise of Elimelech and his sons; the widowhood of three women; the provision of bread; the return of Jew and Gentile; redemption by a wealthy man; marriage; and producing of a seed; and a King!

OBED—means *servant*. This is the ultimate call to both Jew and Gentile. The best we will ever be is “servants.” The choice is simple: servants of Sin, or servants of God (Rom 6).

- **Note: there is no miracle performed in the Book of Ruth, as there is no evidence of the Spirit Gifts in our day. Similarly, Christ performed no miracle during his “two days” with the Samaritans (John 4:4). But the Providential Hand is everywhere. “Consider the remarkable type and antitype. Israel went into dispersion, and the Kingdom of God (Elimelech), divided into its two parts (Mahlon and Chilion), was brought to political extinction. But whilst in dispersion, the Abrahamic Covenant (Naomi) has attracted Gentiles (Ruth) to its truth. Through Christ, the antitypical Boaz, a seed is being developed (Isa 53:10; Heb 2:13) to lay claim to the inheritance of the deceased Elimelech. As a redeemer, Christ also will purchase back the land on behalf of the children raised up by him”—*Expositor, pg 69***

OTHER ALLEGORIES OF THE GOSPEL AMONG THE GENTILES—

- **At the Exodus of Israel from Egypt “a mixed multitude went up also with them” (Exo 12:37)**
- **After being rejected of his Jewish brethren, Joseph was exalted in the Land of the Gentiles and became their “savour” (Gen 41:45)**
- **During the time of Esther and Mordecai “many people of the Land became Jews” (Est 8:17).**
- **Naaman the Syrian was told by an Israelitish maid he must heed the prophet and be baptized in Jordan to be cured of his leprous condition (2Kin 5).**
- **The Ark was with the Gentiles—of Kirjath-Jearim—who embraced the Israel’s Hope, until David restored it and took it to Zion (2Sam 6-7)**

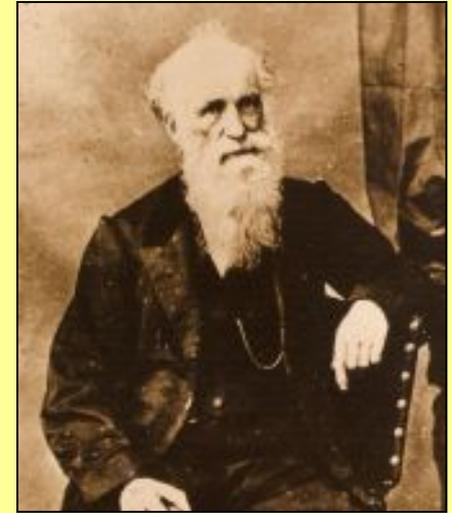
Eagerness of Boaz—The Lord is anxious to fulfill the role as a redeemer and restore the inheritance of the Patriarchs:

Luke 12:30-32 “Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather *seek ye the kingdom of God*; and all these things shall be added unto you. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom*”

2Pe 1:3-4 “According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust*”

“The Scripture method of imparting knowledge is not only the best, but unquestionably the most interesting. It doth not deliver its oracles after the cut and dried fashion of a creed, which states with the abstract and chilling formality the opinions of those who publish it; but it reveals its ‘wonderful things’ in narratives of creation; domestic troubles; of sin and murder; of violence; and apostasy; of physical convulsions; of loves (lawful and forbidden); of famines; pestilence and earthquakes; of invasions; massacres; sieges and sack of towns; religion, politics and superstition; of the foundation and overthrow of kingdoms, states and empires; of family histories in their minutest details; of personal adventure; of personalities, in accusations and vindication of character; etc, etc...

“...Hence, while a creed is the driest and most repulsive elaboration of the ‘black art’; the Bible is the most interesting and readable book in the world. *It is intelligible in all its doctrines; but it reveals them so as to make it incumbent on the reader to reason them out...*the language of the Bible is, ‘Come, let us reason together,’ and ‘prove all things’; hence ‘the deep things of God’ are addressed to faith, not implicit, *but resulting from a devout examination of the wonderful details of this most extraordinary of all books.*” *John Thomas, 1847*



“And Paul, as his manner was, went in unto them, and three sabbath days *reasoned with them out of the scriptures*” - Acts 17:2

“A parable is the setting forth of a certain thing *as a representative of something else*...real actions on a small scale are representative of remoter and grander events...*parables are dark and unintelligible to those who are not skilled in the things of the kingdom*; but when once they come to know these, the things they resemble immediately appear...For certain features of the kingdom to be illustrated parabolically is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting...” *Elpis Israel* pg. 274-275