A Study of the Book of Ruth - Notes Outline

A Study and Notes in:

The Book of Ruth

“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.”  
Ruth 1:16

About These Notes:

The following notes and comments are gleaned from other studies, commentaries, and books - incorporated with my own insights, as gained over forty years of Bible study. This is not an exhaustive commentary, but rather a synopsis of ideas and lessons taught during the current live study. Where applicable, I have cited sources used. General references are provided in the Sources at the back of the notes. As with any study, I am indebted to the work and careful study of others who have come before; and, above all, to the insights the Holy Spirits gives as we are diligent to study His Word.  

J.Gifford, 2015
**OVERVIEW**

**Who wrote the book?**
According to the Talmud (Jewish tradition), the prophet Samuel wrote the book of Ruth. The text itself says nothing of the author, but whoever wrote it was a skilled storyteller. It has been called the most beautiful short story ever written. The final words of the book link Ruth with her great-grandson, David (Ruth 4:17–22), so we know it was written after his anointing. The genealogy at the end of the book shows David's lineage through the days of the judges, acting as a support for his rightful kingship. Solomon is not mentioned, leading some to believe the book was written before David ascended the throne.

**Where are we?**
The events of Ruth occurred sometime between 1150 BC, during the latter period of the judges (Ruth 1:1). These were dark days, full of suffering brought about by the Israelites' apostasy and immorality. Part of the judgments God brought upon His sinful people included famine and war. The book of Ruth opens with a report of famine, which drove Naomi's family out of Bethlehem into neighboring Moab. Naomi eventually returned with Ruth because she heard “that the LORD had visited His people in giving them food” (1:6).

**What's the big idea?**
Obedience in everyday life pleases God. When we reflect His character through our interactions with others, we bring glory to Him. Ruth’s sacrifice and hard work to provide for Naomi reflected God’s love. Boaz’s loyalty to his kinsman, Naomi’s husband, reflected God’s faithfulness. Naomi’s plan for Ruth’s future reflected selfless love.

The book of Ruth showed the Israelites the blessings that obedience could bring. It showed them the loving, faithful nature of their God. This book demonstrates that God responds to His people’s cry. He practices what He preaches, so to speak. Watching Him provide for Naomi and Ruth, two widows with little prospects for a future, we learn that He cares for the outcasts of society just as He asks us to do (Jeremiah 22:16; James 1:27).

**The Book of Ruth & Prophecy**
Beyond the beauty of the love story and the romance of redemption, the Book of Ruth can also provide insights into prophetic events in the life of the nation Israel. It is no coincidence that the actors in the book closely align as type of the Church, Israel, the Kinsman Redeemer (Christ). It is an interesting study as a live-action play teaching an overview of God’s plan for His people.

Chuck Swindoll, *Insight for Living*
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Study in the Book of Ruth

Hebrew Rules of Interpretation - hermeneutics (the theories of interpretation)

Four levels of interpretation:

1. *Peshat*, the literal, direct meaning;
2. *Derash*, the homiletic, or practical application;
3. *Remez*, an allegorical significance; a hint of something deeper;
4. *Sod*, the mystical or hidden meaning.

Allegories and Types in the Bible

What is an Allegory?

"An Allegory is a form of extended metaphor, in which objects, persons, and actions in a narrative, are equated with the meanings that lie outside the narrative itself."

Does the Bible use Allegories? Yes! [see Gal 4:21-31]

- Allegory is a bona-fide figure of speech used in the Bible.
- It employs comparison and correspondence of words and ideas.
- It is illustrative and explanatory of a specific line of truth.
- It cannot be divorced from its local context or the historical narrative from which it is drawn.

What is a Type?

"A thing or person that represents perfectly or in the best way a person, thing, class or category; model: the rock was Christ." [1 Cor 10:4]

Does the Bible use Types? Yes! Many!

Example of Feasts -- Christ is the reality - the Passover is the shadow.

Meaning of Names in the Book

- **Elimelech** = “God is my King”
- **Naomi** = “Pleasant” (Land?)
- **Judah** = “Praise”
- **Bethlehem** = “House of Bread”
- **Mahlon** = “Unhealthy”; “To blot out”
- **Chilion** = “Puny”; “To perish”
- **Ruth** = “Beauty”; “Desirable”
- **Orpah** = “Fawn”
- **Boaz** = “Strength” (one of the “pillars” in Solomon’s Temple)
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CHAPTER 1

I. SETTING THE STAGE 1:1-22

A. The Historical Background - 1:1-5
   b. Left the "House of Bread" for a foreign land - seeking life outside of God's provision, they died.

B. The Sojourn to Moab - 1:1-2
   a. "Ten years" - ten is used throughout the Bible as the number of testing and trial. (Gen 16:3; 31:7; Ex 34:28; Num 14:22; Ruth 4:2; 1 Sam 25:38; Dan 1:14, 7:7; Matt 25:1, 28; Luke 17:12; Rev 2:10)

C. Death in Moab - 1:3-5
   a. Moab is a hated enemy - "Moab is my washpot" (Ps 108:9).
   b. Gentile marriage forbidden (Deut 7:1-3; Moabite Deut 23:3)
      However, grace reigns: Rom 8:3,4; John 6:37; Eph 2:11-13,19.

Prophetic Considerations

1. In the time of the Judges there was "No King in Israel" (Judg 17:6; 18:1; 19:1; 21:25). So Israel will be dispersed after the Messiah is executed (Dan 9:26). So Israel will "abide many days without a King" and without sacrifices or priesthood (Hos 3:4). Naomi is a type of Israel, sent into the Gentile world as a result of judgment - 10 years+, being without king or country. (In exile until Bride is ready: Rom 11:25, 26; Lev 26:42, 44; Ezek 36:24, 28; 37:25; Acts 15:13-16)

2. They mingle with the world but find no provision nor permanent rest (Jer 29:18).
3. They will be re-gathered and returned to the land - in the latter days. (Jer 48:47; Ezek 38:2; Hos 3:5; 3:19) Ω

Note: parallels with the Prodigal Son in Luke 15:11-32
- Famine, destitution, return, blessing.

B. The Return to Judah - 1:6-18 - The Lord had "visited" (Heb paqad - to take notice)
   1. The Departure - 1:6-7
      a. The First Admonition - 1:8-9
         a. The Response - 1:10
      b. The Second Admonition - 1:11-13
         a. The Response of Orpah - 1:14
      c. The Third Admonition - 1:15
         a. The Response of Ruth - 1:16-17
         b. Ruth "clings" (cf. Jacob at Gen 32:26, Mary with Jesus – John 20:17) Same word used for husband and wife (Gen 2:24)
         c. One of the most beloved passages in scripture
   2. The Response of Naomi - 1:18
      a. Confession of dedication and faith (see 1 Thes 1:9); she committed to God without knowing the outcome (Heb 11:1)

C. The Arrival in Bethlehem - 1:19-22
   1. Mara (Ex 15:22-27)
II. REAPING - 2:1-23
A. The Field of Boaz - 2:1-3
   2. Law of Gleaning (Lev 19:9, 10; Deut 24:19, 21) - God’s provision of the poor, the stranger and widows
   3. “Happened”: Coincidence is not a “kosher” word! More literally this reads “she happened to a happening!” There are two Hebrew wordshere - happened is the verb *qarah* and a second word which is the noun *miqreh* which means a chance event or a happening. She happened on the field of Boaz, he just happened to be there! Who knew?! (cf. Jn 4; Lu 12:6,7)

B. The Inquiry of Boaz - 2:4-7
   1. Ruth introduced to Boaz by an “unnamed servant”: (Eleazer Gen 24 “Not of himself” John 16:13 -- “Lord of the harvest” Lu 10:2)

C. The Grace of Boaz - 2:8-13
   1. She finds favor (Heb *chen* - grace) just as did Noah (Gen 6:8).
   2. Because of her faith - Boaz blesses Ruth (v. 12) based on her actions, inspired by her faith (cf Jam 2:18); (i) kindness to Naomi, (ii) coming to the People; (iii) trusting in the God of Israel. (cf. Matt 25:40; *Rom 11:25*)
      a. A covenant of peace (Heb. *shalam* - full restitution of reward) also see Ps 58:11; Rev 22:12.
   3. Spoken to the heart of Ruth (Lit of “kindly”). In comfort (Ps 17:7,8) “Even though I am not equal to any one of your maid servants, you have spoken so kindly to me, sir, that you have given me courage. What you say touches your servant girl’s heart.” (Berkley) (cf. Isa 40:2; Hos 2:14)

D. The Provision of Boaz - 2:14-17
   1. *Chomets*, a drink made from sour grapes --- Boaz provides bread and wine. The master becomes the servant (Matt 20:28; Phil 2:7; cf Lk 12:37)
   2. Kindness to strangers (cf. Canaanite woman Matt 15:22-28)

E. The Response of Naomi - 2:18-22

F. The Gleaning of Ruth - 2:23
   1. Overabundance! Enough for 10 days! *Ephah* – about 40 lbs. (Eph 3:20)
   2. Barley harvest to Wheat harvest – Passover to Pentecost.
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### KINSMAN REDEEMER

<table>
<thead>
<tr>
<th>QUALIFICATIONS TO BE MET</th>
<th>FULFILLMENT IN THE MESSIAH</th>
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<tbody>
<tr>
<td>Blood Relative = A Kinsman</td>
<td>Gal 4:4, 4:5 Heb 2:14,15, 16, 17 cp Jn 1:1, 14, Php 2:5-11</td>
</tr>
<tr>
<td>Possessing the necessary resources</td>
<td>1Cor 6:20 Gal 3:13 1Pet 1:18, 19 Heb 7:25, Heb 10:10-14</td>
</tr>
<tr>
<td>Willing to pay the purchase price</td>
<td>Jn 10:15, 16, 17, 18 1Jn 3:16 Jn 18:37, Ro 5:8 Is 53:4-7</td>
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<tr>
<td>Willing to take as one's bride</td>
<td>Rom 7:4 2Co 11:2 Eph 5:25-32 Rev 19:7</td>
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1. Boaz Fulfills the Requirements of the Goel or Kinsman Redeemer
   a. A kinsman - Related to Naomi's husband Elimelech - Ru 2:1, 20, 3:9,
   b. One who had the means to bring about the redemption - A wealthy man - Ru 2:1, Ru 2:4 (servants)
   c. One who had the desire to accomplish redemption - Ru 3:11, 13, 18

2. Jesus Christ Fulfills the Requirements of the Goel or Kinsman Redeemer
   a. A near relative or kinsman - Christ took on human flesh to fulfill this requirement to be our Goel. His incarnation fulfilled this requirement. - Heb 2:14, 15, 17, cp Phi 2:6, 7, 8, Jn 1:1, 14. Note that Jesus calls Himself the Son of Man in Mk 10:45 and associates this name with His role as our Redeemer.
   b. One who had the means to bring about the redemption:
      i. His perfect, precious blood - 1Pe 1:18, 19.
   c. One who had the desire to accomplish redemption:
      i. Jesus laid down His life on His own initiative John 10:18
      ii. See Revelation 5:1-7
      iii. He is specifically designated as Israel's Redeemer in Is 41:14, 43:14,44:6, 44:24, 47:4, 48:17, 49:7, 49:26, 54:5 (Note God is not only the "Maker" [~Creator] of Israel but the "Re-maker", the Redeemer [What else could this speak of but His unconditional love and amazing grace!] - note also reference to God as "Husband" of Israel - cp Jer 31:32, Hos 2:19), Is 54:8,
      iv. Israel's Redeemer is also designated by other great names including - "the Holy One of Israel" Isa 41:14 "the creator of Israel, your King" Isa 43:14, 15 "the LORD of hosts (of armies)" Isa 44:6 "the Mighty One of Jacob" Isa 49:26, 59:20, 60:16, 63:16
CHAPTER 3

III. THE PLAN 3:1-18

A. The Plan of Naomi - 3:1-5
   1. Seeks "rest" (Hb: manowach - cease activity, resting place) - in that Ruth could find a permanent place of rest and security. (cf. Heb 4:3-11)
   3. Boaz at the threshing floor - a place for separating wheat from chaff (cf. Matt 3:12). Celebrating - rejoicing; Sleeping - guarding. (see Gen 22 and 2 Sam 24- Araunah’s threshingfloor.)

B. The Carrying Out of the Plan - 3:6-13
   1. Ruth’s Action - 3:6-9
      a. Secretly? - softly, as not to awaken before the proper time. There is no hint in the text of any impropriety in the actions of Ruth.
      b. Uncovering feet - a place of submission (cf. Matt 15:30 [healing]; 28:9 [worship]; Lk 8:41 [petition]; 10:39 [teaching]).
         a. Feet are synonymous with lifestyle, character (our "walk": Ps 26:11; 78:10)
         b. Covering with the “hem” is covering by authority. Hems (Gr: kraspedon; Hb kanaph) - hem, border, fringe, bottom edge of skirt or train. [God’s Covenant with Israel: Ezek 16:8; Ex 39:25,26].
            a. The hem of His garment (cf. Matt 9:20 – also a Gentile woman!)
            b. To be betrothed as Boaz is the Ga’al (redeemer).
               i. To fulfill the same blessing Boaz pronounced in 2:12.
   2. The Response of Boaz - 3:10-13
      a. Startled, pleased - Blesses Ruth for her "loving kindness" to Naomi and her family. Cites her character in not seeking others.
      b. One small complication - a nearer kinsman. One who has first right and responsibility.
      c. "Fear not" Boaz will take care of all the requirements of the Law (Matt 5:17). (Jesus in Jn 14:1-6)

C. The Return to Naomi - 3:14-18
   1. The Instructions of Boaz - 3:14
      a. Six measures – understood by Naomi – as a Jew, 6 is the number of days of work – rest on the 7th day – Sabbath.
   2. The Provision for Naomi - 3:15
   3. The Response of Naomi - 3:16-18
IV. REDEMPTION OF RUTH and NAOMI - 4:1-17

A. The Legal Redemption - 4:1-12
   1. At the City Gate - the place were legal matters were settled. Our redemption is a legal matter (Gal 3:10)
   2. Boaz takes “ten” elders of the City as witness to the transaction. (cf. Matt 5:17; Gal 3:13, 4:4) - Note: the Law only required 2-3 witnesses (Deut 17:6; 19:15). He "commands"(Heb imperative) - them to sit in judgment of the matter (cf. Rom 3:21).
   3. The Negotiations - 4:16
      a. The “closer kinsman” has a prior claim on Ruth
         a. Must "acquire" (purchase - pay the price) Ruth - a Moabitess, as part of the transaction.
         b. He is unable “cannot” redeem her (is not able), as it would "jeopardize" his inheritance (Heb. shachath - ruin, pervert, corrupt; see Gen 6:11 - of the world condition - LLX diaphthero - defile).
         c. He submits his “shoe” to Boaz. Why the shoe? Custom.  
            i. Also represents our “walk”, i.e. daily life, actions. (Deut 8:4; Isa 52:7; Jn 13:5-10)
   4. The Acquisition of Ruth - 4:7-12
      a. Witnessed by all – and the ten elders. Boaz is unashamed of her lineage; neither is Christ of our past failures (Heb 2:11)

B. The Marriage of Ruth - 4:13
   1. Ruth has gone from being a stranger, to the lowly servant, to a wife and joint heir. (cf.Eph 2:11-19) -
      a. From loneliness to love; toil to rest; poverty to wealth; worry to assurance; despair to hope.

C. The Blessing of Naomi - 4:14-17
   1. The name of the redeemer - famous (Phl 2:9)
   2. Returned to her own land. That "life may return" - restorer (Heb. shuwb) - see Ps 23:3. And she be sustained (Heb. kuwl - nourish deepest needs) see Ps 55:22.

D. A Son is Born
   1. Obed - servant. The Grandfather of David

V. GENEALOGY - 4:18-22
Types in the Book of Ruth

I. Naomi – The Nation Israel
   a. Unfruitful out of the land.
   b. Returns in bitterness and weakness.
   c. Loses the inheritance and is destitute in judgment. Is returned to the land and restored by the “Kinsman Redeemer” (cf. Rev 5:1-7) (Also see: Hos 6:1-3; 7:12-16; 8:1-10; Ezek 39:27)
   d. Introduces Ruth to the Law; Ruth introduces Boaz to Naomi.

II. Ruth – The Church
   a. The Gentile Bride
   b. Unaware of the Law of God (Eph 2:12,19)
   c. Received by grace through her faith in the God of Israel (1 Thess 1:9)
   d. Introduced to Boaz by an unnamed servant.
   e. Is saved by the hem of His garment.

III. Boaz – Christ, the Kinsman Redeemer
   a. Is the Lord of the Harvest
   b. Near of kin – able and willing to redeem those that are not the people of God, by grace
   c. Unable to act until we make the first move - receive salvation
   d. Does not rest until the work is finished
   e. Provides Ruth with bread and wine, offers protection, provision, love and a home forever.
   f. 6 measures, 6 days - the work is done - 6 millennia?
   g. Fulfills the Law – takes the shoe before the witnesses.

IV. The Nearer Kinsman – The Law – Witnessed by Ten
   a. Unnamed - "hidden one"
   b. Has a prior claim on Ruth and Naomi
   c. Cannot redeem because it would spoil (defile) his inheritance (Rom 3:21; 8:3)
   d. Willingly offers the opportunity and acquiesces to Boaz
ISRAEL - ITS PLACE IN GOD'S PLAN

I. Who They Are
   a. "Israel" refers to all descendants of Abraham, Isaac, and Jacob, also known as Jews, the Jewish people, Israelites, Hebrews, etc.
   b. They were "elected" by God as a Nation. This distinguishes Israel from those peoples who were not chosen - Gentiles
   c. Purpose of Israel's election:
      i. Chosen on the basis of God's love . . . to be 'a kingdom of priests and a holy nation' (Ex. 19:6) . . . to represent the Gentile nations before God.
      ii. To receive His revelation (the Word) and to record it (Deut. 4:5-8; 6:6-9; Rom. 3:1-2).
      iii. Israel 'was to propagate the doctrine of the One God (Deut. 6:4).
      iv. Israel was to produce the Messiah (Rom. 9:5; Heb. 2:16-17; 7:13-14).

II. History of the Nation - From God's Perspective
   a. Called through Abraham - to walk by faith (Acts 7:5; Rom 4; Gal 3)
   b. Grown in Egypt from a family (400 yrs) into a Nation (Acts 7:6)
      i. Reject Joseph the first time, received the second
   c. Lead by Moses 40 years (note Deut 2:14 - 38 years of discipline)
      i. Rejected the first time, received the second
      ii. Given the Law (see Gal 3:19 - purpose of the Law)
      iii. Testing of Faith - reliance on YHWH
   d. Time of the Judges - God rejected as King (1 Sam 8:7)
   e. Line of David
      i. Series of judgments against the Nation to bring them into line (2 Kgs 17:3)
      ii. Northern Kingdom rejected and dispersed (2 Kgs 17:23)
      iii. Southern Kingdom (Judah) taken into captivity - 70 years (cf Dan 9)

III. Prophetic Future of Israel
   a. Idioms for the Nation
      i. The Olive Tree as an idiom of the covenant relationship between YHWH and Israel (Rom 11 & Jer 11). The Fig Tree is a common idiom which speaks of Israel in a national sense (Mt 24:32). The Vine in speaks of the Spiritual relationship between Israel and YHWH (Isa 5 & Hos 10).
   b. Rejection of Messiah (Dan 9:24-27; Zech 12:10; Jn 1:11; Acts 7:51-53)
      i. House is left desolate (Lk 13:35) - Dispersion (Deut 30:1-3; Hos 3:4-5))
      ii. Blindness (Rom 11:25; 2 Cor 3:14-18)
      iii. Tribulation (Jer 30:7; Matt 24:15-22)
   c. Restoration (Deut 30:3; Isa 43:5,6; Jer 30:1-11; Ezek 37:1-9; Amos 9:15; Acts 15:16; Rom 11:1,11,26)
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THE CHURCH

I. The church is Distinct from Israel.

1. The church was born at Pentecost, whereas Israel had existed for many centuries.
   a. The future tense in Matthew 16:18 shows that it did not exist in gospel history.
   b. Called the "Body of Christ" (Col. 1:18)
      i. Entrance into the body is through "Spirit baptism" (1 Cor. 12:13)
      ii. Jew and Gentile are united through the church into one Body. This unity of Jews and Gentiles into one new man covers only the church age, from Pentecost until the rapture, after which time God will restore Israel and complete her destiny (Acts 15:14-18).
   c. The Church could not come into being until after the ascension (Eph. 1:20-23).
      i. It could not become a functioning entity until after the Holy Spirit provided the necessary spiritual gifts (Eph. 4:7-11)

2. The Church is a "Mystery"
   a. A mystery in the Bible is a hidden truth not revealed until the New Testament (Eph. 3:3-5, 9; Col. 1:26-27). These four mysteries describe qualities that distinguish the church from Israel:
      i. The body concept of Jewish and Gentile believers united into one body is designated as a mystery in Ephesians 3:1-12.
      ii. The doctrine of Christ indwelling every believer, the Christ-in-you concept, is called a mystery in Colossians 1:24-27 (cf. Col. 2:10-19; 3:4).
      iii. The church as the Bride of Christ is called a mystery in Ephesians 5:22-32.
      iv. The Rapture is called a mystery in 1 Corinthians 15:50-58.

3. A Gentile Bride - Seed of Abraham
   a. Gentiles believers are described as the "seed of Abraham" (Gal. 3:29).
   b. They are NOT Israel. Paul’s description of Gentile believers in Galatians 3:29 simply means that they participate in the spiritual (i.e., salvation) blessings that come through Israel (Rom. 15:27; 1 Cor. 9:11, 14). Those who are the spiritual seed are partakers of Jewish spiritual blessings but are never said to become partakers of the physical, material, or national promises. Therefore, Israel’s national promises are left intact awaiting a yet future fulfillment.

4. Distinctions in the Book of Acts
   a. The term Israel is used twenty time and ekklesia (church) nineteen times, yet the two groups are always kept distinct.

5. The Significance of the Distinction
   a. If Israel and the church are not distinguished then there is no basis for seeing a future for Israel or for the church, as a new and unique people of God.
   b. If Israel and the church are merged into a single program, then the Old Testament promises for Israel will never be fulfilled.
   c. The merging of Israel’s destiny into the removes a need for future restoration of God’s original elect people (Deut. 28:13).
Nuggets in the Book of Ruth

**Naomi - Type of Israel**

   a. Mara (Ex 15:22-27) - bitter
   b. Driven out of the promised land into the land of the Gentiles
2. Barley Harvest (Passover) Harvest = End of the age (Mt 13:39)
   a. Mahlon = “Unhealthy”; “To blot out” - (Hos 3:4,5)
   b. Chilion = “Puny”; “To perish” - weak, persecuted (Dan 9:26)
3. In order to bring Ruth to Boaz, it was necessary for Naomi to be exiled from her land. (cf. Rom 11:11, 12).
   a. During the exile of Israel, the land lay waste and famine-ridden.
      "I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste." Lev 26:33
   b. Naomi teaches Ruth about the Law and her right to redemption. (Rom 3:1)
5. Ruth does not “replace” Naomi. She is returned to the full rights to the land AFTER the marriage of the Bride (Rev 19:9).
6. “A son is born to Naomi!” She is the recipient (Ruth? - see Rev 12:5; Isa 9:6; Zech 12:10)

**Ruth - Type of the Church**

1. Levirate marriage practice (Deut 25:5-10).
3. Because of her faith – Boaz blesses Ruth (v. 12) based on her actions, inspired by her faith (cf. Jam 2:18); (i) kindness to Naomi, (ii) coming to the People; (iii) trusting in the God of Israel. (cf. Matt 25:40; Rom 11:25)
4. 2:14] AFTER expressing faith - Chomets, a drink made from sour grapes Boaz provides bread and wine.
5. 3:xx] a request, initiated by Ruth, to exercise his right and responsibility ["train" = shuwl: Isa 6:1]
   1. voluntary, enthusiastic agreement by Boaz.
7. Pentecost -- (Ruth is traditionally associated with Feast of Pentecost!) Always read at Feast of Pentecost Shavuot: 6th of Sivan -- Law at Sinai: 6th of Sivan.
   a. Trump of God: (only twice): Sinai, (Ex 19); Rapture (1 Thess 4:13-17; 1 Cor 15:51-52).
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   Three groups relative to the Flood:
   - Those that perished in it (World)
   - Those that were preserved through it (Israel)
   - Those remove prior to it (Church)

Boaz - Type of Christ

1. Goel = Kinsman-redeemer. Boaz = "In him is strength" [Jachin, Boaz - Temple Pillars]

2. 3:15] Six measures? Code to Naomi: 6 then rest on the 7th... cf. v. 18. He will not rest until the redemption is accomplished (cf. Heb 12:2; Phil 2:5-8)


Nearer Kinsman - the Law

1. Has prior claim to Ruth - and Naomi (Rom 7:1)

2. 4:2] Ten elders: number of testimony - a legal proceeding (Gal 3:10)

3. 4:6] Unable to redeem the bride.
   a. Must "acquire" (purchase - pay the price) Ruth - a Moabitess [cursed of God], as part of the transaction.
   b. He is unable “cannot” redeem her (is not able), as it would "jeopardize" his inheritance (Heb. shachath - ruin, pervert, corrupt; see Gen 6:11 - of the world condition - LLX diaphthero - defile).
      i. Law shut her out; grace took her in. Rom 8:3,4
   "For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...", Rom 8:3.
   c. He submits his "shoe" to Boaz. Why the shoe? Custom.
      i. Also represents our "walk", i.e. daily life, actions. (Deut 8:4; Isa 52:7; Jn 13:5-10)
      ii. Witnessed by the 10 elders (fulfills the Law - Matt 5:17).
   "But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,..." Rom 3:21

4. Purpose of the Law (Cf. Rom 3:19-31)
   i. The Law is a mirror that both shows us God's righteousness and our sinfulness. (Rom 7:12)
   ii. It defines sin and thus condemns the sinner. (Rom 3:19, 20; 5:13; Jam 2:10; )
   iii. It drives us to our knees, and into the arms of Grace. (Gal 3:24)