

Sunday June 7th 2020
The Word of God
A Survey of the Bible – Lesson 19E
This My Inheritance

1). Ru 3:6 *So she went down to the threshing floor and did according to all that her mother-in-law instructed her. 7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down. 8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative." 10 Then he said, "Blessed are you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. 11 And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.*

V6 makes a simple statement that has the most profound significance for all that happens next.

a). Ruth had faithfully followed the instructions Boaz had given to her concerning her work in his field – Ru 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. 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."*

And Ruth had faithfully followed Naomi's instructions in preparation for going to Boaz's threshing floor – Ru 3:3 *Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor.....*

In the giving of these instructions we would have to see Boaz as a type of Christ and Naomi a type of the Word given exclusively through Jewish writers. In effect then, both Boaz and Naomi picture the same thing, the God breathed Word which are the Scriptures that we possess.

b). And because of Ruth's faithful obedience in doing all that she had been instructed to do, there can be only one outcome to her encounter with Boaz at midnight after he had finished winnowing the barley; an outcome that had already been told to her – Ru 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. 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."*

Ruth's presence in a completely prepared condition on Boaz's threshing floor meant that she was making a specific request of him. And again, because of Ruth's completely prepared presence, Boaz's response to her request can only be positive. He cannot deny what she asks.

c). In the type, Boaz had to respond to Ruth's request in accordance with the Law of Moses. It was not possible for him to do otherwise. It was a sacred obligation, his 'duty' – De 25:7 *But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' 8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'*

In uncovering Boaz's feet to reveal his sandals Ruth was making clear to him not only what she wanted Boaz to do for her, redeem the inheritance and take her as his wife, but also the consequences for him if he didn't. This is simply the way matters are set out in the Scriptures. And even

though it was Boaz's obligation, his duty, to grant Ruth's request, it was an obligation he was more than happy to perform.

d). In the antitype, when the prepared Bride is revealed at the Judgment Seat, Christ must respond in accordance to the promises He has made; promises such as those we have studied in Revelation Chapters 2-3 - *Re 3:21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

The Lord can do nothing other than act in accordance with that which He is – the Word. He cannot deny Himself. And as with Boaz, this is a duty the Lord will be more than happy to perform, as we can see from the type in– *Ge 24:67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*

2). As we know, Ruth forms a type of the faithful Christian, the Christian who will be an overcomer, the Christian who will be part of the Bride. And these faithful, overcoming Christians will have done exactly that which Ruth had done in the type. And the type is given so that we should be in no doubt as to what we need to do to be a Ruth.

a). We must, in a figurative sense, leave our father and mother and the land of our birth in order to come to a Jewish Messiah whom we had not known before.

b). And as with Ruth, we must be faithfully obedient to the instructions He has given us through the Scriptures, realizing that the instructions we are given have one end in view, our appearance at the Lord's Judgment Seat and what lies beyond it. And all that we do, as doers of the Word, must be towards this end. There is no other purpose for us.

c). And we know from the type, that all that we do towards this end is 'fully reported' to the Lord and He will 'repay' our work and give us 'a full reward', if we have indeed sought refuge under His 'wings' – *Ps 36:7 How precious is Your lovingkindness, O God! Therefore the children of men put their trust under the shadow of Your wings. 8 They are abundantly satisfied with the fullness of Your house, And You give them*

drink from the river of Your pleasures. 9 For with You is the fountain of life; In Your light we see light.

And in case we had never realized, it is the Lord's 'lovingkindness', His goodness, His grace, His mercy and His faithfulness toward us that makes this possible.

d). Now, in Ruth's experiences from Moab to the threshing floor, we see nothing of the trials and testing that we face on a daily basis. On the one hand these don't need to be present in the type of Ruth because the focus of the Book is not on the testing but on the redemption of the inheritance for those found worthy to receive it. Then, on the other hand, in Ruth's faithful obedience we see the way in which the world, the flesh and the Devil are to be overcome in our own life.

e). If we remain faithfully obedient as Ruth did, we won't be exempt from the trials and testing, but we will come victoriously through them, they will not cause us to lose our inheritance – 1 Jn 5:3 *For this is the love of God, that we keep His commandments. And His commandments are not burdensome. 4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.*

1 Pe 1:4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.

1 Pe 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

Eph 6:16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

Or, we could say this another way, to be faithfully obedient is to come beneath the shadow of His wings for refuge, to put our trust in Him who is our shield and defender – Ps 28:7 *The Lord is my strength and my*

shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him.

And should we choose to do this, the Book of Ruth makes clear what the outcome for us will be.

3). Ru 3:12 *Now it is true that I am a close relative; however, there is a relative closer than I. 13 Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the Lord lives! Lie down until morning.*”

As we have seen, Ruth’s request to Boaz to redeem the inheritance and to take her as his wife must be honored, but here in v12 we see that there is a ‘closer relative’ who must first be given the opportunity to ‘perform the duty of a close relative’.

a). And what becomes clear through this is just how important the inheritance and raising up a firstborn son to receive it is. From Boaz’s perspective, Ruth’s request is not about him per se but the fulfillment of the Law with respect to inheritance. In one sense then, the one who will perform the duty of a close relative is not nearly as important as the duty itself being performed.

b). Now when it comes to redemption in the antitype, we know that God alone is the One who is able to redeem, and it is God the Son who is the One who has paid redemption’s price.

c). And then, because of that which God has established from the beginning, the Son must have a Wife in order to be complete to rule, and because of that which we are shown through Ruth, we know that the Wife is to be purchased through the redemption of the inheritance lost in the Garden – Mt 13:45 *“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it.*

Marriage, as we see it in the type with Boaz and Ruth, is a legal transaction and as such has no resemblance to what we would understand a wedding to be within our modern era. And again, the basis

for the union between Boaz and Ruth does not come out of emotion, but legal necessity. Ruth would have married either the closer relative or Boaz based entirely upon which one of them would redeem the inheritance. And Ruth's right to be married to either one was based upon her being properly prepared to request it, a request as we have seen made within the Law of Moses.

Ru 3:18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day." 4:1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down. 2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

As we move from Ruth Chapter 3 to Chapter 4, we see that Ruth must 'sit still' until she knows 'how the matter will turn out'. Not that the redemption of the forfeited inheritance is in doubt, it is just a question of who will redeem it.

d). All legal and governmental transactions took place at the gate of the city. It was at the gate that the elders of the city would gather to deal with whatever legal matters the inhabitants of the city brought before them. This was the place of governance.

e). This is why the 'gate' is seen in God's promise to Abraham – *Ge 22:17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess **the gate** of their enemies.*

And it is through his position at the 'gate' that Lot's alignment with Sodom is seen – *Ge 19:1 Now the two angels came to Sodom in the evening, and Lot was sitting in **the gate** of Sodom.....*

And it was to the gate of Bethlehem that Boaz went to encounter the closer relative and cause him to sit down. Boaz also took 'ten men of the elders of the city' and sat them close by so that they would hear and be

witnesses to what would transpire between him and the closer relative. Through their witness, what took place would be legally binding –
Ru 4:3 *Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. 4 And I thought to inform you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.’” And he said, “I will redeem it.”*

Boaz began in the only place he could begin, buying back, redeeming the inheritance that Naomi had sold. And redeeming the inheritance was something the closer relative was prepared to do.

f). But this was only half of the transaction – Ru 4:5 *Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance.”*

Boaz then made clear that in buying back the inheritance the closer relative would also buy Ruth to be his wife ‘to perpetuate the name of the dead through his inheritance’ – Ru 4:6 *And the close relative said, “I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it.”*

Now, it is not because the closer relative had no desire to redeem the inheritance that he said, ‘No’, but, through no fault of his own, to do so would ruin his own inheritance and so he passes the right of redemption to Boaz – Ru 4:7 *Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. 8 Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal.*

There are no negative connotations to the closer relative taking off his sandal as we have seen in Deuteronomy Chapter 25. There is no fault, but rather a conflict of interest.

g). If we bring this scene at Bethlehem's gate over into the antitype, we find that a whole Chapter of the Revelation is devoted to it –
Re 5:1 *And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?"*

The scroll with the 7 seals held 'in the right hand of Him who sat on the throne' parallels the sandal given by the closer relative to Boaz. And in the antitype a search is made for One worthy to take and open the seals on the scroll – Re 5:3 *And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. 4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." 6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7 Then He came and took the scroll out of the right hand of Him who sat on the throne.*

It is 'the Lion of the tribe of Judah' who is found worthy to take the scroll and lose its seals, because as the 'Lamb as though it had been slain', He has paid redemption's price.

h). The scroll itself contains the terms for the redemption of the inheritance, terms enacted through judgment as we see through the opening of the seals and the pouring out of the accompanying 7 bowls, and sounding of the 7 trumpets – But as we have seen in a previous study the purpose for judgment is redemption.

i). The Lamb taking the scroll parallels Boaz taking the sandal. The inheritance is now His to redeem.

j). Just as there were only 2 who could redeem the inheritance in the type, the closer relative and Boaz, so there are only 2 who could redeem the inheritance in the antitype, God the Father and His Son.

k). God the Father will pass the right of redemption to His Son because the Father's inheritance has to do with Israel, not the Bride –

Isa 19:25 whom the Lord of hosts shall bless, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance."

Joe 3:1 "For behold, in those days and at that time, When I bring back the captives of Judah and Jerusalem, 2 I will also gather all nations, And bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel,

*Although presently divorced because of Israel's unfaithfulness, God the Father already possess a wife and will re-marry repentant Israel –
Ge 25:1 Abraham again took a wife, and her name was Keturah. 2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.*

Jn 2:1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

Re 5:8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed [them] to God by Your blood Out of every tribe and tongue and people and nation, 10 And have made [them] kings and priests to our God; And [they] shall reign on the earth." 11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, 12 saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" 13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!" 14 Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.

But this will have to wait until next time – if the Lord is willing.

