

The Book of Ruth – The Story of Redemption

- *We need to study the entire Bible from Genesis to Revelation to fully grasp God's redemptive plan.*
- *The Book of Ruth is not only a historical book but also a prophetic one.*
- *The Book of Ruth is not only a story about redemption but it really lays out how God's plan of redemption operates.*
- *The Book of Ruth is a love story because the story of our redemption is a love story. (John 3:16)*
- *Just as God's Plan of Redemption operates on a number of different levels we also see in the Book of Ruth redemption on a number of different levels.*
- *God's Plan of Redemption is as multifaceted as His grace.*
- *God redeems us from the penalty of sin – Hell. - Justification*
- *God redeems us from the power of sin and He frees us from the habits that have entrapped us. – Sanctification.*
- *God also redeems us from our past failures.*
- *God redemption includes bring restoration to our lives where we have lost so much because of sin.*
- *The Book of Ruth speaks about man's need for redemption.*
- *The Book of Ruth speaks about how God's plan of salvation is intertwined between Jew and gentile.*
- *The Book of Ruth speaks about God's plan of redemption not only for those who do not know Christ but also for God's people who have for various reasons suffered loss and require restoration.*
- *The Book of Ruth is the only example in the entire Old Testament that the Biblical principle of the kinsman redeemer found in the Law of Moses is actually seen in operation.*
- *The Book of Ruth is the story about the kinsman redeemer and the process of redemption.*

- *The order of the books of the Bible is significant and actually tells us a story.*
- *The 1st Book is Genesis: The Begin of God's People*
- *The 2nd Book is Exodus: The Deliverance of God's People*
- *The 3rd Book is Leviticus: The Worship of God's People*
- *The 4th Book is Numbers: The Warfare of God's People*
- *The 5th Book is Deuteronomy: The Obedience of God's People*
- *The 6th Book is Joshua: The Inheritance of God's People*
- *The 7th Book is Judges: The Failure of God's People*
- *In the Book of Judges, Israel through disobedience, instead of inheriting the Promises of God, ended up losing what they had been given and once again require deliverance and redemption.*
- *The 8th Book is Ruth: The Redemption of God's People*
- *The Book of Ruth, being the 8th Book of the Bible, is the book of new begins. It is the book of second chances. It is the book of redemption and restoration.*
- *The next book of the Bible after the Book of Ruth is 1 & 2 Samuel: The Kingdom of God's People*
 - *The Prophetic Story of Redemption*
 - *Ruth Chapter One – The Poverty requiring redemption*
 - *Ruth Chapter Two – The Place of redemption*
 - *Ruth Chapter Three – The Preparation for redemption*
 - *Ruth Chapter Four – The Price of redemption*
 - *Ruth Chapter One – The Poverty Requiring Redemption*

Ruth 1:1–22 (NKJV)

¹Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

- ***“in the days when the judges ruled” – This gives us the setting of the Book of Ruth. This story occurs sometime after the death of Joshua and before Saul is established as King of Israel – a period of about 350 years.***

- *The Bible describes this time period “when everyone did what was right in his own eyes.” (Judges 21:25)*
- *The children of Israel were self-willed and only were partially obedient.*
- *“there was a famine in the land” – When we are not fully obedient and are self-seeking it produces a spiritual famine in our hearts and lives and we become discontent.*
- *In the “house of bread” (Bethlehem) there was no bread and in the “land of praise” (Judah) there was no thanksgiving to God.*
- *“A certain man and his family” left the house of bread and the land of praise and instead backslid and turned to the worldly things (Moab) to seek satisfaction and relief from the famine.*

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

³Then Elimelech, Naomi’s husband, died; and she was left, and her two sons.

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

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

- *While Ruth, as a gentile, represents those who do not know God and therefore need salvation, Naomi, as a Jew, represents believers who have backslidden and have suffered loss as a result and therefore require restoration.*
- *There are many reasons why we have suffered loss and require redemption and restoration:*
- *Adam’s sin has infected mankind and the curse of sin has fallen on all of mankind.*
- *The sinful actions of others have brought loss to our lives.*
- *Our own sins and wrong decisions have resulted in much loss.*

⁶Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread.

- *Naomi, after losing everything in the land of Moab, hears there is a visitation from God in the Promised Land and begins to make the long sad journey back to her homeland.*
- *A visitation from God is not restoration but more like an invitation from God to begin the journey of restoration.*

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

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

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

¹⁰And they said to her, “Surely we will return with you to your people.”

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

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

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

- *In verses 7-13 Naomi tries to dissuade her two Moabite daughter in-laws from coming with her. She tries to convince them to return to their own land because her situation is hopeless and she has no hope for herself and has nothing for them.*
- *“would you wait for them till they were grown?” - In verse 13 Naomi asks a very critical question that is essential for redemption and restoration to take place in our lives*
- *Restoration is a process that requires time and patience. The theme of waiting patiently in hope is one of the main themes of the Book of Ruth.*
- *In response to this question the one daughter in-law returns to Moab but Ruth chooses to cling to Naomi no matter what happens.*
- *Naomi was saying in effect, “Give up on the idea of redeeming the name of your dead husband and return to your pagan gods and marry someone from your own people.”*

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

- *“But Ruth clung to her (Naomi)” – Ruth displayed a faith that is absent in Naomi herself.*
- *The relationship between Naomi and Ruth is very important in understanding how God is dealing with the nation of Israel. The Jews have lost all faith in God but it is the gentiles who have come to faith in Christ that will lead them back to finding Jesus as their Messiah.*

¹⁵And she said, “Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.”

¹⁶But Ruth said: “Entreat me not to leave you, Or to turn back from following after

you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.

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

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

- *Naomi finally gives up trying to persuade Ruth to return back to Moab when Ruth says “Your people shall be my people, And your God, my God. Where you die, I will die, And there will I be buried.”*
- *“where you die, I will die” – commitment is another key word for us to see the process of restoration and redemption fully realized in our lives.*

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

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

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

- *When Naomi returns to Bethlehem she makes this woeful statement, “no longer call me Naomi (pleasant) but call me Mara (bitter)”.*
- *Not only did Naomi’s possessions and family lineage need redemption but her heart, which was imprisoned in bitterness.*

Ps 51 “restore to me the joy of Your salvation.”

- *It is interesting that even though she calls herself Mara, through out the Book of Ruth she is still referred to as Naomi because God sees the redemptive plan He has for her.*
- *“the LORD has testified against me, and the Almighty has afflicted me?” – One other area that Naomi needed redemption in was her image of God. Naomi saw God as her adversary not as her Saviour.*

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

- *The barley harvest signifies the time of the Passover. All our redemption begins with the sacrifice of Christ at Calvary.*

- *Ruth Chapter Two – The Place of Redemption*

Ruth 2:1–23 (NKJV)

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

- *The most important person for the redemption of Naomi and Ruth now appears on the scene.*
- *Naomi is a picture of the Jewish people who have lost their faith in God.*
- *Ruth is a picture of the gentiles who have found their faith in God.*
- *Boaz is a picture of Christ who will redeem both.*
- *The law of the kinsman redeemer is God's provision for those who have found themselves enslaved in a hopeless situation.*
- *There were three qualifications that were necessary for someone to act as a kinsman redeemer and we can see two of these in Ruth 2:1 in regards to Boaz.*
- **1. "There was a relative of Naomi's husband" – A kinsman redeemer had to be a close relative for him to even have the right to redeem the person. That is why Jesus came as the Son of Man.**
- **2. "a man of great wealth" – The kinsman redeemer had to have both the wealth and strength of character to pay the price to redeem the person. That is why Christ had to be the Son of God.**
- **3. A kinsman had to from his own free will, and not from compulsion, act as the kinsman redeemer and be willing to pay the full price to see his close relative redeemed. Christ willingly died for our sins.**
- *In Ruth 2:1 we see that Boaz had two of the three qualifications and time would reveal he also possessed the third.*

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

- *Three qualities that prepare the way for us to experience restoration on our live.*
- **1. "Please let me go to the field" – Submission and not being self-willed, independent or stubborn.**
- **2. "glean heads of grain" – Humility and being willing to receive from the Lord what ever provision He gives us no matter how meager it may appear from our carnal perspective.**
- **3. "in whose sight I may find favor" – Faith and believing as we make simple steps of obedience we will find a wonderful release of God's grace in our lives.**

- *The gleanings have a great significance. The gleanings were God's provision for the poor.*
- *In Deuteronomy 24:19-22 three things were to be left for the poor to glean:*
- *Grain – the Word of God – Christ is the Bread of Life*
- *Olives – the anointing of the Holy Spirit*
- *Grapes – the blood of Jesus that washes away all our sins.*
- *We may sometimes feel hopeless and abandoned but in reality God has gleanings for us that will sustain us through difficult times and will lead us to experience full restoration. We must be prepared to humble ourselves and gather the gleanings that the Lord has provided for us.*

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

- *“And she happened to come to the part of the field belonging to Boaz” – What appeared as happenstance was really God's providential hand guiding Ruth's every step.*
- *Where is the place of restoration and redemption? - The Harvest Field of the Lord.*
- *If we want to find restoration for our lives it is by coming before the Lord and ministering unto Him.*
- *Service unto the Lord may take on the form of worship, studying His Word, waiting upon Him in prayer, or ministering to the needs of others in the name of Christ.*
- *It is in the Harvest Field that we really get to know our Boaz, our Kinsman Redeemer – Jesus Christ.*
- *Verses 4-9 Ruth encounters Boaz.*
- *The character of Boaz is seen in these verses. Boaz' authority, compassion and strength are displayed by the way he interacts with both his servants and with Ruth.*

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

- *Ruth is overwhelmed with how wonderful and compassionate Boaz is toward her.*
- *Ruth's heart is beginning to be filled with love for Boaz.*

- *For us to be able to experience full restoration in our lives we must see how wonderful Jesus is and cultivate a deep love for Him.*

¹¹And 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.

¹²The 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.”

- *“It has been fully reported to me, all that you have done for your mother-in-law” – Ruth’s heart for her mother-in-law is actually paving the way for the restoration of her own life.*
- *As we begin to allow the love of Christ to flow through us to those around us in need it actually becomes a pathway for the Lord to bring healing and restoration to our own lives.*
- *Verses 13 to 18 Boaz continues to extend mercy and grace to Ruth.*
- *Boaz secretly commands his servants to drop sheaves of grain in front of Ruth so that she could easily and bountifully gather the gleanings.*

¹⁹And her mother-in-law said to her, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” So she told her mother-in-law with whom she had worked, and said, “The man’s name with whom I worked today is Boaz.”

²⁰Then Naomi said to her daughter-in-law, “Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man is a relation of ours, one of our close relatives.”

- *“Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” – Naomi immediately recognizes that Ruth’s gatherings were much more than would have been normally expected.*
- *“Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!” – Upon learning whose field Ruth had been labouring in she immediately recognizes that God is at work to redeem them.*
- *And Naomi said to her, “This man is a relation of ours, one of our close relatives.” – Ruth did not know about the Law of the Kinsman redeemer because she was a gentile but Naomi, being a Jew, did.*
- *Salvation is of the Jews (John 4:22). The gentiles would never have known about the only True and Living God nor understood the way of salvation if it were not for the Jews because God had entrusted them with His Word – the Old*

Testament.

²¹Ruth the Moabitess said, “He also said to me, ‘You shall stay close by my young men until they have finished all my harvest.’ ”

²²And Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field.”

²³So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

- *Naomi instructed Ruth to stay in the fields of Boaz and not to go anywhere else. Only in the name of Jesus is their salvation and we are not to look for redemption from any other source.*
- *Ruth gleaned in Boaz’ fields all through the barley harvest even to the wheat harvest. Ruth stayed in Boaz’ field all the way from Passover right through unto Pentecost.*
- *The work of redemption and the restoration of our lives is a patient work as God reveals His love and faithfulness to us as we daily minister before Him.*
- *Ruth Chapter Three – The Preparation for Redemption*

Ruth 3:1–18 (NKJV)

¹Then Naomi her mother-in-law said to her, “My daughter, shall I not seek security for you, that it may be well with you?”

²Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.

³Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

- *Naomi now speaks to Ruth and instructs her on what she must do so that they can be redeemed.*
- *“Wash yourself, anoint yourself and put on your best garments” – Ruth’s love for Boaz is expressed through her willingness to put on her best for him.*
- *“but do not make yourself known to the man until he has finished eating and drinking.” – Boaz had to finish all that was required before Ruth could ask to be redeemed just as Jesus first had to do the same before He could redeem us.*
- *Jesus had to first finish eating and drinking before redemption could come to mankind.*

Hebrews 2:9 (NKJV)

⁹But we see Jesus, who was made a little lower than the angels, for the suffering of

death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

John 18:11 (NKJV)

¹¹So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

⁷And 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.

- “And after Boaz had eaten and drunk, and his heart was cheerful” – *Boaz had finished all his labours and his heart was filled with joy and now was the time for Ruth to ask if he was willing to perform the task of being the kinsman redeemer.*
- *The Hebrew word “cheerful” means “glad, joyful, pleased that things went well” and of the 102 times it is used in the Old Testament it never refers to intoxication but always joyfulness.*

Hebrews 12:2 (NKJV)

²looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

⁸Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

⁹And 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.”

- “Take your maidservant under your wing, for you are a close relative.” – *Ruth now makes her request of Boaz.*
- *Ruth had to make the request but Boaz was the one who had to pay the price to bring redemption and restoration.*

Romans 10:13 (NKJV)

¹³For “whoever calls on the name of the LORD shall be saved.”

¹⁰Then 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.

¹¹And 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.

- *Boaz’ response is immediate and joyful. God delights to bring restoration and redemption to our lives.*

¹²Now it is true that I am a close relative; however, there is a relative closer than I.

¹³Stay 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.”

- “however, there is a relative closer than I” – *Before Boaz can redeem Ruth he must allow this closer relative to have the opportunity but if he refuses then Boaz will accomplish it.*

¹⁴So she lay at his feet until morning, and she arose before one could recognize another. Then he said, “Do not let it be known that the woman came to the threshing floor.”

¹⁵Also he said, “Bring the shawl that is on you and hold it.” And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city.

¹⁶When she came to her mother-in-law, she said, “Is that you, my daughter?” Then she told her all that the man had done for her.

- *Naomi asks a very interesting question, “Is that you, my daughter?” Naomi was asking, “Have you been redeemed? Did Boaz agree to redeem us or not?”*

¹⁷And she said, “These six ephahs of barley he gave me; for he said to me, ‘Do not go empty-handed to your mother-in-law.’ ”

¹⁸Then 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.”

- “Sit still, my daughter” - *One of the principles of redemption is waiting patiently for the Lord to complete the process of redemption. There is a time to be in the field gleaning and there are other times to be sitting quietly and resting in His presence.*
- *Ruth Chapter Four – The Price of Redemption*

Ruth 4:1–22 (NKJV)

¹Now 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.

- *Who does this closer relative represent that has the first right to redeem Ruth and her family?*
- *The Law came first and if a man could keep the Law he would be righteous before God.*
- “Come aside, friend, sit down here.” – *Boaz shows great respect to this nearer kinsman. Sometimes Christians speak about the Law as if it was something bad*

but it is not an enemy but a friend for it showed us God's standard of holiness and our need for Christ.

²And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

- *"He took ten men of the elders" – These represent another aspect of the Law for the Law also testifies that all that Christ did to redeem us was complete and perfectly done. The Law testifies that Christ has earned the right to be the Saviour of all mankind.*

³Then 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.

⁴And 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."

- *The Law says, "I will redeem the inheritance" and put creation back into an orderly form.*
- *The Law executes judgment and is willing to set things back into well-defined parameters and eliminate the chaos.*

⁵Then 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."

⁶And 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."

- *"I cannot redeem it for myself, lest I ruin my own inheritance." – The Law is pure and it is not able to help those that are impure because all it can do is bring judgment against sin.*
- *The Law did not say, "I don't want to redeem Ruth", but "I cannot redeemer her". In other words the Law was incapable or lacked the power, authority or strength to redeem Ruth and her husband's lineage. The Law is not able to take that which is defiled and make it pure again.*

Romans 8:2–3 (NKJV)

²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

³For 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,

Galatians 3:10 (NKJV)

¹⁰For as many as are of the works of the law are under the curse; for it is written, **“Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”**

James 2:10 (NKJV)

¹⁰For whoever shall keep the whole law, and yet stumble in one point, **he is guilty of all.**

- *The Law is not our enemy but the Law is not our redeemer either. The Law shows us our need for redemption and it points to the One who is our Redeemer.*
- *Why could not the closer kinsman marry Ruth and redeem her husband’s inheritance?*

Deuteronomy 23:3 (NKJV)

³“An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever,

- *Boaz was rich and righteous enough to marry Ruth and willing to take the shame of marrying a Moabitess upon Himself.*

2 Corinthians 5:21 (NKJV)

²¹For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

⁷Now 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.

⁸Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal.

- *What is this shoe business all about?*

Deuteronomy 25:7–10 (NKJV)

⁷But 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.’

⁸Then 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,’

⁹then 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.’

¹⁰And his name shall be called in Israel, ‘The house of him who had his sandal removed.’

- *The kinsman who is unable or unwilling to redeem his brother’s house takes off his shoe signifying that he has given up his right as the kinsman redeemer.*
- *The kinsman who has relinquished his right to redeem his brother’s house is called, “The house of him who had his sandal removed.”*
- *The closer kinsman acknowledged his inability to redeem Ruth and witnessed to Boaz’ right to be able to do so by removing his own shoe and giving it to Boaz.*
- *Christ is shown to be better than:*
 - *The angels in Hebrews 1*
 - *Moses in Hebrews 3*
 - *Joshua in Hebrews 4*
 - *Aaron in Hebrews 7*
 - *The Law in Hebrews 10*
- *Jesus is greater than Moses.*
- *In Exodus 3:1-10 God speaks to Moses at the burning bush and says, “take your sandals off your feet”. Moses had tried to redeem Israel and ended up killing an Egyptian but now God Himself was going to deliver Israel from Egypt.*
- *Jesus is greater than Joshua.*
- *Joshua thinks he is the one who is going to lead Israel to defeat their enemies until he encounters the angel of the Lord in Joshua 5:15 and is told, “take your sandal off your foot.”*
- *Jesus is greater than John the Baptist.*

Mark 1:7 (NKJV)

⁷And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

- *John the Baptist knew clearly that Jesus Christ is the Lamb of God that takes away the sins of the world.*

⁹And Boaz said to the elders and all the people, “You are witnesses this day that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, from the hand of Naomi.

¹⁰Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the

dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day.”

- *Boaz’ offspring was not to perpetuate his name but the name of Ruth’s dead husband.*
- *The name of Ruth’s dead husband was not going to perish in obscurity but would continue on.*
- *The Law of the Kinsman Redeemer shows four types of Redemption:*
- *1. He was to redeem the possessions and properties that were lost because of poverty and the inability to pay the debts of their brother. Leviticus 25:25*
- *God had given dominion to man over the earth in Genesis 1:26 and Jesus restored that so that the Church has power to cast out demons.*
- *2. He was to redeem his close relatives from the bondage of slavery. Leviticus 25:48*

John 8:34 (NKJV)

³⁴Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.

John 8:36 (NKJV)

³⁶Therefore if the Son makes you free, you shall be free indeed.

- *3. He was to avenge the death of a close relative. Numbers 35:21*

Hebrews 2:14 (NKJV)

¹⁴Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

- *4. He was to raise up offspring in the name of his dead brother. Deuteronomy 25:5-6*

1 Corinthians 15:45 (NKJV)

⁴⁵And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit.

¹³So 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.

¹⁴Then 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!

¹⁵And 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.”

- *Naomi who called herself Mara (bitter) experienced God's work of redemption not only for herself but her husband's house and she truly could say her name is Naomi (pleasant).*

¹⁶Then Naomi took the child and laid him on her bosom, and became a nurse to him.

¹⁷Also 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.

- *The birth of David is the launching of God establishing His kingdom in 2 Samuel and ultimately the birth of Jesus Christ and the establishing of His everlasting Kingdom.*