

Ruth

Rth 1:1 Now there came a time of famine while judges were ruling in the land of Israel. A man from Bethlehem of Judah, his wife, and his two sons left to live in the country of Moab.

Rth 1:2 The man's name was Elimelech, (God is my king) his wife's name was Naomi, (Pleasant) and their two sons were named Mahlon (Unhealthy; to blot out) and Chilion (Puny; to perish)—Ephrathites from Bethlehem of Judah. They journeyed to the country of Moab and lived there for some time.

Rth 1:3 Then Naomi's husband Elimelech died, and she was left with her two sons.

Rth 1:4 Each of her sons married Moabite women: one named Orpah (Fawn) and the other named Ruth. (Desirable) After they lived there about ten years,

Rth 1:5 both Mahlon and Chilion died, leaving Naomi alone with neither her husband nor her two sons.

Rth 1:6 She and her daughters-in-law prepared to return from the country of Moab, because she had heard while living there how the LORD had come to the aid of his people, giving them relief.

Rth 1:7 So she left the place where she had been, along with her two daughters-in-law, and they traveled along the return road to the land of Judah.

Rth 1:8 But along the way, Naomi told her two daughters-in-law, "Each of you go back home. Return to your mother's house. May the LORD show his gracious love to you, as you have shown me and our loved ones who have died.

Rth 1:9 May the LORD grant each of you security in your new husbands' households." Then she kissed them good-bye, and they cried loudly.

Rth 1:10 They both replied to her, "No! We will go back with you to your people."

Rth 1:11 But Naomi responded, "Go back, my daughters. Why go with me? Are there still sons to be born to me as future husbands for you?"

Rth 1:12 So go on back, my daughters! Be on your way! I'm too old to remarry. If I were to say that I'm hoping for a husband tonight and then also bore sons this very night,

Rth 1:13 would you wait for them until they were grown? Would you refrain from marriage for them? No, my daughters! I'm more deeply grieved than you, because the LORD is working against me!"

Rth 1:14 They began to cry loudly again. So Orpah kissed her mother-in-law good-bye, but Ruth remained with her.

Rth 1:15 Naomi told Ruth, "Look, your sister-in-law has returned to her people and to her gods. Follow your sister-in-law!"

Rth 1:16 But Ruth answered, "Stop urging me to abandon you and to turn back from following you. Because wherever you go, I'll go. Wherever you live, I'll live. Your people will be my people, and your God, my God.

Rth 1:17 Where you die, I'll die and be buried. May the LORD do this to me—and more—if anything except death comes between you and me."

Rth 1:18 When Naomi observed Ruth's determination to travel with her, she ended the

conversation.

Rth 1:19 So they continued on until they reached Bethlehem.

Rth 1:20 But Naomi replied, "Don't call me 'Naomi'! Call me 'Mara'! (Bitter) That's because the Almighty has dealt bitterly with me.

Rth 1:21 I left here full, but the LORD brought me back empty. So why call me 'Naomi'? After all, the LORD is against me, and the Almighty has broken me."

Rth 1:22 So Naomi returned to Bethlehem from the country of Moab, along with her daughter-in-law Ruth the Moabite woman. And they arrived in Bethlehem at the beginning of the barley harvest.

Rth 2:1 Naomi had a close relative of her late husband, a man of considerable wealth from the family of Elimelech. His name was Boaz.

Rth 2:2 Ruth the Moabite told Naomi, "Please allow me to go out to the fields and glean grain behind anyone who shows me kindness." So Naomi replied, "Go ahead, my daughter."

Rth 2:3 So she went out, proceeded to the field, and gleaned behind the harvesters. And it happened (**amazing coincidence**) that she came to the portion of land belonging to Boaz, of the family of Elimelech. (**Laws of Gleaning - Lev 19:9>:10, Deut 24:19>:2-Provision for the poor**)

Rth 2:4 Now when Boaz arrived from Bethlehem, he told the harvesters, "The LORD be with you." "May the LORD bless you!" they replied.

Rth 2:5 At this point, Boaz asked the foreman of his harvesters, "To whom does this young woman belong?"

Rth 2:6 The foreman of the harvesters answered, "She is the Moabite who came back with Naomi from the country of Moab.

Rth 2:7 She asked us, 'Please allow me to glean what's left of the grain behind the harvesters.' So she came out and has continued working from dawn until now, except for a short time in a shelter."

Rth 2:8 Boaz then addressed Ruth: "Listen, my daughter! Don't glean in any other field. Don't even leave this one, and be sure to stay close to my women servants.

Rth 2:9 Keep your eyes on the field where they are harvesting, and follow them. I have ordered my young men not to bother you, have I not? And when you are thirsty, drink from the water vessels that the young men have filled."

Rth 2:10 At this she fell prostrate, bowing low to the ground, and asked him, "Why is it that you're showing me kindness by noticing me, since I'm a foreigner?"

Rth 2:11 Boaz answered her, "It has been clearly disclosed to me all that you have done for your mother-in-law following the death of your husband—how you abandoned your father, your mother, and your own land, and came to a people you did not previously know.

Rth 2:12 May the LORD repay you for your work, and may a full reward be given you from the LORD God of Israel, under whose wings you have come for refuge."

Rth 2:13 She responded, "May I continue to find favor in your sight, sir, since you've been comforting me and you have spoken graciously to your servant, even though I am not one of your servants."

Rth 2:14 At lunchtime, Boaz invited her, "Come on over, have some food, and dip your bread in our oil and vinegar." So she sat down beside the harvesters, and he handed her some roasted grain, which she ate until she was satisfied. She kept what was left over.

Rth 2:15 After she had left to glean, Boaz commanded his servants, "Allow her to glean also among the cut sheaves, and don't taunt her.

Rth 2:16 One other thing—drop some handfuls deliberately, leaving them for her so she can gather it. And don't bother her."

Rth 2:17 So Ruth gathered grain out in the field until dusk, and then threshed what she had gathered—about a week's supply of barley.

Rth 2:18 She picked up her grain and went back to town. Her mother-in-law noticed how much Ruth had gleaned and had brought back from what was left over from her lunch.

Rth 2:19 So her mother-in-law quizzed her, "Where did you glean today? Where, precisely, did you work? May the one who took notice of you be blessed." So Ruth told her mother-in-law with whom she had worked. She said, "The man's name with whom I worked today is Boaz."

Rth 2:20 Naomi replied, "May the one who hasn't abandoned his gracious love to the living or to the dead be blessed by the LORD." Naomi added, "This man is closely related to us, our related redeemer, as a matter of fact!"

Rth 2:21 Then Ruth the Moabite woman added, "He also told me 'Stay close to my young men until they have completed my entire harvest.'"

Rth 2:22 Naomi responded to her daughter-in-law Ruth, "It is prudent, my daughter, for you to go out with his women servants, so someone won't attack you in another field."

Rth 2:23 So Ruth continued to stay close to the young women who worked for Boaz, gathering grain until both the barley and wheat harvests were complete, all the while living with her mother-in-law.

Rth 3:1 Ruth's mother-in-law Naomi, told her, "My daughter, should I not make inquiries about your financial security, so you'll be better off in life?"

Rth 3:2 Isn't Boaz one of our close relatives? You've been associating with his women servants lately. Look, he'll be winnowing barley at the threshing floor tonight.

Rth 3:3 So get cleaned up, put on some perfume, dress up, and go to the threshing floor, but don't let him see you until after he's finished eating and drinking.

Rth 3:4 When he lies down, be sure to notice where he is resting. Then go over, uncover his feet, and lie down. He'll tell you what to do."

Rth 3:5 Ruth replied, "I'll do everything you've said."

Rth 3:6 So she went out to the threshing floor and did precisely what her mother-in-law had advised.

Rth 3:7 After Boaz had finished eating and drinking to his heart's content, he went over and laid down next to the pile of threshed grain. (to protect the threshed grain) Ruth came in quietly, uncovered his feet, and lay down.

Rth 3:8 In the middle of the night, Boaz was startled awake and turned over in surprise to see a woman lying at his feet.

Rth 3:9 He asked her, "Who are you?" She answered, "I'm only Ruth, your servant. Spread the edge of your garment over your servant, because you are my related redeemer."

(Not a just a sexual proposition- the hem of his garment was embroidered with his lineage and status, she was asking for him to be her Kinsman Redeemer, buying back Naomi's land and raising up a child for Ruth's dead husband) (-Law of Redemption Lev 25:47>:50)

(Law of Levirate Marriage Deut 25:5>:10)

Rth 3:10 He replied, "May you be blessed by the LORD, my daughter. You've added to the gracious love you've already demonstrated by not pursuing younger men, whether rich or poor.

Rth 3:11 Don't be afraid, my daughter. I'll do for you everything that you have asked, since all of my people in town are aware that you're a virtuous woman.

Rth 3:12 It's true that I'm your related redeemer, but there is another related redeemer even closer than I.

Rth 3:13 Stay the night, and if he fulfills his duty as your related redeemer in the morning, that will be acceptable. But if he isn't inclined to do so, then, as the LORD lives, I will act as your related redeemer myself. So lie down until morning."

Rth 3:14 So she lay down at his feet until dawn approached, then got up while it was still difficult for anyone to be recognized. Then he told her, "It shouldn't be known that a woman has come to the threshing floor."

Rth 3:15 So he said, "Take your cloak and hold it out." She did so, and he measured out six units of barley and placed them in a sack on her. Then she left for town.

Rth 3:16 When Ruth returned to her mother-in-law, Naomi asked her, "How did it go, my daughter?" Then she related everything that the man had done for her.

Rth 3:17 Ruth also said, "He gave me these six units of barley and told me, 'Don't go back to your mother-in-law empty-handed.'" (6 measures of grain was code for Naomi's benefit. Like the 6 days of creation, Boaz wouldn't rest until he had accomplished the redemption)

Rth 3:18 Naomi replied, "Be patient, my daughter, until you learn how this works out, because the man won't rest until he finishes everything today."

Rth 4:1 Meanwhile, Boaz approached the city gate and sat down there. Just then, the very same related redeemer whom Boaz had mentioned came by, so Boaz called out to him, "Come over and sit down here, my friend!" So the man came over and sat down.

Rth 4:2 Boaz selected ten of the town elders and spoke to them, "Sit down here." So they sat down (This is the legal system at that time)

Rth 4:3 and Boaz addressed the related redeemer directly: "A portion of a field belonging to our relative Elimelech is up for sale by Naomi, who recently returned from the country of Moab.

Rth 4:4 So I thought to myself I ought to tell you that you must make a public purchase of this before the town residents and the elders of my people. So if you intend to act as the related redeemer, then do so. But if not, let me know, because except for you—and I after you—there is no one to fulfill the duties of a related redeemer." The man responded, "I will act as related redeemer."

Rth 4:5 Boaz continued, "On the very day you buy the field from Naomi, you're also "buying" Ruth the Moabite woman, the wife of her dead husband, so the family name may be continued as an inheritance."

Rth 4:6 At this, the nearer related redeemer replied, "Then I am unable to act as related redeemer, because that would complicate my own inheritance. You act instead as the related redeemer, because I cannot do so."

Rth 4:7 During Israel's earlier history, all things concerning redeeming or changing inheritances were confirmed by a man taking off his sandal and giving it to the other party, thereby creating a public record in Israel.

Rth 4:8 So when the nearer related redeemer told Boaz, "Make the purchase yourself," he then took off his sandal.

Rth 4:9 At this, Boaz addressed the elders and all of the people: "You all are witnesses today that I hereby redeem everything from Naomi that belonged to Elimelech, including what belonged to Chilion and Mahlon,

Rth 4:10 along with Mahlon's wife Ruth the Moabite woman. I will marry her to continue the family name as an inheritance, so that the name of the deceased does not disappear from among his relatives, nor from the public record. You are all witnesses today!"

Rth 4:11 Then all of the assembled people—along with the elders who were there—said, "We are witnesses! May the LORD make this woman who enters your house like Rachel and Leah, who together established the house of Israel. May you prosper in Ephrathah, and may you excel in Bethlehem!

Rth 4:12 Moreover, may your house be like the house of Perez, whom Tamar bore for Judah, (Gen 38:>) from the offspring that the LORD gives you from this young woman."

Rth 4:13 So Boaz took Ruth to be his wife, and when he had marital relations with her, the LORD made her conceive, and she bore a son.

Rth 4:14 Then the women of Bethlehem told Naomi, "May the LORD be blessed, who has not left you today without a related redeemer. May his name become famous throughout Israel! (One of the pillars of the Temple was named Boaz - 1Ki 7:21)

Rth 4:15 And he will restore your life for you and will support you in your old age, because your daughter-in-law, who loves you and who has borne him, is better for you than seven sons!"

Rth 4:16 Naomi took care of the child, taking him to her breast and becoming his nurse.

Rth 4:17 So her women neighbors gave the child a nickname, which is "Naomi has a son!" They named him Obed. He became the father of Jesse, who was the father of David. (King of Israel)

Rth 4:18 This is the genealogy of Perez: (and Jesus) Perez fathered Hezron,

(You may ask ...why is this genealogy here and why is it important?)

It's a Timeline;

Right in the middle of the story of Joseph, (before Egypt), there is an insert of a sordid tale;

(Gen 38:> Judah (son of Jacob) was tricked into having “relations” with Tamara (his daughter-in-law) and she bare to him, Perez and Zerah.

(Zerah’s g.g,grandson was Achan, who kept stuff from Jericho-Josh7:1>:26)

(an illegitimate child would not be an accepted, official Jew until his 10th generation

(The law in Deut 23:2)

(This happened in the book of Genesis)

Rth 4:18 This is the genealogy of Perez: Perez fathered Hezron, (Into Egypt, time of Joseph)

Rth 4:19 Hezron fathered Ram, and Ram fathered Amminadab.

Exo 6:23 Aaron (the brother of Moses) took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.

Rth 4:20 Amminadab fathered Nahshon, and Nahshon fathered Salmon (The Exodus)

(Leviticus, Numbers, Deuteronomy,)

(Salmon married Rahab (the harlot) from Jericho at the conquest of Canaan by Joshua.)

(Josh 6:22>:25 –Matt 1:5)

Rth 4:21 Salmon fathered Boaz, and Boaz fathered Obed. (by Ruth in the time of the Judges)

Rth 4:22 Then Obed fathered Jesse, who fathered David. (Samuel, Kings, Chronicles, Psalms)

(10 generations from Perez to David the king and is the lineage of Jesus of Nazareth)

(Some think the name Perez is where the Name “Persians” (Iran) comes from)

(This 1 story covers 13 books of the Bible, from Gen 37:1 to 1Chron 29:29 plus the Psalms)

Typology

Goel = Kinsman Redeemer – prototype of Jesus Christ

-Must be a Kinsman

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil;

-Must be able to perform

Heb 7:25 Wherefore he is able also to save them to the uttermost that, come unto God by him, seeing he ever liveth to make intercession for them.

-Must be willing

Luk 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (He knew what had to happen and went ahead anyway to do the will of God)

-Must assume all the obligations

Heb 7:27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.

Heb 9:13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a (red) heifer, sanctify for the purification of the flesh, (Homework: Red Heifer –What’s this about? Compare-Num 19:>, John 2:1>:11)

[answer is on the last page]

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Heb 9:15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

The Legal Aspect (Ours is a God of Justice)

The scroll in Rev 5: is a legal document concerning title to land as evidenced by the 7 seals and writing on both sides. The exterior writing stipulates who can open the document and legally redeem the land in question.(The land in question is ruler-ship over the whole Earth.) It was transferred to Satan, when Adam knowingly chose to disobey God. The price of redemption was set to be, a sinless man had to willingly choose to give his life for the transaction. Jesus paid the price, and was taken to heaven to prepare for occupancy, and we await His return to take possession of the Land and all that appertains thereunto. Satan is not going to leave this dwelling in the pristine condition that he received it. Read the Book of Revelation to know about the exchange, which is completed in the 7th Trumpet Judgement. After that it is removing the rats, cleaning-up and moving in.

The Players

Boaz (as Christ) The lord of the Harvest and The Kinsman Redeemer
Naomi (as Israel) The Old Woman with family ties to the Lord
Ruth (as the Gentile Church) The Young Woman wanting to join the family

Observations

Naomi had to be exiled from her land In order to bring Ruth to Boaz, (the famine)
(After the Holy Spirit came on Pentecost, the gospel was spread to "Judea, Samaria, and unto the ends of the earth". To show HE was serious, God let the Temple be destroyed and Jerusalem be sacked in 70ad. The Jews were dispersed throughout the Roman Empire, spreading the Word of God (old and new) all over the world .)

What the Law could not do Grace did

(It was against Jewish law to mingle with non- Jews.

So Israel had a famine to get Naomi to go outside the Law....

Israel had to be removed from the Holy Land to get them to realize their condition, this also happened with the Babylonian captivity)

Ruth learns of Boaz's ways through Naomi

(In the Diaspora, The Jews were forced to learn to live with the Gentiles, and the Gentiles were to learn about God from their examples,)

An example;

Act 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them.

Act 15:5 But some believers who belonged to the party of the Pharisees rose up and

said, "It is necessary to circumcise them and to order them to keep the law of Moses."

Act 15:6 The apostles and the elders were gathered together to consider this matter.

(They are all Messianic Believing Jews)

Act 15:7 And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe.

Act 15:8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us,

Act 15:9 and he made no distinction between us and them, having cleansed their hearts by faith.

Act 15:10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?

Act 15:11 But we believe that we will be saved through the grace of the Lord Jesus, just as they will." (this is his strong point)

Act 15:12 And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

Act 15:13 After they finished speaking, James (brother of Jesus) replied, "Brothers, listen to me.

Act 15:14 Simeon has related how God first visited the Gentiles, to take from them a people for his name.

Act 15:15 And with this the words of the prophets agree, just as it is written,(Amos 9:11)

Act 15:16 "After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, (in the big picture we are still in Rev 21:2)

Act 15:17 that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things

Act 15:18 known from of old.'

Act 15:19 Therefore my judgment is that we should not trouble those of the Gentiles who turn to God,

Act 15:20 but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Act 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

(A side note)

(This letter sounds a lot like the Laws given to Noah after the flood)

[<https://www.gotquestions.org/Noahide-laws.html>]

The Noahide Laws are seven ancient laws that many people view as the basis of civilized society. They govern morality and represent the “bare minimum” of what God expects of humanity. They are called the “Noahide” laws because they are thought to have been given in their fullness to Noah after the flood. They are also called the Noachian laws, the Seven Laws of Noah, or the Seven Commands for Noah’s Sons (in Hebrew, *Sheva Mitzvot B’nei Noach*).

The idea of a formal set of laws given to all humanity (all the sons of Noah) comes from the Talmud and is therefore extra-biblical. Some scholars believe the Book of Jubilees contains a possible mention of the Noahide Laws. But, again, the Book of Jubilees is not inspired Scripture. However, the basic seven Noahide Laws are based in biblical principles.

Here are the Noahide Laws:

1. Do not deny God (no idolatry).
2. Do not murder.
3. Do not steal.
4. Do not engage in sexual immorality.
5. Do not blaspheme.
6. Do not eat of a live animal (no eating flesh taken from an animal while it is still alive).
7. Establish courts and legal systems to ensure obedience of these laws.

According to Jewish tradition, the first six of these seven laws were given to Adam in the Garden of Eden (the sixth law, to not eat live animals, was extraneous, since Adam did not eat *any* animals). When God established His covenant with Noah, He added the seventh (and the sixth became applicable). Each of the seven Noahide Laws is seen as a summary of more detailed laws, about 211 total.

According to Judaism, a Gentile does not have to follow the Mosaic Law; however, all Gentiles are obliged to follow the Noahide Laws. The laws given to Noah’s children are universally binding. A non-Jew who abides by the Noahide Laws is considered a “righteous Gentile,” according to Judaism, and will earn a reward in the afterlife, *if* his obedience is coupled with a knowledge that the laws come from God. A “righteous Gentile” might also be called a “Hasidic Gentile” or simply a “Noahide.”

Nowhere does the Bible record what laws God may have given Adam, other than the command to fill and subdue the earth and the prohibition against eating of the tree of knowledge of good and evil (Genesis 1:28; 2:17). After Noah and his family exited the ark, God gave the following three commands to him: “Be fruitful and increase in number and fill the earth” (Genesis 9:1); “You must not eat meat that has its lifeblood still in it” (verse 4); and “Whoever sheds human blood, / by humans shall their blood be shed; / for in the image of God / has God made mankind” (verse 6). After that, God repeats His command to “be fruitful and increase in number; multiply on the earth and increase

upon it" (verse 7). Other than Noah being told not to eat raw meat, there is no hint of the traditional Noahide Laws in these passages.

(I disagree with that last sentence, but the rest is true,)

Be fruitful and increase in number... Is the basis for the prohibition of immoral sex. It's not that sex is bad in itself, but sex that isn't associated with procreation (Life) is undermining the intentions of God. He repeated this commandment, which implies added emphasis. (#'s 3 & 4)

Isa_45:18 For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): "I am the LORD, and there is no other.

meat that has its lifeblood still in it....Body fluids are considered "Life" That is the basis for blood sacrifices, the blood of bulls and goats was a stand-in for the death of the repentant sinner.

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

To eat blood was putting yourself in the place of God; besides being un-healthy and inhumane, (#3 & 6)

"Whoever sheds human blood, / by humans shall their blood be shed;

If we are to keep this commandment without breaking it, (and the instruction to multiply), there has to be a formal, recognized way to deal with it. Thus- government, rules of law and justice. In a subsistence society, stealing can be as devastating as outright murder (which is stealing someone's life).(#'s 2&7)

For(Because) in the image of God / has God made mankind....

This is recognition of a responsibility to a power greater than man, and pertains to everything in Life. (#'s 1, & 5)

Jesus reiterated this when he said;

Mat 22:37 ..., "You shall love the Lord your God with all your heart and with all your soul and with all your mind.

Mat 22:38 This is the great and first commandment.

Mat 22:39 And a second is like it: You shall love your neighbor as yourself.

Mat 22:40 On these two commandments depend all the Law and the Prophets."

(The rest is just arguing about legalism and missing the point;)

Rev 4:11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

The only other place in Scripture where a Noahide law might be mentioned is Acts 15:29. The context of this passage is the Jerusalem Council, which met to address the

issue of the Gentiles' place in the early church. Specifically, the question before the council was, "Must Gentiles be circumcised according to Mosaic Law in order to be saved?" (see [Acts 15:1](#)). The apostles in Jerusalem answered with a resounding "no." We are not saved by keeping the Law (see [Galatians 2:16](#)). However, to promote peace within the early church, the council advised Gentile believers to avoid four things, including the eating of "blood" ([Acts 15:29](#)). None of the other three instructions correspond to any of the Noahide Laws. (Same deal)

(We went through all of that- to get to this, because it is relevant to here and now!)

As an ancient moral code, the Noahide Laws have been a major influence in many cultures. In fact, in 1991, both houses of Congress passed a bill, signed into law by President George H. W. Bush, that declared the Noahide Laws to be "the bedrock of society from the dawn of civilization" and the "ethical values and principles . . . upon which our great Nation was founded" (H.J.RES.104.ENR).

Are the Noahide Laws found in the Bible? No, not as a definitive list, and they are certainly not associated with either Noah or Adam. Are the Noahide Laws congruent with biblical teaching? The basic seven laws are congruent with Old Testament revelation. The Talmud calls for capital punishment for Gentiles who violate the Noahide Laws, and this has led to some debate as to whether or not Christians (who worship Jesus Christ) are guilty of violating the first Noahide law and therefore deserving of the death penalty. The modern consensus is that [Trinitarianism](#) is acceptable among Gentiles. In any case, it is important to note that we are not saved by rule-keeping; God requires faith in His Son ([John 3:18](#)).

(God made the Laws; HE keeps them and expects us to. HE made a way for us to be forgiven for breaking the law (Justification through the blood of the cross))

Num 21:9 So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

Joh 3:15 that whoever believes in him may have eternal life.

(Back to Ruth)

Naomi meets Boaz through Ruth

(Witnessing works both ways. The Jews learned about Jesus and the New Covenant from the Christians.)

No matter how much Boaz loved Ruth, he had to wait for her move

(We have to approach the cross, and ask for forgiveness before Christ can come into our lives. We were made in God's image. A big part of that is, that we have free will, and HE will respect our decisions. If we choose to live without God in this life, (and we have an immortal soul), in the life after death we will also be without God.)

(The triune nature of man - formed of the earth=Body, made to be a living being =Soul, created in Gods image=Spirit (which was taken away at the fall of Adam, But reinstated –individually- according to our choosing to believe Eph 1:13>:14)

Boaz, not Ruth, confronts the Nearer Kinsman

(the requirement (in Leviticus) was that the woman would initiate the request, if the

kinsman refused, she would take his shoe and spit in his face)

Christ is the mediator between God and men. (Praise the Lord) We don't have to rely on our good deeds to get an audience before the Throne, or worry about that kind of rejection.

1Ti 2:3 This is good, and it is pleasing in the sight of God our Savior,

1Ti 2:4 who desires all people to be saved and to come to the knowledge of the truth.

1Ti 2:5 For there is one God, and there is one mediator between God and men, the man Christ Jesus,

1Ti 2:6 who gave himself as a ransom for all, which is the testimony given at the proper time.

The book of Ruth is read in the synagogues of the Jews every Pentecost, as the Torah Portion. This is significant because Pentecost is the birthday of Christ's Church.

Pentecost celebrates the giving of the Law (**Torah**) on Mt Sinai by God through Moses. In Acts2:> The Holy Spirit was received in the Temple on the day of Pentecost.

(The prophet Jerimiah; 627-586 b.c.)

Jer 31:31 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, (**Church Age**)

Jer 31:32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.

Jer 31:33 For this is the covenant that I will make with the house of Israel after those days, (**Millennial Kingdom Age +**) (**We are back into the Book of Revelation**) (After those days) declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Amen and Amen. Make it so; Come Lord Jesus!

The Red Heifer

Background: - Num 19:1 Now the LORD spoke to Moses and to Aaron, saying,

Num 19:2 “This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and on which a yoke has never come.

Num 19:3 And you shall give it to Eleazar the priest, and it shall be taken outside the camp and slaughtered before him.

Num 19:4 And Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times.

Num 19:5 And the heifer shall be burned in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned.

Num 19:6 And the priest shall take cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer.

Num 19:7 Then the priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp. But the priest shall be unclean until evening.

Num 19:8 The one who burns the heifer shall wash his clothes in water and bathe his body in water and shall be unclean until evening.

Num 19:9 And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the people of Israel; it is a sin offering.

Num 19:10 And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger who sojourns among them.

Num 19:11 “Whoever touches the dead body of any person shall be unclean seven days.

Num 19:12 He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean.

Num 19:13 Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him.

Num 19:14 “This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days.

Num 19:15 And every open vessel that has no cover fastened on it is unclean.

Num 19:16 Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days.

Num 19:17 For the unclean they shall take some ashes of the burnt sin offering, and fresh water shall be added in a vessel.

Num 19:18 Then a clean person shall take hyssop and dip it in the water and sprinkle it on the tent and on all the furnishings and on the persons who were there and on whoever touched the bone, or the slain or the dead or the grave.

Num 19:19 And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean.

Num 19:20 "If the man who is unclean does not cleanse himself, that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean.

Num 19:21 And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening.

Num 19:22 And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening." (They take this seriously!)

The story - Joh 2:1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there.

Joh 2:2 Jesus also was invited to the wedding with his disciples.

Joh 2:3 When the wine ran out, the mother of Jesus said to him, "They have no wine."

Joh 2:4 And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

Joh 2:5 His mother said to the servants, "Do whatever he tells you." (Who's in charge here?)

Joh 2:6 Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

(Very Holy Water jars, for the ashes (very little) of the Red Heifer, brought from the Temple, in Jerusalem, for use in the out-lying districts by the local clergy. Off limits to ordinary people.)

Joh 2:7 Jesus said to the servants, "Fill the jars with water." (*gasp*) And they filled them up to the brim.

Joh 2:8 And he said to them, "Now draw some out and take it to the master of the feast." So they took it. (*Wide eyed and nervous*)

Joh 2:9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew!!), the master of the feast called the bridegroom (The gossip line will be hot tonight, everyone will know tomorrow)

Joh 2:10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now." (*smirk*wink, wink*)

Joh 2:11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him. (Jesus declares war on religion, the disciples were impressed)

In the act of using the Temple jars (and there would be no way to cover-up the wine, so even the High Priest would hear of it. The Master of the Feast would have to go to the Temple and ask for new jars.) Jesus proclaimed that His ministry superseded even the Priests of the Temple.