

## Day 39

- Good Morning! I wanted to go over Ruth 4:5 again because I think it is important we really grasp what is being said to all of us by God through this scripture.
  - “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.”
  - Now, I’m certain there is more in this one verse than I am going to go over here, but we will stick with what I see right now. God is saying that this covenant promise of redemption is for everyone, through looking at the portion, “the wife of the dead.” Now, I explained the natural, tangible part yesterday, but we are called the Bride of Christ, those of us that have accepted Jesus as our Savior. Before we became His Bride, which happened on the cross, we were all dead in trespasses and sins. In a sense, we we’re definitely “the wife of the dead.”
  - When Jesus died on the cross and rose from the grave, he died for our sin for all time, past, present, and future. The sting of death was obliterated. The covenant of blood was now extended to all of mankind, no longer just the firstborn son, Israel. We had become a part of God’s inheritance; we were chosen, grafted in to the vine (God), and we are now sons and daughters of the Most High.
  
- If we stay on this thread for a moment, we see the first kinsman redeemer who is represented in this account of the book of Ruth, represents the Law of Moses — Although it was first, closest, it could not, nor would it redeem the outcast, the gentile; it could never graft in those who were outside because that covenant was made with Abraham, then Isaac, and then Jacob, and carried on through their family line. Boaz, the second in line to redeem Ruth, truly represents Jesus Christ (see the first and the second), our perfect Redeemer. Not only was Boaz Blessed and willing to redeem her and the land, he was honored by her. He didn’t see her Moabite past; he didn’t see her as unworthy through the eyes of the Law of Moses. Boaz looked at her through the eyes of our Redeemer, and he saw virtue. In his heart, he had already grafted her in by calling her daughter — recognizing her as his own, his own blood, his own kin, worthy of marriage. When Jesus died on the cross, and the soldiers pierced His side, and blood and water flowed (John 19:34) is when the covenant was made for us, His Bride. For a covenant before the LORD is always made in blood. Thankfully, Jesus, the Lamb of God, completed everything — no one and no animal has to ever die again to atone for the sins of man. So, as I explained many devotional days ago, everything within these threads, are first to the Jew and then to the Gentile. Both have always been in God’s perfect plan from the beginning; the Jewish people are our seed with the LORD; without them going first, being our first fruits, we couldn’t have followed. For everything is Seed, Plant, Harvest. For us to be a part of the harvest, we first had to have a seed.
  - “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins.” Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the callings of God are irrevocable.” Romans 11:25-29.
  - I love this portion of scripture because it proves that our God is absolutely good! How? Because it shows that although Israel (as a whole) cannot see that Jesus, Yeshua, was and is their Messiah they have waited for since the time of Moses, yet; they are still beloved of God, and they will be saved. “For the gifts and the callings of God are irrevocable.”

- So, for those of us who were not born from the line of Israel, we must never forget that they are our older brother, and we, who are saved through Jesus Christ, are called to pray for them until their eyes are opened to see fully the truth of their Messiah, and ours, Yeshua hamashiach—Jesus, the anointed One.
- Back to the book of Ruth. So, as per the custom of the time, the close relative took off his sandal and gave it to Boaz in front of the 10 elders and the others present, signifying their agreement that Boaz would be Ruth’s redeemer.
- “And 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. Moreover, 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.” Ruth 4:9-10.
  - Again, we can see that God doesn’t want one person to be lost among the household of God. He literally threaded in that the one who died without an heir, wouldn’t be forgotten because the man who married his widow would give the dead man an heir through her to carry on the name and inheritance. (John 3:16). This is to represent that Jesus would be our Bridegroom for ever, and we the Bride of Christ.
  - This is why the next couple of verses in Ruth are so vital to what is really happening here.
  - “We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.” Ruth 4:11-12.
  - Blessing Ruth to be like Rachel and Leah, is saying two things I can see (although there is probably more); 1. They are recognizing her as a true daughter, completely one of the tribe of Judah. 2. They are blessing her to be fruitful and multiply as those two women did. And the part “be famous in Bethlehem”...well, who was born in Bethlehem? Yep, Jesus, who came through the line of Judah from Boaz and Ruth’s line directly. You can’t get more famous than that. Then they mention Perez and his parents Tamar and Judah — well this is directly significant for two reasons. 1. Tamar was married to two of Judah’s sons, both men died, not leaving an heir. Judah had sent Tamar back to her family, promising to marry her to his youngest son when he was of age, but he was afraid that son would die too, so he married him off to someone else...breaking the Law of Moses, by not marrying, “the wife of the dead, to perpetuate the name of the dead through his inheritance.” (Ruth 4:5)
  - So, Tamar realizing that her father-in-law had broken a covenant promise with her, dressed herself as a harlot (by covering her face) and presented herself before him in the town. Judah “purchased” her that day, promising her a young goat in payment, so she asked for a pledge from him to ensure that he would send the goat in payment. Tamar requested his signet (very important — we learned that from the book of Esther) and cord, and his staff.
  - When Jacob had sent back a servant with the goat, Tamar was gone; the servant asked about the harlot that was by the road, and the people who lived there said there had never been a harlot there. Later, when word got back to Judah that his daughter-in-law was pregnant through harlotry, “Judah said, “Bring her out and let her be burned.” Genesis 38:24. For this was the punishment for harlotry according to the Law of Moses.
  - When she was brought out, she sent the items she had kept, to her father-in-law, stating the items belonged to the man she had been with. Judah

immediately recognized them, and said, "She has been more righteous than I, because I did not give her Shelah my son." So, Judah took her as his wife, but he never "knew" her again. This whole account is found in Genesis 38.

- So, to put Tamar in the blessing, recognized the act of Boaz marrying Ruth to give Mahlon, her dead husband, an heir to perpetuate through his inheritance. It also represents how the LORD, God in His system of government, demands a harvest for every seed sown. Judah broke his agreement with Tamar (a seed) by not giving her Shelah, his son, in marriage (a seed), and breaking the Law of Moses in doing so (a seed). Tamar showed herself righteous by understanding and keeping to the law of Moses, so therefore she was given twins through her father-in-law, yet, she had to live like a widow, never to be taken into Judah's bed ever again because of her seed of harlotry. So, we see that truly, "As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God." Romans 14:11. And this, through the law of Seed, Plant, Harvest, is how the rain falls on the just and unjust alike.
- So, all of that to explain to you how significant the blessing of Ruth and Boaz' marriage was through the elders of the community. As I keep saying, God is extremely intricate, and to truly understand Him and to understand what He is saying throughout His Word, we must study it with Holy Spirit, so we can see all the nuances and fresh revelation God wants to reveal to us.
- For, "it is the glory of God to conceal a matter, but the glory of kings is to search out a matter." Proverbs 25:2.

- Tomorrow, we will finish the book of Ruth and then see where Holy Spirit wants to take us next. Until then, I speak a blessing of God's favor over you, that all you step forward to do, in the presence of the LORD, will prosper you as you honor Him and seek to do His will. Be encouraged, no matter what your natural eyes see around you, for the intricacy and perfect planning of our God that we see through scripture is still in motion today. For He is truly the same yesterday, today, and forever. God never stops being our Redeemer. And our Redeemer Lives!!!