

PREVIOUSLY DISCUSSED TYPOLOGY

- Elimelech – the first generation of dispersed Jews from the Roman destruction of Jerusalem
- Naomi – represents Judaism
- Mahlon and Chilion – the death of all the Jews that had any connection with the Land.
- Orpah – The Jews who remain in dispersion at the end of days.
- Ruth – The Jews who return to Israel at the end of days.
- Boaz – The kinsman Redeemer (Christ).

WHY RUTH CANNOT REPRESENT THE CHURCH-

Ruth	The Church
Married to a Jew	Separated from Judaism
Committed to Judaism	Rejected Jewish law as a requirement for salvation or sanctification
Prepared for redemption during a time of waiting	Was immediately prepared by the work of Christ
Followed the instructions of Naomi (Judaism) in a way that resulted in the redemption of the land of Elimelech	Had little if any role in the redemption of the land of Israel, often being opposed to the return of Jews to their homeland
Could have been redeemed by a closer relative	Was “without hope in the world”
Was an ancestress to the King	Was invited to the King’s table by the King
Is clearly representative of a group of people	Is clearly said to be hidden in the Old Testament

William Kelley, “The Book of Ruth” 1905:

I grant you that there are those that could handle the type of Ruth the Moabitess, and gather, so far as it goes, all the spiritual blessedness in the truths of the book which would apply to a Christian man or to the church of God; but employed, as it usually is, with a rough and vague indiscriminateness as being a distinct type of the one or the other, I am persuaded that it is an error, and must have mischievous consequences, as indeed is notorious. For the distinctive character of the Christian and the church is lost thereby, or rather was never known to those who thus teach.

RUTH 4:1-6

- Verse 1 –
 - The **gate** is the gathering place of leaders and ideas. In Ruth 3:11, KJV translates the Hebrew word to be **all the city**. It is the place for public forums and announcements as well as judicial decisions.
 - **Ho, such a one** - Literally, "such and such a one." It is interesting that this redeemer doesn't seem to have personal identity.
- Verse 2 - In modern Jewish practice, 10 Jewish men was the minimum number to carry out legal business or create a synagogue. The Jewish term "minyan" is the word for these 10 men. [Note: minyan and minion are not the same, but you can have a minyan of minions.]
- Verse 4 –
 - **Thought to advertise thee** - Literally, "I want to open your ear."
 - **Before the elders** - That is, "in front of the elders" in a public display.
 - **There is none to redeem it beside thee** -
 - Who is this closer relative? In the concept of redemption, there are only two potential redeemers: the Messiah and the Law. Thus the Law must be the closer relative.

- Could the Law ever redeem? Support comes from Leviticus 18:5, Matthew 19:17, Romans 7:10, Galatians 3:12
- Verse 5-
 - While ownership of the land was important, the ultimate importance was **to raise up the name of the dead** through the living spouse.
 - Since the land belonged to Elimelech, it is the name of Elimelech that would be raised up, not Mahlon or Chilion. The decedents of the redeemer and Ruth will someday be called, "My God is King."
- Verse 6 –
 - The word **mar** is to "corrupt or destroy."
 - What kind of inheritance does the Law have, and how would it be corrupted by redemption of the land? The Law is "Holy, just, and good" (Rom. 7:12).
 - The Law would be "destroyed" or "corrupted" if it redeemed the land and received Ruth to raise up the "name of the deceased on his inheritance."
 - The Law can only buy that which has met all the requirements, thus, in the end "by the works of the Law no flesh will be justified" (Romans 3:20) and "now apart from the Law the righteousness of God has been manifest" (Romans 3:21) and now the redeemed are "justified as a gift by His grace through the redemption which is in Christ Jesus" (Romans 3:24) rather than the redemption of the Law.
 - "What the law could not do, weak as it was through the flesh, God did..." (Romans 8:3).
- Verses 7-9 –
 - This manner of attestation was done solely in the case of kinsman redeemers, and came with some shame.
 - So, though the Law would retain the glory of his inheritance intact, the reputation of the Law would be seen forever as being unable to deliver.
 - See Deuteronomy 25:7-10 for the instruction of the sandal.
 - Notice that this sign has nothing whatsoever to do with the church, but everything to do with Jewish law. It is most unlikely that such a reference would be given if Ruth was representative of the church.
- Verses 9-10 –
 - Naomi will no longer be in possession of what has now become Redeemed Israel. The name of Elimelech will be raised up again to "his brothers" (Abraham, Isaac, Jacob, etc) and "the court of his place" (Israel).
- Verses 11-12 – the benediction of the people
 - Rachel and Leah were both "converts" of a different sense, both related to Abraham in the same degree as Ruth.
 - Milcah was Lot's Mother and Rebekah's grandmother, Rebekah being the mother of Isaac and Lot being the father of Moab.
- Verses 13-15 – the benediction on Naomi
 - Judaism itself will be redeemed and the Redeemer will be a "**restorer of thy life and a nourisher of thine old age.**" The redeemed daughter-in-law is "better to you than seven sons."
- Verses 16-22 – Naomi nurses Obed and the line of David begins
 - Ultimately, the Redeemer's job was to provide for the continuation of Elimelech, that is, the continuation of the non-diaspora Jew.
 - Through the redemption, the ultimate Jewish Kingdom will be established.
 - It is no surprise that the kingdom nature of the millennium is not seen here, because this prophetic story all takes place before the monarchy is established.