

TRANSCRIPTION – Ruth and the Kinsman Redeemer

Shabbat Shalom and Hag Semeach! So here we are seven weeks, forty-nine days; one more to the count of Shavuot. So I have a message today that's called, *Ruth and the Kinsman Redeemer...Ruth and the Kinsman Redeemer*.

And if we look at the book of Ruth, the book of Ruth is very similar to the Song of Solomon. In the sense it's a parallel to the Bridegroom Yahshua and His Bride...and in one way, even more. The Song of Solomon is an awesome book; there's a lot of little mystery things there and analogies that you see, but I think it's even much more clearer in the book of Ruth; of the Bride and the Bridegroom, but the two of them together really...it's very interesting when you put the two together.

And Yahshua and His Bride, the First-Fruits; Ruth is the Bride; Boaz is the Kinsman Redeemer, the Bridegroom...as we're going to see. And also the book of Ruth is about our calling because remember it's the same time period we're in now; it's the time period from the Feast of First Fruit which starts the day after Sabbath during Passover week until the time we're in now to Shavuot, which is tomorrow.

So it's about our calling; Passover signifying our baptism, right? And the seven week count to Shavuot is the harvest we're supposed to be doing and bearing fruit for the Kingdom; and that's why there are seven sevens. It's showing our whole life as a believer; from baptism during Passover and seven sevens showing the complete cycle in our life as a believer; and then Shavuot and the giving of the Ruach Holy Spirit and also the signifying of Shavuot of us changing from a mortal human being to a glorified spirit being at Yahshua, the Bridegroom's return. The seven week count shows completeness of our calling and preparing to be the Bride of Messiah...that's what we're going to see today. So let's start...let's start in the book of Ruth...and Ruth 1, 1 and 2 it says:

Ruth 1:1-2 *It happened in the days that the judges judged, there was a famine in the land. And a man from Bethlehem, Judah, went to live in the fields of Moab, and his wife, and his two sons...so this is during the time of the Judges. That's important to understand when we're understanding who Ruth is...the name of the man was Elimelech; and the name of his wife Naomi. The name of his two sons were Mahlon and Chilion, Ephrathites from Bethlehem, Judah. And they came into the plains of Moab, and remained there.*

They're in the plains of Moab. So throughout time many people, especially Christian people, think that Ruth is a Gentile coming from Moab, when actually when you look at this...and this is why you have to understand during the time of the Judges with certain things because in the time of the Judges, judges at times were even called elohim; and only we see that in the book of Ruth...judges being called elohim and in the time of the Judges in that point, meaning *mighty ones*. Not meaning some kind of deity, but a mighty one.

But we see that they came from the plains of Moab, that's where Ruth is from. So **the plains of Moab is not the land of Moab; it's the land that was taken over by Moab and then it was overtaken by the Israelites, by the tribe of Reuven**. So Ruth is actually a Reuvenite; she's not a Gentile. I have a whole sermon on this on line. It's not my purpose today, but I do want to mention it that we understand it...that **Ruth is indicative of the lost tribes of Israel, being grafted into Judah, the Kinsman Redeemer; it's not about a Gentile being grafted in...although Gentiles are grafted into the Covenant just as well as anybody else; it's not against Gentiles whatsoever.**

So a matter of fact, if we go to the book of Joshua, Yahshua; or Yehoshua, the son of Nun... 13, in verse 32...before this I'm not going to read all of the accounts, but he tells the land of Reuven and the land of Gad and the half tribe of Manasseh and then in verse 32, it says:

Joshua 13:32 *These are they whom Moses caused to inherit in the plains of Moab, beyond the Jordan, opposite Jericho, eastward.*

So in the plains of Moab is the land of Reuven; it's right across...a matter of facts, it's exactly where Mount Nebo is; which was the land of Reuven that's over there across from Jericho. But without a doubt, **Ruth is from the tribe of Reuven; she's an Israelite.** So let's continue now in the story...I'm not going to read everything, but I'll be reading a lot from the book of Ruth today.

So what happens? Her husband dies and then the two sons die and Naomi is really, really grieved, right? She's really, really grieved; and she tells the two daughter-in-laws's...because they're still young..."don't stay with me. You stay with me and you got nothing to look forward to." So she says basically, "Go back to your tribe and look for another husband there." Right, and that's what she told them to do, but the one daughter does go and the other one, Ruth, decides not to. So let's look what Ruth says here...starting in verse 11:

Ruth 1:11-13 *And Naomi said, Turn back, my daughters. Why should you go with me? Are there yet sons in me in my belly that should be husbands for you? Turn back, my daughters, go. For I am too old to belong to a husband. Though I should say, There is hope for me, and I should be tonight with a husband, and also I should bear sons; will you wait for them, that they might grow up? Will you shut yourselves up for them, not to belong to a husband? No, my daughters, for it is much more bitter for me than for you, for the hand of YAHWEH has gone out against me...so here she is, she's getting older in years now. Her husband's dead, her children are dead. She has no grand-children to bring her name on and she's saying, Even if I was married and was going to have a child tomorrow, are you going to wait twenty years till that child grows up. So she's telling them to leave. She's looking at it and this is what happens then...verse 14:*

Ruth 1:14-17 *And they lifted up their voice and wept again. And Orpah kissed her mother in law, but Ruth clung to her...so the one sister goes...And she said, See, your sister-in-law has turned back to her tribe...she's turned back to her tribe, to the tribe of Reuven...and to her elohim...that could mean Yahweh or it could mean the judges...that's what I'm saying that she turned to the tribe and the judges. In that time there was no king of Israel and there were judges that were judging over the tribes of Israel. So she's going back; and they were really separated, right? So it wasn't...although Israel was one country during the time of the Judges, it wasn't so united. As we even see, even when the Kings started right? When the Kings started with Saul, we see that Judah is separated and goes to David after Saul dies and then the other ones are over here with Saul. David was really the one to unite the Kingdom together...And Ruth said, Do not beg me to leave you, to turn back from following you. **For where you go, I will go. And where you stay, I will stay. Your people are my people, your Elohim my Elohim...**I'm not going to go the Scriptures there, we have it in our Bible, but if you look at **2nd Kings 3:7** and **1st Kings 22:4**, it's exactly the same wording that the Kings of Judah and the Kings of Israel say to each other when they ask, "Help me in war!" And he says, "Of course I'll help. Your people are my people. Your Elohim is my Elohim!" So it's not that she's leaving the false deities of Moab; **she's leaving her tribe and she's leaving everything of her inheritance there** because she has no inheritance in Judah. And like I said, today we live in a different world where people don't have the same inheritance and you don't get from your parents and grandparents and great grandparents what was there. But in the days of the Bible and in the coming days, that's the way it is; the land inherited to the tribes is forever. So it's a big thing for her and loyalty to her mother-in-law and love for her mother-in-law to leave behind her literal inheritance, especially as a woman, right...especially as a woman. She says...*where you die, I will die, and there I will be buried. May YAHWEH do to me, and more so, if anything but death part you and me.**

So this is really showing the great commitment that Ruth had to her mother-in-law, right? And to her dead husband also, right? That she was there and it's showing her loyalty and when you're looking at this now from the standpoint of Ruth, being us, being the Bride of Messiah...and as we're going to see Boaz being Yahshua, the Kinsman Redeemer, the Bridegroom. Naomi is picturing the mother, right? Naomi is the mother; she's like the Congregation. She's the one that nurtures the Bride, but the commitment... **this is the commitment we all should be making at baptism**...and that's really what we should be learning from here.

That at baptism, it's not a matter of just saying, "Oh yeah, I want my sins forgiven and I'm going to accept Yahshua in my heart." No! **This is at baptism what is required of each of us to say everything else we had is gone.** Yahshua said, "Unless you put...if you put father, mother, sister, brother, husband, wife, anything before Me...child...you're not worthy of Me!" Right?

And this is what's showing for Ruth, this is where each of us should be at baptism. She's indicative of the Bride. We should all be doing this at baptism. **We should be clinging to the Bridegroom and clinging to the Congregation and understanding our life has changed from this point.** So this is really an important Scripture; it shows this is the commitment we should be making...and then in verse 19...it's very interesting...a couple verses over, it says:

Ruth 1:19 *And they went, both of them, until they came into Bethlehem. And it happened as they came into Bethlehem, all the city was moved at them. And they said, Is this Naomi?*

So again, who comes from Bethlehem? Micah 5:2, right...the Messiah comes from Bethlehem:

Micah 5:2 *And you, Bethlehem Ephrathah, being least among the thousands of Judah, out of you He shall come forth to Me to become One ruling in Israel; and His goings forth have been from of old, from the days of eternity.*

So we see that the Messiah has no beginning and no end and He's coming from Bethlehem. So that's why I said, that a little more where the book, the Song of Solomon, is the most explicit book in all of the Bible showing the love of Yahshua to His Congregation. There's nowhere that you see that more explicitly stated in Song of Solomon.

But here in the book of Ruth, it's just so plain! The examples are so plain if you understand who the characters are...**if you understand of Naomi representing the mother, the Congregation, the nurturer and you understand Ruth is the Bride and you understand Boaz...and even being called, the Kinsman Redeemer**...you don't even examples in Scripture really of anyone being a Kinsman Redeemer. You see what it means as we're going to see in Leviticus; you see what He does, but Boaz being literally...being called their Kinsman Redeemer...it's the book of Ruth...once you understand who the players are, it's really an amazing book; and really also **a shadow of what we're supposed to be doing here.**

And all about Shavuot, right? Because like I said, Passover is about baptism; it's about our death to the old life, but then we have these seven weeks where we're supposed to be growing and why are counting? We have count; it's the only Holy Day you have to count every day because you don't exactly when it is. **It's not a certain day; you have to count from a certain day to that Holy Day because that's supposed to be our life.** Our life is not...it's supposed to be one where **we're diligently always thinking about our calling**; that we're not just, after baptism that's it. No, you have to think about it every single day.

So we see he mentions Bethlehem, Beth-lechem, the House of Bread, right? Yahshua is the Bread of Life; and it's all about their going to Bethlehem to find the Kinsman Redeemer because that's where the Messiah comes from. He comes from Bethlehem...then in verse 22 of chapter 1:

Ruth 1:22 *And Naomi returned, and Ruth the Moabitess, her daughter-in-law with her, who returned from the fields of Moab...again, right? The fields of Moab; or the plains of Moab, they're returning now from the land of Reuven...And they came to Bethlehem at the beginning of barley harvest.*

So this is all happening, right? The story starts when the Feast of First Fruit; it's starting at Passover and the beginning of that count to Shavuot and we're going to go through the whole seven weeks now of this harvest until the day of Shavuot. So it's starting at the harvest, the barley harvest, the grain harvest, the Feast of First Fruit...Leviticus 23:9-11 and then I'll drop to verse 14:

Leviticus 23:9-11, 14 *And YAHWEH spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When you come in to the land which I am giving to you, and have reaped its harvest, and have brought in the Omer, of the beginning of your harvest, to the priest, then you shall wave the Omer before YAHWEH for your acceptance; on the morrow the day after the Sabbath the priest shall wave it...drop down to verse 14...And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day...so any of it. These are the different phases that the barley is in and you're not to eat any of it...until you have brought the offering of your Elohim; it is a never ending statute throughout your generations in all your dwellings.*

Right, why? Because **until the First Fruit is holy and accepted then the First-Fruits can't be holy and accepted.** So what is it saying, right? **Until Yahshua went up and was accepted by the Father for His sacrifice, then none of us can be accepted.** Where do we see that? We see that also **in John 20 in verse 17** after the Resurrection, right? Where Yahshua is just resurrected, Mariam Magdalene was coming early on the first day of the week...early Sunday morning. He's already resurrected and what does He say to her in verse 17 of John 20:

John 17:20 *Yahshua said to her, Do not touch Me, for I have not yet ascended to My Father. But go tell My brothers and say to them, I am ascending to My Father and your Father, My Elohim, and your Elohim.*

Right? What did Ruth say? Your Elohim is my Elohim; My Elohim is your Elohim, right? And this is what's happening here; **by Yahshua going and being accepted by the Father, now we become children. There's no other way that we could become children except He first paid the penalty of our sins.** So we see that now in the story of Ruth here. This is when it's starting; it's starting at that time on the Feast of First Fruit and Yahshua being accepted as the wave sheaf, right, by His acceptance than we can be accepted. The wave sheaf pictures Yahshua being accepted by Yahweh and until He is accepted, no one can be accepted. So now let's continue...Ruth 2, chapter 2 in verse 1:

Ruth 2:1 *And Naomi had a kinsman of her husband...right...a mighty man of the family of Elimelech. And his name was Boaz.*

And like I said, the most important job I think in all the Bible is the Kinsman Redeemer and yet there is so little...almost like Mel-chi-zedek, Melchizedek, the King of Righteousness. There's only a little bit said here and here that you have to put together. But it's the same with the Kinsman Redeemer because when you understand what the Kinsman Redeemer represents, you understand who Yahshua is and you understand when He has to come...that **He must come before the Jubilee because that's when the Kinsman Redeemer redeems back to the people.**

So Leviticus 25 and 25...because what is this Kinsman she's talking about? We have a Kinsman...Leviticus 25:25 says:

Leviticus 25:25 *If your brother has become poor and has sold his property, then his kinsman redeemer shall come, and he shall redeem the thing sold by his brother.*

And when does he redeem it? He redeems it in the Jubilee, right? So it's the same way...I'm not going to go over all of Leviticus 25 now...I've done it in other sermons, but when you're selling land you really never sell the land, you're selling harvests.

So let's say that there's...you're in the thirty second year of the Jubilee...because the Jubilee is every fifty years...when you sell the land that means you only sell it for eighteen years; because in the Jubilee, the land always goes back to the original owner. So that's what's happening here now, when she's saying there's a kinsman of my husband, what is she saying? She's saying there's someone to redeem us.

So they're showing that their coming from a loss...they're coming from death of the husbands, they lost their land, they have nothing left and what are they looking for? **They're looking for the kinsman redeemer in the Jubilee to redeem them. He's the one that's going to redeem them.** And the kinsman is redeeming those who lost and whether its lost property, it's whether you became a slave; **he's redeeming in that year, the year of Jubilee he redeems all things that are lost.**

So let's go now to verse 8...verse 8...because now what happens? They found out that Boaz is the Kinsman that's there, so Naomi, the mother, the nurturer, she sends the bride out where? She sends the bride out to Boaz and she's says, "Don't go in anybody else's field. Go to his field." Why? Because he's the Bridegroom, he's going to be the one to protect her. And if she goes in other fields, she's going to be in trouble. So in verse 8:

Ruth 2:8 *Boaz says to Ruth, Do you not hear, my daughter? Do not go to glean another field, and also do not pass through. And you shall stay close to my young women.*

So right? **Don't leave the camp! There's safety with the flock of Yahshua once you come into the Congregation.** This is what I'm saying all the time. Don't be surfing the internet to all these false sights. Don't be visiting all these false congregations.

There's people that will even go to Sunday congregations and they're Sabbath keepers. And I'll ask, "How on earth can you go to a Sunday congregation when you're..." and they say, "Well, I need, I need friends for my children. My children need fellowship." And it's like...they don't need that kind of fellowship. So very clearly right here he's saying, don't glean in another field. **You glean from the Bridegroom...**you glean from...the safety is in the flock of Yahshua.

John 10 in verse 1...John 10 in verse 1...and this is one way we've talked ab out in the end time, right? There's wheat and there's tares; and Shavuot is a big time to know because at Shavuot it's the end of the wheat harvest, **you're seeing all of the fruit that's born, but in the tares, there's nothing**...there's no fruit that's born in a tare. So by harvest time everything is known. **Are you bearing fruit or are you not?** And it knows if you're a wheat and a tare. But John 10 says:

John 10:1-5 *Truly, truly I say to you that he who does not enter into the sheepfold of the flock by the gate but climbs up in another place; he is a thief and a robber...*right? These are the ones that people that they want to come to faith and then they want to be a leader. They want to be a minister. They want to be...and they never been trained. They want to come through another way; and Yahshua told us...He told us the qualifications of somebody who's an elder in a congregation. And one is that he's not a new member...and like I said, there's people sometimes that are brand new in the faith, but they can't submit themselves under leadership so they're coming in another way...*But the one entering through the gate is the shepherd of the sheep...*right? There's only one shepherd...*The doorkeeper opens to him, and the sheep hear his voice, and he calls his own sheep by name, and leads them out...*and this is, this is a parallel to the ten virgins, right? Five were foolish, five were wise. And **the foolish ones are like the Laodiceans, the wise ones are the Philadelphians; and they're**

the ones that are staying in the sheepfold. They're the ones that are staying close to the Congregation, right...*And when he puts forth his own sheep, he goes in front of them, because the sheep follow him because they know his voice...*right? **Do you know the voice of the Shepherd...***But they will not follow a foreigner, never! But they will flee from him, because they do not know the voice of strangers.*

Right? So very clearly, that **the true sheep follow one voice...they follow one voice because there's only one Truth.** And if you're out there always going to the edge of the gate...always trying to go past, then you better watch because that's a goat tendency...it's a goat tendency; always wanting to surf a little more on the internet...**always wanting to get a little more from somebody else; that's a goat tendency.** The sheep know the voice of the Shepherd and **they will never follow a stranger, never...**never, they know it. So it's one way to know the sheep from the goats.

So back to Ruth now, okay...back to Ruth now. So we see **the sheep know the voice of the Shepherd they don't wander like the goats, they only follow the voice of the Shepherd;** and that was Ruth! And like I said, she is a beautiful example of what we need to be! And she never, ever, ever strayed. **She followed the voice of the mother, the Congregation, and then she stayed with the Bridegroom and followed His voice and never strayed from there.** So back to chapter 2 of Ruth in verse 10 to verse 12...

Ruth 2:10-12 *And she fell on her face and bowed to the earth, and she says to Boaz, Why have I found grace in your eyes, that you should notice me, as I am a stranger? And Boaz answered and said to her, It has been fully revealed to me all that you have done with your mother-in-law after the death of your husband. And you left your father and your mother, and the land of your birth, and came to a people which you had not known before...right? She gave up her inheritance and her tribe* because even we know, even the women...remember what happened in **Numbers 27**, where the women came where they didn't have like a male and what was the ruling that came out? Well, they should marry a male in their own tribe and they won't lose their inheritance. She comes out now, a woman by herself and she's going to another tribe and she's going to lose her inheritance there, but this is where the Bridegroom, the Kinsman Redeemer is seeing this and he's moved by it...**her act of loyalty, her act of love, her act of self-less-ness,** right? And that's the way, **are we that way as believers? Is our calling everything about Yahshua? Everything about bearing fruit? Everything about His Kingdom? Or do we have our own life?** Because if Ruth, she's a young woman, **if she's thinking about her life and what's best for her, she would have never went with the mother,** with Naomi. So he's saying...*It has been fully revealed to me that you have done with your mother-in-law after the death of your husband. And you left your father and your mother, and the land of your birth, and came to a people which you had not known before. May YAHWEH repay your work, and your wages shall be complete from YAHWEH the Elohim of Israel, under whose wings you have come to take refuge.*

Right? Wow, so her wages will become complete, why? Because she's working for Yahweh...she's working for the Bridegroom. And **Yahshua will reward us for our work if we put Him first; and it's a great self-sacrifice.** There's no doubt about it, but **if we believe that in faith and we put Him first, He's going to reward us for it.** Revelation 22 in verse 12:

Revelation 22:12 *And behold, I am coming soon...Yahshua is talking now...and My reward is with Me, to give to each according to his work.*

Very clearly. So that means **we have to bear fruit...we have to have work.** I'm going to talk more about that tomorrow because this is harvest time. So at harvest time we need to be talking about the fruit that we are bearing...and then verse 13...look what Ruth says back:

Ruth 2:13 *And Ruth said, Let me find grace in your eyes, my master, because you have comforted me, and because you have spoken to the heart of your handmaid. And I surely am not as one of your handmaids.*

Wow, so look at her humility. **She's realizing she doesn't deserve this. She's getting grace from the Kinsman Redeemer** and it's the same way...**do we feel the same way?** When you look at the Tanach, the Tanach is an awesome great Book, right? We read it every day and it shows so many things; it shows Yahweh's Plan and like I say, it shows the Messiah concealed, the Brit Chadeshah, the New Testament is the Messiah revealed; but without the Brit Chadeshah...without Matthew, Mark, Luke and John...can we really understand Yahshua as a being, His love for us, what He's doing, His sacrifice? You really can't...you can't...you can look in Isaiah 53 and you could understand that it's prophesied, He's going to do this and be humble and do these things, but the Brit Chadeshah opens it up in a way that you can never imagine.

So are we the same way? **Are we like Ruth here that we're so humbled at His love for us and what He's doing for us and how He is?** If we go to Matthew 11 in verse 28...because Yahshua is meek and humble and shows loving grace for His people.

Matthew 11:28-30 *Come to Me, all those laboring and being burdened, and I will give you rest. Bear my yoke upon you and learn from me. That I am tranquil and I am meek, and in my heart you will find tranquility in your souls. For My yoke is pleasant, and My burden is light.*

This is the Master we serve; this is our Bridegroom. And that's why I say, Song of Solomon, there's no book like it that explicitly shows His love for His people and how He feels about His Bride who's prepared herself; and how excited He is as the Bride is preparing to rule with Him forever. **So the Kinsman's yoke is easy and His mercy and His love much**, right? Ruth 2 in verse 14...and look this is what Boaz says to her:

Ruth 2:14 *At mealtime come here, and you shall eat of the bread and dip your morsel in the vinegar...right, the wine...And she sat at the side of the reapers, and he reached out roasted grain to her. And she ate and was satisfied, and had some left over.*

So what happens? Once they're both making this commitment to each other and she makes the commitment to Him that says, You're going to be first, I'm going to follow you. I'm going to dedicate and work for You...what happens? It's like the baptism, right, and the Passover. So we see this, that there's always in Covenant relationship, there's a memorial meal; and that's why every year it says that Passover is our memorial.

So she's eating this memorial and there's bread and there's wine there. It's kind of interesting because the word they use is kind of like a bitter wine; and our life is like that. Face it, as a believer, our life is wonderful, it's great, it's fulfilled. We have everything we need. We have Yahshua and everything, but we're still physical human beings. And **because we have to be purified, we go through baptism of fire. So we're going to have trials and we're going to have suffering.**

So although every year we get that great, great blessing of taking those symbols every year and staying in Covenant relationship with Him...that's why we take the bitter herbs; because sometimes it is with bitterness that our calling comes; and it's to all of us. So Matthew 26:26-28, we see the same thing. The memorial we take every year with the bread and the wine; fruit of the vine...Matthew 26:26:

Matthew 26:26-28 *And as they ate, taking the bread and blessing it, Yahshua broke and gave to the disciples, and said, Take, eat; this is My body. And taking the cup, and giving thanks, He gave to them, saying, Drink all of it. For this represents My blood of the New Covenant which concerning many is being poured out for remission of sins.*

Right? So here it is, same thing that she's doing there, it's a prototype of our yearly memorial meal that we take with the Pesach, with Yahshua...back to Ruth, and chapter 2 in verse 20...so now what happens? She goes back to the mother-in-law and she shares the mother-in-law that she's been with the Kinsman Redeemer and what's happening there and look what Naomi says to her in verse 20:

Ruth 2:20 *Naomi says to her daughter-in-law...to Ruth...Blessed is he of YAHWEH who has not forsaken his kindness **with the living and with the dead**... right? Now we're talking the Kinsman Redeemer is also one of the Resurrection. So **even the dead will be gloried through the Kinsman Redeemer**... *He's not forsaken his kindness with the living and with the dead. And Naomi said to her, The man is near of kin to us; he is of our kinsmen redeemer...He is our Kinsman Redeemer.**

So this word indicates: the rightful next of kin who would redeem his relative who has fallen into bondage and lost their inheritance; and is indicative in Scripture of the Messiah who redeems those who seek Him of the bondage of the debt of their sins which according to the Torah would be punished by death.

This is why it is very clear, the **Messiah must return directly before the Jubilee which is the year of Redemption**; and we know in Isaiah, we know many other Scriptures that talk about this and we're getting close to that time. So wow, as we're getting so close to the Bridegroom returning, every day should be exciting to us; every Sabbath that pictures the Millennium should be exciting to us. Every Holy Day that pictures the Plan of Salvation, right...every Sukkot which pictures the Millennium, but particularly every Shavuot; because Shavuot is about us, right, the two loaves that are made.

Feast of First Fruit and Pesach is about Messiah Yahshua, but Shavuot is about the Bride. Shavuot is about the two loaves, Judah and Ephraim coming together...the Bridegroom coming, our changeover at Shavuot into a glorified Spirit being. So it's the most exciting Holy Day and it's the Holy Day that Yahweh pours His Spirit on His people because it directly has to do with the First-Fruits of Yahweh...so what a great time from this. But this is signifying the Resurrection from the Kinsman who will revive the seed of the sons of Naomi through Ruth, the Bride, right...so even the dead are going to be revived through the King, Kinsman Redeemer.

Now, what happens next? So now just like Song of Solomon, the Bride and the Bridegroom are there, right...they've made their intentions to each; it's like the baptism, we make our intention, we go in Covenant relationship, Yahshua accepts us and now what happens? Now the Bride has to get ready. Now is the point, this is the betrothal period that we're in...the Bride has to get ready. So in chapter 3 let's start reading here:

Ruth 3:1-8 *And her mother-in-law Naomi said to her, My daughter, do I not seek rest for you, that it may be well with you? And now, is not Boaz of our kindred, with whose young women you have been? Behold, he is winnowing the threshing floor of barley tonight...right? He's winnowing. **He's separating the wheat from the chaff just like Yahshua is doing today**...*And you shall bathe, and anoint yourself, and put your garments on you, and go down to the threshing floor...right? **The Bride has to prepare herself**...Do not let yourself be known to the man until he has finished eating and drinking...right? **We're not known until the work is over. Remember the parable of the wheat and the tares?** Should we...Master...the devil, he's put these tares in there. Should we pull them up? And what does He say? "No, don't do it yet because you might pull up wheat with the tare." Wait until harvest time and then He will separate the wheat from the chaff...*And it shall be, when he lies down, you shall know the place where he lies down. And you shall go in and uncover his feet, and lie down. And he will tell you that which you are to do. And she said to her, All that you say, I will do...right? **Ruth is the Bride, she's the obedient one...she's the loyal one...she's not questioning...she's not doubting. In faith, she's following...she's following.** She knows that Naomi is the mother. She knows she's like the Congregation. She's the nurturer. **The Congregation brings the right doctrine. The Congregation, the*****

elders bring the nurturing, they bring the teaching and the Bride is supposed to follow...the Bride is supposed to be there, not questioning everything, but following in appreciation of it...and the Bridegroom, she'll be ready for the Bridegroom...*And she went down to the threshing floor and did according to all that her mother-in-law commanded her. And Boaz ate and drank, and his heart felt good. And he went to lie down at the end of the heap. And she came secretly and uncovered his feet, and laid down. And it happened in the middle of the night, that the man trembled and turned himself. And, behold, a woman was lying at his feet...right? And it reminds you, she's lying at His feet, do you remember a woman lying at Yahshua's feet, right? The woman when she's washing His feet with her hair, remember? I'm not going to go to the Scripture now, but when Yahshua is there right before He's ready to suffer in the last Passover; and Mariam is washing the feet of Yahshua with her hair... And it happened in the middle of the night, and the man trembled and turned himself. And, behold, a woman was lying at his feet...verse 9:*

Ruth 3:9 *And he said, Who are you? And she said, I am your handmaid Ruth...your servant Ruth...and you shall spread your skirt over your handmaid, for you are a kinsman redeemer... you shall spread your skirt.*

What is she talking about? Well, **spreading the skirt over one was the symbolic act of stating that they are under their protection.** In a Jewish traditional wedding, the couple is married under a tallit with the tassels hanging down on all four sides **showing the woman is coming under the covering of the Bridegroom.** It would be totally outside judicial order and an act of rebellion for a woman to wear the tassel on her own; as it would show she refuses the covering of her true Bridegroom Yahshua.

And it's the same today, right? When we're all collectively part of the Bride; male or female, it doesn't make a difference...we are all part of the Bride, Yahshua is the Bridegroom. And when a person in the Congregation doesn't want to come under the tallit of the elder hood in the Congregation that Yahshua put there, when they want to be out on their own, when they want to be doing their own way, what they're showing is they're not in submission.

And Ruth, I say you cannot find a greater story in all the Bible of loyalty, submission, love, and she represents us. **She's representing us; of someone that never, ever, ever is thinking what's best for her. And that's why Yahshua said, "He who tries to save his life will lose it. But He who loses it for My sake will gain eternal life."** Our whole life...and this is what faith is...it's trusting Him, Yahshua in all things; **it's trusting Him that He's there for us.**

So wow, what an unbelievable story that's happening here, right? And she tells him spread his skirt over her...spread his skirt. We see this other times in Scripture also, right? First let's go to Song of Solomon 8 though to show the Bride preparing herself...so she prepares herself...she comes to the Kinsman, the Bridegroom; and we see the same thing in Song of Solomon...Song of Solomon 8 in verse 5 says:

Song of Solomon 8:5-7 *Who is this who comes up from the wilderness, leaning on her Beloved...Who is this coming up from the wilderness, right? And that's why the Bride prepares herself in the wilderness. And I am so...I can't tell you how grateful I am that Yahweh allowed us in the wilderness last year. It's changed my life...it's changed my way of thinking and how I think about it. I pray and hope we're allowed to be there this year. We're planning on it, who knows? There's a lot of places you still can't leave your country...what's going to happen with travel, but in faith, we're preparing to being there in October...and this very well could be the last time that we're meeting collectively as a group for the Feast. And it is so important because this is where the Bride comes from. **This is where the training comes from; the training comes from the wilderness. And without the training you're not going to be ready...***He says, I awakened you under the apple tree; there your mother travailed with you...right? Naomi the mother, the Congregation, the nurturer... There she travailed; she bore you. Set me as a seal on Your heart, as a seal on Your arm. For love is strong as death;**

jealousy is cruel as Sheol; its flames are flames of fire, a flame of Yah. Many waters cannot quench love, nor will the rivers overflow it. If a man would give all the wealth of his house for love, they surely would despise him.

Wow, so we see here that this is the love that the Bridegroom has for His Bride; because she's prepared herself. She's got herself ready. Then she asked for him...she asked the Bridegroom to cover her with his skirt. So let's go to Revelation 19...Revelation 19:7-9:

Revelation 19:7-9 *Let us rejoice and let us exult, and we will give glory to Him, because the marriage of the Lamb came, and His wife prepared herself...praise Yahweh...And it was given to her that she be clothed in fine linen, pure and bright; for the fine linen is the righteousness of the saints. And he said to me, Write: Blessed are the ones having been called to the marriage supper of the Lamb. And he said to me, These Words of YAHWEH are true.*

Praise Yahweh, what a great Scripture, right! Because **the Bride has made herself ready and that should be our whole focus and purpose now**...should be **getting ready for this time** because we see the parables there; the wedding invitations went out and who had a field to go to and who had...all this worldly stuff that people were not preparing for this and now we're getting closer and closer and closer...and still many aren't preparing. Many are, praise Yahweh, but many aren't; and that's the difference of the five wise and the five foolish; that's the difference of the wheat and the tares; that's the difference of the Laodicean and the Philadelphian.

So we could just go...you know **you can't save somebody else's salvation**, but you have to do **what you're convicted for yourself**...and we see it there...the Bride has made herself ready. Revelation 7:14 and 15...Revelation 7:14 and 15 says:

Revelation 7:14-15 *And I said to him, Sir, you know...because he's asking, who are these people coming out of this tribulation? Who are these people that are clothed in white...And he said, These are those coming out of great affliction; and they washed their robes and whitened them in the blood of the Lamb. Because of this they are before the throne of YAHWEH, and they serve Him day and night in His sanctuary. And He sitting on the throne will tabernacle over them.*

Some translations actually put, He will spread His skirt over them. He will tabernacle over them; or He will spread His skirt, meaning: He will cover them. Tabernacle means to cover...that He will cover them meaning He's going to protect them...He will protect them.

Yahshua will tabernacle; to literally spread His skirt over His people, His Bride for protection. They will be under His protection forever. One more Scripture on this...Ezekiel 16 in verse 8...and this is what Yahweh is telling Judah and Israel of all the sins they did and what He did for them...and look what verse 8 of Ezekiel 16 says, it says:

Ezekiel 16:8 *And I passed by you...Yahweh is talking...and I looked on you, and, behold, your time was the time of love. And I spread My skirt over you and covered your nakedness. And I swore to you and entered into a covenant with you, declares Adonai YAHWEH. And you became Mine.*

Right? So putting the skirt over somebody just like the hoopa, the tallit, when a Jewish person is getting married; it's showing possession. **It's showing that the Bride is becoming the possession of the Bridegroom** and that's Yahweh says...He literally says that I spread My skirt over you and covered your nakedness, right?

Because where does the nakedness come from? It comes from back in Genesis 3, when Adam and Eve rebelled and they put faith in the serpent instead of faith in Yahweh. They thought Yahweh was a liar, what happens? And they ate the fruit; they became naked. Meaning, they had no covering...they had no covering. They were on their own. They were going to decide, right? Just like Satan said, "You will know good and evil." And he was right in one way.

And that's why I say, **Satan will always tell you a half-truth. Yeah, you'll know good and evil, the only difference is you won't know good from evil.** You'll know good and evil, but you won't know good from evil. And in human nature, unfortunately, probably eighty, ninety percent of what you know is going to be evil and yet you think its good and when its evil; but He covered their nakedness.

And that's what Yahshua does to us. **He's covering the nakedness in our life from our own human nature, our own pride, our own selfishness, our own self focus** and our focus especially now...especially now! But you know what? Up until the day He returns, they'll be eating and drinking and marrying, right, that people up until the day He returns...and you'll shake your head if you're a real believer...why won't the person still repent? Why won't they? They see this coming...they see this sign...they see that sign...they see that sign; because human nature is selfish.

And that's why I say, **Ruth is the beautiful story of selflessness; of giving everything of herself to her Bridegroom,** but yet, there's still going to be people that are going to follow Satan unconditionally to say, "Worry about yourself. Focus on yourself. Do about yourself." And that's the decision you have to make. Do you want to be the wise or the foolish of the ten virgins...whatever one?

But **the Laodicean is naked because he hasn't allowed Yahshua to cover him and tabernacle over him;** it's that simple. Back to Ruth now...so what happens? So now let's go to chapter 4...so now the Kinsman Redeemer, the Bridegroom, he's going to go and he's going to redeem her. The only thing is there's somebody else there, right, that is a closer kinredeemer. So we're going to see what happens here:

Ruth 4:1-9 *And Boaz went up to the gate and sat there...right? Everything happens at the city gate. It's amazing today in Israel...I've taken many, many thousands of brethren over there to city gates that are there because that's where the king sits in the city gate. Even in Tel Dan, they found the actual place where the king sits over there and many, many places where we see the gate of the city. That's where things are stored, that's where the guards watch, that's where transactions take place... Boaz went up to the gate and sat there. And, behold, the near kinsman of whom Boaz had spoken was passing by. And he said, Such a one, turn aside, sit down. And he turned aside and sat down. And he took ten men of the elders of the city, and said, Sit down here. And they sat down. And he said to the near kinsman, Naomi, who has returned from the elders of Moab, will sell a portion of the field which belonged to our brother, to Elimelech. And I said I would uncover your ear, saying, Buy it before those sitting, and before the elders of my people. If you will redeem, redeem. But if you will not redeem, tell me so that I may know. For there is no one beside you to redeem, and I after you. And he said, I will redeem it...right so first the person thinking, "Oh, there's a field...Okay, I want it. I want it. Sure, why not there's more land...more land for me, great!"... And then Boaz said, In the day you buy the field from Naomi's hand, even you have bought from Ruth of Moab, the wife of the dead, to raise up the name of him who has died over his inheritance...so he's saying to the man of Judah, "Okay, you can redeem, but then you also have to raise up the seed for the dead." And what does he say...And the near kinsman said, I am not able to redeem for myself, that I not ruin my own inheritance. You redeem for yourself my right of redemption, for I am not able to redeem...and this is indicative of Judah today, right? Judah has redeemed part of their inheritance in the land of Israel and here we are, Ephraim, we're waiting in the shadows...we're waiting in Diaspora...we're waiting to come home. Has Judah welcomed us? No...no! Why haven't they welcomed us? They haven't welcomed us because they're afraid of marring their own inheritance. They're afraid if we let the*

other tribes back, we might lose what we have. So that's Judah's mindset today, but that's not a good mindset. Because what happens now? This man just lost his blessing...he just lost his blessing in fear...the same way Judah today is losing a blessing of allowing the other tribes to come back and in the end Judah will be punished for it. And they're going to go through a lot because its part of prophecy and the tribes will come back one way or another. So now what happens? So now the Kinsman, the true Kinsman, is going to redeem... *And this formerly was done in Israel for redemption...verse 7... and as for an exchange, to confirm every matter. A man would draw off his sandal and gave to his neighbor. And this was the attestation in Israel. And the near kinsman said to Boaz, Buy for yourself, and he drew off his sandal. And Boaz said to the elders, all the people, You are witnesses today that I have bought all that belonged to Elimelech, and all that was to Chilion and Mahlon, from the hand of Naomi.*

Right, so he's buying all this **knowing**, right...because he doesn't have an heir yet and he knows that his first heir is going to have to build their inheritance before his own. And you know what this reminds me of? It reminds me a lot of Joseph, the step-father of Yahshua, because it's the same situation. He takes Mariam who's a young woman in, right; he's older, we know that and he knows that Mariam is an only child from Eli her father and that their first child they have is going to have to redeem through Mariam for Eli before he gets redemption. He's not knowing that that child is Yahshua who is going to redeem all the tribes.

And actually the curse that was to Judah...because you see it in Matthew in the genealogy...the curse that came through Jeconiah in the Matthew genealogy is then broken because that curse was through Joseph, but not through Yahshua. Yahshua breaks the curse because of who He is; because He's Elohim and the Messiah.

So little did Joseph know that by giving up, he really wasn't giving up. And that's the point, **you can't out-give Yahweh; the more you give to Yahweh, the more He's going to give back to you.** I've seen it in my life a thousand different times. And that's the same thing that Boaz is doing here. Boaz...it's like a parallel with Joseph and Mariam, with Boaz and Ruth. Both of them self-less, both of them looking at this pure young virgin whose giving up everything for them, an older man, and they're willing to mar their own inheritance because of what that person is doing. So in verse 10...

Ruth 4:10 *And also Ruth of Moab, the wife of Mahlon, I have bought for myself for a wife, and to raise up the name of him who died over his inheritance...you see, he's not saying to raise up for me, he's saying to raise up for him...And the name of him who died shall not be cut off from among his brothers, and from the gates of his place. You are witnesses today.*

So what's again its showing? It's showing the Kinsman Redeemer with Resurrection; that the dead are being raised. Their names are being raised. They're not being forgotten. So this is indicative of the Resurrection that's there. One more verse...verse 11:

Ruth 4:11 *And all the people who were in the gate with the elders, said, We are witnesses. May YAHWEH make the woman who is coming into your house to be like Rachel and like Leah, both of whom built the house of Israel. And may you do worthily in Ephratah, and proclaim the Name in Bethlehem.*

Ephratah means blessing...*and proclaim the Name in Bethlehem*, why? Because that's where the Messiah comes from...the Messiah comes from Bethlehem. So wow, beautiful story of redemption, how Yahshua purchased our life with His; so the same way Boaz being the Kinsman Redeemer. Acts 20 in verse 28...Acts 20 in verse 28 says:

Acts 20:28 *Then take heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the congregation of YAHWEH which He purchased through His own blood.*

Right? So the same way that Yahshua is giving up His inheritance...because we're co-inheritors with Him, for us. The same way that Joseph was giving up his inheritance to Mariam in **Matthew 1** is the same way that Boaz has given up his inheritance to the dead husband of Ruth; it's the same way Yahshua is sharing His inheritance with us...talks about that in **Hebrews 1** and **Hebrews 2**. So beautiful story we see here. Now what happens? Verse 13, the Bridegroom takes the Bride...

Ruth 4:13 *And Boaz took Ruth, and she became his wife. And he went in to her, and YAHWEH gave her conception, and she bore a son.*

Right? She bore seed...she bore fruit. Drop down to verse 14...because what happens now? Naomi still like the mother, like the Congregation, she's going to be the nurturer:

Ruth 4:14-16 *And the women said to Naomi, Blessed be YAHWEH, who has not left you this day without a kinsman- redeemer; and may his name be called in Israel. And may he be to you a **restorer of life, and a nourisher of your old age**...right? That's what Yahshua is; the Kinsman Redeemer. He's a Restorer of life; He's the Master of the Resurrection; Kings of Kings and Master of Masters...and *your daughter-in-law who loves you has borne him, who is better to you than seven sons*...right? Seven being the number of completion because this is the son that's actually in the lineage to Yahshua of Messiah...*And Naomi took the child, and laid him in her bosom, and became nurse to him.**

Right? The same way that the Congregation, the elders are the nurturer; they nurture...they nurture the child. Naomi is a mother like the Congregation, nurtures the young members as a mother nurses her child...verse 17:

Ruth 4:17 *And the neighboring women gave him a name, saying, This son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.*

So Obed, Oved...what does it mean? It means one serving; or one working, right? So that's the name of this child...that the blessing that comes from this beautiful union of the Bride and the Bridegroom is one who is serving; one who works. **The Bride of Yahshua are workers, bearing fruit for the Bridegroom.** Go to Matthew 25 in verse 13...Matthew 25 in verse 13:

Matthew 25:13-21 *Therefore, be alert, for you do not know the day nor the hour in which the Son of Man comes...and wow, here we are, we're in the time when it could be any time and this is what makes it even more exciting because nobody knows it...For it is like a man who went on a journey. He called his servants and delivered his possessions to them. And to one indeed he gave five talents, and to another, two, and another, one, each according to his ability...right? So Yahweh doesn't give us more than we can handle...And he went immediately on his journey. And going, the one who received the five talents worked with them and made another five talents. In the same way, the one with the two also did; he also gained another two. But going away, the one who received the one dug in the earth and hid his Master's silver. And after much time, the master of those slaves came and took account with them...right? The return of Yahshua...And coming up, the one who received five talents brought another five talents near, saying, Master, you delivered five talents to me. Behold, I gained another five talents above them. And his Master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many. Enter into the joy of your Master.*

So **we are rewarded for the fruit we bear**. And everybody knows the parable, the one who didn't bear fruit wound up not being there. The little he had was taken away because it's indicative of the Holy Spirit being with us which Shavuot is all about. So we are rewarded for the fruit we bear. Last Scripture, Ruth 4 in verse 21...Ruth 4 in verse 21...and what is the end result of this?

Ruth 4:21-22 and Salmon fathered Boaz; and Boaz fathered Obed; and Obed fathered Jesse; and Jesse fathered David...King David.

So wow, so we see here that Obed literally becomes the grandfather of David, so this child that Ruth and Boaz has is David's grandfather; and Boaz is his great grandparents...his great grandparents. And of course we know that the Messiah is also born through this line.

So it shows us that...just again, the beautifulness of this story and the fact sometimes you see parables in Scripture...and parables are great stories, they tell something; but this is a true story. These are real people. Naomi is a real person who went through much sorrow in her life, but then the joy came after by trusting in the Kinsman Redeemer.

We see the same with Ruth...that think about it as a young woman who lost her husband...in her mind she's probably thinking if she's going to stay with Naomi she would never be married again. She'll never have children, but you never see that in the story...**you never see her side of what she's feeling inside because her whole thing is love and loyalty and serving**...in serving. And that's what we're supposed to get from this story.

So and in the end result, these are the real great grandparents of King David! And we know King David is the one who winds up being the lineage for Messiah. So the story of Ruth who is one of the greatest women in Scripture, right...and I say this when you talk about judicial order...she never preached a sermon, she never was the leader over a Congregation.

The way people think today, they all want to do something that is being seen of other people...in giving a sermon, and writing a book...whatever it could be...I don't know...but to be seen and yet, how is Ruth being seen? She's being seen through serving. **She's being seen in what she's doing as a servant; and that's the way all of us should be. We should be looking at how we're serving others; not how others are being able to see us in the lime light.**

So Ruth is one of the greatest women of Scripture...like I said, never preaching a sermon, never being an elder; or anything like that. But why is her example so important? Because out of almost anybody you'll see in the Bible, **she shows humility and loyalty for all of us to learn from.** You can't probably find...you know you might find one or two examples there of loyalty, like Jonathan and David, but this is above the top stories that you'll see for love and loyalty in Scripture.

Ruth which means *friend*, that's what her name means. And it comes from the same root of the word for shepherd *roi* is a beautiful story of a humble self-less person who loved her mother-in-law and was grafted in to the tribe of Judah; and was loyal and faithful in all her house.

She never thought of herself; or what was best for her, but was faithful in all things. And in doing so, Yahweh blessed her with the Bridegroom, her Kinsman Redeemer. She was also blessed to be the great grandmother of King David and she is a pillar in the genealogy of Yahshua Messiah. Now technically, in a legal genealogy, a woman cannot be in that legal genealogy. So but, in Matthew, that's not a legal genealogy of Yahshua, but it's actually the genealogy of Joseph, the Father...we see Ruth's name in that genealogy.

So she is a pillar in the genealogy of Yahshua being the great grandmother of King David. **She set us a great example of how a believer should be and not trying to save our own life, but losing our life for Yahshua our Bridegroom; and for the work in His Kingdom.**

So one day till tomorrow, we'll see everybody tomorrow on Shavuot...praying for Yahweh's Spirit to come.

Yahweh bless, Shabbat Shalom!