

SERIES: BOOK OF RUTH
“Boaz II”
Ruth 2:1

May I have your attention? May I pull your mind from the events of yesterday, the argument you had this morning, or the list of things to work on after this service? May I gather your thoughts from wherever they might be and focus them on a specific statement? Thank you.

Here’s the statement: BOAZ IS AN INCREDIBLE AND MULTIPLE TYPE OF JESUS CHRIST.

I suspect there are two questions zooming through your mind at this moment. The first is, “say what?” “What did you just say? I don’t have a clue what you are talking about.” The second question is related. It is “so what?” “What difference to me does whatever it is you just said make to me in my world?” Let me try to answer those questions so you will value your time here today.

I think it is safe to say that at least one of the reasons you are here today is that you want to learn a little more about Jesus our Savior. It may not be the main reason, but it is at least among the reasons you are here. If Jesus is not your savior yet, that is where you need to meet Him today. What I have to say about Boaz and Jesus will help you understand why you need a savior and why Jesus is the only one who can fill that need.

If you have already believed Jesus and received Him as your savior from the penalty of your sin-debt, then I would think you would want to know more about Him when you leave than when you arrived this morning. What I have to say about Boaz and Jesus will definitely inform and enlarge your mind about both of them.

Or, maybe you have some questions about the relationship between the Old and New Testaments. What I have to say about Boaz and Jesus will help tie the two parts of Scripture together a little tighter.

Adolf Saphir wrote: “All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical, and can [produce] no satisfactory result. For Jesus Christ is the fulfillment of Moses and the prophets.”¹

So here is my statement again: BOAZ IS AN INCREDIBLE AND MULTIPLE TYPE OF JESUS CHRIST.

Let me explain why this is an important statement for you to understand and appreciate. It is part of your “religious education” and a “growth step in your spiritual life”. How it affects your “daily life” depends on how this and other spiritual truths influence how you life. This statement should go into your spiritual toolbox to be used when and as needed. I get a five-fold answer about its importance from Jesus Himself. This, and other statements like it, are important to our spiritual lives because....

1. Seeing Jesus in the OT opens the Scriptures to us. Luke 24:44-45 (NASB95)

⁴⁴ Now He [Jesus] said to them, “These are My words which I spoke to you while I was still with

¹ Paul R. Van Gorder, *The Old Testament Presents...Reflections of Christ*; Grand Rapids: Radio Bible Class, 1982, p. 6.

you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”⁴⁵ Then He opened their minds to understand the Scriptures.

When we see Jesus in the Old Testament the Bible becomes more than just a history book. The Scriptures tell “his story” in which He is involved. We do not have a distant, disinterested, deistic [a movement or system of thought advocating natural religion, emphasizing morality, and in the 18th century denying the interference of the Creator with the laws of the universe²] God. The more ways and places we catch glimpses of Him, such as in the details of the OT priests garments or the sacrifices under the Mosaic Law, or the beauty in the details of the Tabernacle, and so forth, the more involved we know He is with us. This “opening of the Scriptures” deepens our understanding of the person, plan, and practices of our God. The more we understand the stronger our relationship becomes. The more open the Scriptures are to us the more we want to be in them.

2. Seeing Jesus in the OT deepens our understanding of Him. Luke 24:27 (NASB95)²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. Each type, picture, and symbol, shows us something different about Him. Only through the pages of Scripture do we learn about Jesus. The more places we see Him, the better we know Him. The better we know Him, the more we love Him. The more we love Him, the more we serve Him. Paul prayed for all believers that “the Father of glory may give to (us) a spirit...of revelation in the knowledge of Him [Jesus] and that the eyes of your heart may be enlightened, so that you may know...the surpassing greatness of His power toward us who believe....” [Eph. 1:17-19] Seeing varying aspects of the person and work of Jesus through the types, symbols, and statements of the OT is part of our “revelation in the knowledge of Him”. This constitutes spiritual growth.

3. Seeing Jesus in the OT makes Bible reading like a treasure hunt. John 5:39 (NASB95)³⁹ “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me. When Jesus used the strong judicial word *testify* He was submitting the OT Scriptures as evidence for His authenticity. Of the 33 instances of μαρτυρέω in John, ...it is found in most instances, and most commonly in reference to Jesus. The dispute with the “Jews” or “Judeans” who resist his message has the features of a judicial proceeding....In the gospel of John Jesus appears before the bar of judgment and calls for “witnesses” who will vindicate his claim as revealer before the forum of the “world” and of the “Jews.”³ In the Gospel of John Jesus lists John -- The Baptizer, God, the Father, the Holy Spirit, His own miracles (signs), His works of giving life and judging the hearts of men (Jn 18:19-23), and the OT Scriptures as official court *witnesses* of the truth of His claims. The more we search the Scriptures as if we were looking for hidden treasure, the more *testimony* we will find about Jesus.

4. Seeing Jesus in the OT increases our “remembrance” of Him. John 12:16 (NASB95)¹⁶ These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. We are so good at forgetting that we need all the helpers to remember that we can have.

²Merriam-Webster, Inc: *Merriam-Webster's Collegiate Dictionary*. Eleventh ed. Springfield, Mass. : Merriam-Webster, Inc., 2003

³Balz, Horst Robert ; Schneider, Gerhard: *Exegetical Dictionary of the New Testament*. Grand Rapids, Mich. : Eerdmans, 1990-c1993, S. 2:390

Just as He gave us the bread and the cup to help us *remember Him* so the OT has many places that point to Him. When we understand these things, we remember and appreciate Him more.

5. **Seeing Jesus in the OT strengthens our belief in Him.** John 5:46-47 (NASB95) ⁴⁶ “For if you believed Moses, you would believe Me, for he wrote about Me. ⁴⁷ “But if you do not believe his writings, how will you believe My words?” This speaks to the issue of *authority*, or “who are you going to believe?” With so many voices calling out to us with contradictory messages, *who are you going to believe?* We all like to believe what our favorite authoritative figure believes. Those we look up to do have an impact on what we believe. When you are in school, your favorite teacher influences what you believe or are coming to believe about a great many things. The people we “idolize”, look up to, reverence, or hold as an authority, are very persuasive in our lives. What they believe we believe. This is why some companies pay big bucks for endorsements. If so-and-so says this is a good product, I’ll buy it because I believe him/her. In Jesus’ day and place the biggest authority around was a man named Moses who had lived four millenniums earlier. Even today, for a great percentage of the world’s population, Moses is still a recognized authority. Jesus appealed to the people’s authority to help establish His own. The more we see Jesus in the OT the more we will have to believe about Him. When Moses encountered God in the burning bush and learned that God’s name was I AM, Jesus used that name to indicate who He is. Because of this connectedness the Jews were ready to stone Him [Jn. 8:58-59]. In John 6 Jesus used all that Moses had written about the manna eaten in the wilderness journey to show who He is. Listen to His words: John 6:32-33,35 (NASB95) ³² Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. ³³ “For the bread of God is that which comes down out of heaven, and gives life to the world.”... ³⁵ Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. Types [foreshadowing pictures] of Christ in the OT strengthen our belief in Jesus.

There are the five reasons why the statement BOAZ IS AN INCREDIBLE AND MULTIPLE TYPE OF JESUS CHRIST is important and needs to be understood. Now that you have insight to its importance, let us turn our attention to the understanding of this statement.

Last week we learned about the key person in the story of Ruth. This key person is a man named Boaz. He is mentioned 20 times in the book, compared to Ruth being mentioned 12 times. When Boaz enters the scene, events and life changes; just like when Jesus enters a life, things change. We learned that Boaz was a person of prominence in his community.

I. BOAZ, THE PERSON OF PROMINENCE IN HIS COMMUNITY

Herbert Lockyer says: **He comes before us as a man “strong in grace, integrity, and purpose”.**⁴ I highlighted ten personal characteristics that helped make him a prominent and influential citizen in his community. These are well worth your further study. At the end of the book his prominence is extended for millenniums. Dr. Freedman says, **Boaz’ name appears in the honored seventh place in the ten-name royal line of David (Ruth 4:18–22).** He is also listed in the

⁴ Herbert Lockyer, *All The Men of the Bible*, p. 79

royal lineage of David by the Chronicler (1 Chron 2:11–15). Because of his relationship to the Davidic house, he is in the ancestral line of Jesus (Matt 1:5 [*Boes*]; Luke 3:32).⁵

The second thing we learned last week about Boaz was that his strength of character influenced at least four more generations. We saw this in Boaz as a pillar of dominance in Solomon's temple.

II . BOAZ, THE PILLAR OF DOMINANCE IN SOLOMON'S TEMPLE.

When King Solomon was building the beautiful temple in Jerusalem, he placed two huge columns at the entrance to the building. These columns or pillars were 26.5 feet tall, 17.5 in circumference. The pillars were made of cast bronze and were hollow. The bronze was three inches thick. Added to the top was a very ornate and decorated capital 7.5 feet tall. This gave an overall height to the shining pillar of 34 feet. These two dominant pillars needed names. While giving it some thought, Solomon remembered the stories of his great-great grandpa being a man of prominence with strength of character. He was called a "man of valor". So Solomon named one of these dominant pillars after his predecessor, great-great grandfather Boaz. [You can read about these pillars in 1 Kgs 7:15–22, 41–42; 2 Chron 3:15–17; 2 Kgs 25:16–17 and Jer 52:17, 20–23.] They were broken apart and removed by Nebuchnezzar in the destruction of Jerusalem in 587 B.C.

III. BOAZ, THE PICTURE OF RESEMBLANCE TO JESUS.

I am using the word *picture* for the word *type*. A biblical *type* is a person or thing in the Old Testament believed to foreshadow or show characteristics of another in the New Testament. Herbert Lockyer says of Boaz, "As the Lord of the harvest, master of servants, redeemer, bridegroom and life-giver, he is a fitting type of Christ."⁶ Here are a six of the ways Boaz foreshadows or resembles Jesus:

1. **Boaz resembles Jesus as *the Man*.** Boaz is introduced as "a mighty man". There are five Hebrew words for *man*. This one is the word '*ish*'. This word is used when God is spoken of as a man and when someone is referred to as a man of God. When Eve said, "I have gotten a man from the LORD", she used the word '*ish*'. The promised man-child was not Cain. When Boaz is introduced it is with this specific word that emphasizes a specific individual. Boaz was *the Man* of the moment that stood in the blood line to produce the Promised Man. As a man Boaz foreshadowed that Messiah would be a man. On our way to Jesus, stop in Zechariah 6:12 where we find our word for man in a Messianic context. "Then say to him, 'Thus says the Lord of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord." In the immediate context this refers to Zerubbabel, but the ultimate referent is Jesus (cf. John 19:5).⁷ Now, turn with me to Jesus' trial in John 18: 29 and watch how this concept unfolds. Verse 29 "what accusation do you bring against this Man?" He uses the Greek word that corresponds to Hebrew word used of Boaz. Notice their response in v. 30 "If this Man..." [lit. "this one"]. Now, verse 40, "they cried out again, saying, "Not this Man..." [lit. "this one"]. Pilate had Jesus scourged and then presented Him again to the people, John 19:5, with this bold, declaration: **Behold, The Man! Pilate's words constituted an**

⁵Freedman, David Noel: *The Anchor Bible Dictionary*. New York : Doubleday, 1996, c1992, S. 1:765

⁶ Herbert Lockyer, *All The Men of the Bible*, p. 79.

⁷Biblical Studies Press. (2006; 2006). *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible*. Biblical Studies Press.

unconscious allusion to Zech 6:12, “*Look, here is the man whose name is the Branch.*” In this case Pilate (unknowingly and ironically) presented Jesus to the nation under a messianic title.⁸ Boaz resembled Jesus as *the man!*

2. Boaz resembles Jesus as a kinsman. Boaz was the one in family who could and would fulfill the requirements of the law. Jesus was God in the flesh so that He could be the kinsman of humans who could and would fulfill the requirements of the law for us. Jesus is our near kinsman as a human.

3. Boaz resembles Jesus as a king/priest. The father of Boaz was Salmon. Salmon was a direct descendant of Judah and a nephew of Aaron. Boaz was a prince of the house of Judah and related to the priests of the house of Aaron. In Boaz the lines of king and priest converge by right of birth. This priest/king theme come together with Melchizedek and the Messiah. The book of Hebrews shows how Jesus also filled both.

4. Boaz resembles Jesus with his words, “The LORD be with you.” Boaz’s first recorded words pointed directly to Jesus. His words indicated Immanuel (God with us), which is one of the names for Jesus. Boaz made it the first business of each day to remind his people that Immanuel was on the way. The Gospel of Matthew presents Jesus as Immanuel: “*Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel,*” which translated means, “*God with us.*”” (Matthew 1:23, NASB95)

5. Boaz resembles Jesus as the groom. Boaz became a groom by receiving Ruth as his wife. Boaz’s relationship with Ruth shows the same love process that Jesus demonstrates for His church. See Ephesians 5: 21-33. The Church is called the bride of Christ and we wait for the marriage supper with the Groom.

These are just a few ways Boaz shows the coming Christ. But there is one more, perhaps the major way, in which Boaz is a type of Jesus.

6. Boaz resembles Jesus as the kinsman-redeemer. The role of the kinsman-redeemer was not open to everyone. Only certain individuals could fulfill this role. To be the kinsman-redeemer three major things had to be in place:

A. The K-R had to have the right to redeem. He had to be a near kinsman, as has already been mentioned. He fit all the requirements. He was the near kin. Boaz had the right to redeem. In Jesus God is with us as our near kin. Jesus is *the only human* that has the right to redeem.

B. The K-R had to have the resolve to redeem. It would have been bad news for Naomi and Ruth if Boaz had not desired to redeem them. That would have been a greater tragedy than having no eligible redeemer at all. In the story there was a nearer kinsman, but that one did not have the resolve to redeem. Apparently he did not want to mar his inheritance by marrying a Moabite or he didn’t want to contaminate the purity of his bloodline. Boaz wasn’t concerned about the purity of his pedigree. Salmon had married Rahab the harlot. That union produced Boaz. Boaz was not concerned about adding Moabite blood to his pedigree because he already had Canaanite blood in it. He pressed the issue until the nearer kinsman departed. Boaz not only had the right to redeem; he also had the resolve to redeem.

C. The K-R had to have the resources to redeem. Redemption is a costly business. One must have the resources to be able to make a purchase. We were introduced to Boaz as a man of wealth. He had the resources. If Boaz had been a beggar he could not have helped Ruth at all.

The same is true of Jesus. Fortunately for us Jesus was rich. Paul wrote, “*For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor,*

⁸Biblical Studies Press. (2006; 2006). *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible.* Biblical Studies Press.

so that you through His poverty might become rich." (2 Corinthians 8:9, NASB95) We can't comprehend His riches. Listen to this summary of them: In His country they pave the streets with gold, build the walls of jasper, and make their gates of pearl. And they build their palaces of ivory. Where he comes from, the streams are of molten crystal. The throne on which He sits is ablaze with the beauty of jasper and sardius stones, bathed in all the colors of the rainbow. The banks of the crystal stream are lined with the magnificent tree of life. His city is ablaze with uncreated light and its inhabitants have no need of the sun to shine by day or of the moon to shine by night. His ministers are a flame of fire. Ten thousand times ten thousand these sons of light hang on His words and rush to do His bidding---to the utmost bounds of the everlasting hills and the remotest edges of the vast empires of space (Rev. 5:21-22). Oh yes! He was rich.⁹

Another one of his riches is that He was sinless. He had all the riches of righteousness. He had no sin until He was on the cross when He became sin for us. If He would have had even one sin, He would not have had the resource need to redeem us. But, He had the resources.

Boaz had the resources to purchase the person and property of Ruth. Boaz purchased Ruth (4:9-10). He began by meeting all the demands of the law. The Law of God raised a barrier between Ruth and God. There was no way that she, as a Moabite, could fulfill even the least of its demands. But Boaz could and did. He methodically and meticulously met every demand of the law concerning the kinsman-redeemer. The law of the K-R was a higher law than the law against the Moabites. Boaz paid the price of Ruth's redemption and bought her at great cost to himself and made her his own. Jesus did the same for us.

The redemption included the property of Ruth. Boaz paid the price of the land and it became his. Likewise, Jesus paid the price for this earth. Paul wrote in Romans "that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God." (Romans 8:21, NASB95) This is one reason there has to be a millennial reign of Jesus upon this earth. The Lord bought this world at infinite cost, His blood, and He will return to take possession of His purchase and rule over it like it was intended, full of beauty and bliss far beyond our comprehension.

Take one more look at Boaz. After the purchases, He took Ruth as his wife. He had so satisfied the demands of the law that there were no more barriers between her soul and her savior. Now Jesus could be born through one of her descendents, and He was.

CONCLUSION: Once the redeemer is introduced into our life's story, He must become the center of everything just like Boaz became the center of Ruth's life. Once Boaz was introduced into the story of Ruth, he dominates it. He is the royal kinsman. He is the mighty man of wealth. He is able and willing to redeem. He takes poor, alien Ruth to himself and puts her in the family of God.¹⁰ So our heavenly Boaz has done the same for us.

Is He your kinsman-redeemer? If not, why not let Him redeem you today? Come to Him.

I trust you can now understand and appreciate the depth of meaning that Boaz adds not only to Ruth's life, but to ours as well. Amen.

⁹ Phillips, p. 84.

¹⁰ John Phillips, *Exploring People of the Old Testament*, Vol. 2; Grand Rapids, MI. Kregel Publications, 2006, pp. 79-80.