

# Handfuls On Purpose

## Studies in the Book of Ruth

### Chapter Twenty

#### **“That The Name of the Dead Be Not Cut Off”**

“<sup>9</sup> And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech’s, and all that *was* Chilion’s and Mahlon’s, of the hand of Naomi. <sup>10</sup> Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day” (Ruth 4:9-10).

The children of God are responsible to tell others of His wonderful works in the lives of people. If they will not tell others, who will? Whatever God does in lives, He expects those same people to want to proclaim those things to everyone simply because of how wonderful and gracious God is.

“<sup>1</sup> O give thanks unto the LORD; call upon his name: make known his deeds among the people. <sup>2</sup> Sing unto him, sing psalms unto him: talk ye of all his wondrous works. <sup>3</sup> Glory ye in his holy name: let the heart of them rejoice that seek the LORD. <sup>4</sup> Seek the LORD, and his strength: seek his face evermore. <sup>5</sup> Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; <sup>6</sup> O ye seed of Abraham his servant, ye children of Jacob his chosen. <sup>7</sup> He *is* the LORD our God: his judgments *are* in all the earth” (Psalm 105:1-7).

The word “witnesses” in Ruth 4:9 is from the Hebrew word *`ed* (ayd) meaning to see and bear testimony to the facts. It is contracted from the root word *`uwd* (ood) meaning to repeat, bear witness, to say again and again. In other words, the witnesses to this transaction were responsible to insure that everyone heard of this transaction and from this day forward accepted and treated Ruth as Boaz’s wife.

These witnesses were commanded to talk about this with everyone they came in contact with. Uniquely, that is a literal meaning of the Great Commission of Christ to His disciples. It might read, “*As you are going along your everyday walk of life, talk about Me and what I have done to redeem lost souls from the bondage of sin and death (the gospel). Tell everyone. See that this message is broadcast throughout the whole world.*”

Yet, many people who profess to be born again have told no one of the wonderful gift of redemption that God has given them. They have not even told their neighbors of the God Who loves us all so much that He sent His only begotten Son into the world to become a man to go to the Cross and take our death sentence upon Himself and pay our sin debt for us. Many professing Christians have never shared the wonders of salvation and the truths of the gospel with anyone. Yet they have the gall to call themselves Christians and claim to be the children of God.

The central work of the ministry given to all Christians by the Lord is making known what God has done and is going to do. This message centers in the doctrine of redemption. However, redemption goes beyond the redemption of lost souls. Therefore, the message of redemption all Christians are commanded to proclaim involves both what Christ has done in His first advent and what He will do in His second advent. The second coming of Christ will be for the purpose of blessing His redeemed and removing them from the dominion of the “prince and power of the air” (Satan).

Satan’s plot to steal the dominion of this world from Adam involved deceiving Eve. However, when Adam chose to sin rather than obey God, Adam lost dominion of this world to Satan. The whole creation (including man) came under the curse of God and required redemption. Adam’s sin brought the curse of condemnation and death upon all of the first creation. The righteousness of Christ and His substitutionary death brought life, redemption and reconciliation for all of God’s creation.

**Our redemption goes beyond the salvation of our souls. There is an inheritance involved that is also ours in Christ.**

“<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. <sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature [ktis'-is, referring to creation] waiteth for the manifestation of the sons of God [referring to the glorification]. <sup>20</sup> For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body” (Romans 8:17-23).

When believers are regenerated (“born again”), they become the children of God. All truly “born again” Christians will share in Christ’s dominion over creation when they are glorified (at the rapture) and return with Christ at His second coming to rule with Him over the earth.

“<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father <sup>28</sup> And I will give him the morning star [probably refers to the believer’s glorification]” (Revelation 2:26-28).

Jesus is coming again. That is not science fiction. That is theological fact and a sure future reality. When Jesus returns, He will not be coming as the meek and lowly Savior. He will be the glorified God/man coming in power and in **fierce judgment**.

“<sup>12</sup> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; <sup>13</sup> And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. <sup>14</sup> His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; <sup>15</sup> And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. <sup>16</sup> And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: <sup>18</sup> I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:12-18).

“<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. <sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. <sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:11-16).

**When Jesus comes again, He will claim the dominion over the creation He has redeemed (Revelation 5:1-10).**

“<sup>1</sup> And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. <sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of **odours** {incense}, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:1-10).

In first century Roman law, a seven sealed scroll was used to transfer the title of assets of a deceased person to his heir. This “seven sealed scroll” is the title deed to the dominion over the entire earth.

Revelation 5:2 asks the question, “Who is worthy to open the book, and to loose the seals thereof?” Doing this would require a man, but not just any man; it would require a perfect man. It would require a sinless man. According to Revelation 5:3, not one single human being was found who met the criteria necessary to lay claim to the title deed of dominion over the earth.

At the beginning of creation, dominion over the earth was given to Adam.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Genesis 1:26).

When Adam fell in sin, God cursed the earth itself.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;” (Genesis 3:17).

Through the work of the cross, Christ (the last Adam, the God\man) won victory over the curse and purchased the possession of that dominion back through His redemption. When Christ finally takes this title deed of dominion over the earth, He will transpose His authority (dominion) to the Church during the Kingdom Age (New Covenant believers raptured and glorified). The title deed of dominion over the earth is the Church’s inheritance in the Kingdom.

“<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:13-14).

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“<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,<sup>19</sup> And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:<sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,<sup>23</sup> Which is his body, the fulness of him that filleth all in all” (Ephesians 1:18-23).

Jesus the Redeemer is the “Lion of the tribe of Judah” and “the root of David” (Revelation 5:5). Both of these terms signify the lineage of the man who would be able to claim the title deed to the dominion over the earth. It is also a reminder of the coming Kingdom over which Messiah would rule on the throne of David. It is the Lord Jesus Christ, Who will share His Kingdom rule with His Bride, the Church.

“Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isaiah 9:7).

After one of the “elders” asks John to “behold” the “lion of the tribe of Judah” and the “root of David,” John turns to see (Revelation 5:6). However, John does not see what he expects to see. Instead John sees something else “in the midst of the throne” at the middle of this heavenly scene. He sees “a lamb as it had been slain.” The word “lamb,” as used of the resurrected and glorified Jesus Christ, is used 27 times in the book of Revelation. The use of the word “lamb” identifies and connects the redeemed with their Redeemer. It is by the means of His sacrifice at Calvary that He has “prevailed” to open the book and lay claim to the title deed of dominion over the earth for all the redeemed of mankind.

“<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:<sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law.<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.<sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.<sup>17</sup> For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.<sup>19</sup> For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:<sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Romans 5:12-21).

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#### **“That The Name of the Dead Be Not Cut Off”**

1. Read Psalm 105:1-7 with Ruth 4:9. What is the foremost responsibility of “the elders, and. . . all the people” regarding redemption? \_\_\_\_\_  
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2. Boaz redeemed both Ruth and the land. Discuss how this relates to the scope of redemption in Christ.  
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3. Read Romans 8:17-23. Discuss the meaning of this portion of Scripture from the context of your answer to question #2. \_\_\_\_\_  
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4. Read Revelation 2:26-28. Discuss the believers’ share in the redeemed dominion over the earth. \_\_\_\_\_  
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5. Read Revelation 1:12-18. Discuss the word portrait of Jesus Christ and what that reveals in the difference between His first advent and His second advent. Include the significance of the statement, “and have the keys of hell and of death” in your discussion \_\_\_\_\_  
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6. Revelation 19:11-16 reveals the second coming of Christ to the earth. Discuss who the “armies” are that will follow Him in His second advent by comparing Revelation 2:26-28 with Revelation 19:15. \_\_\_\_\_  
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7. Read Revelation 5:1-10. Discuss the significance of the seven sealed scroll as it regards the doctrine of redemption and the believer’s inheritance in Christ. \_\_\_\_\_  
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8. Read Ephesians 1:13-14 and 18-23. Discuss what God means by the statement the Holy Spirit is His signature on His promise “of our inheritance until the redemption of the purchased possession.” What is that inheritance?
9. According to Revelation 5:5, John saw Jesus as the “Lion of the tribe of Judah” and “the root of David.” Discuss the significance of these terms as they relate to the doctrine of redemption. \_\_\_\_\_  
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10. Read Romans 5:12-21 and discuss the significance of the word “Lamb” as used in Revelation 5:6 to the doctrine of redemption . \_\_\_\_\_  
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