

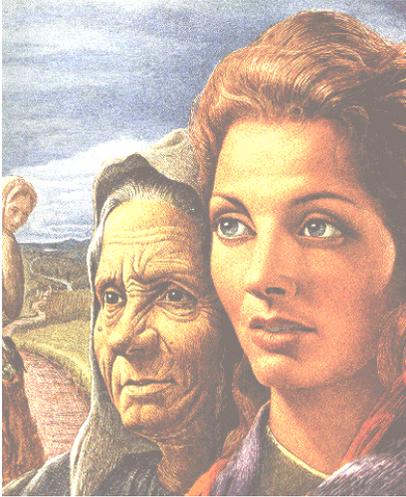


## The Book of Ruth

*"whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" ( Ruth 1:16).*



Perhaps the Book of Ruth is one of the most beautiful books of the Bible. Within its pages it subtly reveals all of the following



mysteries: the secret of the modern church, the secret of the fate of the children of Israel, the secret of the Messiah, the secret regarding the locality of the church during the time of the great tribulation, and perhaps most importantly, the secret behind the Biblical concept of redemption!

We are going to approach the Book of Ruth as one might prepare a book report on some nonfiction work. We will need to know the author, the historical setting, an overview of the

major events, the cast of characters, as well as the whole point for having recorded the story in the first place.

The Book of Ruth itself emphasizes that it transpired during the period of the judges. A careful reading of the Book of Judges leaves us with the realization that the period of Judges was a period of spiritual highs and lows. In essence, the attitude of the peoples was summed up in the last verse of the book, "In those days there was no king in Israel: every man did that which was right in his own eyes!" (Judges 21:25) Therefore, the Book of Ruth is an important book that transitions the story of the nation of Israel from the period of the Judges into the period where kings reigned over the population!

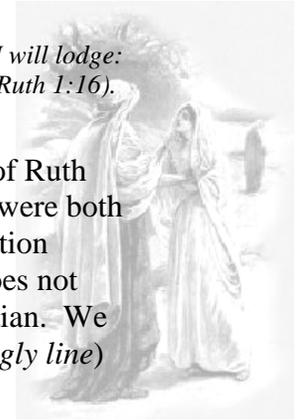
The Book of Ruth is essentially a love story; nevertheless, the word "love" is completely missing from the pages of the book! All the same, we cannot get away from the fact that Ruth is essentially a love story on many levels! Indeed, the Book of Ruth goes beyond a love story; some have said that, "If Judges is a book of failure, then Ruth is a book of quiet victory!"

Megillat (*scroll*) Ruth as it is known to the Jews, or the Book of Ruth is maintained by the Jews on its own individual scroll. Since Ruth was of Moabite descent, the Prophet Samuel wrote the Book of Ruth to provide some specifics concerning the genealogy of King David. According to the Jewish Talmud (Baba Batra 14b), "Samuel the prophet wrote his own books, Judges and Ruth." We have clearly observed that the story of Ruth is set during the period of the Judges, roughly (1200-1000B.C.).



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We can gain understanding by realizing that the Jews traditionally read the Book of Ruth during the feast of Pentecost; it is interesting that David (*as well as Enoch of old*) were both born on *Shavuot (Pentecost)* and both died on *Shavuot (Pentecost)*! This information comes from Jerusalem Talmud - Chagigah 2,3, Talmud Bavli - Shabbat 30b. It does not take long to realize that Pentecost suggests the birthday of the church to the Christian. We are going to discover that there is an important connection between David (*the kingly line*) and the Church (*the gentile bride*)!

Both the Septuagint (*Greek translation of the Hebrew scriptures*) & the Latin Vulgate choose to place the Book of Ruth in a different location from the Jewish Bible; in the Septuagint, the Latin Vulgate and the Talmud, the Book of Ruth follows Judges and the reason for this is that Ruth is closely associated with the last several chapters of the Book of Judges. According to Josephus' accounting of the Hebrew Scriptures, Ruth is kept with the Book of Judges; however, the Modern Hebrew Bible, locates the Book of Ruth between the Song of Solomon and Lamentations; they say this is because sorrow is on one side of Ruth and rejoicing is on the other.

### Overview:

According to the Hebrew tradition of ownership of the land, a man's existence depended entirely upon him passing his property on to his sons. The eldest son would get two thirds of his inheritance and the rest of the sons would split the third, third.

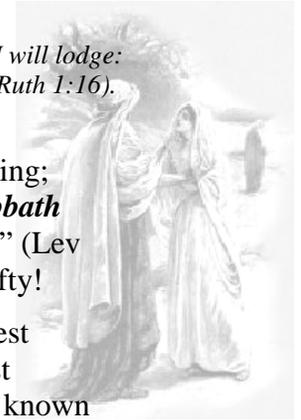
At least in part, the importance behind the concept of passing on one's inheritance to his sons is preserved in the Bible through three specific stories dealing with this specific issue: (1) Lot and the story of the birth of Moab (*Stop and read Genesis chapter 19 starting in verse 29*); (2) the story of the lineage of the House of Judah (*Stop and read Genesis chapter 38*); (3) the story of the meeting between those two peoples (*bloodlines*) – these peoples are personified through Ruth (Moab) and in Boaz (Judah) (*Book of Ruth*). These separate and distinct and even antagonistic peoples (*bloodlines*) become united as the name of the dead is restored to his property; this concept is the literal Hebraic definition of the word, "redemption!" It turns out that the goal of the Messiah is to reestablish the people upon the land (*earth*). Just a side note; it is interesting that through ELS the names Ruth, Boaz, Obed, Jesse, and David all appear in the 38<sup>th</sup> chapter of Genesis at the same skip sequence of -49! Through this phenomenon the Lord is joining the story of Judah's bloodline to the Book of Ruth. Let us search and discover why!

Ruth and Naomi arrive in the Promised Land, from Moab, on Passover, and they arrived in Bethlehem on Nisan 16 when the *omer* is reaped, according to Leviticus, "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then **ye shall bring a sheaf of the firstfruits of your harvest unto the priest**: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. (*By the way, this same day "happens" to be the day of Jesus' resurrection!*) 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD . . . 15 And ye shall count unto you from the



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morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 ***Even unto the morrow after the seventh sabbath shall ye number fifty days***; and ye shall offer a new meat offering unto the LORD” (Lev 23:10-16). The period from “wave sheaf” to Pentecost is arrived at by counting fifty!

The point is that Ruth and Naomi arrived at the very beginning of the Barley harvest (*Passover, when wave sheaf is offered*) and the story ends during the wheat harvest (*Pentecost*). This is no coincidence! According to Hebraic tradition, Boaz is also known as Judge Ivtzan. According to the Jewish Talmud, 304 years after Joshua led the Children of Israel into the Promised Land (Baba Bathra 91a,) Boaz and Ruth were married in the year 968 BC.

Let’s stop for just a few minutes and take a look at the genealogy listed at the end of the Book of Ruth, “Now these are the generations of (1) Pharez: Pharez begat (2) Hezron, 19 And Hezron begat (3) Ram, and Ram begat (4) Amminadab, 20 And Amminadab begat (5) Nahshon, and Nahshon begat (6) Salmon, 21 And Salmon begat (7) Boaz, and Boaz begat (8) Obed, 22 And Obed begat (9) Jesse, and Jesse begat (10) David” (Ruth 4:18-22). So we have ten generations! By the way, the genealogy in the Book of Ruth, which we have just observed, conceals a divine message through the line of David. Let us look at these ten important references, which are noted as being part of the line of the Messiah:

1. Pharez	A breach (Isaiah 58:12)
2. Hezron	Enclosed (Isaiah 58:12; Psalms 22:12)
3. Ram	Great; High (Isaiah 6:1)
4. Amminadab	My Kinsman is noble ( The Book of Ruth)
5. Nahshon	A Prophet; A Diviner (Luke 24:19)
6. Salmon	Clothed, Raiment; Garment (psalms 93:1)
7. Boaz	In Him is strength (Psalms 93:1)
8. Obed	A Son is worshipped; A Servant (Isaiah 53)
9. Jesse	My subsistence; Supporter of life (John 6:35; 11:25)
10. David	Beloved of God (Deuteronomy 33:12; Mark 1:11; Luke; 20:13; Ephesians 1:6)

Through this lineage, we can unveil a mystery within the Word of God. Isaiah said that the LORD is the “Restorer of the Breach,” (Isaiah 58:12). Now, let us make an application of the divine message by applying the meaning of each successive generation. The ***Bold Italic*** words that follow are added to the message to give clarity, “A Breach ***is*** Enclosed. A Great High and Noble Prophet, A Diviner ***is HE***. Clothed-in Him is Strength. A Son ***who*** is Worshipped, A Servant ***of all, who is*** my Subsistence, ***the*** Supporter of Life, ***the*** Beloved of God.” The ten generations from Pharez to David reveal a description of the Messiah!

### Cast of Characters:

- **Boaz ben Salmon** = the Hero!

The name Boaz translates into the English as, “In Him there is strength.” Boaz is the hero and the victor of our story; the Book of Ruth portrays him as, “the Lord of



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the Harvest!" He is, "mighty in pedigree" (2:1); "mighty in power" (2:1); "a Man of authority, Rich in Grace" (2:10); "large in Provision" (2:14-16); and finally, he is "plenteous in redemption" (4:19). The name Boaz is a combination of two Hebrew words "Bo" and "Az," which combine to form the concept, "he comes with strength!"

- **Ruth** = Beauty, Desirable, the name is also from the Hebrew word, "friendship,"
- **Naomi** = Pleasant; Naomi comes from *no'am*, which means "pleasant." However, there is also another root from which the word Naomi is derived; notice the Hebrew word, "*Na'am*" which means "delightfulness" or "pleasantness."
- **Elimelech** = "God is my King;" or "My God is King." This name stands in contrast to the kingly name Abimelech "My father is King." Even though Elimelech was a great name, when things got tough he departed from his inheritance and went to find a home in Moab. This strongly implies that this man, like Adam of old did not trust in his God!
- **Judah** = Praise
- **Mahlon** = means "blotted out," and also sickness. Mahlon ben Elimelech is the son of Elimelech and Naomi, and also Ruth's first husband. Ruth and Boaz raised-up seed in the name of Mahlon; therefore, he is obviously one of the "good guys" since the story ends by telling us that his name was maintained on the land of his inheritance. Indeed, some claim that this is the whole point of the Book of Ruth.
- **Chilon** = Puny or Destruction
- **Orpah** = Fawn
- **Obed** = Worshipped
- **Ploni Almoni** = The two Hebrew words literally translated as, "such and such." In terms of our society we would think of him as "John Doe." This man was the nearest kin and he was the potential redeemer of Ruth.

### Chapter by Chapter Outline:

Chapter one begins with a famine (*the shadow of death*) so they decide to go to Moab

Chapter two begins with the season of harvest (*a specter of new life*) in Bethlehem.

Chapter two is about (*Ruth's service on behalf of Naomi*) in the fields at the beginning of the harvest. Chapter three is about (*Ruth's request*) on the threshing floor at the end of the harvest. Chapter four is about the redemption of Naomi and Ruth by Boaz.

- Chapter 1 – Naomi returns to the land of Israel with Ruth;
- Chapter 2 – In the fields Boaz sees Ruth;
- Chapter 3 – On the threshing floor Boaz loves Ruth;
- Chapter 4 – In the gate Boaz redeems and marries Ruth!

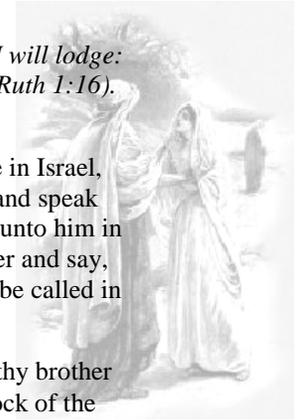
### Hebraic Concepts that need to be understood:

**Law of Levirate Marriage – Deut 25:5-10** "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. 7 And if the man like not to take his brother's wife, then let his brother's wife go up to



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the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.”

**Law of redemption – Lev 25:47-50** “And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.”

**Ephrathites** = Fruitfulness; these people are aristocrats. This term applies to the royal house of David, to those who will rule and reign (*much like the House of Windsor in Britain*). This term is applied to all four of our protagonists. This implies that these are the ones destined to rule and reign: in Ruth 1:2, “**Ephrathites** of Bethlehem Judah” – denotes important people, and similarly, “the son of Tohu, the son of Zuph, an Ephrathite” (1 Sam 1:1) is also an aristocrat. We observe the substance of these people, because according to the Hebraic tradition, Eglon, the king of Moab, gave his daughter in marriage to Mahlon. This means that Ruth was the daughter of Eglon.

**Teshuvah** = The Hebrew word meaning “repentance” can be separated into two parts: *Teshuv* followed by *hay*. *Teshuv* (*shuv*) means “return to” *hay* God.

**Law of Gleaning** = The Hebrews had a specific social system designed to provide for the poor. The corners of the fields and whatever was overlooked during the initial process of reaping was commanded to be left in the fields for the widows and the fatherless to come behind the reapers and glean. Gleaning is the God's (*the Hebrew*) system of welfare.

**Harvest Seasons** = From the Barley Harvest (*Passover*) to the Wheat Harvest (*Pentecost*). To the Hebrews, this season is called the “counting of the omer;” to the Christians, this same period is synonymous with the age of the Church!

**Corner of the Garments** = “Speak unto the children of Israel, and bid them that they make them *fringes in the borders of their garments* throughout their generations, and that they put upon the fringe of the borders a ribband of blue” (Num 15:38)

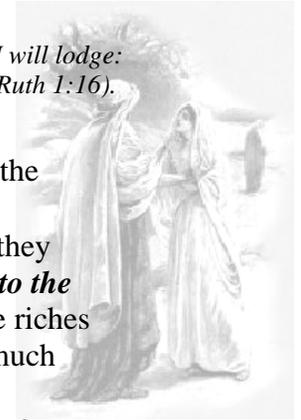
**Criticality of Type and Fulfillment! Ruth is a book of prophecy!**

- In order to bring Ruth (*Church or Gentile Bride*) to Boaz (*Christ-Redeemer*) it was necessary for Naomi (*Israel*) to be exiled from her land. Isaiah was told that his people would be expelled from their land, “Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose



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substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.” (Isa 6:11-13)

- The Jews were cast out of their land, “I say then, Have they stumbled that they should fall? God forbid: but rather **through their fall salvation is come unto the Gentiles**, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Rom 11:11-12);
- A gentile (*Ruth*) was brought into the land through the exile of Naimi (*Israel*)
- The Law legally forbade intermarriage Deut 7:2-3; especially to a Moabite Deut 23:3. However, a king was allowed to marry foreigners.
- Ruth (*Church*) does not replace Naomi (*Israel*)
- Naomi remains in exile until Ruth is ready to become the bride of Boaz,
- In the text, Boaz (*Jesus*) and Naomi (*Israel*) never meet; John 1:11 “He came unto his own, and his own received him not.”

### Chapter 1 of Ruth:

*Boaz = 18 times in book*

*Ruth = 12 times book*

*But Naomi (who is seemingly "backstage" much of the time) appears 21 times. Naomi (Israel) reclaims her position as central actor at the end of the book.*

*All but 8 verses begin with vav = 6 ie. 90%; Ruth is essentially a book of sixes!*

*Note that the “keyword” (Shuv - “return”) appears a total of twelve times in chapter 1.*

*Note how evenly the use of this verb is distributed in the chapter:*

*6 times: “Shuv” appears in the first half of the section (vv. 6,7,8,10,11,12)*

*6 times: “Shuv” appears in the second half of the section (vv. 15,15,16,21,22,22)*

*6 times: “Shuv” indicates a return to Bethlehem (vv. 6,7,10,21,22,22)*

*6 times: “Shuv” indicates a return to Moab (vv. 8, 11,12,15,15,16)*

*4 times: “Shuv” refers to Naomi (always returning to Beit Lechem) (vv. 6,7,21,22)*

*4 times: “Shuv” refers to both of (vv. 8,10,11,12)*

*4 times: “Shuv” refers to one (vv. 15,16,17,22)*

Teshuvah = Is the Hebrew word meaning “repentance” and it can be separated into two parts: *Teshuv* followed by *hay*. *Teshuv (shuv)* means “return to” and the letter (*hay*) is an abbreviation for God; therefore, the Hebrew word repentance literally means **to return to God**. This is reminiscent of our original question from page one, “So how then can we humans find our way back to intimacy with God?”

Now with all of this a background, let’s read Ruth chapter one.

### Chapter 2 of Ruth:

*Written by M. Larry Perrino*

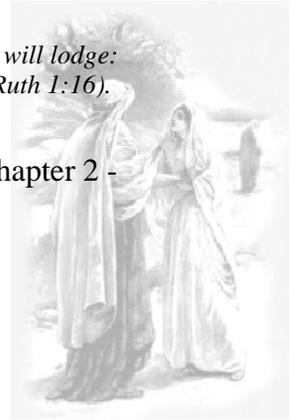
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**Leket** (meaning "to glean" in several forms) is a keyword; it appears **12 times** in chapter 2 - much as the keyword **Shuv** appeared 12 times in the first chapter:

1. Let me now go to the field, and glean ears of corn (v2)
2. she went, and came, and gleaned in the field (v3);
3. she said, I pray you, let me glean (v7);
4. Go not to glean (v8);
5. when she was risen up to glean (v15);
6. Let her glean even among the sheaves (v15);
7. leave them, that she may glean them (v16);
8. So she gleaned in the field (v17);
9. and beat out that she had gleaned (v17);
10. her mother in law saw what she had gleaned (v18);
11. Where hast thou gleaned to day? (v19);
12. by the maidens of Boaz to glean unto the end of barley harvest (v23);

Ruth just "happens" to glean in the fields of Boaz! Now with all of this a background, let's read Ruth chapter two.

### Chapter 3 of Ruth:

The keyword of the chapter is *Shakhov*, which has two meanings in Old Testament: (1) to physically lie down and, (2) to sleep and to have sexual relations. Unlike the 12 instances of the keyword in each of the first two chapters - which we linked to the special association of the number 6 to the Davidic narratives - the keyword appears eight times in chapter three. What is the implication of this number of occurrences?

The number seven represents (*completion*) in the natural world, while the number eight indicates that which is "above nature!"

1. when he lieth down (v4);
2. thou shalt mark the place where he shall lie (v4);
3. uncover his feet, and lay thee down (v4);
4. he went to lie down at the end of the heap of corn (v7);
5. she came softly, and uncovered his feet, and laid her down (v7);
6. behold, a woman lay at his feet (v8);
7. as the LORD liveth: lie down until the morning (v13);
8. And she lay at his feet until the morning (v14).

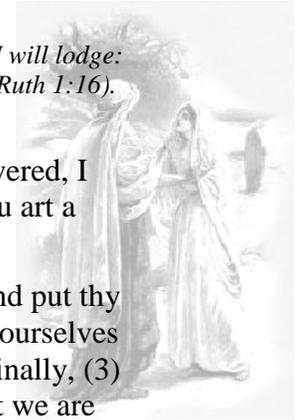
In much the same way, Boaz's behavior here is very restrained. It takes a great - and constant - noble spirit to be able to spend a night in such a sensitive position without taking advantage of it or allowing the base instinct to "have its way". Indeed, the Sh'khivah (lying down) of both Ruth and Boaz on the threshing floor is remarkable and its eight appearances appropriately guide our understanding of this scene and chapter.

In essence, when the cloud covered the 120 disciples and filled them with the Holy Ghost, it was a picture of Jesus Himself covering His bride with the glorious cloud of the Holy



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Spirit. The foreshadowing of this event took place in the Book of Ruth, “she answered, I am Ruth thine handmaid: *spread therefore thy skirt over thine handmaid*; for thou art a near kinsman” (Ruth 3:9).

Let’s notice what we learn from Ruth, “Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor” (Ruth 3:3). (1) We must wash ourselves in the blood of the lamb; (2) next we must put on our raiment (spiritual armour); finally, (3) we must get down on our faces! We are protected when we are low! At this point we are in the spiritual realm! prophetic Pictures from Ruth → Notice the overall type elements in the Book of Ruth:

- Ruth (*the Church*) who was a gentile was brought in as the result of the exile of Naimi (*Israel*); in like fashion the church only came to God when Israel was exiled;
- Ruth (*Church*) did not ever replace Naomi (*Israel*); instead, Ruth learned from and was coached by Naomi; in the same fashion the church should learn from Israel;
- Naomi (*Israel*) remained in exile until Ruth (*Church*) was ready to become the bride of Boaz (*Jesus*); this is a key prophetic sign as we see the nation of Israel being restored we should realize the bride of Christ is about ready to appear; Boaz (*Jesus*) and Naomi (*Israel*) never met, John 1:11 “He came unto his own, and his own received him not.”

We have observed keywords in the first three chapters of Ruth; clearly, there are primary keywords in each chapter of Ruth each of which relates to the major concept that can be found in the chapter. This bring us to the questions, What is Redemption? What does Redemption mean to you?

Ruth slept at Boaz’s feet; she asked him to spread his garment over her; the corner of the garments is identified in the Book of Numbers, “Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue” (Num 15:38). In the Hebrew culture, one’s garment showed their authority. Ruth came under the authority of Boaz, “And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. 9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman” (Ruth 3:8-9).

Now with all of this a background, let’s read Ruth chapter three.

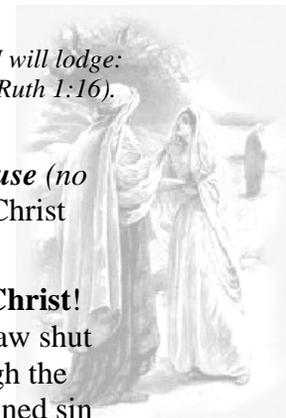
### Chapter 4 of Ruth: So we come to Redemption!

Let’s notice carefully from the Scripture how we are redeemed. We are justified “*freely!*” What does “freely” mean? Notice the word is used in relation to Jesus Christ’s rejection. “They hated me *without a cause*” (John 15:25)! BUT notice the Greek word translated “*without a cause*,” that same word is also translated as “*freely*,” “Being justified *freely* by his grace through the redemption that is in Christ Jesus” (Rom 3:24). This means that the Biblical interpretation of “freely” can likewise be rendered “without a cause.” Therefore,



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Romans 3:24 could just as properly read as follows, “Being justified *without a cause* (no effort on the part of the recipient) by his grace through the **redemption** that is in Christ Jesus.” Redemption makes us justified with God through no effort on our part!

This means that **favor or grace** has been given to the **unworthy through Jesus Christ!** The **unworthy** did nothing to receive that **grace!** The concept is that what “the Law shut her out; grace took in,” “For *what the law could not do*, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom 8:3-4); “For by grace are ye saved” (Eph 2:8)!

### What is a Kinsman “Redemer”!

Since the primary function of Messiah is to “redeem” His people, we see an allusion to this in Boaz and Ploni Almoni. This is why Messiah had to be born of a woman (*He must come from the Congregation of Israel*), He must be from the tribe of Judah (*Just as Boaz and Ploni Almoni*), and He must identify with us as a “kinsman” (*This is why Messiah called Himself the “Son of Man”, to emphasize His humanity*).

The Hebrew keyword *Ga'al* appears 21 times in book of Ruth seven times in 3:12-13; *ga'al* is a primitive root which means to redeem (*according to the Oriental law of kinship*), i.e. to be the next of kin (*and as such to buy back a relative's property, marry his widow, etc.*): KJV - avenger, deliver, (*do, perform the part of near, next*) kinsfolk (-man), purchase, ransom, redeem (-er), revenger.

Ruth 3:12	is true that I am thy near	1350
Ruth 3:12	there is a kinsman nearer	1350
Ruth 3:13	the morning, that if he	1350
Ruth 3:13	if he will not do the part	1350
Ruth 3:13	to thee, then will I do the	1350
Ruth 3:13	then will I do the part of	1350

Notice five occurrences of the Keyword redeem in verse four alone, “And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt (1)redeem it, (2)redeem it: but (3)if thou wilt not redeem it, then tell me, that I may know: for there is none (4)to redeem it beside thee; and I am after thee. And he said, I (5)will redeem it.”

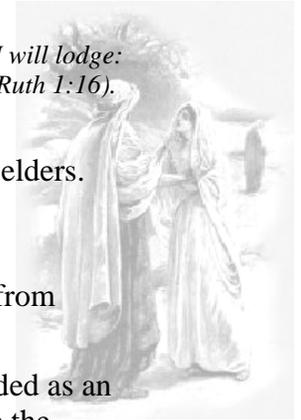
Boaz said “Ho, such a one!” Boaz meanwhile, had gone up to the gate, and sat down there. Just then, the redeemer whom Boaz had spoken passed by. He said, “Come over, and sit down here, **Ploni Almoni “concealed and secret,”** “and he came over and sat down. 2 He then took ten men of the elders of the city, and said, “Sit here,” and they sat down.

Next, we are going to take a look at the Blessing of the People. And all the people who were in the court, and the elders, said, “We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Bethlehem: 12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman” (Ruth 4:11-12).



## The Book of Ruth

*"whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" ( Ruth 1:16).*



The court session ends with a statement from all the witnesses, the people and the elders. First, they affirm that they are indeed witnesses. This seems very much like jury proceedings in which the jury announces a decision.

It is interesting, that although they are citizens of Bethlehem, and thus descended from Judah, son of Leah (Genesis 29:35), they place Rachel before Leah.

The reference to Perez is especially interesting, because Perez is not usually regarded as an example of fruitfulness. But there is a reason that Perez is mentioned. It is because the circumstances of his birth are similar to these circumstances.

Tamar (Genesis 38)	Ruth (Ruth 1-4)
Canaanite	Moabitess
Judah is seduced under the cover of a disguise worn by his daughter-in-law	Ruth approaches Boaz to propose marriage under the cover of the darkness of night
After it becomes apparent that Tamar is pregnant, Judah brings her before the village tribunal in order to accuse her formally of prostitution and seek her death	Boaz and Ruth appears before the elders to announce his redemption of her and their impending marriage
Instead, he himself was found out and became the object of shame and condemnation	The couple is praised and blessed by the elders of the city

In each instance, moreover, the "husband" was advanced in age and sired sons when the prospects for doing so would ordinarily be bleak. Both Tamar and Ruth bore sons in the Davidic/messianic line.

When Jacob was dying, he pronounced the following blessing upon Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Genesis 49:10).

God delights in working through the one whom is normally considered to be rejected. This is seen in the genealogy of the Messiah as given in Matthew 1. There are four women mentioned in that genealogy.

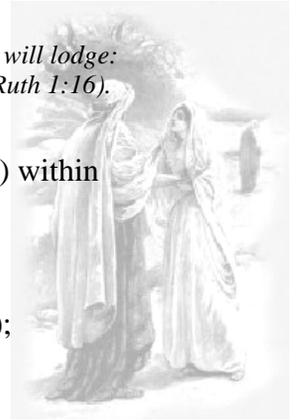
- Tamar (*mother of Perez and Zerah*)
- Rahab, wife of Salmon
- Ruth
- Her who had been the wife of Uriah

There is also a double blessing directed toward Boaz. He is told in verse 11, "May you achieve wealth (literally - "make strength", same word which is translated "excellence" in Ruth 3:11) in Ephrathah and become famous (literally - "call a name") in Bethlehem." The first half of the chapter was "guided" by the Milah Manchah "redemption" (G'L). Our scene is directed by a different, short word Shem ("name"). Even though it only shows up



## The Book of Ruth

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three times within these verses, there are several more occurrences of Shem (*name*) within the chapter - all of which point to the events of this climactic scene:

- “to raise up the name of the dead upon his inheritance” (Ruth 4:5);
- “to raise up the name of the dead upon his inheritance” (Ruth 4:10);
- “that the name of the dead be not cut off from among his brethren” (Ruth 4:10);
- “be famous (have a great name) in Bethlehem” (Ruth 4:11);
- “that his name may be famous in Israel” (Ruth 4:14);
- “And the women her neighbours gave it a name” (Ruth 4:17);
- “and they called his name Obed” (Ruth 4:17).

Now with all of this a background, let’s read Ruth chapter four.

The story of Ruth creates a portrait of the Grace (favor) that God now places on the church. Notice her reaction after Boaz (type of Jesus) spoke to her, “then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace (favor) in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? . . . 13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens” (Ruth 2:10-13).

Naomi and Ruth returned (*Shuv*) to the land of Israel;

Ruth “happens” to glean (*Leket*) in the fields of Boaz;

Ruth slept (*Shakhov*) at Boaz’s feet she asked him to spread his garment over her;

Boaz redeems (*Ga’al*) Ruth and together they generate offspring;

David was an Ephrathite meaning "double fruit" (I Samuel 17:12); the bride of Christ is prophesied to bear much fruit (John 15:8, Galations 5:22-23). Note also that Ruth married Elimelech, who happened to be an Ephrathite, (Ruth 1:2);

Naomi and Ruth returned (*Shuv*) to the land of Israel;

Ruth “happens” to glean (*Leket*) in the fields of Boaz;

Ruth slept (*Shakhov*) at Boaz’s feet she asked him to spread his garment over her; Boaz redeems (*Ga’al*) Ruth and together they generate offspring.

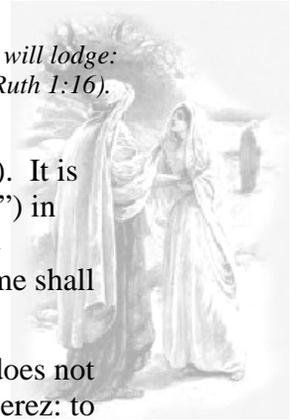
So Boaz took Ruth, and she became his wife; and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son (Ruth 4:13). Then Naomi blessed them! The Lord “enabled her to conceive.” Though she had previously been married, her earlier marriage had not been blessed with children. So we find yet another barren woman.

While the book of Ruth opens with Naomi’s bitterness, it now closes with Naomi’s blessedness. She was blessed because she finally had a grandchild. This child would be reckoned as Mahlon’s child, “And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they



## The Book of Ruth

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called his name Obed: he is the father of Jesse, the father of David" (Ruth 4:14-17). It is this child of whom it is said, "May his name become famous (literally – "be called") in Israel." Are you beginning to get the point? This baby has a name, which shall be proclaimed, both in Israel and throughout the world, "whoever calls upon" His name shall be saved!

The recitation of a genealogy is a curious way to end a book; the prophet Samuel does not tell us why he chose to end with a genealogy. "Now these are the generations of Perez: to Perez was born Hezron, 19 and to Hezron was born Ram, and to Ram, Amminadab, 20 and to Amminadab was born Nahshon, and to Nahshon, Salmon, 21 and to Salmon was born Boaz, and to Boaz, Obed, 22 and to Obed was born Jesse, and to Jesse, David" (Ruth 4:18-22). We all remember that earlier we studied the hidden message in these names, "A Breach is Enclosed. A Great High and Noble Prophet, A Diviner is HE. Clothed-in Him is Strength. A Son who is Worshipped, A Servant of all, who is my Subsistence, the Supporter of Life, the Beloved of God." The ten generations from Pharez to David provide a clear and unmistakable description of the Messiah!