## **Ruth**

A famine in the land

Types in the book of Ruth

The book of Ruth is a historical album of one of Israel's many bright spots in their past, as well as a prophetic photo album of their future.

The key to understanding the book is to remember that each of the main players in this story represents a greater spiritual meaning than is seen at first glance.

Ladies first

We will first take a look at the two prominent women in the book and what their lives portray in this story.

**Naomi:** She represents the nation of Israel who leaves God’s place of blessing (Bethlehem, Israel) during a time of famine to find bread for her family in a Gentile land.

**Ruth:** She represents the Gentiles that are blessed for blessing Israel, and who come to trust in the God of Israel. Ruth, a Gentile herself, blessed Israel through Naomi, and she was blessed because of that reason.

***Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.***

Ruth’s name is mentioned in only two books of the bible, the one that bears her name, and in the opening verses of the book of Matthew:

***Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;***

Chapter One

Enter the Moabitess

**Ruth 1:1 Now it came to pass in** **the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.**

**Now it came to pass:** The book ofRuth starts out with the same word that the books of Joshua and Judges start out with, the word now.

**In the days when the judges ruled:** The Judges ruled during a time of moral degradation in Israel when every man did that which was right in his own eyes.

The story of Ruth is a prophetic picture of God’s promise in Genesis 12 to be a blessing to the Gentiles that bless Israel.

***Genesis 12:3 And I will bless them*** *(Gentile Ruth)* ***that bless thee*** *(Jewish Naomi),* ***and curse him that curseth thee: and in thee*** *(Jewish Nation)* ***shall all the families*** *(Gentiles)* ***of the earth be blessed.***

This story of Ruth shines as a ray of light from the midst of a stormy part in Israel's past.

**There was a famine in the land:** See Genesis 12:10 when Abraham went down to Egypt (a type of the world) because there was also a famine in the land at that time.

***Leviticus 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.***

***Leviticus 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.***

There was a famine in the land because of the sin of the nation of Israel in breaking the covenant they had made with God at Mt. Sinai.

The remedy to the famine was for Israel to repent, not to depart, but Elimelech departs for Moab. Elimelech didn’t live up to his name trusting in God (EL) who is his (i) king (Melech).

***Leviticus 26:3 If ye walk in my statutes, and keep my commandments, and do them; 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.***

**A certain man from Bethlehemjudah:** How ironic that this "certain man" later named Elimelech leaves **the house of bread** for to find bread in the wicked country of Moab.

The prophet Micah prophesied that it would be from this city that the Messiah would be born.

***Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.***

Another name of great importance mentioned here is Moab. Moab ran alongside Israel's border and was displaced by the tribe of Rueben which elected to stay on the East side of the Jordan river when most of Israel crossed over.

The Bible tells us that Moab is located near Jericho by the Jordan river. It was not a person, but a people that descended from Moab, who was Lot's oldest son.

***Numbers 35:1 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho,***

Moabites were an idolatrous people and also a very licentious people. Israel immediately began to mingle with these people and for that they were judged. They worshipped the pagan god Chemosh. See Numbers 21:29.

***Numbers 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.***

The Moabites were related to Israel through Abraham's nephew Lot. Scripture records the origin of the Moabites as the offspring of Lot and his oldest daughter in a drunken incestuous encounter.

***Genesis 19:36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.***

No blame is laid here at the feet of Elimelech in the book of Ruth for leaving his family's inheritance in Bethlehem even though Scripture speaks against such a thing.

We can see from his short life however that God did not bless him for his decision, in fact the opposite was true.

Notice also that verse one says that they went to sojourn in the country of Moab, to sojourn meant to stay for a short while, but weeks turned into months, and months into years.

**2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.**

Names seem to be the theme here and are very important to God because they served a function that they do not today. Their names meant something.

**Elimelech:** The name means Eli (My God) + Melech (is King).

**Naomi:** Her name meant Fullness. It also says here that they were Ephrathites.

**Mahlon:** Weak.

**Chilion:** Pinning.

**Ephrathites**: This was to differentiate Bethlehem Ephratah from another town named Bethlehem near mount Carmel.

**The country of Moab:** Founded by Lot’s son from his daughter.

**3 And Elimelech Naomi's husband died; and she was left, and her two sons.**

Scripture does not record how Elimelech died or even why, but one might speculate as to whether it was an act of God in judging Elimelech or just a coincidence.

This was no coincidence because the main reason for God not mentioning the cause of his untimely death is that the book was not about him, it was about Ruth, Boaz, and Naomi, but really it was about redemption.

Elimelech would have no doubt known the Scriptural teachings regarding departing his inheritance in Israel, but it did not seem to be a factor in his decision.

How unfortunate for Mahlon and Chilion having to be raised in a heathen land separate from the commonwealth of Israel.

**4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.**

Under the leadership of Naomi both Mahlon and Chilion take heathen women to be their wives, which was forbidden by the Law. Their decision did not turn out well for either of them.

***Deuteronomy 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; .., 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.***

Ruth, who is a Gentile, marries two Jewish men in this story. She is the second Gentile woman mentioned in the lineage of king David, and ultimately in the line of the Messiah (Rahab the Harlot was the other).

Naomi, despite her husband's departure from the land of promise, was a good mother-in-law to her Gentile daughters-in-law, so much so that they did not want to leave her.

Israel was supposed to have that effect on their Gentile neighbors which would in turn cause them to want to convert to Judaism and serve the God of Israel, but that was rarely the case.

**5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.**

Once again death finds the household of Naomi with the loss of her two sons. Nothing is said of the circumstances surrounding their untimely deaths either. They left for food and found nothing but funerals.

With both of them dying at the same time one must wonder, were they ill, or did they fall prey to one of the many enemies of Israel?

Once again, the question is left unanswered because the book is not about them, it is about Ruth, and the Kinsman Redeemer. Sometimes what is not said is just as important as what is said.

Such is not the case in this verse. Also, with both sons dying there was left no heir for the inheritance of Elimelech back in the land of Israel.

**6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.**

Now that the wage earners in Naomi's family were gone, she was left with no alternative but to return to her city of birth and to look for relief there because there would be no mercy if Naomi remained in Moab. God's timing here was perfect.

**LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.**

**Jews did not pronounce the name because it doesn’t have vowels in it and they didn’t want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.**

**The LORD had visited his people:** Just as Naomi's providers die; the news comes that God has visited Israel in giving them bread.

See Genesis 21:1, Exodus 3:16, 1st Samuel 2:21, Luke 1:68, 78 and 7:16 about the other times when the Lord had visited his people.

How long did this Jewish family live in the Gentile country of Moab? Ten years, ten is the number of Judgment in the Bible.

This is all part of God's perfect plan to bring a Gentile who has blessed Israel through Naomi into the Messianic line.

The story of Ruth is not a blot on king David's family line, but a beautiful story of God's love for all who will confess Him.

As concerning Naomi, she wanted her daughters-in-law to be fed physically so they headed out together, she should have wanted them to meet the God who had visited his people, but her heart was not in the right place yet.

**7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.**

All three widows head off to Israel together in hope of better days. What awaited the two Moabite women must have weighed heavily on their minds.

Naomi, after starting off, started to think about the possible responses of the Israelites to her two Moabitess daughters-in-law.

No doubt they would fare better if they returned to their original homes, she thought.

**8 And Naomi said unto her two daughters in law,**

**“Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.”**

Naomi said that each woman should return to the tent of her mother, not her father, because rich men often were married to more than one woman, and they would stay in separate tents for obvious reasons.

**The LORD deal kindly with you, as ye have dealt with the dead, and with me:** Naomi is telling these two Moabitess women that the LORD will help them according to Genesis 12:3.

I know that God did bless Orpah because Naomi said she had been a blessing to Naomi (who is a type of the nation of Israel in this story).

***Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.***

**9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.**

**The house of her husband:** Here Naomi offers a second blessing that because the women were still young that God would bless them with new husbands.

**10 And they said unto her,**

**“Surely we will return with thee unto thy people.”**

It was only natural for Orpah and Ruth to want to stay with Naomi. They had grown very close to her and also shared the loss of their husbands together.

It was a strong tie that bonded them together, while it did make sense for the daughters to return to Moab because there would be no more sons from Naomi's womb.

**11 And Naomi said,**

**“Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?”**

Naomi was telling these girls that there was virtually no chance of marrying a Jewish man in Israel. The Law was so that if a man died his brother would marry his sister-in-law to raise up seed for his brother.

Naomi, however, had no more sons and she was too old to produce anymore. See Genesis 38:8.

**“12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; 13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.”**

**Would ye tarry for them till they were grown:** The age of Naomi is not important, what is important here is that the inheritance that is to pass to the son(s) of Elimelech has run out of options, but with God all things are possible. At least Naomi remembered part of the law at this time.

**The hand of the LORD is gone out against me**: See Exodus 9:3, Deuteronomy 2:15, and Judges 2:15, plus the last time that this saying is used, it is used with Barjesus, who is a type of the nation of Israel that gets blinded for a season. See Acts 13:11.

**14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.**

**But Ruth clave unto her:** Orpah's kiss was an act showing her love for her mother-in-law, but Ruth's love was expressed in a much deeper show of affection. She held on to Ruth and did not want to let go. See Isaiah 14:1.

**Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, *that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.***

**15 And she said,**

**“Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.”**

**Return thou after they sister in law:** Sometimes what is not said speaks as loudly as what is said. Naomi was not encouraging Ruth to go back to her ancestor's pagan gods as did Orpah.

She told Ruth she would stand a better chance of surviving if she went back to her own people, but Ruth had other plans, unknown to Ruth, her plans were also God's plans.

**16 And Ruth said,**

**“Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:”**

Here is one of the most wonderful pledges of loyalty and love found anywhere in any piece of literature.

The bond of being in the family of God is stronger than most family bonds. Families that are all believers are all going in the same direction and there is a unity there, but the lost all chase after their own selfish lust and are a divided house.

**Intreat me not:** Don’t beg me to do it.

**17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.**

Ruth even places herself under a curse if she departs from Naomi's side. God promises to bless the Gentiles that do not forget Israel in the time of her trouble and to punish those who turn their back on Israel. See 1st Samuel 3:17 and 1st Kings 2:23.

Ruth is a type of the Gentile in the kingdom the joins unto the God of Israel. She is not a type of the bride of Christ. Jesus’ bride is very Jewish.

He tells the 12 very Jewish apostles that he is going to prepare a place for them (New Jerusalem). See Zechariah 8:20-23 and John 14:2.

**18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.**

When Naomi realized that Ruth had considered the cost of following her and that she was willing to pay the price, she stopped trying to turn her away.

This is a good example proving that Israel can be moved by the Gentiles devotion. What a comfort Ruth had become for the aging Naomi and what a blessing she has become for all mankind through her descendant.

**19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said,**

**“Is this Naomi?”**

**Is this Naomi:** She had been gone over ten years, and the time and the circumstances had taken their toll on Naomi, and everyone could see it. Sin has that effect on us. It steals our best years and destroys us.

**20 And she said unto them,**

**“Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.”**

**Mara:** The name means bitter (See the story in Exodus 15:23.

It is where the waters of Marah were bitter). Naomi was not saying that she was bitter against God, for God is a just God. She correctly recognized God's hand of judgment on her family’s departure from the land of promise.

We often want God to be merciful and wink at our sin. God's judgment often may seem as someone bitterly getting revenge, but such was not the case here.

Little did Naomi know that God would show her mercy through her Gentile daughter-in-law named Ruth.

**The Almighty:** This is the wordShaddai in Hebrew, from El Shaddai: meaning omnipotent or all powerful.

**“21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?”**

Was she returning home empty handed? Materially yes, maternally yes, spiritually no. If she could have just seen the end from the beginning, she would have realized the great gift of mercy this Gentile daughter-in-law returning with her was she wouldn’t have said what she said.

**The LORD hath testified against me:** God had indeed testified against Naomi, but he was now about to show mercy to her for her repentance. See 2nd Kings 17:13-15.

**The Almighty hath afflicted me:** She lost her husband and two sons.

***Psalm 119:71 It is good for me that I have been afflicted; that I might learn thy statutes.***

**22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.**

**The beginning of barley harvest:** What a time for God to bring back two hungry and destitute women.

Notice that God did not bring them back in the winter or at the time of planting, but at the time when they could eat and be cared for by God.

Israel will be brought back into the land after the tribulation period (the time of Jacob's or Israel's trouble) and will be blessed along with the Gentile nations that bless Israel.

Chapter Two

A kinsman

A new person now enters the story that plays a pivotal role in these two women's lives. He foreshadows the roll that the Messiah will play with the Gentiles in the latter days (the kingdom).

**1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.**

**A kinsman:** A redeemer. Her nearest male relative.

Boaz is the tenth from Abraham, who is the tenth from Noah, who is the tenth from Adam. Just a coincidence? No! God uses these four men as an important timeline for Israel. See Luke 3:32-38.

After seeing the previous men who were separated by ten generations, people should have expected another unique person in Boaz. He is a type of Israel’s Kinsman Redeemer (the Christ).

**A mighty man of wealth, of the family of Elimelech**: In order to be a kinsman redeemer, you would first have to be related to the person to redeem them. Boaz was kin to Naomi through her deceased husband Elimelech.

He was also a near kinsman which had certain rights and responsibilities, which we will look at later.

***Hebrews 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*** (Jesus was one of their own kin).

***John 1:11 Jesus came unto his own, and his own received him not.***

**Boaz:** His name means strength, was Elimelech's younger brother and had Elimelech remained in Israel he no doubt would have been as wealthy as Boaz and his older brother (the unnamed kinsman of chapter three).

Boaz is also mentioned later on in Solomon’s temple as his name appears on one of two pillars there.

The other pillar has Jachin’s name on it. See 1st Kings 7:21 and 2nd Chronicles 3:17. In order to get into the temple, Israel needed to go past Boaz their kinsman redeemer, who is a type of Christ.

**2 And Ruth the Moabitess said unto Naomi,**

**“Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.”**

**And she said unto her,**

**“Go, my daughter.”**

**Ruth the Moabitess said unto Naomi**: Here we have Gentile Ruth speaking to Jewish Naomi, who is a type of the nation of Israel, who has just returned to her land from a self-imposed exile in the Gentile land of Moab.

**Let me now go to the field, and glean ears of corn:** Naomi was apparently too tired from her journey to go and glean ears of corn, or just to old, so Ruth asks permission to go and glean in the fields on Naomi's behalf.

Here we see Ruth fulfilling Genesis 12:1-3 in that she blesses Jewish Naomi who is a type of Israel returning to the land of Israel.

See the Judgment of nations in the kingdom where the Gentile nations are judged for how they treated Israel. See Matthew 25 below:

The judgment of nations

***Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and* *clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*** See also verses 42-46.

**In whose sight I might find grace:** No mention is made by Jewish Naomi to Gentile Ruth to go to the field of her husband's older brother; instead, Gentile Ruth says she will glean wherever she finds grace in someone's eyes.

Gentiles would find salvation (grace) at that time by recognizing that salvation was of the Jews. See John 4:22.

**I shall find grace:** From Genesis through 2nd Samuel, it is recorded every single time that the word grace is mentioned, the word find, or found, is associated with it, for example:

**But Noah found grace in the eyes of the Lord Genesis 6:8.** Finding grace is not the same as being saved by grace, they even sound different.

The words find grace or finding grace are never mentioned by the apostle Paul in the dispensation of grace. You do find the same phrase in Hebrews 4:19 which was not written by Paul.

***Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.***

We don’t search for grace today. Grace is the gift of God.

***Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:***

Gentile Ruth had most likely heard from Naomi, a type of the nation of Israel, that the Law in Israel provided for the poor and the stranger in the land through the biblical law of gleaning and she was heading out to find someone who would allow her as a Gentile stranger to glean in their field:

Biblical laws of gleaning

***Leviticus 19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou******gather the gleanings of thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.***

Gentiles represented by Ruth were to go out to be a blessing to Israel as Ruth did when Naomi was unable to do for herself. God blessed those Gentiles that blessed Abraham's descendants.

Gentile Ruth would be considered **“a stranger,”** as well as poor, and entitled to eat the crumbs that fall from Israel's table. See Matthew 15:21-28.

**3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.**

**Her hap was to light on a part of the field after the reapers:** What are the odds that with the hundreds of fields surrounding Bethlehem that Ruth just happened to come to the field belonging to Boaz, one of only two people who had the right to redeem her first husband's land?

Here we see a Gentile being blessed at the feet of the Jewish kinsman redeemer Boaz, who typifies the Messiah in whom the Gentiles come to trust in the kingdom.

The Gentile nations in the kingdom that put their trust in the Messiah will be blessed. See Zechariah 8:23.

**4 And behold, Boaz came from Bethlehem, and said unto the reapers,**

**“The LORD be with you.”**

**And they answered him,**

**“The LORD bless thee.**”

**5 Then said Boaz unto his servant that was set over the reapers,**

**“Whose damsel is this?”**

**Whose damsel is this:** The word damsel often refers to the word daughter.

Boaz noticed by her attire that she was not married and therefore still under her father's covering or protection. Boaz was obviously attracted to Ruth for the right reasons.

**6 And the servant that was set over the reapers answered and said,**

**“It is the Moabitish damsel that came back with Naomi out of the country of Moab:”**

This unnamed servant was responsible for harvesting the crops as efficiently as possible while still ensuring the welfare of the poor.

Notice that a Gentile is being blessed after the reapers (Jews) go through the fields gathering the harvest just like Gentiles being blessed in the kingdom after the harvest in the tribulation period takes place.

**7 And she said,**

**“I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.”**

Gleaning was allowed under the Law and even Gentiles could glean just as a dog eats from the crumbs that fall from the children's table. See Matthew 15:21-28.

**8 Then said Boaz unto Ruth,**

**“Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:”**

Gentiles and Jews alike will be blessed by working in God’s fields in the latter days. They will need to stay out of the Devil's fields in those days by listening to the two witnesses and the 144,000 witnesses to enter into the kingdom.

Ruth's salvation was dependent upon her relationship to the kinsman redeemer Boaz, just as the Gentile's salvation is dependent upon their relationship to the Messiah.

**“9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.”**

The Gentiles are indeed to be nourished by the word of God, which was given to the Jewish people first, but sad to say most of them are asleep on the job just as Jonah was, and they are about as interested in helping Gentiles today as Jonah was then.

Israel will fulfill her roll to bless the Gentiles in the kingdom. Those Gentiles in the tribulation that believe in the Messiah and bless Israel will enter into the kingdom.

**10 Then she fell on her face, and bowed herself to the ground, and said unto him,**

**“Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?”**

Boaz saw something in Ruth's life that had been missing in many of his own Nation. This act provoked many Jews to jealousy as many of the young Jewish women must have been jealous of Boaz's affection for Gentile Ruth.

It probably caused them to question their own spirituality and asked themselves, Am I all that God wants me to be? While Ruth was a Gentile, she always remained humble and mindful of where her blessings came from, the God of Israel.

**11 And Boaz answered and said unto her,**

**“It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.”**

Gentiles that bless Israel and that followed after the God of Israel back then under Israel's program will be remembered by him because he is not a respector of persons.

There will be a day when the Gentiles are judged by God for how they treated Israel and whether or not they accepted the Messiah, it is called the Judgment of the nations.

**“12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.”**

**The LORD recompense thy work:** Ruth placed her faith in the Lord God of Israel and even though she was a Gentile, God made a way for Gentiles to be saved if they would follow the God of Israel and bless his people. Ruth along with all righteous Gentiles will be recompensed one day.

**Under whose wings thou are come to trust:** See Psalms 17:8, 36:7 and 57:1.

**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.”**

Now Ruth is officially among the handmaidens of Boaz, which provides her with certain benefits. Over and over, we see that God is no respector of persons.

**14 And Boaz said unto her,**

**“At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.”**

**And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.**

Here we see a beautiful picture of Boaz (the Redeemer) seated close enough to Ruth, a Gentile, to give her something to eat. We also see Boaz's servant heart.

**15 And when she was risen up to glean, Boaz commanded his young men, saying,**

**“Let her glean even among the sheaves, and reproach her not:”**

Most people were allowed to glean the corners of the fields but to those who found favor they could glean among the bundles of barley. This symbolizes that the Gentiles will be blessed abundantly by their faith in the Messiah in the kingdom.

**“16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.”**

Imagine all the Jewish maidens watching Ruth and Boaz on this day. How it must have enraged some of them, but God's intention was to make them envious enough to cause them to return to be the virtuous women his word called them to be.

**17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.**

**So she gleaned in the field until even:** Even (evening) and night often are spoken of when describing the time just before the kingdom comes when things are at their darkest (like during the coming time of Jacob’s trouble mentioned in Jeremiah 30:7).

Believing Gentiles will be blessed who put their trust in the Messiah of Israel in the time of Jacob's trouble, he will take care of them then, and on into the kingdom.

**18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.**

After the time of the Gentiles is fulfilled, the Jews represented by Naomi, will be restored to their land, and aided by the Gentile believers represented by Ruth.

**19 And her mother in law said unto her,**

**“Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee.”**

**And she shewed her mother in law with whom she had wrought, and said,**

**“The man's name with whom I wrought to day is Boaz.”**

The days are here that Jews see the Gentile being blessed and they are provoked as to the source of their abundance. Our reply should be, The Redeemer, your very own kinsman. The Messiah! Jesus.

**20 And Naomi said unto her daughter in law,**

**“Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.”**

The Jews who sincerely seek the truth will learn of the Messiah, and they will accept him as do countless Gentiles.

We are not saved today because we bless Israel, but there is coming a time when nations will be judged for how they blessed Israel.

**Next kinsmen:** (Next of kin) One who is a near relative.

**21 And Ruth the Moabitess said,**

**“He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.”**

Jews and Gentile believers will work together through the seven-year period known as the time of Jacob's trouble until the harvest of souls is over.

It will be imperative at that time the all not go to listen to anyone other than the redeemers workers who are gleaning at that time.

***Jeremiah 30:7 Alas! For that day is great, so that none is like it: it is even the time of Jacobs trouble; but he (Israel) shall be saved out of it.***

**22 And Naomi said unto Ruth her daughter in law,**

**“It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.”**

The Gentiles in the tribulation period are to remain faithful to the Messiah and to his people even when all turn against them.

They are not to go after the gods of the Gentiles or especially the Anti-Christ in those last days. There will be many false prophets during those days that they will need to stay away from.

To be provided for in the last days by anyone other than God will mean that they will have to take the mark of the beast, and all who do will be lost.

They will need to endure unto the end of the tribulation period. See Matthew 24:13.

**23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.**

Ruth remains faithful unto the end of the harvest, just like the righteous Gentiles will all the way until the last soul is reaped from the field of this world during the tribulation period.

***Matthew 24:11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***

Chapter Three

The kinsman redeemer

**1 Then Naomi her mother in law said unto her,**

**“My daughter, shall I not seek rest for thee, that it may be well with thee?”**

**Shall I not seek rest for thee:** This was a place of permanent rest in the house of a kinsman redeemer.

**Rest:** The ultimate place of rest for Israel is the kingdom.

The word rest here is from the Hebrew word, Manoach. Noach is the same as Noah in English. Noah’s name meant rest, comfort from our work. See Genesis 5:9.

Earlier, Naomi tried to talk her daughters-in-law into returning to Moab to find rest with a Moabite husband, but Ruth would not go back.

***Ruth 1:9 The LORD grant you that ye may find rest, each of you in the house of her husband.***

Ultimately, Gentiles will find rest in the kingdom if they are among the righteous Gentiles that bless Israel in those days leading up to it. See Matthew 25:31-46.

**“2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.”**

Two rhetorical questions are asked by Naomi in verses one and two. Ruth knew Naomi would keep her best interests at heart.

That is why she followed her to a strange land without reservation. Naomi knew better than Ruth as to the kinship of Boaz. Her questions were for Ruth's sake and for ours today.

**He winnoweth barley to night in the threshingfloor:** When and where is the winnowing taking place? In the night at the threshingfloor.

One day the reapers will come in the night (the time of Jacob’s trouble), and he will separate the wheat from the chaff (believers from unbelievers).

The sickle has been put in and the barley has been gathered, now all that remains is to separate the wheat from the chaff and to burn up the chaff and to put the wheat/barley in the garner.

***Matthew 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.***

The wheat represents the believer, the garner represents the kingdom, while the chaff is the unbeliever, and the unquenchable fire is hell. The believer will go into the kingdom while the unbeliever will go to hell.

It is interesting to note that Boaz's occupation was synonymous with that of the ministry of the Judge of the Universe who will one day sift (winnow) out the wheat (the saved people) from the chaff (the lost people).

***Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the* reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**

**“3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.”**

**Wash thyself therefore:** Before Ruth, a Gentile, can be married to Jewish Boaz (a type of Christ and Israel’s kinsman Redeemer) she first has to wash herself with water. See Matthew 3:11 & 12 above.

What does Matthew 28:19-20 say the Jews were to do and say to the Gentiles?

***Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:******20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.***

In the tribulation period the gospel of the kingdom will be preached to all nations and those who believe will be washed with water and then anointed (baptized) with the holy Ghost. Then he will rule over them in the kingdom.

***Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***

Just like Gentile Cornelius was baptized, and all his Gentile household, so too was Gentile Ruth washed before meeting with Jewish Boaz in the night (a picture of the time of Jacob’s trouble Jeremiah 30:7). See Acts 10:44-48.

**And anoint thee:** Israel was anointed (baptized with the holy Ghost) on the day of Pentecost. See Acts 2:1-4. They will have this same anointing in the time of Jacob’s trouble.

**And put thy raiment upon thee:** All three things mentioned by Naomi here are symbolic of what will happen to believers in the tribulation period just before the kingdom is established by the Kinsman Redeemer.

***Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.***

**“4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.”**

**Uncover his feet:** There is no hint of sin here by Naomi in trying to tempt Boaz into a sexual relationship with Ruth and entrapping him in a marriage that he did not want.

Part of the qualifications for being a kinsman Redeemer was that you not only were able to perform the duties, but also that you are willing to perform them.

Notice where Naomi tells Ruth to uncover Boaz's feet, which is not what you do if you are trying to be intimate with someone but is a surefire way to wake them up when they get cold.

**5 And she said unto her,**

**“All that thou sayest unto me I will do.”**

**6 And she went down unto the floor, and did according to all that her mother in law bade her.**

**All that thou sayest unto me I will do:** Here we see a Gentile being obedient to what they have heard from a Jew (i.e., the word of God) and being blessed because of it. Gentiles will need to do this very thing in the tribulation period.

**7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.**

Gentiles represented by Ruth will fall down at the feet of the Messiah and accept him even though many Jewish people will not seek his covering as did Ruth a Gentile. See Ezekiel 16:8 below for the meaning of uncovering someone’s feet.

**8 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?”**

**Lay at his feet:** She did not cuddle up with him, spooning, she was laying at his feet. Many who read this story immediately go places in their mind they should not.

**And she answered,**

**“I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.”**

**It came to pass at midnight:** At midnight Boaz was surprised at the woman at his feet.

Ruth represents believing Gentiles, and Naomi represents Israel in this story.

Remember that Boaz has no idea that he is a type of the Messiah here, but he still does the same things that the Messiah does for the Gentiles by covering (redeeming) those that believe in him.

**Spread therefore thy skirt over thine handmaid:** What she was saying literally to Boaz was “Enter into a covenant with me, and I will be yours.”

***Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.***

Ruth was taught by Naomi that God would redeem the land and his people, and he would do it by means of a covenant. That is what Ruth was asking Boaz to do that night by her actions and Boaz knew exactly what was going on.

**10 And he said,**

**“Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.”**

**Thou hast shewed more kindness in the latter end than at the beginning:** Ruth was admirable in her treatment of Jewish Naomi when she came to Israel, but that is not where it ended.

She then spent all the harvest time helping Naomi because she loved her, resisting the temptations to find a young man to take care of her, she remained faithful to Naomi unto the end of the harvest, and it did not go unnoticed by Boaz.

**“11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.”**

**Fear not: I will do to thee all that thou requirest:** Boaz informs Gentile Ruth that he is both willing and able to redeem her because she was a virtuous woman which is a picture of Gentiles being saved and going into the kingdom with the Jews who believe.

**“12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.”**

**A kinsman nearer than I:** This would be Boaz's older brother, or Father. Who or what else can redeem someone. Can the works of the law redeem? Not today it can’t. See Galatians 2:16.

Why is he unnamed? Because when God is teaching a deeper meaning to many stories, He often leaves the person’s name out of the story to get you to ask this very question.

The unnamed kinsman here very possibly represents the man who refuses to build up the house of his brother. His name is not mentioned because it was a shame not to build up the house of your brother.

**“13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.”**

**Tarry this night:** This phrase is used only three times in scripture and in the first mention of it they were tarrying to see what the LORD would say. See Numbers 22:19.

Boaz was not trying to pawn off Ruth on the nearer kinsman because it is obvious that he had feelings for her based on his earlier actions and words. Boaz had a profound respect for the word of God.

The gracious Boaz would not try to do away with the Law but was trying to fulfill it just as the Messiah would do later.

**Lie down until the morning:** What do you do in the morning? You rise up. Israel will be resurrected at the onset of the kingdom, along with those like Ruth who trusted in the God of Israel to enter the kingdom and inherit the earth.

**14 And she lay at his feet until the morning: and she rose up before one could know another. And he said,**

**“Let it not be known that a woman came into the floor.”**

When you sleep outside guarding the harvest, the dew on the ground, and cold morning would wake you up well before others in a nice dry and warm house.

**15 Also he said,**

**“Bring the vail that thou hast upon thee, and hold it.”**

**And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.**

Here Boaz the Redeemer gives Ruth (a Gentile) and Naomi (a Jew) a 3-day supply of food prior to going to purchase both women's redemption. Boaz redeems both Jewish Naomi and Gentile Ruth. God is no respector of persons.

This is a foreshadowing of when God supplies his believing servants their needs in the last half of the time of Jacob’s trouble (three and a half years) before redeeming them at the onset of the kingdom when Israel is born again in one day.

**16 And when she came to her mother in law, she said,**

**“Who art thou, my daughter?”**

**And she told her all that the man had done to her.**

**Who art thou my daughter:** She recognized her, but wanted to know if she was engaged to Boaz, because Ruth actually asked Boaz to marry her.

**And she told her all that the man had done to her:** Then we see Gentile Ruth witnessing to the Jewish Naomi of the wonderful works of her redeemer.

Sadly, when Jesus, the kinsman redeemer came unto his own 2,000 years ago, his own received him not. John 1:11.

***Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he (the Redeemer) shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed******him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.*** *(see also verse 12)*

**17 And she said,**

**“These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.”**

**These six measures of barley gave he me:** Not only were the Gentiles required to tell the Jews how wonderful the Kinsman Redeemer is, but they are also supposed to bless them with material blessings.

Boaz blesses Gentile Ruth, and in turn she uses it to bless Jewish Naomi.

**18 Then said she,**

**“Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.”**

**Sit still, my daughter:** She did all she could do, now it was all up to Boaz.

Ruth is a picture of a Gentile coming to trust in the God of Israel during the time of Jacob’s trouble, who goes into the kingdom with believing Israel.

**The man will not be in rest, until he have finished the thing this day:** Boaz set his face as a flint towards redeeming his future bride, and his future mother-in-law.

Notice also in this chapter that Naomi (a type of Israel) is told about a wonderful man, Boaz, (a type of Christ) by the Gentile Ruth.

In the time of Jacob's trouble Jews will be telling Gentiles about the Messiah when the kingdom will once again be at hand.

Chapter Four

Redemption

**1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said,**

**“Ho, such a one! Turn aside, sit down here.”**

**And he turned aside, and sat down.**

**The gate:** The gate of the city is where legal matters were discussed in all of Israel. See Genesis 19:1, 34:20, and Exodus 32:26.

**Ho, such a one:** Isn't it an interesting way in which Boaz calls out to his closest relative probably his older brother? Why is he addressed in such a fashion?

It is probably because he is someone that God does not want you to know his name because he refused to build up the house of his brother as you will see in a few verses.

The nearer kinsman (such a one) could represent God the Father, where Boaz represents God the Son.

**2 And he took ten men of the elders of the city, and said,**

**“Sit ye down here.”**

**And they sat down.**

**He took ten men:** Ten is a prominent number in this book as well as in all of scripture.

It takes ten men to have group prayer, or to form a synagogue. See Zechariah 8:23 below. Even in the kingdom ten Gentiles will grab one Jew to lead them in worship.

***Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.***

There are ten men between Adam and Noah, and ten men between Noah and Abraham, and ten men between Abraham and Boaz. The number ten has to do with judgment in the Bible. See Luke 3:23-25.

**3 And he said unto the kinsman,**

**“Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: 4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.”**

**And he said,**

**“I will redeem it.”**

Here the unnamed kinsman is willing do what is required to purchase the land from the old widow Naomi to help Naomi have rest in her old age, but the unnamed kinsman has not heard the rest of the story yet.

**5 Then said Boaz,**

**“What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.”**

Why is it that Gentiles today do not have the same requirement to take their deceased brother's wife as their own and to give them an heir?

One reason is that the lineage of the Messiah must come from a descendant of the tribe of Judah. You are not Israel, and the Messiah is come already.

**To raise up the name of the dead upon his inheritance:** If a man were to die without a son from that line, then the devil would have been victorious in preventing the Messiah's birth by cutting off his royal lineage.

***Deuteronomy 25:5 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.***

Now that the nearer kinsman knew the whole story he had to back out because he didn’t want to lose out on his own inheritance and mar his children’s inheritance for the next ten generations because the Law said a Moabite could not be taken into Israel for ten generations.

**6 And the kinsman said,**

**“I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.”**

**I cannot redeem it for myself, lest I mar mine own inheritance:** Boaz could be their redeemer because he was willing to redeem Gentile Ruth.

If the kinsman refuses to make a deal to redeem someone then there was a ritual that he had to go through publicly found in Deuteronomy.

***Deuteronomy 25:7 And if the man like not to take his brother's wife, then let his brother's wife go up to 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.***

It appears that for some reason this practice fell into disuse over the next generation or two as we see by the comments found in verse seven.

The unnamed kinsman wanted to redeem Jewish Naomi, but he could not redeem Ruth without marring his inheritance.

This was probably the inheritance associated with being the firstborn son who would get a double portion from his father.

So, this man would get to keep his double portion, but he would now be known, not by his birth name, but by the title of “The house of him that hath his shoe loosed.”

**7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.**

If ever there was a quarrel all one had to do was to take his neighbor and show the shoe to the ten elders and the problem would be resolved.

**8 Therefore the kinsman said unto Boaz,**

**“Buy it for thee.”**

**So he drew off his shoe.**

***Deuteronomy 23:3 An Ammonnite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the LORD forever:***

Here is another coincidence for you. We know from scripture that Boaz is ten generations removed from Abraham, so, his son Obed would be ten Generations removed from Lot. Jesse then would be ten generations removed from Lot’s son Moab.

That means that David can be accepted into the Congregation of Israel because he just so happens to be ten generations removed from Moab, Lot’s son. Luck had nothing to do with it. God was, is and always will be in control.

**9 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. 10 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.”**

Boaz willingly paid for the redemption of both Jewish Naomi and Gentile Ruth alike, just like Jesus did for us.

**11 And all the people that were in the gate, 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 Ephratah, 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.”**

**The house of Pharez:** Israel would one day witness the redemption of Jews and Gentiles when a man from Bethlehem would pay the ultimate price for our redemption.

Why do these people at the gate pronounce the odd blessing that said, let thy house be like the house of Pharez?

The house of Pharez was cursed for 10 generations because a bastard's offspring could not be a king for 10 generations. Pharez was an illegitimate child of Judah. Judah and Tamar never married.

***Deuteronomy 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.***

David was also ten generations removed from Pharez who was a bastard according to scripture, and in so being ten generations removed from that stain, he was able to become king of Israel.

**13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.**

The Messiah is not to have any literal physical offspring; he does, however, have a spiritual offspring.

**14 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.”**

Has God turned his back upon the Jewish Nation? God forbid! If Israel, as Naomi, seeks rest in the Messiah that the Gentile Ruth came to trust in, she too can be redeemed.

**16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.**

Here is yet another prophetic picture of how the Jews represented by Naomi nourish the Gentiles by introducing the Gentiles to the Messiah.

They also nurture the new believing Gentiles in the word of God in their infancy as a nurse does a hungry child.

**17 And the women her neighbours gave it a name, saying,**

**“There is a son born to Naomi;”**

**and they called his name Obed: he is the father of Jesse, the father of David.**

Prophetically speaking, Obed and his descendants are representatives of the future fruit of the Jewish and Gentile believers.

**18 Now these are the generations of Pharez: Pharez begat Hezron,**

**The generations of Pharez:** Pharez was the son of Judah out of which tribe God promised that of his loins a ruler would sit on the throne whose dominion would be everlasting.

Notice that in the story of Ruth, the king’s reign all begin after Gentile Ruth is married into Israel through the Jewish practice of redemption with Boaz, who is a type of Christ, the ultimate Kinsman Redeemer.

I can understand God ending the book of Ruth with David, because he was God’s choice for a king. Who better to end this book with?

But why start the ending of the book with the generations of Pharez? Why go back to him and not instead say, Now these are the generations of Boaz?

Because David is exactly ten generations removed from Pharez. David could not be Israel’s king until ten generations had passed from Pharez who was the illegitimate son (a bastard) of Judah and Tamar:

**19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.**

The book of Ruth was most likely commissioned by king David under the inspiration of the Holy Spirit because it ends with his name.

Had it been written in Boaz's day it would no doubt have been missing verse twenty-two. Who would have known better the story than David's own family?

Samuel the prophet is the most likely author of the book as he was the one who anointed David as king over Israel.

He would have been instrumental in giving David credit with the people because of the Moabite in his lineage and ensuring that the people understood that David was ten generations removed from Pharez, but why ten generations?

If a person was a bastard, he would be considered 100 % unclean spiritually speaking during his lifetime, but his child would only be 50% unclean, and his son 25%, then 12.5 % followed by 6.25 % then 3.125% and once you got to the tenth person, they would be 99.9 % removed from the stain of their ancestor.

Why was this important? God wanted a person obviously that was a Jew as the king of the Jews and the law required that the sanctity of marriage be preserved in the lineage of its future king.

The End

**Ruth tests 1.0 Credit hours**

To submit your tests for grading simply copy and paste your questions **and their answers in bold**

**font** into the body of an email and send them to: tests@dofgbi.org

**Chapter One Test**

1. When did this story take place?

2. What does Bethlehem mean?

3. Write out by memory the verse that prophesied the place of the Messiah’s birth.

4. Who was Moab and where was Moab located?

5. Ruth is a prophetic type of what group of believers?

A. Jew's B. Gentiles in the church age C. Gentiles in the millennial kingdom

6. Write out the verse that most clearly tells us that Ruth believed in the God of the Bible.

7. Was Naomi bitter at God?

8. At what time of the year did God bring Naomi back to Israel?

**Chapter Two**

1. What is the role of the kinsman redeemer?

2. Boaz was the tenth from \_\_\_\_\_\_\_\_\_, who was the tenth from \_\_\_\_\_\_\_\_\_, who was the

tenth from \_\_\_\_\_\_\_\_\_.

3. Ruth was seeking to find \_\_\_\_\_\_\_\_\_\_ in the eyes of Boaz.

4. Naomi represents \_\_\_\_\_\_\_\_\_\_\_ prophetically.

5. Boaz (the kinsman) represents the \_\_\_\_\_\_\_\_\_

6. Was God (represented by Boaz) a respecter of persons concerning the Gentiles, (represented

by Ruth), if they (Gentiles) came and humbled themselves realizing that salvation was of the Jews at that time?

\* In other words, did God forbid Gentiles from being saved in the old testament?

7. What is the time of Jacob’s trouble?

8. How long does it last?

9. Who is the unnamed servant a type of?

**Chapter Three**

1. Naomi sought \_\_\_\_\_\_\_\_\_ for Ruth in the house of the kinsman redeemer.

2. What are the requirements of a kinsman?

3. What does the covering of Ruth with Boaz’s skirt mean?

4. Did Boaz know that he was being used by God as a type of Christ?

5. What does the unnamed kinsman represent?

6. What does the younger brother of the law represent?

7. Who is it that tells Naomi (a type of Israel) about the wonderful kinsman redeemer?

**Chapter Four**

1. Why did the Jews have to have an heir?

2. Why was it so important for Elimelech to have an heir?

3. If a person wanted to redeem someone what ritual did God have them go through?

4. Could the unnamed kinsman redeem Ruth?

5. Why could Boaz’s son be allowed into the congregation of Israel?

6. The law’s younger brother is \_\_\_\_\_\_\_\_\_\_.

7. Does the Messiah have any physical offspring?

8. Did Boaz try to violate the law to marry Ruth?

9. Is Ruth the only one redeemed by Boaz?

10. Has God turned his back on the Jews in favor of the Gentiles?

11. When did the kings begin to reign?

12. What was the significance of the odd blessing pronounced upon Ruth by the people at the city gate?