



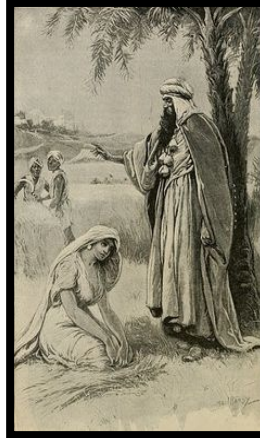
**Sabbath Brothers**

# Ruth: The Eighth Book of Scripture

In the Jewish Tradition, Ruth is included in (and concludes) the book of Judges; Rabbi's consider them one book

The writer of the book itself is anonymous

The book of Ruth was probably written during the reign of King David (Ruth 4:17, 22) – possibly by Samuel.



Ruth is a Book about “Covenant Love”

Naomi (with Boaz) is in the lineage of Jesus (Matthew 1:5)

Ruth is one of five short books in a collection called the Megillot (meaning "Five Rolls").

Each short book is read publicly on a Feast Day: Ruth, Song of Solomon, Lamentations, Ecclesiastes, and Esther.

Three Rain Seasons in Israel:

- Former Rains (October/November); rains break up the soil
- Main Rains (December - February); if no former rains, seed washes away with torrential “main” rains
- Latter Rains (March/April)

## Five Jewish “Megillot” (meaning “Scrolls”) Small Scrolls Read Publicly at Memorials

	<u>Book</u>	<u>Feast Publicly Read</u>	<u>Timeframe</u>
1.	Song of Solomon	Passover/Seder	March/April
2.	<b>Ruth</b>	<b>Pentecost/Shavuot</b>	<b>May/June</b>
3.	Lamentations	Ninth of Av/Tisha B’Av	July/August
4.	Ecclesiastes	Tabernacles/Sukkot	September/October
5.	Esther	Purim	February/March

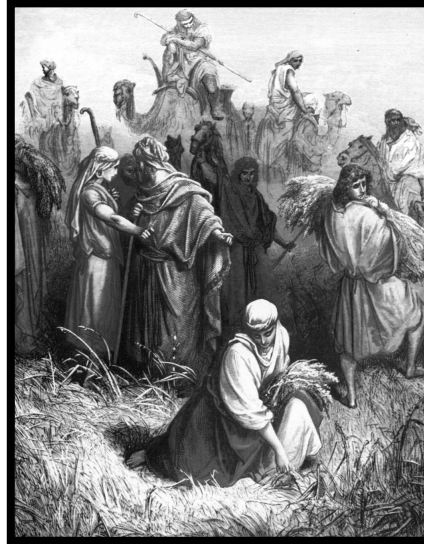
*All Five of these Book are in the “Writings” (Kethuv’im) section of the Jewish Scriptures (Tanakh)*

**Ruth is read at Pentecost (Shavuot / Feast of Weeks)**

# Ruth: Spiritual Symbolism

**Some Jews believe Ruth to be a drama because of the symbolism of the names**

- Ruth = similar origin to “friendship”
- Mahlon = “weakness/sickness”
- Chilion = “failing/wasting”
- Orpah = “stubborn/stiff-necked”
- Naomi = “pleasantness/sweetness”
- Mara = “bitterness”



**The story offers additional insight when the read understands the symbolism of the three main characters**

- Naomi = Israel
- Ruth = Gentile Bride
- Boaz = Kinsman Redeemer/Jesus

**As with all of the Bible, underlying spiritual truths point to Jesus & the Plan of Salvation**

- Spiritual Famine in Israel forced the Diaspora; (Ruth 2:3)
- Naomi (a remnant of Israel) taught Ruth (the Gentile/church) how to (OT) entice Boaz (Jesus) - Ephesians 5:10
- In the story, Naomi never meets Boaz (the Lord of the Harvest - Matthew 9:38) face-to-face.
- The unnamed servant knows (Ruth 2:5) all about Ruth (the Gentiles). These unnamed secondary characters typically play the role of the Holy Spirit.
- Ruth was given the threefold salvation experience (Ruth 3:3) to wash (Repent), Anoint (spirit), Dress (righteousness).

# Naomi Moves to Moab (Ruth 1:1-13)

<sup>1</sup> Now it came about in the days when the judges governed, that there was a **famine** in the land. And a man of Bethlehem in Judah went to reside in the land of Moab with his wife and his two sons.

<sup>2</sup> The name of the man was *Elimelech*, and the name of his wife, Naomi; and the names of his two sons were **Mahlon and Chilion**, Ephrathites of Bethlehem in Judah. So they entered the land of Moab and remained there.

<sup>3</sup> Then **Elimelech, Naomi's husband, died**; and she was left with her two sons.

<sup>4</sup> And they took for themselves **Moabite women as wives**; the name of the one was **Orpah**, and the name of the other, **Ruth**. And they lived there about ten years.

<sup>5</sup> Then both **Mahlon and Chilion also died**, and the woman was left without her two sons and her husband.

<sup>6</sup> Then she arose with her daughters-in-law to return from the land of Moab, because she had heard in the land of **Moab that the LORD had visited His people by giving them food**.

<sup>7</sup> So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

<sup>8</sup> But Naomi said to her two daughters-in-law, "Go, return each of you to your mother's house. May the LORD deal kindly with you as you have dealt with the dead and with me.

<sup>9</sup> May the LORD grant that you may find a place of rest, each one in the house of her husband." Then she kissed them, and they raised their voices and wept.

<sup>10</sup> However, they said to her, "No, but we will return with you to your people."

<sup>11</sup> But Naomi said, "Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?"

<sup>12</sup> Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I were even to have a husband tonight and also give birth to sons,

<sup>13</sup> would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is much more bitter for me than for you, because the hand of the LORD has come out against me."



## Flight from Bethlehem

The wandering Levite (Judges 17:8)

The wayward Concubine (Judges 19:1)

Naomi's Husband moving to Moab

The "2" sons might symbolize witnesses to God's actions (Deuteronomy 17:6, 19:15)

Israelites had been told not to marry Moabites (Numbers 25:1, Dt 2:9, 7:3, 23:3, Ezra 9:2), and both sons would die in disobedience without children.

In spite of the famine of His people in Israel, God had graciously provided food demonstrated by the barley harvest to which Naomi and Ruth would return.

At times, when people go through difficulties in life, they tend to reject and pull away from those who are trying to love them.

There was a famine (both physical and spiritual) in the land of Israel (Amos 8:11).

Ironically, the famine was in Bethlehem (the "house of bread") of Ephrathah ("fruitful")

Elimelech's name means "my God is King" although key phrase of Judges is "There was no King" (Judges 17:6, 18:1, 19:1, 21:25) as Israel had rejected God (1 Samuel 8:7) and everyone "did what was right in his own eyes." (Judges 17:6, 21:25)

Just as the second sons were often elevated in the Old Testament (Cain/Abel; Manasseh/Ephraim; Ishmael/Isaac; Jacob/Esau), Ruth is listed as the second wife after Orpah although she was married to the eldest son Mahlon (Ruth 1:2; 4:10).

The "mother's house" in the Old Testament referred to the location where the marital blessing was to be given (Song of Solomon 3:4, 8:2; Ps 113:9)

God's guidance to provision & protection distressed Naomi (Romans 8:28). Believers might feel that God is turning from them when He is working in their lives to take them to the place that He wants them to be. (Hebrews 12:6)

# Naomi Returns to Bethlehem (Ruth 1:14-22)

<sup>14</sup> And they raised their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

<sup>15</sup> Then she said, “Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.”

<sup>16</sup> But Ruth said, “Do not plead with me to leave you or to turn back from following you; for where you go, I will go, and where you sleep, I will sleep. Your people *shall be* my people, and your God, my God.

<sup>17</sup> Where you die, I will die, and there I will be buried.

May the LORD do so to me, and worse, if *anything but death separates me from you.*”

<sup>18</sup> When she saw that she was determined to go with her, she stopped speaking to her *about it.*

<sup>19</sup> So they both went on until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, “Is this Naomi?”

<sup>20</sup> But she said to them, “Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

<sup>21</sup> I went *away* full, but the LORD has brought me back empty.

Why do you call me Naomi, since the LORD has testified against me and the Almighty has afflicted me?”

<sup>22</sup> So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.



Just as Naomi was being restored to her people, Orpah fell away to her old lifestyle with the false god of Chemosh/Baal/Molak (Numbers 21:29).

Ruth establishes a curse on herself from God if she abandoned Naomi.

Ruth commits herself to Naomi’s way of life until death.

Throughout the Bible, the Lord changes the name of individuals as they experience Him anew (Abraham, Sarah, Jacob, Saul)

In this situation, Naomi changes her name to Mara (“bitter/sad”) possibly as a reproach of her falling away from the Lord (fleeing to and intermarriage with Moab).

Naomi humbled herself in front of the entire town.

Everyone in town was attentive to Naomi & Ruth (Matthew 2:3)

The “water of Marah” had been bitter where Israel had thirsted after the Exodus and complained until wood was dropped into the water to make it drinkable. (Exodus 15:23)

The Barley Harvest is celebrated at the Feast of the First Fruits/Weeks which begins on Nisan 16. Barley was the first crop reaped from the winter sowing.

The priests of the Temple would harvest the first sheaf of the harvest was brought to the Tabernacle as Israel thanked the Lord for the coming harvest.

# Ruth Goes to Work (Ruth 2:1-13)

<sup>1</sup>Now Naomi had a relative of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz.

<sup>2</sup>And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain following one in whose eyes I may find favor." And she said to her, "Go, my daughter."

<sup>3</sup>So she left and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

<sup>4</sup>Now behold, Boaz came from Bethlehem and said to the reapers, "May the LORD be with you." And they said to him, "May the LORD bless you."

<sup>5</sup>Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

<sup>6</sup>And the servant in charge of the reapers replied, "She is the young Moabite woman who returned with Naomi from the land of Moab."

<sup>7</sup>And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has remained from the morning until now; she has been sitting in the house for a little while."

<sup>8</sup>Then Boaz said to Ruth, "Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but join my young women here."

<sup>9</sup>Keep your eyes on the field which they reap, and go after them. Indeed, I have ordered the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw."

<sup>10</sup>Then she fell on her face, bowing to the ground, and said to him, "Why have I found favor in your sight that you should take notice of me, since I am a foreigner?"

<sup>11</sup>Boaz replied to her, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know."

<sup>12</sup>May the LORD reward your work, and may your wages be full from the LORD, the God of Israel, under whose wings you have come to take refuge."

<sup>13</sup>Then she said, "I have found favor in your sight, my lord, for you have comforted me and indeed have spoken kindly to your servant, though I am not like one of your female servants."

"Jehovah-jireh"  
Means  
"God will Provide"

Ruth submits to the authority of Naomi in asking permission to go gather food.

God blesses His people who make efforts to do a good thing.

The workers of Boaz ("In Him is Strength") adhered to the law (Leviticus 19:9-10) making it advantageous for Naomi to work in his fields.

*"When you reap the harvest of your land, moreover, you shall not reap to the very edges of your field nor gather the gleanings of your harvest; you are to leave them for the needy and the stranger. I am the LORD your God."*  
(Leviticus 23:22)

Just as Boaz showed kindness to the Moabitess, the Lord has extended His grace to the Gentiles

Businessmen are told not to "cut corners," but Scripture shows this as a way of helping the poor.

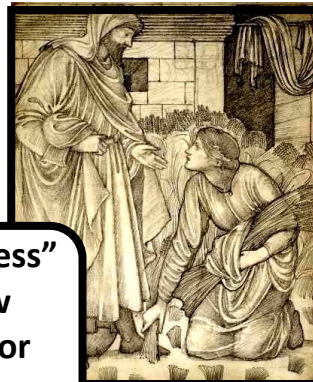
This allows the poor to have work-for-food even if they do not own land.

Ruth had humbly requested permission to gather grain from their field.

Those in the field (the world) are cognizant of God's people; how much they work; how frequently they rest.

The Lord encourages His people to stay in His fields instead of running after other things.

God's field is good for food, safety and relationship.



The descriptions of Ruth characterized internal character instead of external beauty.

The word "Ruthless" means to show no compassion or pity on another

# Ruth Finds Favor With Boaz (Ruth 2:14-21)

<sup>14</sup> And at mealtime Boaz said to her, “Come here, that you may eat of the bread and dip your piece of bread in the vinegar.” So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied and had some left.

<sup>15</sup> When she got up to glean, Boaz commanded his servants, saying, “Let her glean even among the sheaves, and do not insult her.

<sup>16</sup> Also you are to purposely slip out for her *some grain* from the bundles and leave *it* so that she may glean, and do not rebuke her.”

<sup>17</sup> So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.

<sup>18</sup> And she picked *it* up and went into the city, and her mother-in-law saw what she had gleaned. She also took *some* out and gave Naomi what she had left after she was satisfied.

<sup>19</sup> Her mother-in-law then said to her, “Where did you glean today and where did you work? May he who took notice of you be blessed.”

So she told her mother-in-law with whom she had worked, and said, “The name of the man with whom I worked today is Boaz.”

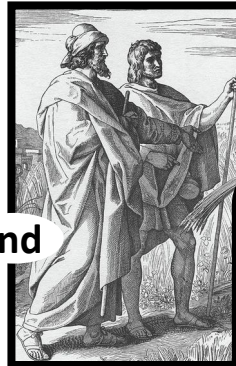
<sup>20</sup> Naomi said to her daughter-in-law, “May he be blessed of the LORD who has not withdrawn His kindness from the living and from the dead.” Again Naomi said to her, “The man is our relative; he is one of our redeemers.”

<sup>21</sup> Then Ruth the Moabitess said, “Furthermore, he said to me, ‘You are to stay close to my servants until they have finished all my harvest.’”

<sup>22</sup> And Naomi said to her daughter-in-law Ruth, “It is good, my daughter, that you go out with his young women, so that *others* do not assault you in another field.”

<sup>23</sup> So she stayed close by the young women of Boaz in order to glean until the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law.

As with the Lord, Boaz had not rejected the needy.



The Lord of the Harvest (Matthew 9:38) bids His workers to “come” and fellowship with Him

Beyond the corners of the field, Ruth was allowed to glean directly behind the reapers

Ruth gathered until evening when she began to thresh into the night.

Ruth gathered a great deal (approximately 30 lbs. of barley).



Beyond the great harvest, Ruth had taken a “doggy bag” from lunch as she remembered Naomi. Ruth brought out the leftovers from lunch and shared with Naomi.

Naomi asks a profound question that every believer should be asked at the end of every day.

Where did you harvest today in light of the fields being white? What was your testimony today (John 4:35)?

Those who are at enmity with God (although physically alive) are spiritually dead.

Believers are spiritually alive as worldly lives are sacrificed.



The Barley Harvest (April/May) occurs at the Feast of First Fruits while the Wheat Harvest (May/June) occurs at Pentecost (the only feast that includes leaven - Leviticus 23:17).



# Naomi Teaches Ruth to Please Boaz (Ruth 3:1-13)

<sup>1</sup> Then her mother-in-law Naomi said to her, “**My daughter, shall I not seek security for you, that it may go well for you?**”

<sup>2</sup> Now then, is Boaz not our relative, with whose young women you were? Behold, **he is winnowing barley at the threshing floor tonight.**

<sup>3</sup> **Wash yourself therefore, and anoint yourself, and put on your *best* clothes,** and go down to the threshing floor; *but* do not reveal yourself to the man until he has finished eating and drinking.

<sup>4</sup> And it shall be when he lies down, that you shall take notice of the place where he lies, and **you shall go and uncover his feet and lie down; then he will tell you what you should do.”**

<sup>5</sup> And **she said to her, “All that you say I will do.”**

<sup>6</sup> So she went down to the threshing floor and did according to all that her mother-in-law had commanded her.

<sup>7</sup> **When Boaz had eaten and drunk and his heart was cheerful,** he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down.

<sup>8</sup> And it happened **in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet.**

<sup>9</sup> So he said, “Who are you?” And she answered, “**I am Ruth your slave. Now spread your garment over your slave, for you are a redeemer.”**

<sup>10</sup> Then he said, “May you be blessed of the LORD, my daughter. You have shown your last kindness to be better than the first, by not going after young men, whether poor or rich.

<sup>11</sup> **So now, my daughter, do not fear. I will do for you whatever you say,** for all my people in the city know that you are a woman of excellence.

<sup>12</sup> But now, **although it is true that I am a redeemer, yet there is also a redeemer more closely related than I.**

<sup>13</sup> Remain this night, and when morning comes, **if he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the LORD lives. Lie down until morning.”**

Ruth’s time in the field was nearing the end; she had worked in the fields of Boaz for several months (through both Passover and Pentecost – Ruth 2:17), and Boaz had told Ruth that she could work in his fields until he had finished his harvest (Ruth 2:21).

## Threshing the Barley

The barley is spread out on top of a hill and the farmer steps onto a platform/sled that a cow or donkey drags over the barley to crush it. This breaks the barley open; then the farmer takes a winnowing fork or a pitchfork to throw it into the air. The wind on top of the hill will blow the casing away leaving only the grain.

The act of winnowing consisted of tossing grain gatherings into the air as the wind carried the lighter chaff away while the valuable heavier kernels of grain fell to the threshing floor (Matthew 3:12).

The “kanaph” are the edges of Jewish prayer shawl which are referenced as “wings.”

The wing of the protection would also become the tangible “wing” of Boaz’s robe (Mt 23:37; Lk 13:34; Ez 16:8).

God also takes His people under His wings (Ps 17:8, 57:1, 91:4; Isaiah 6:2)

1. Wash (Repent)
2. Add Oil (Anointed with the Spirit)
3. Change Clothes (Righteousness)



Ruth self-identified as the “Slave” of the Lord of the Harvest as she prayed for him to take her under his cloak as the kinsman redeemer (Goel). (Ezekiel 16:8)

“Obed” means “Servant”

GOEL גואל “Redeemer”

# Boaz Becomes the Kinsman Redeemer (Ruth 4:1-9)

<sup>1</sup>Now Boaz went up to the gate and sat down there, and behold, the redeemer of whom Boaz spoke was passing by, so he said, “Come over here, friend, sit down here.” And he came over and sat down.

<sup>2</sup>Then he took ten men of the elders of the city and said, “Sit down here.” So they sat down.

<sup>3</sup>And he said to the redeemer, “Naomi, who has returned from the land of Moab, has to sell the plot of land which belonged to our brother Elimelech.

<sup>4</sup>So I thought that I would inform you, saying, ‘Buy *it* before those who are sitting *here*, and before the elders of my people. If you will redeem *it*, redeem *it*; but if not, tell me so that I may know; for there is no one except you to redeem *it*, and I am after you.’” And he said, “I will redeem *it*.”

<sup>5</sup>Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.”

<sup>6</sup>Then the redeemer said, “I cannot redeem *it* for myself, otherwise I would jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, since I cannot redeem *it*.”

<sup>7</sup>Now this was *the custom* in former times in Israel concerning the redemption and the exchange of *land* to confirm any matter: a man removed his sandal and gave *it* to another; and this was the *way of confirmation* in Israel.

<sup>8</sup>So the redeemer said to Boaz, “Buy *it* for yourself.” And he removed his sandal.

<sup>9</sup>Then Boaz said to the elders and all the people, “You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.

The kinsman redeemer may have been elderly since Boaz was older (Ruth 3:10)

Boaz waited for the closer kinsman redeemer at the town gate

In ancient times, the judges would sit in the gate of the city (Proverbs 31:31)

The Hebrew word for “brother” is “ach” (אָח) which can also mean “relative.”

Elimelech owned property which had now passed to Naomi.

Boaz mentioned the field before mentioning Ruth as though the land were the primary focus.

This land would have reverted to Naomi again in the “Year of Jubilee” (Leviticus 25:28).

Ruth was of child-bearing years while Naomi was past age; in order to continue the name of the relative, the woman inherited must be able to procreate.

Some are willing to go half-way towards the commitment (i.e. financial) but they are not willing to accept all of the obligation and responsibility.

The sandal was the symbolic title for the land owner; passing the sandal equated to the passing of the property. (Deuteronomy 25:9-10)

# Boaz Becomes the Kinsman Redeemer (Ruth 4:13-22)

<sup>13</sup> So Boaz took Ruth, and she became his wife, and he had relations with her. And the LORD enabled her to conceive, and she gave birth to a son.

<sup>14</sup> Then the women said to Naomi, “Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel.

<sup>15</sup> May he also be to you one who restores life and sustains your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.”

<sup>16</sup> Then Naomi took the child and laid him in her lap, and became his nurse.

<sup>17</sup> And the neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.

<sup>18</sup> Now these are the generations of Perez:

- <sup>1</sup> Perez fathered Hezron, <sup>2</sup>
- <sup>3</sup> Hezron fathered Ram, and <sup>4</sup> Ram fathered Amminadab
- <sup>5</sup> and Amminadab fathered Nahshon,
- <sup>6</sup> and Nahshon fathered Salmon,
- <sup>7</sup> and Salmon fathered Boaz, and Boaz fathered <sup>8</sup> Obed,
- <sup>9</sup> and Obed fathered Jesse, and Jesse fathered <sup>10</sup> David.



Ruth’s conception was enabled by the Lord

Naomi would care for Obed in his young age

Boaz would care for Ruth

Obed (Naomi’s grandson) would care for Naomi in her old age

The community may have named Ruth’s baby, “Obed” which is similar to “Obadiah” meaning a “servant of Yahweh.”

Obed was the grandfather of King David. God had redeemed a family in order to later redeem a nation.

Naomi finds a promise of her future.

To “Redeem” means to “Buy Back” & “Rescue”

“No one of illegitimate birth may enter the assembly of the LORD; none of his descendants, even to the TENTH GENERATION, may enter the assembly of the LORD.” (Deuteronomy 23:2)

The lineage emphasizes the way that God can take his fallen people (i.e., the birth of Perez – Genesis 38) and elevate them out of their sin to royalty (King David).

The Ancestry of King David from Judah’s Son (Perez)

Ruth 4:18-22 ← Deuteronomy 23:2

Name	Meaning of Name	Storyline of Names
1. Perez	“Breach”; “Breakthrough”	A breakthrough
2. Hezron	“Dart of Joy”; “Division of Song”	With a dart of joy & song
3. Ram	“Pleasing”; “Supreme”	That is pleasing.
4. Amminadab	“My people are generous”	My people are charitable
5. Nahshon	“That foretells”; “That conjectures”	Which foretells
6. Salmon	“Peace”	Peace.
7. Boaz	“Swiftness”	As a responsive
8. Obed	“Servant”; “Workman”	Servant
9. Jesse	“The Lord Exists”	That the Living Lord
10. David	“Beloved”	Loves.