

RUTH

- In the Jewish Tradition, Ruth concludes the book of Judges; Rabbi’s consider them one book (Judges including Ruth). 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”
- Jewish Tradition to associate Ruth with Feast of Weeks (Pentecost; Shavuot) because of the harvest.
 - Three Rain Seasons in Israel:
 - Former Rains (October/November) – they break up the soil
 - Main Rains (Dec/Jan/Feb) – if no former rains, seed washes away with torrential main rains
 - Latter Rains (Mar/Apr)
- Naomi (with Boaz) is in the lineage of Jesus (Mt 1:5), there is also symbolism beyond the “local”
- The story offers additional insight when the read understands the symbolism:
 - Naomi = Israel,
 - Ruth = Gentile Bride,
 - Boaz = Kinsman Redeemer/Jesus.
- 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”

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. Ruth is read at Pentecost or Feast of Weeks.

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. Ruth	Pentecost/Shavuot	May/June
3. Lamentations	Ninth of Av/Tisha B’Av	July/August
4. Ecclesiastes	Tabernacles/Sukkot	September/October
5. Esther	Purim	February/March
<i>All Five of these Book are in the “Writings” (Kethuv’im) section of the Jewish Scriptures (Tanakh)</i>		

As with all of the Bible, there are underlying spiritual truths in God’s Word.

- Spiritual Famine in Israel forced the Diaspora; (Ruth 2:3)
- Naomi (a remnant of Israel) teaches gentiles (Ruth “satisfied”) how to woo (OT) Boaz/Jesus (Mt 9:38)
- However, Naomi never meets Boaz (the Lord of the Harvest Mt 9:38) face-to-face.
- Unnamed servant (these unnamed secondary characters typically play the role of the Holy Spirit) knows all of who Ruth (Gentiles) is (Ruth 2:5).
- Ruth was given the threefold salvation experience (Ruth 3:3) to wash (repent), anoint (spirit), dress (righteousness).

8 Ruth 1, 2, 3, 4

Read Ruth 1:1-5...Naomi’s Family Leaves Bethlehem for Moab

1:1 Ruth (“friend”) occurred during the time of the Judges (most likely during the time of Gideon – Judges 6:3-6). There was a famine (both physical and spiritual) in the land of Israel (Amos 8:11).

- Naomi (“Pleasant One”) was originally from Bethlehem in the time of Judges where Micah’s wandering Levite originated (Judges 17:7-9) as well as the other Levite’s prostitute (Judges 19:1).
- It is ironic that the famine was in Bethlehem (the “house of bread”) of Ephrathah (“fruitful”).

1:2 Elimelech (“my God is King”) and Naomi (“agreeable/pleasantness/delight”) had relocated to Moab to survive the famine period with their two (witness) sons, Mahlon (“unhealthy”) and Chilion (“puny”).

- A 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)
 - The term “in his own eyes” infers that Israel was walking by sight which is rarely adequate and can lead to temptation. (2 Corinthians 5:7)
 - Elimelech’s name means “my God is King” although Israel had no King.
 - Ephrath (“fruitful place”) was the county surrounding Bethlehem
- 1:3 The father, Elimelech, died before the sons married the Moabite women. The relocation would not save the family as all three males would die, and Naomi would only survive by returning to the land of Israel.
- 1:4 Israelites had been told not to marry Moabites (Nu 25:1, Dt 2:9, 7:3, 23:3, Ezra 9:2), and both sons would die in disobedience without children.
- God would ultimately bless Ruth’s faithfulness in spite of the transgression (similar to giving Solomon to David and Bathsheba), and the Gentile Ruth would be a part of the ancestry of Jesus.
 - Ruth had been married to Mahlon (Ruth 4:10)
 - 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.
- 1:5 Although the two sons had been married for a decade, they had no offspring. Sometimes, the Lord removes things from lives to move His people to a better place.
- **According to Ruth 1:1, when did Ruth occur?**
 - **Ruth occurred during the time of the Judges (most likely during the time of Gideon – Judges 6:3-6).**
 - **According to Ruth 1:1, what was going on in the Land? Famine**
 - **What kind of famine might it have been?**
 - **There was a famine (both physical and spiritual) in the land of Israel (Amos 8:11).**
 - **What were the signs of a spiritual famine?**
 - **Israelites had been told not to marry Moabites (Nu 25:1, Dt 2:9, 7:3, 23:3, Ezra 9:2), and both sons would die in disobedience without children.**
 - **God would ultimately bless Ruth’s faithfulness in spite of the transgression (similar to giving Solomon to David and Bathsheba), and the Gentile Ruth would be a part of the ancestry of Jesus.**
 - **The relocation would not save the family as all three males would die, and Naomi would only survive by returning to the land of Israel.**

Read Ruth 1:6-13...Naomi Sends Her Two Daughters-in-Law to Their Homes

- 1:6-7 Provision of food was rightly attributed to the Lord, and Naomi returned to Israel for the same reason she had left it – in pursuit of food. God had seen the famine of His people in Israel and had graciously given them food which resulted in the barley harvest to which Naomi and Ruth would return.
- 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)
 - Orpah and Ruth had been faithful to Naomi’s household through the deaths of Naomi’s sons. “The dead” might also give insight into the spiritual aptitude of the sons.
- 1:8 Faithfulness to fellow man is valued and rewarded by the Lord. There is a focus on the feminine gender as Naomi urges the young ladies to return to their “mother’s home.” The mother often lived in a separate residence (possibly with her parents – Ruth 2:11).
- 1:9 There is a pathway in life that leads to rest in the Lord (Jer 6:16; Mt 7:13-14, 11:28-29; Lk 13:24) contrasted to the broad way to destruction (Rev 14:11-13). At times, when people go through difficulties in life, they tend to reject and pull away from those who are trying to love them.
- 1:10 Both daughters-in-law had every intention of remaining with Naomi, but while Orpah (meaning “neck” as in “stiff-necked”) simply kissed Naomi, Ruth (“friend/satisfactory companion) clung to her.
- 1:11-12 The faithfulness was based on Naomi instead of the offspring of Naomi. The companionship did not come from what Ruth could get out of Naomi (as she would have no additional children) but because of Ruth’s love for Naomi herself.
- 1:13 The Lord was leading Naomi back home to provision and protection, but His guidance felt distressing to Naomi (Rom 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)

Read Ruth 1:15-22...Ruth Follows Naomi back to Bethlehem

- 1:14-15 Just as Naomi was being restored to her people, Orpah fell away to her old lifestyle with the false god of Chemosh/Baal/Molak (Num 21:29).
- 1:16 “*For wherever you go, I will go, and wherever you live, I will live; your people will be my people, and your God will be my God.*” (Ruth 1:16)
- 1:17 Ruth takes an oath of faithfulness.

- 1:18-19 Ruth travels with Naomi to Bethlehem (“house of bread”) where her great-grandson (David) would be born (1 Sam 17:12) as well as her later descendant Jesus. Naomi did not encourage Ruth, but instead Naomi stopped pushing Ruth away.
- 1:20-21 Throughout the Bible, the Lord changes the name of individuals as they experience Him anew (Abraham, Sarah, Jacob, Saul), but in this instance, Naomi changes her name to Mara (“bitter/sad” – Ex 15:23) possibly as a reproach of her falling away from the Lord (fleeing to and intermarriage with Moab).
- 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.
 - In the same way, Naomi may have experienced an “exodus” from Moab and yet found herself thirsting (1 Corinthians 10:10)
 - Naomi correctly attributed her situation to the working of the “Almighty” (“Shaddai” in Hebrew); however, He had given Ruth to Naomi although Naomi correlated Ruth’s devotion to nothing.
- 1:22 Naomi had returned to Israel between the harvest of barley (Feast of the First fruits) and the harvest of wheat (Feast of Weeks – Ruth 2:7).
- **What did Orpah, the Moabite sister-in-law return to?**
 - **Orpah fell away to her old lifestyle with the false god of Chemosh/Baal/Molak (Num 21:29).**
 - **What was Ruth’s oath of faithfulness in verse 16?**
 - **“For wherever you go, I will go, and wherever you live, I will live; your people will be my people, and your God will be my God.” (Ruth 1:16)**
 - **Where does verse 19 say that Naomi had moved?**
 - **Bethlehem (“house of bread”) where her great-grandson (David) would be born (1 Sam 17:12)**
 - **Where did we see Bethlehem at the end of Judges?**
 - **The run-away Levite (Judges 17:7) and the concubine from Bethlehem (Judges 19:2)**
 - **Did anyone in Bethlehem care that Naomi had returned?**
 - **Yes - the community of Bethlehem experienced great interest at the returning of Naomi.**
 - **There may have been some dismay at Naomi’s reduced state, and Bethlehem may have gossiped more than assisted.**
 - **What did Naomi request upon returning home?**
 - **Throughout the Bible, the Lord changes the name of individuals as they experience Him anew (Abraham, Sarah, Jacob, Saul)**
 - **However, in this instance, Naomi changes her own name to Mara (“bitter/sad” – Ex 15:23) as a reproach of her falling away from the Lord (fleeing to and intermarriage with Moab).**

Read Ruth 2:1-7...Ruth Works in the Field of Boaz

- 2:1 Boaz (the son of Rahab - Mt 1:5) is introduced into the story. “Family” broadened is “Clan” broadened is “Tribe” broadened is “Nation.”
- 2:2 Ruth submits to the authority of Naomi in asking permission to go gather food. Ruth is often called “the Moabites” which emphasizes her (humble) foreign status (Ruth 1:22; 2:6, 21; 4:5, 10). God will bless Ruth’s humility.
- It seems that Naomi had given up, and she allowed Ruth to go even though it was Naomi who knew the kinsman redeemer. Naomi’s first “softening” of the heart was when she allowed Ruth to go search for food.
- 2:3 The workers of Boaz (“In Him is Strength”) adhered to the law (Lev 19:9-10, 23:22) making it advantageous for Naomi to work in his fields. Boaz would reflect the Lord of the harvest (Mt 9:38).
- There is no coincidence in God’s providence (God is the provider; “Jehovah-jireh” means “God will provide”); God had foreordained Ruth to be working in the field of Boaz just as he arrived (the exact place and time).
 - 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.
 - God blesses His people who make efforts to do a good thing.
- 2:4 The first words that are spoken by a Biblical character often give insight into their character. Boaz interacted with his workers in a traditional Jewish way – with the Lord at the center. Boaz speaks of the Lord’s presence with the workers (Is 7:14; Mt 1:22-23; Ex 33:14; Lev 26:11-12).
- 2:5 Throughout Scripture, unnamed secondary characters frequently play the role of the Holy Spirit. Boaz asks his servant “who” Ruth belongs to – who provides for her; the obvious answer is God provides for her as she belongs to Him.
- 2:6 The unnamed servant (representing the Holy Spirit) knows a great deal of Ruth’s background. It is emphasized multiple times that Ruth is from the Moabites – viewed as disagreeable foreigners.
- 2:7 Ask assertive Ruth, requests 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. Other workers make note of Ruth’s strong work ethic with only little rest.
- **What feature of the Temple would be named after Boaz?**
 - **Solomon would later name one of the Temple’s two bronze pillars, Boaz (“In Him there is strength”).**
 - **In many ways, Boaz is a personification of a key truth of this book:**

- That God can bring good from very dire circumstances
- Just as Boaz came from his prostitute mother, Rahab.
- The crucifixion shows that the ultimate good can come from the ultimate bad.
- **Read Lev 19:9-10 & 23:22 – what happened b/c Boaz's workers obeyed the law?**
 - The workers of Boaz adhered to the law (Lev 19:9-10, 23:22) making it advantageous for Naomi to work in his fields.
 - Boaz would reflect the Lord of the harvest (Mt 9:38).
- **According to Ruth 2:6, who told Boaz about Ruth and why was he nameless?**
 - The servant in charge of the harvesters (Judges 2:5) told the kinsman redeemer about the Gentile.
 - He represented the Holy Spirit
 - The unnamed servant (representing the Holy Spirit) knows a great deal of Ruth's background.
 - It is emphasized multiple times that Ruth is from the Moabites – viewed as disagreeable foreigners.

Read Ruth 2:8-16...Boaz Introduces Himself to Ruth

- 2:8 The master of the field seeks the outcast to join His family (“daughter”). God encourages His people to stay in His fields instead of running after other things. God's field is good for food, safety and relationship.
- 2:9 Boaz invites Ruth to remain in his field as he blesses her with protection and sustenance.
- Boaz takes the opposite position that Naomi had when she directed Ruth to return to her people (Ruth 1:8). God will take care of His workers under His protection (Ps 46:1; 2 Samuel 22:4).
 - The descriptions of Ruth characterized internal character instead of external beauty. (The word “Ruthless” means to show no compassion or pity on another)
 - Boaz offers water that was collected by his workers to this poor “gleaner” (John 4:10); water was valuable and purchased by foreigners (Numbers 20:19).
- 2:10 Just as Boaz showed kindness to the Moabitess, the Lord has extended His grace to the Gentiles. Ruth's humility is evident.
- 2:11 Ruth's kind actions towards Naomi were well-known to Boaz (Mt 25:31-46). Every believer is called to leave all that they have to follow the Lord (Lk 9:57-62, 12:33, 14:33) Selfless acts of devotion are known to God.
- 2:12 The wing of the Lord would also become the tangible “wing” of Boaz's robe (Mt 23:37; Lk 13:34; Ez 16:8). God takes His people under His wings (Ps 17:8, 57:1, 91:4; Isaiah 6:2)
- This is the only time in Scripture that this Hebrew term for “offer” (“way·yiṣ·bāṭ”) is used
 - God serves the needy at His table (John 6:35)
 - God is a defender of widows (Ps 68:5; Deuteronomy 10:18)
- 2:13 Ruth was a Moabitess (a Gentile) and not a Jew, but the Lord of the Harvest was kind to her extending His grace. Beyond humility, God enjoys blessing grateful/thankful people.
- 2:14 The Lord of the Harvest (Mt 9:38) bids His workers to “come” and fellowship with Him. Similar to communion, the Kinsman Redeemer invited the Gentile to bread along with vinegar to dip it in. As with all of God's people, they eat of the bread of life and are satisfied...and He always has more.
- 2:15 Not only did Boaz have a good relationship with his workers (Ruth 2:4), but he also demanded a civil workplace abounding with grace. Although Ruth was a Moabite, Boaz commands his workers not to hassle her.
- Beyond the corners of the field, Ruth was allowed to glean directly behind the reapers
- 2:16 The harvesters were told to go beyond civil, but to be gracious and charitable (Lev 19:10; Deut 24:19).
- **Under whose wing would Ruth find refuge? The Lord & Boaz**

Read Ruth 2:17-23...Ruth Returns to Naomi from the Harvest

- 2:17 Ruth gathered a great deal (approximately 30 lbs of barley). Ruth gathered until evening when she began to thresh into the night.
- 2:18 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.
- 2:19 This is a profound question to ask every believer at the end of every day. Where did you harvest today in light of the fields being white? What was your testimony today (Jn 4:35)?
- 2:20 Although Naomi was alive, she felt dead – but Ruth's youth may have been characterized as life.
- The pronoun “He” can be true of both the Lord and Boaz; neither had rejected the needy.
 - In reality, those who are at enmity with God – although they are physically alive, may be spiritually dead. However, believers are spiritually alive as well. Others continued to pray the Lord's blessing on Boaz as he blessed them.
- 2:21-22 Although Boaz invited Ruth to work with his “young men”, Naomi wisely counseled Ruth to work with Boaz's young women.
- 2:23 Naomi begins to emerge from her bitterness, and there are signs of hope. Ruth faithfully obeyed her mother-in-law's counsel. The barley harvest (April/May) occurs around Passover while the wheat harvest (May/June) occurs at Pentecost (the only feast that includes leaven - Lev 23:17).

- The barley harvest preceded the wheat harvest, and the harvests produced much more barley than grain. Barley was the basis of the commoner's bread while wheat was often reserved for the upper class.
- While the first chapter lasted a decade, most of the second chapter takes place in a single day; the last verse of chapter 2 covers several months.
- In Canaan (as well as Egypt), barley was one of the first crops to ripen in the Spring; the Hebrew month of Abib means "green ears" because of the ripening of barley in that month.
- **According to Ruth 2:19, what question did Naomi ask at the end of the day?**
 - **Believers should harvest every day.**
- **How might Esther's question be valuable for believers at the conclusion of every day?**
 - **Every believer should be harvesting every day.**
- **Where did you harvest today in light of the fields being white?**
 - **What was your testimony today (Jn 4:35)?**
- **What three requirements would Boaz need to meet to be the kinsman redeemer?**
 - **Boaz was the Kinsman Redeemer (Leviticus 25:25) because he met the three requirements:**
 1. **Near Relative**
 2. **Able to Perform**
 3. **Willing to do it.**
 - **The kinsman redeemer would pay the debt for the brother that otherwise could not be paid; he had the right of redemption.**
 - **This right to buy back belonged to the nearest kinsman.**
 - **Christ is our nearest of kin through the incarnation (Heb. 2:10-18; Job 19:25; Ruth 2:1; 4:4, 14; Gal. 4:4-5; Eph. 1:7; I Pet. 1:18, 19; Rom. 3:24; 8:3; Phil. 2:7).**
- **What was the other role that the Nearest of Kin also had?**
 - **The "Avenger of Blood" will also be a function of Jesus in His Second Coming (1 Thessalonians 4:6, Isaiah 61:2, Deuteronomy 19:15, 19).**
 - **But this concept was too much for the people in Jesus' time (and probably modern times) to handle, so in Jesus' first recorded reading in the Temple at the beginning of His ministry (Lk 4:16-21), he stops short of being the fulfillment of the "Avenger of Blood" and simply reads about His being the "Kinsman Redeemer."**

Read Ruth 3:1-6... Naomi tells Ruth how to entice Boaz

3:1 Passover and Pentecost had taken place (Ruth 2:23). Naomi identified Ruth as her family with "my daughter" as she asks Ruth if she isn't responsible to ensure Ruth's security (Mt 7:7-8)

- Ruth 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).
- There were several possible motives that hindered Boaz from pursuing Ruth including the younger suitors closer to Ruth's age (Ruth 3:10) and the fact that there was a kinsman redeemer who was more closely related to Ruth 3:12)

3:2 Naomi has an understanding of what Boaz will be doing that night and where he'll be.

- To thresh barley might include crushing it. On top of a hill, the barley is spread out and the farmer steps onto a platform, and the donkey drags the platform 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 for the wind to 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 (Mt 3:12).
- Boaz was sleeping with the harvest to protect it.

3:3 In meeting the Kinsman Redeemer, Naomi gives the three-step process for salvation: 1.Wash(Repent) 2.Add Oil(Anointed with the Spirit) 3.Change Clothes(God's Covering of righteousness)

3:4 The "kanaph" are the ends 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 references taking His people under His wings (Ps 17:8, 57:1, 91:4; Isaiah 6:2)

3:5-6 Ruth states that she'll obediently follow Naomi's guidance which she does completely.

- **According to Ruth 3:3, what is the 3-step process that Ruth used to prepare for the kinsman redeemer?**
 - **1.Wash (Repent) 2. Add Oil (Anointed with the Spirit) 3. Change Clothes (God's Covering of righteousness)**

Read Ruth 3:7-13... Ruth Takes Rest Under the Wings of Boaz

3:7 Ruth was not forceful or overbearing in her approach, but instead, quietly took a humble position. Love and submission involves risk.

- 3:8 Ruth had not awakened Boaz, but he saw an unidentifiable woman when he did awake. It seems that Ruth was already awake and waiting for his attention.
- 3:9 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. (Ezekiel 16:8)
- The term “Goel” will be used 10 times in the book of Ruth (2:20; 3:9, 12, 13; 4:1, 3, 4, 6, 8, 14)
- 3:10 The term “daughter” emphasizes a family for the foreigner, but it also suggests Boaz as a good deal older than Ruth which would have hampered him from proactively requesting her to marry him. Boaz compliments Ruth on not pursuing men because of their age or wealth.
- 3:11 Just as Ruth committed herself to doing all that Naomi directed (Ruth 3:5), Boaz would now commit to doing all that Ruth directed. All of the people in the town, recognized and respected Ruth for having a noble character.
- 3:12 Boaz was candid with Ruth immediately that a closer kinsman redeemer existed.
- 3:13 It seems that Boaz thought it “good” for the closer relative to do his duty; however, if the closer kinsman redeemer did not claim Ruth, then Boaz would.
- Above all, Boaz desires to take the honorable action. Boaz makes the most serious vow by invoking his intent on the life of God. The Hebrew term “sakab” is used to mean “lie down” as in sleep instead of other terms (i.e. Hebrew “lun”) with amorous underpinnings.
 - **In Scripture, what does the Threshing Floor represent?**
 - Throughout the Bible, the threshing floor is an idiom of the end times Tribulation (Jeremiah 51:33, Matthew 3:12 & Luke 3:17)
 - **Where would the Gentile bride hide herself while on the Threshing Floor?**
 - Ruth (the gentile bride/Church) hides herself at the feet of Boaz under hem/wing of robe
 - **What do hems represent?**
 - Hems represented authority (1 Sam 15:27) much like stripes on the shoulders of a military officer
 - It was a serious matter for David to remove King Saul’s hem (1 Samuel 24:4-5).
 - It was also important to the woman touching the edge of Jesus’ robe for healing (Mk 5:27, Lk 8:44) – she needed to touch His authority, His righteousness.
 - The custom was that as the hem of the man was placed over the bride, he claimed her as his own (Ez 16:8), and at that time, divorce was finalized by cutting off the hem of garment.
 - **What is the hem of the garment called?**
 - The Hem of the garment is also called “the Wings” which adds insight to several passages (Mt 23:37, Lk 13:34) and the Soldier’s Psalm (Psalm 91:1-4).
 - **The Jewish people say that the Talis (Prayer shawl) is a religious symbol, a garment, shroud, canopy, cloak which envelops the Jew both physically and spiritually, in prayer and celebration, in joy and sorrow. The wearing of the “tallit” (pronounced tal-eet), also called the “tallis” or “prayer shawl,” was commanded by God in Dt 22:12 and Num 15:37-40.**
 - **TALITH contains two Hebrew words; TAL meaning Tent and ITH meaning Little. Thus, you have LITTLE TENT.**
 - Each man had his own little tent – personal sanctuary to meet with God.
 - Acts 18:1-4 Paul was a tent maker by trade – consider the symbolism there
 - **The tassels on the corners of the robes also represent holiness – the length of the tassels represented the holiness of the individual:**
 - Numbers 15:37-40 God telling Moses to make tassels for the four corners of the hem to remind them of holiness
 - Matthew 23:5 “*They (Pharisees) do everything to be observed by others. They enlarge their ‘scripture boxes’/phylacteries and lengthen their tassels.*” The Pharisees begin lengthening their own tassels and flaunting their “holy” facades.
 - Isaiah 6:1 “*I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the Temple.*” God is truly Holy, and the Temple can’t contain the trains of His robe that show it.
 - Ezekiel 43:5 “*The Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the Temple.*”

Read Ruth 3:14-18...Ruth Returns to Naomi from the Engagement

- 3:14 Ruth remained at Boaz feet (under his wing) all night. Boaz seems to be telling his working men not to gossip since Boaz referred to her as a woman; Boaz even protected confirmation of Ruth’s identity with the general reference. Love looks out for the reputation of the other.
- 3:15 The exact measure is not captured in Hebrew (possibly six scoops or handfuls); however, the number six represents the insufficient “number of man” as Boaz was ready to wed Ruth and give her all he had.

- 3:16 Naomi greeted Ruth with a question upon her return; Ruth had been away all night. Naomi reinforces her view of Ruth as family by calling her “daughter.” Ruth did not hide anything from guilt, but shared everything with Naomi.
- 3:17 The six measures of barley were meant as a gift and assurance for Naomi.
- 3:18 Naomi encourages Ruth to rest because there was nothing more for her to do; Naomi expressed confidence that the kinsman redeemer would not wait to take action after Ruth had humbly shared her state through the night.
- Naomi’s character has come full-circle from bitter to hope to encourager.

Read Ruth 4:1-8...Boaz Makes Offer to the Kinsman Redeemer

- 4:1 Boaz waits for the closer kinsman redeemer at the town gate; although Boaz calls the kinsman redeemer by his name, his name is not recorded in Scripture. In ancient times, the judges would sit in the gate of the city (Proverbs 31:31)
- 4:2 Boaz invites 10 city officials to sit as witness at the gate.
- 4:3 Elimelech owned property which had now passed to Naomi. Boaz mentions the field before he mentions Ruth as though the land were the primary focus. This land would have reverted to Naomi again in the year of Jubilee (Lev 25:28). The Hebrew word for “brother” is “ah” which means “relative.” Elimelech had died after arriving in Moab with the land passing to Mahlon (the husband of Ruth).
- 4:4 The relative of Boaz stated that he was interested in buying the land. The redeemer is tasked to purchase the property as well as pay any outstanding debts of the close relative.
- 4:5 Boaz then informs him that he must also acquire Ruth the Moabitess, and in reality, her descendants would possess the land under Mahlon’s name. 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, etc.) but they are not willing to accept all of the obligation and responsibility.
- 4:6 The relative of Boaz was more interested in expanding his personal inheritance instead of making a name for Mahlon. The relative does not want to make conflict between Mahlon;s line and his own firstborn son.
- 4:7 The book of Ruth must have been written at a later time as this earlier custom is explained to the reader.
- 4:8 The sandal was the symbolic title for the land owner; passing the sandal equated to the passing of the property.

Read Ruth 4:9-17...Boaz Declares Claim for Ruth

- 4:9 Boaz claims the 10 elders as witnesses that he would redeem all of the possessions of the three men who took Naomi to Moab.
- 4:10 Boaz also publicly acknowledges his intent to marry Ruth, so that Mahlon’s name would continue through perpetuity.
- 4:11 The elders bless Ruth to be like Rachel and Leah who mothered the sons of Israel.
- 4:12 Boaz was in the tribe of Judah whose descendants came through Tamar.
- 4:13 The Lord brought about the conception through Ruth.
- 4:14 The women esteemed Boaz for being an honorable kinsman redeemer. Although Ruth was the one to be redeemed, the community understood what blessings this meant for Naomi.
- 4:15 The women encouraged Naomi that Boaz would care for her in her old age as would Ruth who had borne him a child.
- 4:16 Naomi took care of Obed, the son of Boaz and Ruth.
- 4:17 Although Naomi had lost her husband and sons, the community now takes note that in this young baby, Naomi finds a promise of her future. It appears that the community may have named the 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.

Read Ruth 4:18-22...The Lineage of King David

- 4:18-22 The lineage emphasizes the way that God can take his fallen people (consider the birth of Perez – Genesis 38) and elevates 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.

- **How does Deuteronomy 23:2 apply to the final verses of Ruth?**
 - **At the end of Ruth (4:17-22), Deuteronomy 23:2 is fulfilled in the ten generations between illegitimate son (Perez from Tamar) and the one (David) in service to the Lord**