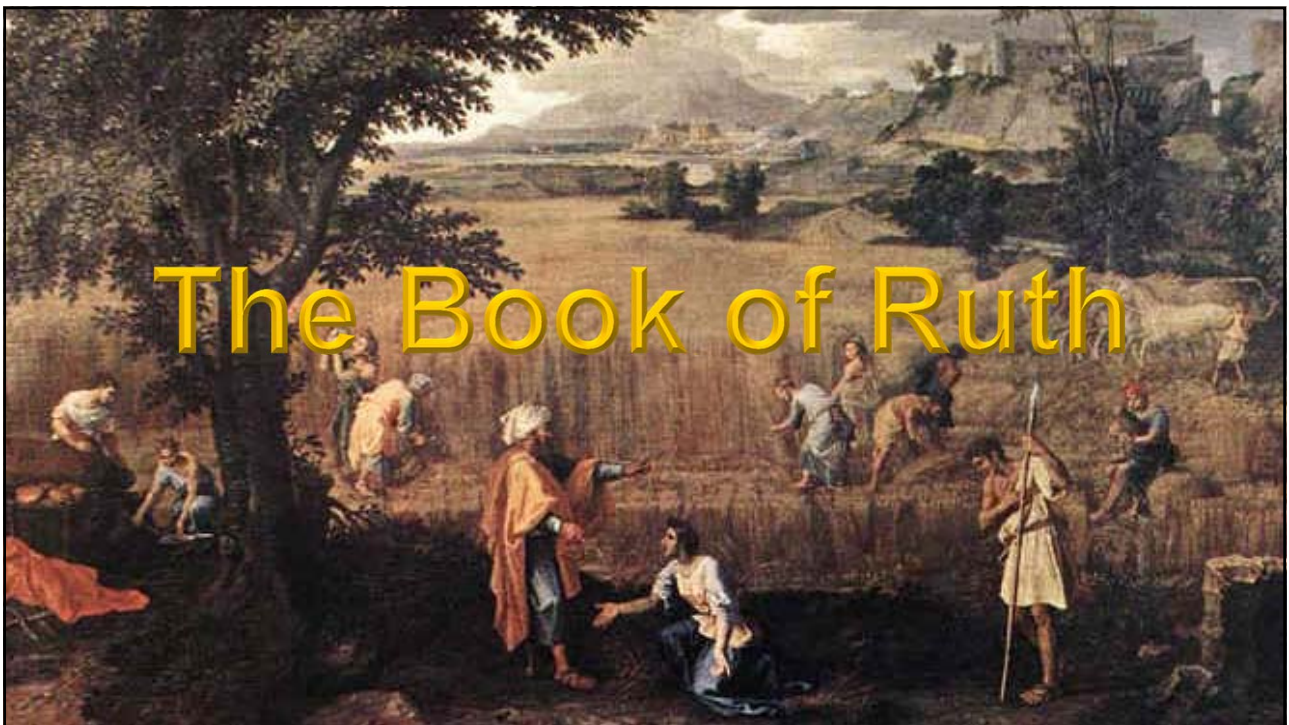
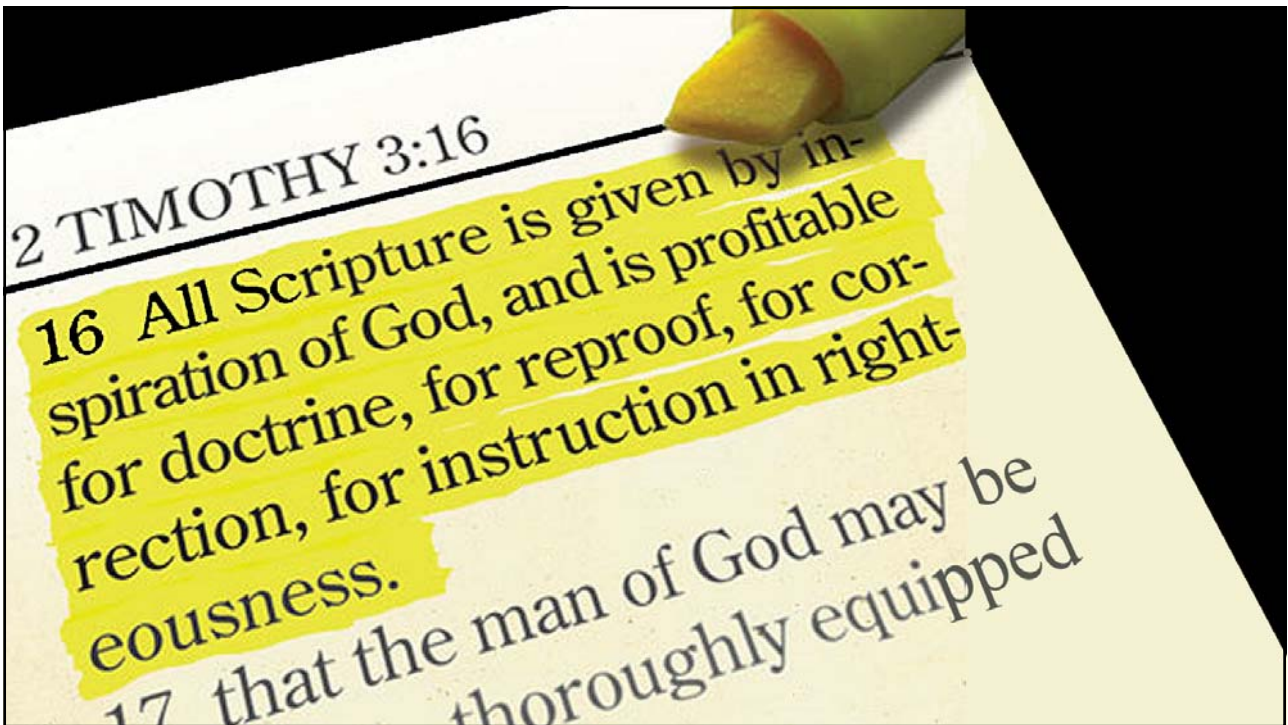




the ultimate
love story





Ruth is a book of history

History covers: PERSONALITIES

Real

PEOPLES

Real

PATTERNS

Real

PURPOSE

Real

The Book of Judges, like many histories, presents only the wars and battles of its time. The Book of Ruth deals with what average people were doing between those wars.

Old testament history was

Remembered

Repeated

Recorded

Judges (human weakness : divine strength)

OPPRESSORS

- King of Jericho
- King of Moab
- Ammonites
- Amalekites
- Philistines
- King of Hazor
- Midianites and Easterns
- Amalekites
- Philistines
- Ammonites
- Ammonites
- Philistines

DELIVERERS ("Judges")

- Otheil
- Ehud
- Shamgar
- Deborah/Barak
- Gideon
- Tola
- Jair
- Jephthan
- Ibzan
- Elon
- Abdon
- Samson

Ruth and Judges are ONE book in Hebrew Bible

In those days there was no king in Israel, but every man did that which was right in his own eyes.

Judges 17:6

In those days there was no king in Israel, every man did that which was right in his own eyes.

Judges 21:25

The end of Judges?

Why Study the Book of Ruth?

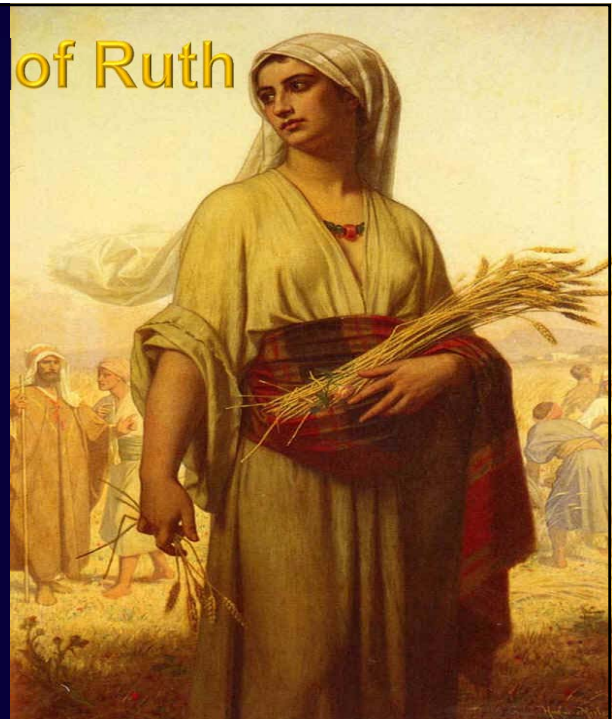
- One of the most dramatic books of *prophecy* in the Bible.
- Every book, every name, every detail in the 66 books in the Bible is there by design.
- Each detail in Ruth carries this romance along.
- Each detail also carries along the romance of redemption, and hints about God's Plan:
 - Kinsman-Redeemer
 - Israel and the Church

The time of the Judges

- The time of the Judges was a time of spiritual confusion, apostasy and moral decay as far as the nation was concerned.
- Yet in the midst of it all, God was working out His plan in those hearts and lives that were open to Him.
- The book of Ruth shows how God works His purposes on the earth even under adverse circumstances.

The Book of Ruth

- “In the days the judges ruled...”
- The ultimate love story
 - At the literary level
 - At the prophetic level
 - At the personal level
- An extremely significant book for Believers
 - The role of the Goel – the Kinsman-Redeemer
 - The essential pre-requisite to Revelation



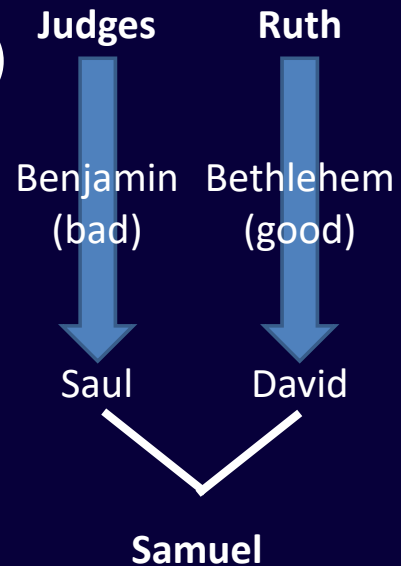
Outline of Ruth

Two inseparable women (Ch 1-2)

- Mother in-law's loss
- Daughter-in-law's loyalty

Two influential men (Ch 3-4)

- Kinsman Redeemer's love
- Royal king's line



Relationship of Judges and Ruth

Two themes run through the book of Judges:

- Israel had no king in Israel in those days
- People did what was right in their own eyes.

The book of Ruth tells them where their king will come from:

- Two miles away from the throne (Bethlehem)

Who wrote the book of Ruth, and when?

- Israel had no king in Israel in those days (thus, “those days” must be over and a king in power).
- David is named in Ruth 4, but not as king (thus, Saul must be the king).
- Samuel wrote Ruth (and Judges) to switch people’s thinking from Saul to David

Can learn a great deal from the characters in Judges, both negatively from mistakes and positively from good choices:

- Israel had no king in Israel in those days
- People did what was right in their own eyes.

Gentiles are Ruth, in the royal family in Christ. Boaz is our Jesus. The whole Bible is a romance and it finishes with a wedding and they live happily ever after

The Tenth Man

- | | | |
|--------------|------------|-------------|
| ● Adam | ● Shem | ● Isaac |
| ● Seth | ● Arphaxad | ● Jacob |
| ● Enosh | ● Salah | ● Judah |
| ● Kenan | ● Eber | ● Perez |
| ● Mahalel | ● Peleg | ● Herzon |
| ● Jared | ● Reu | ● Ram |
| ● Enoch | ● Serug | ● Amminadab |
| ● Methuselah | ● Nahor | ● Nahshon |
| ● Lamech | ● Terah | ● Salman |
| ● Noah | ● Abraham | ● Boaz |

Laws of Ancient Israel

- Read Deuteronomy 23:1-6.
- Ruth Chapter 2: Law of Gleaning
 - Leviticus 19:9-10; Deuteronomy 24:19,21
- Ruth Chapter 3: Law of Levirite Marriage
 - Deuteronomy 25:5-10
- Ruth Chapter 4: Law of Redemption
 - Leviticus 25:47-55

Deuteronomy 23:3-4

An Ammonite 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 for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Leviticus 19:9-10

Ruth was a Moabitess. What's going on?

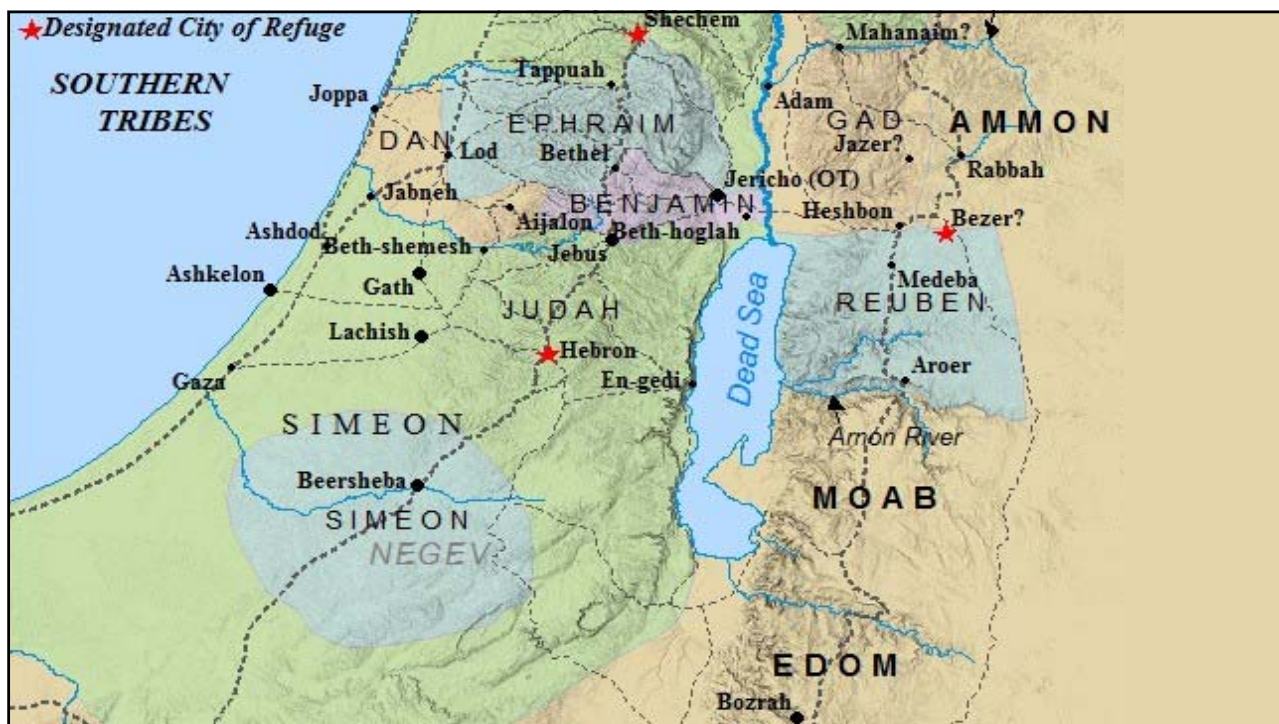


Law of Gleaning

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. 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....

Leviticus 19:9-10

- An ancient welfare system, where a land owner could only make one pass through a field.
- What the reapers missed or was spilled was left for the widows and the destitute.



Law of Redemption

- Israel belongs to God. The land is God's.
- When Joshua entered the land, God granted it to the 12 tribes, where the land was to stay.
- Although Israelites could "sell" their land, it was more like a lease, where rights were sold to use the land for a period. Land would return to its owners in the year of Jubilee.
- The law required a procedure so that if the next of kin showed up, there would be a process to purchase the unused years (called "redeeming the land"). This procedure was written on the title deed.

Example of the Law of Redemption

- Jeremiah was instructed to buy land just before going into captivity. (Jeremiah 25)
- After captivity:
 - Jeremiah's descendants will come back and claim the land
 - The title deed would be a scroll; the back of the scroll detailed the procedure for redemption
- This concept is important for the "seven-sealed book, "written within and on the backside and sealed with seven seals" in Revelation 5.

Law of Levirate Marriage Deut 25:5-10

- “Levir” is Latin for “a husband’s brother”
- Levirate marriage dealt with a situation where a widow had no issue; she could go to the next of kin and put a claim for him to take her to wife to raise up children for the family of the deceased.
 - A woman was not allowed to propose marriage. But she could hint (strongly).

Law of Levirate Marriage Deut 25:5-10

- The kinsman-redeemer had to meet three conditions:
 - He must be a near kinsman
 - He had to be able to perform
 - He had to be willing (it was not required)
- If he chose not to, he had to give her his shoe as a symbol of shame, that he had failed to do the kinsman’s part.

Jacob's deathbed promise to Judah

- Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.
- The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Genesis 49:8, 10)

Outline of the Book of Ruth

- **Love's Resolve**..... ● Chapter 1
 - *Ruth cleaving to Naomi*
- **Love's Response**..... ● Chapter 2
 - *Ruth gleaning*
- **Love's Request**..... ● Chapter 3
 - *the threshing floor scene*
- **Love's Reward**..... ● Chapter 4
 - *redemption of both land and bride*

Chapter 1: Ruth Cleaving

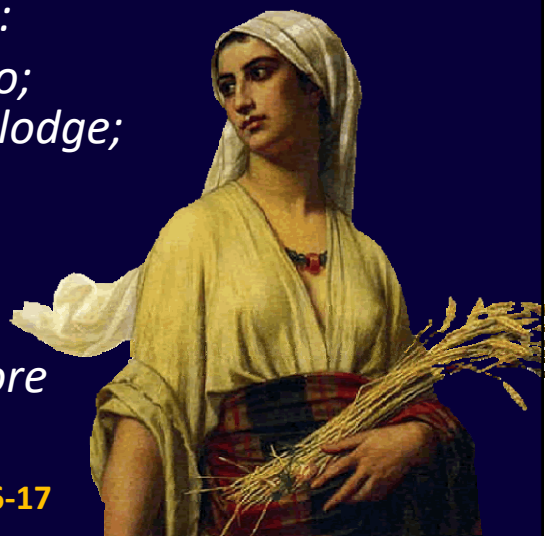
- “In the days the judges rules....”
- Famine drives the family to Moab
 - Elimelech “My God is King”
 - Naomi (“Pleasant”; “My delight”); [Mara (“Bitter”)]
 - Mahlon (“Sickly”; “Unhealthy”; “to blot out”)
 - Chilion (“Puny”; “pining”; “wasting away”)
- Naomi deters daughters-in-law from following:
 - Orpah (“Fawn”; “Gazelle”) [Ultimately returns]
 - Ruth (“Desirable”; “friendship”) [Ultimately remains]

Ruth’s Sevenfold Decision

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:*
- *Where thou diest, will I die,*
- *And there will I be buried’*
- *The LORD do so to me, and more also, if ought death part me and thee.”*

Ruth 1:16-17



Chapter 2: Ruth Gleaning

- The Law of Gleaning Leviticus 19:9-10; Deuteronomy 24:19-20?
 - Provision for the destitute
- “Happens” upon the field of Boaz
 - Boaz = “In Him is Strength” (Temple Pillar)
 - Introduced by “Unnamed Servant”
 - Protection + “handful or two on purpose”
- Goel – Kinsman-Redeemer
 - Law of Redemption Leviticus 25:47-50
 - Law of Levirate Marriage Deuteronomy 25:5-10

Naomi's Problems

- How could the name of her husband Elimelech be maintained among the tribes of Israel since both sons were now dead?
- What steps must Naomi take to protect her inheritance which Elimelech had left in Naomi's trust?
- How could Naomi provide rest and security for her faithful daughter-in-law Ruth?
- **A marriage between Ruth and Boaz would solve all three problems.**

Chapter 3: The Threshing Floor

- Naomi recognizes an opportunity
 - For the redemption of her land
 - For a new life for Ruth
 - She instructs Ruth what to do
- Ruth approaches Boaz
 - To fulfil the role of a *Goel*
- A “nearer kinsman” is in the way...
 - (6 measures of barley = a code for Naomi)

Chapter 4: The Redemption

- Boaz confronts the “nearer kinsman”
 - He is willing to redeem the property
 - But he is not willing to take Ruth as a bride
 - He yields his shoe to relieve the obligation
- Boaz steps up
 - He purchases the land for Naomi
 - He “purchases” Ruth as his bride
 - “May your house be like Perez....”

Ruth's Social Progression

Term	Meaning	
נְכַרְיָה <i>Nochriyah</i>	Foreigner	Ruth 2:10
שִׁפְחָה <i>Shipah</i>	Beneath (lower servant)	Ruth 2:13
אָמָה <i>Amah</i>	Maidservant	Ruth 3:9
אִשָּׁה <i>lishah</i>	Wife	Ruth 4:14

The Strange Prophecy

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12

1. Perez
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. Boaz
8. Obed
9. Jesse
10. David

Where does the Book of Ruth prophesy David?

The secrets of the Torah are revealed in the skipping of the letters.

Rabbi Moses Cordevaro, 16th Century

Rami explained that each code is a case of adding every fourth letter to form a message.

Read the code

Genesis 38

- 1 ויהי בשנת ההוא נזכר יהודה מאת אחיו יגש עד-איש עד-למני ושמו חיקה:
- 2 ונראשם יהודה בת-איש כנעני ושמו שוש ויקחה ויבא אליה:
- 3 ומערי ומלך בן ויקרא את-שמו ערי:
- 4 ומערי עוד ומלך בן ומקרא את-שמו אונן:
- 5 ומסר עוד ומלך בן ומקרא את-שמו שלה והנה בכזיב בלדמה אהו:
- 6 ויקח יהודה אשה לער בכורו ושמה תקור:
- 7 ויהי ער בכור יהודה כע בשני יהנה וימתהו יהנה:
- 8 ויאמר יהודה לאונן בא אל-אשת אחיך ויבם אתה והקם זכע לאחיה:
- 9 ויבש אונן כי לא לו יהנה ויבש ויקח אשה אל-אשת אחיו ושמה ארצה לבלתי נחרצבע לאחיו:
- 10 ויבש בני יהנה אשר עשה נזמת בס-אהו:
- 11 אמור יהודה למקור פלוו שכי מלכמה ת-אביך עד-תגבל שלה בני כי אפי פר-זמות בס-הוא כאתנו ומלך מקור ומשב בית אביה:
- 12 וירבו הנמים ויקח בת-שוש אשת-יהודה ויקחם יהודה וישל של-זוזי צאנו הוא וחיקה כשהו השדלמני ממנה:
- 13 ויגר לתמר לאמר הנה ממנך עליה ממנה לני צאנו:
- 14 ומסר בני אלמנותה מעליה ומכס בצעיר ומתשלף ומשב בסתח שנים אשר של-הרך ממנה כי האתה כד-גבל שלה והוא לא-תנקה לו לאשה:



15 ויראה יהודה ויחשבה לזונה כי כסתה פניה:
 16 ניש אליה אליהרדך ויאמר הבהנא אבוא אליך, כי לא ידע כי פלחו
 הוא וילאמר מהדותרלוי כי תבוא אלי:
 17 ויאמר אנכי אשלח גדרעזים מרהצאן וילאמר אסדתן ערבון עד שלחך:
 18 וילאמר מה הערבון ונער אחרלך וילאמר הנהך ופחילך ונערה ונער בן
 ויתרלה ויבא אליה ובער לו:
 19 ויבאם וילך ויבא ענינה וישלח ויגלש הן אלמנותה:
 20 וישלח יהודה אתהרד העזים בנל העניו הערלמי לקסת ושבון מער
 האשה ולא מצאה:
 21 וישאל אתאנשי מקמה לאמר איה הקדשה הוא בעינים עלההרדך וילאמרו
 לאיהיתה בזה קדשה:
 22 וישב אליהודה ויאמר לא מצאתיה ונס אנשי המקום אמרו לאיהיתה
 בזה קדשה:
 23 ויאמר יהודה תקחלה פן נהיה לבנו הגה שלחמי הגרני בזה ואתה לא
 מצאתה:
 24 ויהיו כמשלש חדשים ויגר ליהודה לאמר זנתה תמר פלחך ונס הגה
 הקה לזוננים וילאמר יהודה הוציאנה ומשרף:

49
 Obed
 עבד

25 הוא מוצאת והיא שלחה אלחמיה לאמר לאיש אשראלה לו אנכי הקה
 וילאמר מברוא לך מהתנות וספויים וסמטה האלה:
 26 ובער יהודה וילאמר ערקה ממני כדשלכן לאיבמתיה ויהי בנן ולאדקף
 שור לבשתה:
 27 והן בעת לדתה והנה תאומים בבטנה:
 28 והן בלדתה וימרג וימקח ממני וימקשר שליחן שני לאמר זה וצא
 ראשנה:
 29 ויהיו כמשיר ידו והנה וצא אחיו וילאמר מהפכצמי עליך פריץ ויקרא שמו
 פריץ:
 30 ויאמר וצא אחיו אשר שליחו השני ויקרא שמו זכיה ס

49
 49
 Yishay
 (Jesse)
 David
 ישי
 דוד

בעז	Boaz
רות	Ruth
עבד	Obed
ישי	Jesse
דוד	David

All in 49-letter intervals; &
 All in chronological order!

The Strange Prophecy

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12

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.

Deuteronomy 23:2

1. Perez
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. Boaz
8. Obed
9. Jesse
10. David Gen 38

A Question

- How could Samuel appoint Saul (a Benjamite) as Israel's first king when he knew that the king was to come from the tribe of Judah?

Judah, thou [art he] whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. The sceptre shall not depart from judah, nor a law giver from between his feet, until shiloh come; and unto him shall the gathering of the people be.

Genesis 49:8,10

Typological Analysis

- **Goel** = Kinsman-Redeemer
 - Must be a Kinsman
 - Must be able to perform
 - Must be willing
 - Must assume all the obligations
- **Boaz**
 - The Lord of the Harvest
 - The Kinsman-Redeemer
- **Naomi**
 - Israel
- **Ruth**
 - The Gentile Bride



Observations relating to the Church

- In order to bring Ruth to Naomi, Naomi had to be exiled from her land.
- What the Law could not do, Grace did.
- Ruth does not replace Naomi.
- Ruth learns of Boaz's ways through Naomi.
- Naomi meets Boaz through Ruth.
- No matter how much Boaz loved Ruth, he had to wait for *her* move.
- Boaz, not Ruth, confronts the Nearer Kinsman.

Ruth's walk with Boaz

- In **Chapter 1**, Ruth doesn't know that Boaz exists.
- In **Chapter 2**, Ruth is a poor labourer, gleaning the field of Boaz and receiving his gifts. She sees Boaz as a kind, mighty man of wealth.
- The turning point comes in **Chapter 3**, where Ruth yields herself at the feet of Boaz and believes his promises.
- **Chapter 4** records that Ruth is no longer poor, but now *she has Boaz and everything he owns belongs to her.*

A reflection on Bible history

- Judges is the book of "no king".
Things got so bad that the people cried out for a king to feed and protect them. Is that like today?
- 1 Samuel is the book of "man's king" (Saul)
Things will get so bad that the nations will cry out for a king to feed and protect them. (Antichrist)
- 2 Samuel is the book of "God's king" (David)
When man's king has done his worst, God's king will appear, judge the evil world, put away ungodliness, and establish the Kingdom of Heaven on earth.