

2020
SESSION
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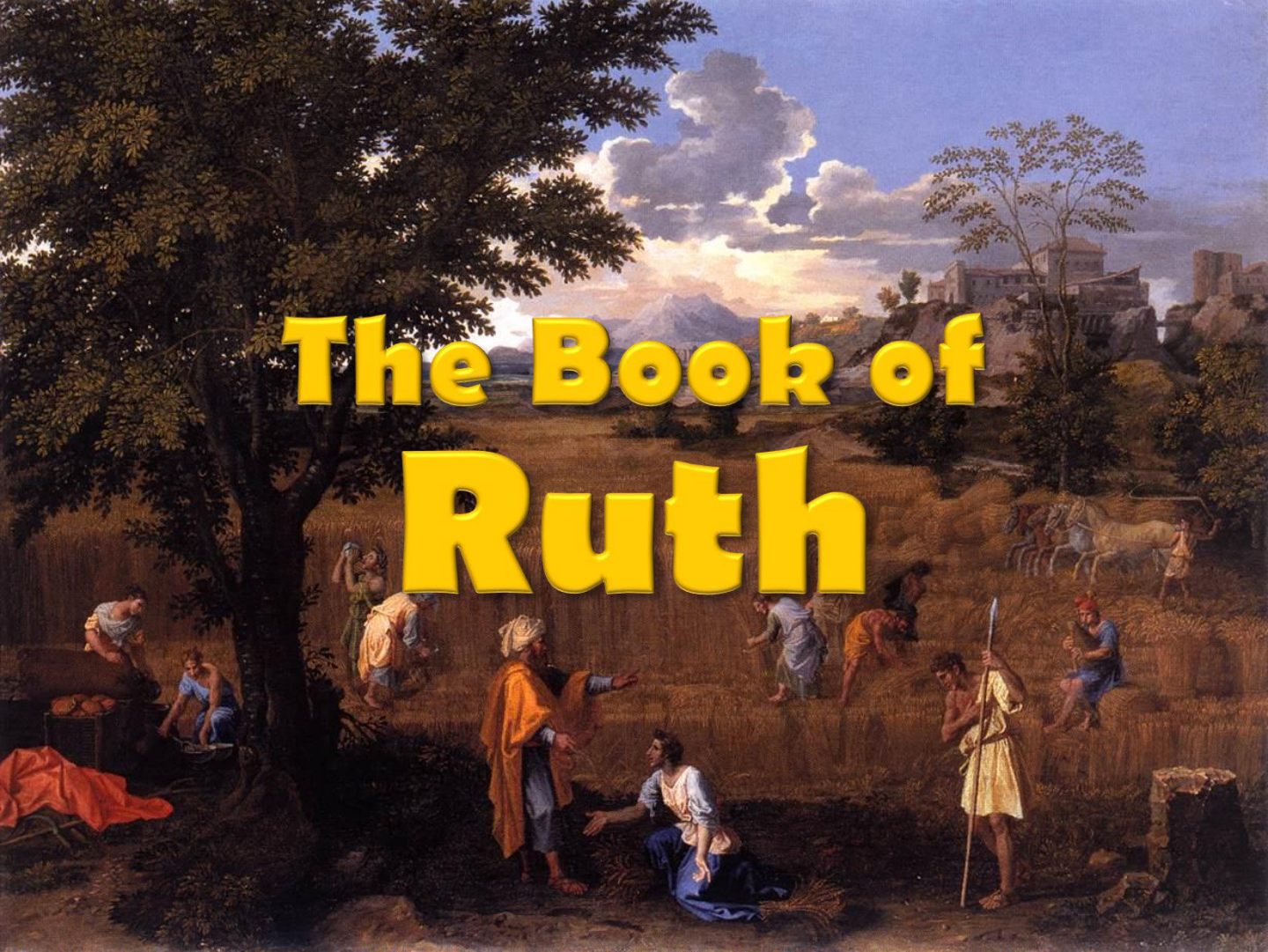
WHAT THE
BIBLE
Is ABOUT

The book of

Ruth PART 2

the ultimate
love story

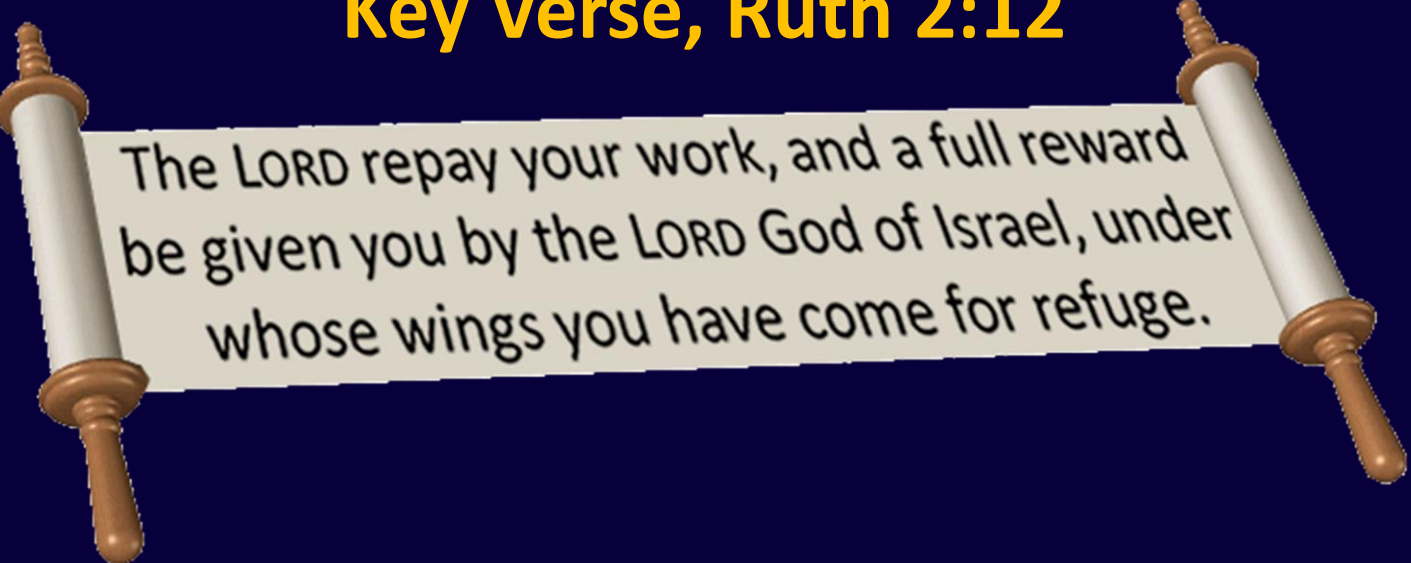
The Book of Ruth



Key Theme

God providentially guides and blesses those who trust Him.

Key Verse, Ruth 2:12

A 3D-rendered scroll with two wooden handles, unrolled to reveal the text of Ruth 2:12. The scroll is white with black text and is set against a dark blue background.

The LORD repay your work, and a full reward
be given you by the LORD God of Israel, under
whose wings you have come for refuge.

Outline of the book of Ruth

1

**Love's
Resolve**



In tragedy
Ruth cleaves
to Naomi.

Sorrow

2

**Love's
Response**



Ruth gleanes
in kinsman
Boaz's fields.

Service

3

**Love's
Request**



Action on
the
threshing
floor.

Submission

4

**Love's
Reward**

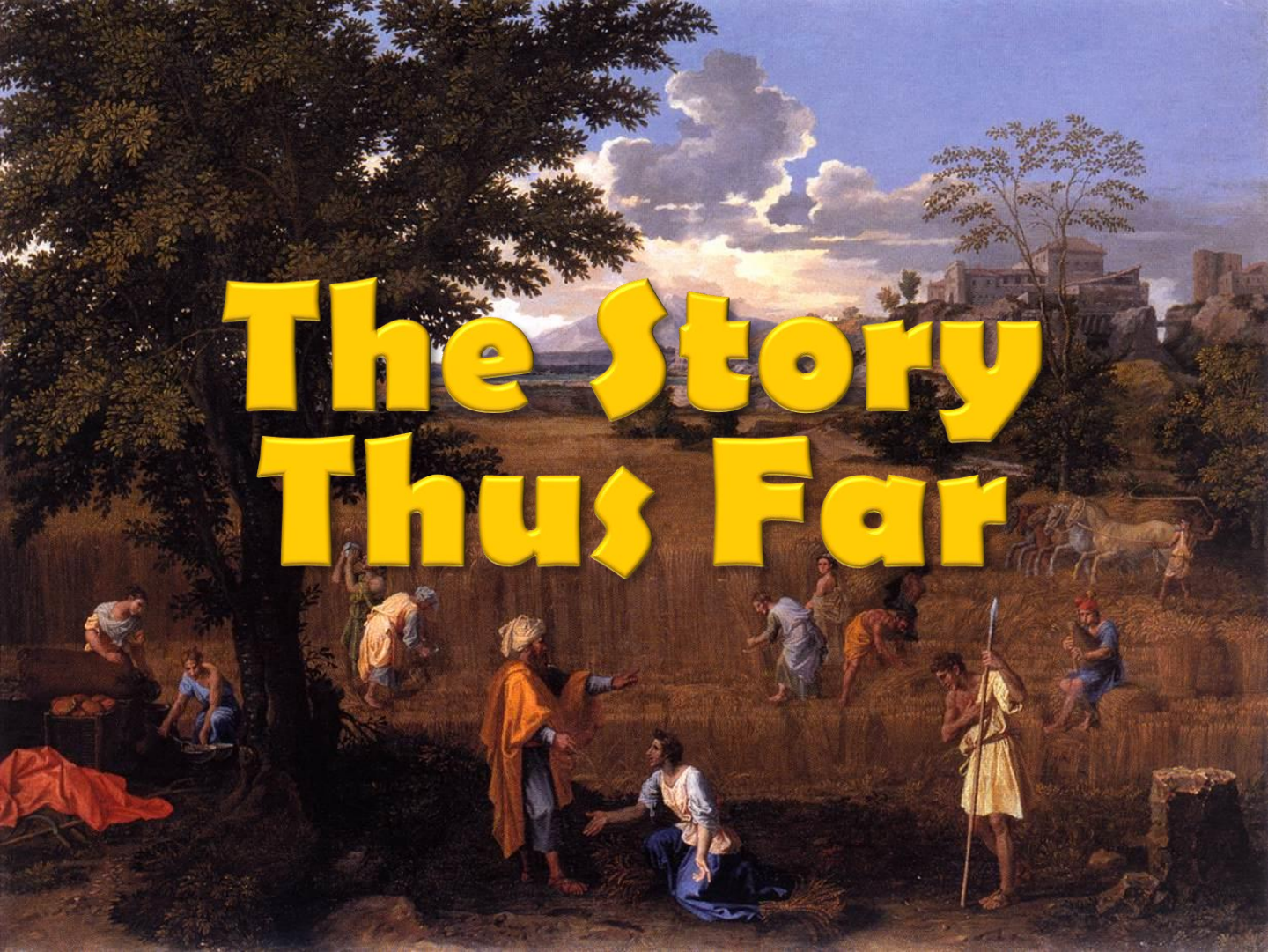


Redemption
of both land
and bride.

Satisfaction



The Story Thus Far



Love's Resolve – Ruth cleaves

- Naomi's family fled famine in Judah. Her husband and two sons died in Moab, so she returned to Bethlehem. Believing that her Moabite daughters-in-law would be shunned in Judah, she told them to stay and remarry.
- Orpah obeyed, but Ruth chose to stay with Naomi:

"Ruth and Naomi," William Blake, 1795

Where you go, I'll go;
Where you live, I'll live;
Your people are my
people;
Your God is my God;
Where you die, I'll die
and be buried beside
you.



Love's Resolve – Ruth cleaves

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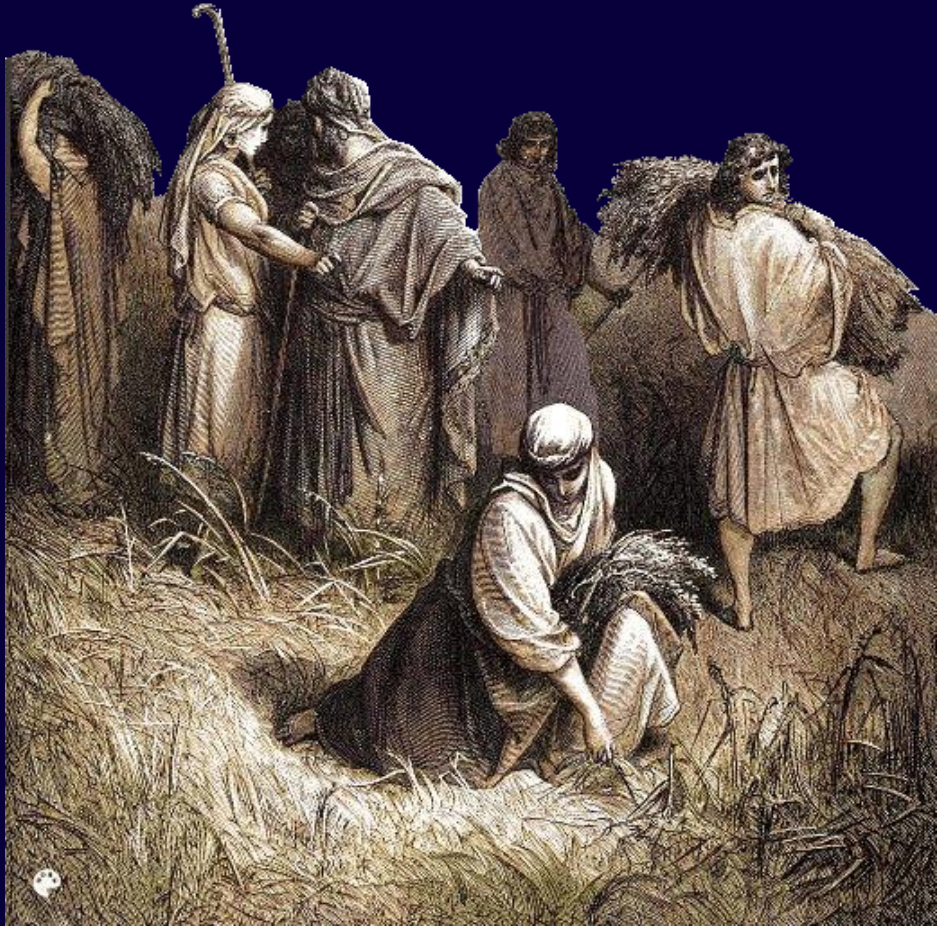
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Your people are my
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Where you die, I'll die
and be buried beside
you.



Love's Response – Ruth gleans

- Naomi had a rich relative named Boaz. Ruth went to glean in his fields.
- Boaz noticed her hard work. He gave her food and told his men to leave grain for her.



"Ruth and Boaz," Dore, 1870.

2 TIMOTHY 3:16

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

17 that the man of God may be thoroughly equipped

Ruth is a book of history

History covers:

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.

Real PERSONALITIES

Real PEOPLES

Real PATTERNS

Real PURPOSE

In Tanakh, Ruth & Judges are **1** book

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

Judges 17:6: 21:25

And said unto him [Samuel] , Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

1 Samuel 8:5:25

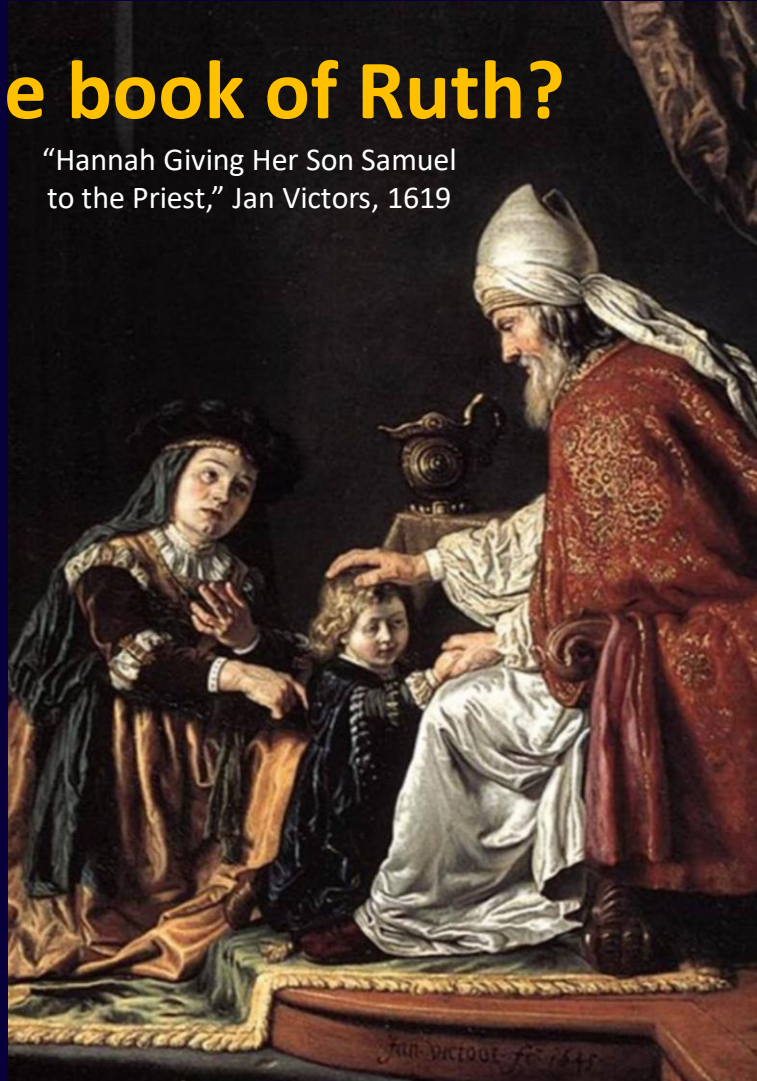


DEBORAH THE PROPHETESS

Who wrote the book of Ruth?

- 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 at the time of the book).
- Samuel (1088-1008 BC) wrote Ruth (and Judges) to switch people’s thinking from Saul to David.

“Hannah Giving Her Son Samuel to the Priest,” Jan Victors, 1619

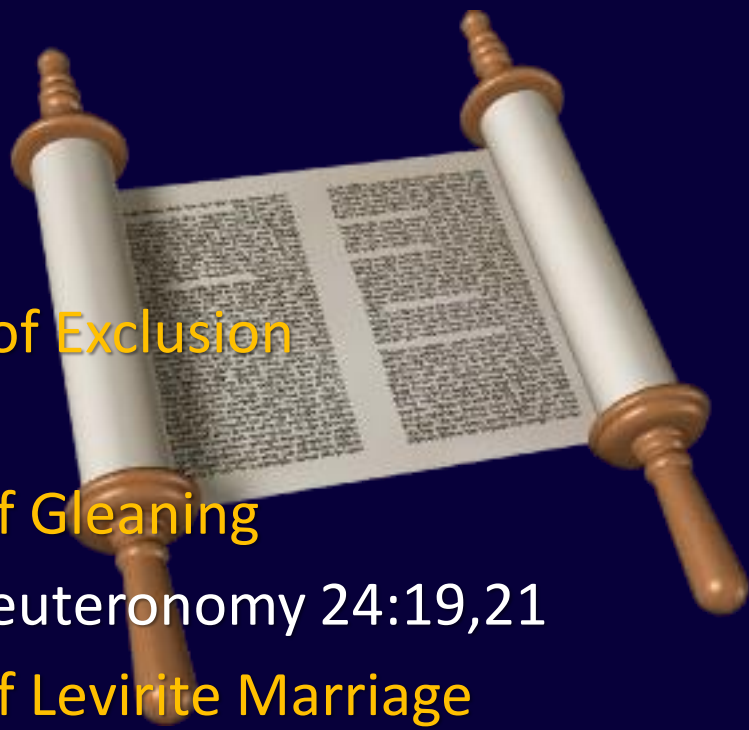


Literary structure

- A Naomi is too old to conceive [Ch. 1]
- B The possible Redeemer is introduced [2:1]
- C Ruth and Naomi's plan begins [2:2]
- D Ruth and Boaz's field [2:3]
- E Boaz comes from Bethlehem [2:4]
- F Boaz asks, "Who is that young woman?" [2: 5- 7]
- G Boaz gives Ruth food; Ruth gives Naomi barley [2: 8- 18]
- H Naomi blesses Boaz [2:19]
- I Boaz is the one in a position to redeem [2:20]
- J Ruth joins Boaz's workers [2:21-23]
- K Naomi and Ruth's plan to obtain rest [3:1-8]
- J' Ruth requests Boaz's protection [3:9]
- I' Ruth asks Boaz to act as Redeemer [3:9]
- H' Boaz blesses Ruth [3:10]
- G' Boaz promises to marry Ruth; gives Naomi barley [3:11-16]
- F' Naomi asks, "Who are you?" [3:16-18]
- E' Boaz goes to Bethlehem [4:1]
- D' Ruth and a field [4:2-12]
- C' Ruth and Naomi's plan ends [4:3]
- B' The Redeemer redeems [4:14-16]
- A' Naomi receives a son [4: 17]

Relevant laws of Ancient Israel

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



Chapter 3: Love's Request

- 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)

Marriage Duty of the Surviving Brother

- ⁵ If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.
- ⁶ And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

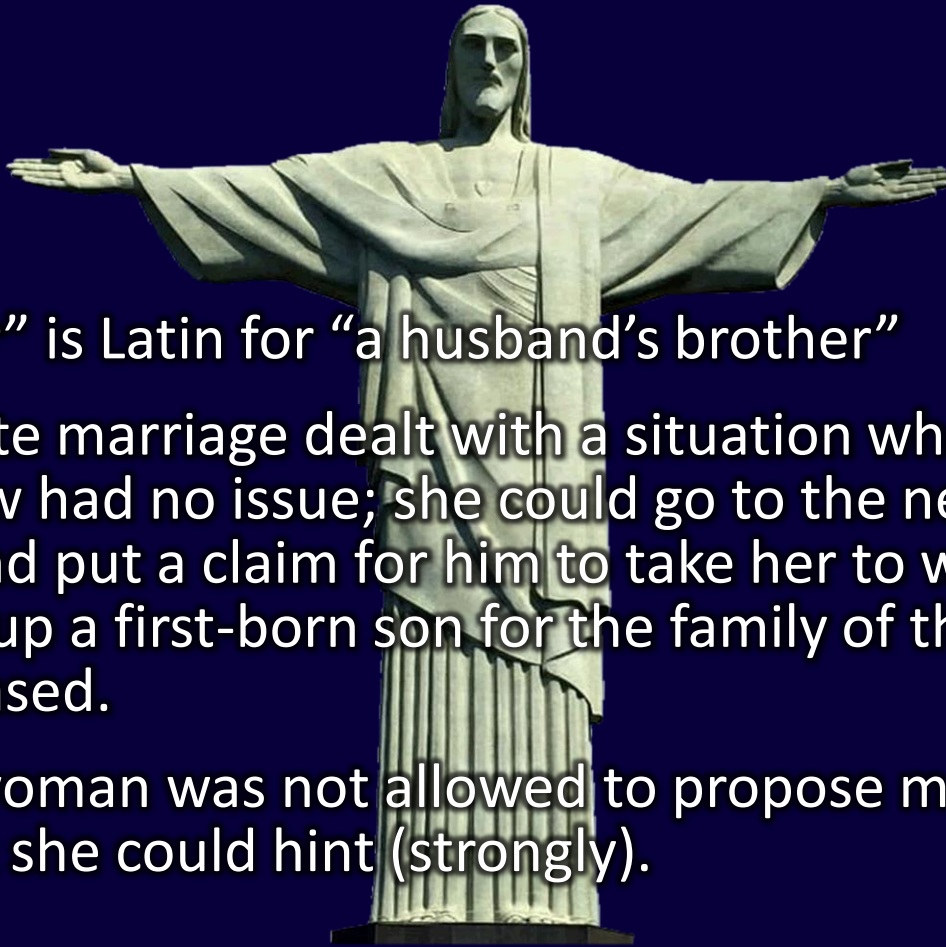
Marriage Duty of the Surviving Brother

⁷ But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother 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 to him. But *if* he stands firm and says, 'I do not want to take her,' ⁹ then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.'

¹⁰ And his name shall be called in Israel, 'The house of him who had his sandal removed.'

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 a first-born son 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 four conditions:
 - He must be a near kinsman
 - He had to be willing (it was not required)
 - He had to be able to perform
 - He had to assume all obligations
- 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.

Our Kinsman-Redeemer

Ruth 3 – Love's Request

- 3 Then Naomi her mother-in-law said to her, “My daughter, shall I not seek security for you, that it may be well with you? ² Now Boaz, whose young women you were with, *is he* not our relative? In fact, he is winnowing barley tonight at the threshing floor.



³ Therefore
wash yourself
and anoint
yourself, put
on your best
garment and
go down to
the threshing
floor;

"Ruth and Naomi,"
He Qi, 1994.



Naomi's Four-fold Advice

1. Wash yourself

- Spiritually cleanse.

2. Anoint yourself

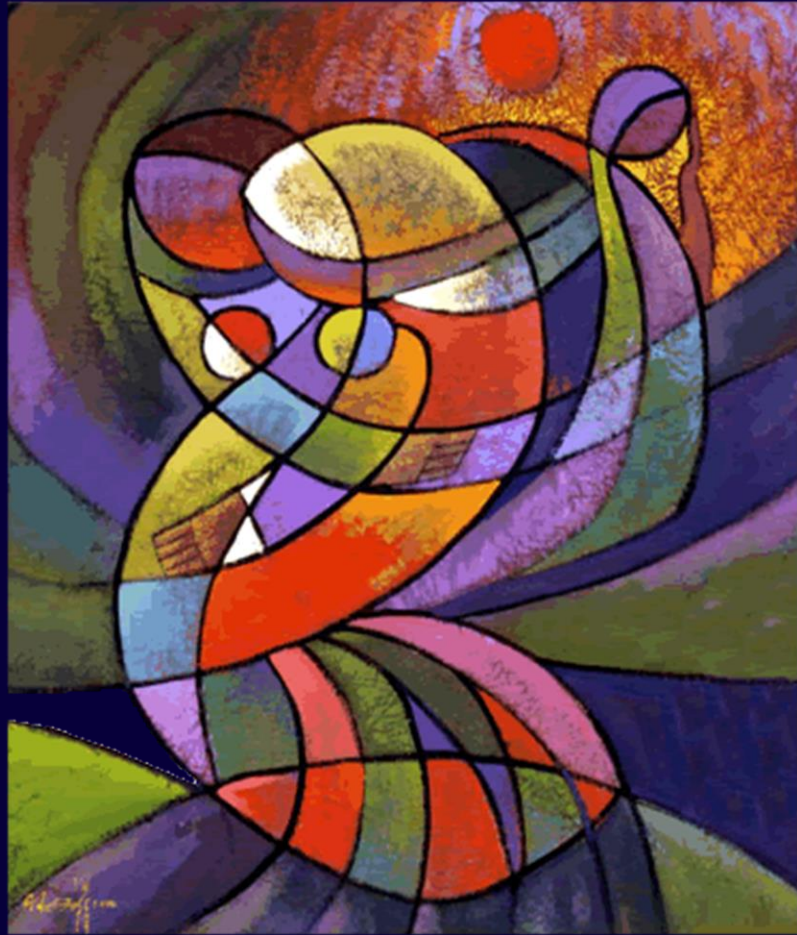
- With the Holy Spirit.

3. Put on good garment

- Finish mourning.

4. Stake your claim

- Ask in prayer.

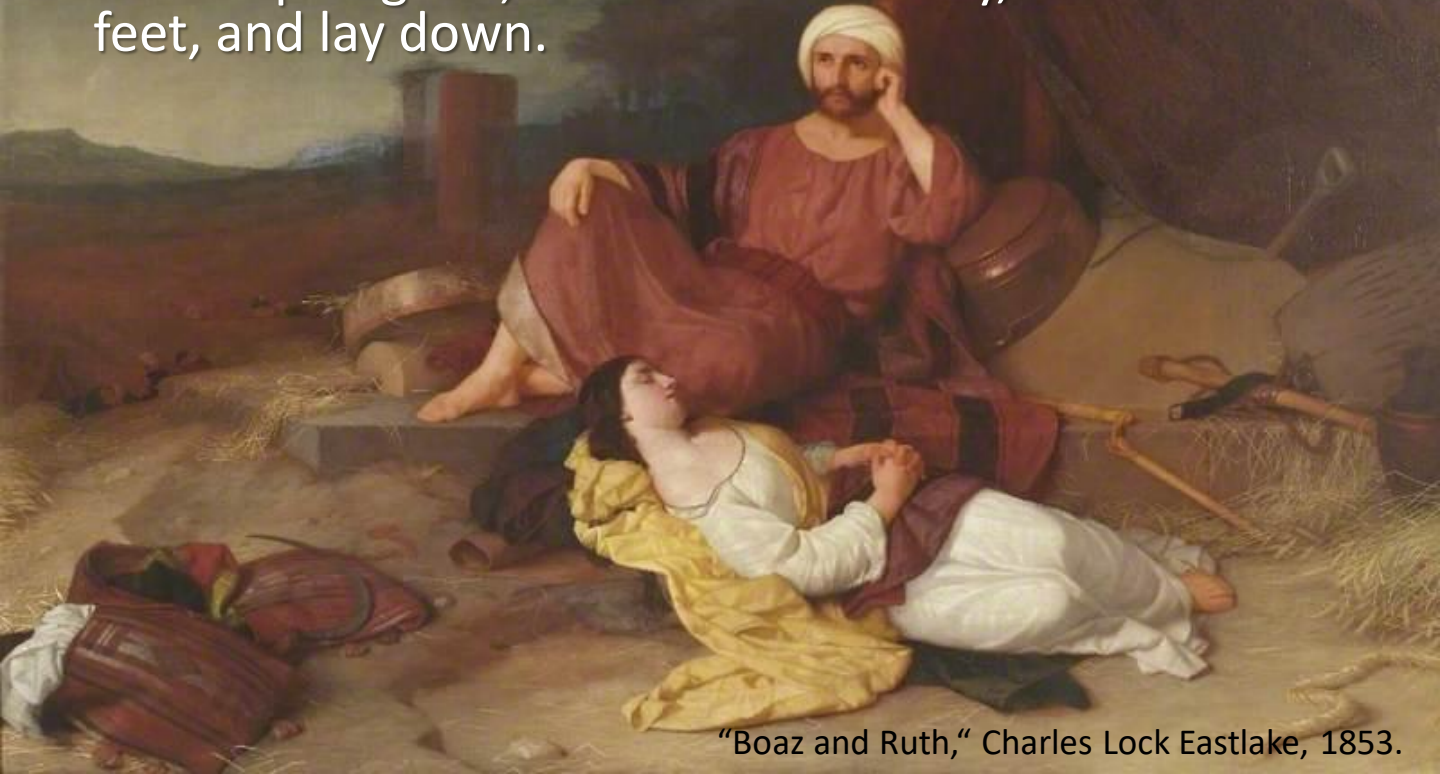


"Ruth and Naomi,"
He Qi, 1994.

- ³ *but* do not make yourself known to the man until he has finished eating and drinking. ⁴ Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do.”
- ⁵ And she said to her, “All that you say to me I will do.”



⁶ So she went down to the threshing floor and did according to all that her mother-in-law instructed her. ⁷ And after 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 softly, uncovered his feet, and lay down.



“Boaz and Ruth,” Charles Lock Eastlake, 1853.

⁸ Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. ⁹ And he said, “Who are you?”

Boaz awakens with a start to find someone at his feet, and turns over to stare at her. He can't see her clearly.



“Ruth at rest,” Alexandre Cabanel, 1868.

So she answered,
“I *am* Ruth, your
maidservant. Take
your maidservant
under your wing,
for you are a close
relative.”

Handmaid = **‘amah**
(eligible for marriage)



“Ruth at rest,” Alexandre Cabanel, 1868.

So she answered,
“I *am* Ruth, your
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Handmaid = ‘**amah**
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~~Under your wing~~
Spread your skirt



“Ruth at rest,” Alexandre Cabanel, 1868.

Time of love = maturity

Spread skirt = covenant (marriage)

Swear oath = marriage vow

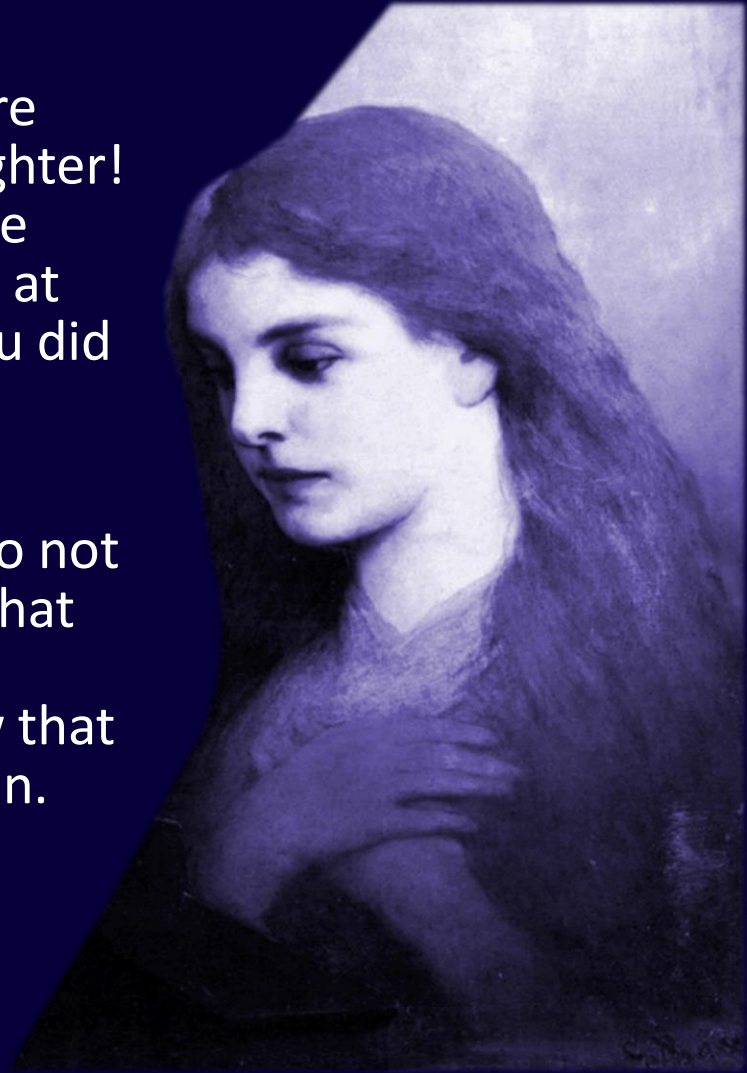
Thou became mine = my spouse

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 swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

¹⁰ Then he said, “Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

¹¹ And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.



¹² Now it is true that I *am* a close relative; however, there is a relative closer than I.

¹³ Stay this night, and in the morning it shall be *that* if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning.”



¹⁴ So she lay at his feet until morning, and she arose before one could recognize another. Then he said, “Do not let it be known that the woman came to the threshing floor.” ¹⁵ Also he said, “Bring the shawl that *is* on you and hold it.” And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then she went into the city.



16 When she came to her mother-in-law, she said, “Is that you, my daughter?” Then she told her all that the man had done for her. 17 And she said, “These six *ephahs* of barley he gave me; for he said to me, ‘Do not go empty-handed to your mother-in-law.’ ”

18 Then she said, “Sit still, my daughter, until you know how the matter will turn out; for the man **will not rest** until he has concluded the matter this day.”



Chapter 4: Redemption (Land and Bride)

- Boaz confronts the “nearer kinsman”
 - He was a kinsman.
 - He is willing to redeem the property.
 - But he is not willing to take Ruth as a bride
 - So 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....”

Laws of Redemption

⁴⁷ 'Now if a sojourner or stranger close to you becomes rich, and *one of your brethren who dwells* by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, ⁴⁸ after he is sold he may be redeemed again.

One of his brothers may redeem him; ⁴⁹ or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

⁵⁰ Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him.

Laws of Redemption

⁵¹ If *there are* still many years *remaining*, according to them he shall repay the price of his redemption from the money with which he was bought.

⁵² And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.

⁵³ He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. ⁵⁴ And if he is not redeemed in these *years*, then he shall be released in the Year of Jubilee—he and his children with him.

⁵⁵ For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt: I *am* the LORD your God.

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 70 years of 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.



Ruth 4 – Love's Reward

4 Now Boaz went up to the gate and sat down there;



"Painting of Bethlehem," Vasily Polenov, 1882.

Ruth 4 – Love's Reward

4 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by.

So Boaz said, “Come aside, friend, sit down here.” So he came aside and sat down.

2 And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down.



Elders at the Bethlehem City Gate, 1896.

³ Then he said to the close relative,

Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. ⁴ And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'

And he said,

"I will redeem *it*."



⁵ Then Boaz said,

“On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabite, the wife of the dead, to perpetuate the name of the dead through his inheritance.”

⁶ And the close relative said,

“I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it*.”

⁷ Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this *was* a confirmation in Israel.

⁸ Therefore the close relative said to Boaz,

“Buy *it* for yourself.” So he took off his sandal.

⁹ And Boaz said to the elders and all the people,

“You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi. ¹⁰ Moreover, Ruth the Moabite, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.



"You are witnesses this day."



¹¹ And all the people who *were* at the gate, and the elders, said,

“We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.



¹² May your house
be like the house
of Perez, whom
Tamar bore to
Judah, because
of the offspring
which the LORD will
give you from this
young woman.”



“Esther,” Kate Gardiner Hastings, 1884.

The House of Perez

What is so special about the house of Perez?

1. Wasn't his mother Tamar a prostitute?
2. Wasn't Perez ("breach") illegitimate?
3. Didn't he steal his brother's birthright?
4. Wasn't "like the house of Perez" an insult?

"She is more

RIGHTEOUS

than I, since I did not give her to my son Shelah."

Genesis 38:26



"Judah and Tamar." Emile Jean Horace Vernet, 1840.

¹³ So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.



"Ruth and Naomi," Emile Lévy, 1859.

¹³ So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

¹⁴ Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! ¹⁵ And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”



“Ruth and Naomi,” Willem Drost, 1651–1659.

¹⁶ Then Naomi took the child and laid him on her bosom, and became a nurse to him. ¹⁷ Also the neighbor women gave him 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.



“The Family,” Boaz Vaadia, 2008.

¹⁸ Now this *is* the genealogy of Perez [the son of Judah]:

Perez begot Hezron;

¹⁹ Hezron begot Ram, and
Ram begot Amminadab;

²⁰ Amminadab begot Nahshon, and
Nahshon begot Salmon;

²¹ Salmon begot Boaz, and
Boaz begot Obed;

²² Obed begot Jesse, and
Jesse begot David.

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

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

How is David prophesied in Genesis?

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

Rabbi Moses Cordovero, 16th Century

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Read the code.

Genesis 38

- 1 ויהי בעת ההוא נירד יהודה מאת אביו ויש ערלאיש עדלמי ושמו חירא:
- 2 ויראשם יהודה בתלאיש כנעני ושמו שוע ויקחה ויבא אליה:
- 3 ויטהר ויילד בן ויקרא אתשמו ער:
- 4 ויטהר עוד ויילד בן ויקרא אתשמו אונן:
- 5 וימספ עוד ויילד בן ויקרא אתשמו שלה ויהיה בכזיב בלדתה אתו:
- 6 ויקח יהודה אשה לער בכורו ושמה תמר:
- 7 ויהי ער בכור יהודה כע בעיני יהודה וימתהו יהודה:
- 8 ויאמר יהודה לאונן בא אללאשת אחיך ויבס אתה ויהקם זרע לאחיק:
- 9 ויבש אונן כי לא לו יהיה זרע ויהיה אבדא אללאשת אביו ושמו ארעה לבלתי נתרזע לאחיו:
- 10 ויבש שני יהודה אשר עשה וימת נסדאחיו:
- 11 ויאמר יהודה לתמר בלחן שכי אלננה בתאכיד עדנבל שלה בני כי אפרומות נסדאחוא כאחי ויילד תמר ותשב בית אביה:
- 12 וירבו הימים ותמת בתשוע אשתיהודה וינחם יהודה ויעל עלנזוי צאנו הוא וחירא רעהו העדלמי תמנחה:
- 13 וינר לתמר לאמר הנה חמיר עליה תמנחה לנו צאנו:
- 14 ותמר בגרי אלמנותה מעליה ויחכס בצעיר ותחשף ותשב בפתח עינים אשר עלדרך תמנחה כי ראתה כירנבל שלה והוא לאנתנה לו לאשה:

49

49

בני
רות

Boaz

Ruth

15 ויראה יהוה ויחשבה לזונה כי כסתה פניה:

16 ויש אליה אל-הוררך ויאמר הבהנא אבוא אליך, כי לא ידע כי בלחן

הוא ולאמר מהדתך-לי כי תבוא אלי:

17 ויאמר אנכי אשלח נדו-ערים מרבהצאן ולאמר אסדתן ערבון עד שלחך:

18 ויאמר קח הערבון אשר נתתי לך ולאמר המה יבחי-לך ויפנה ואשר (ד)

ויתרלה ויבא אליה ומתר לו:

19 ותקם וילך ותפס נשיקה מושקה ותלבש (פ) בן אלמנותה:

20 וישלח יהוה את-דני הנשים ביד השנה השלש-לשם לבסות (ש) עבון מנר

האשה ולא מצאה:

21 וישאל את-אנשי מקמה לאמר איך הקדשה הוא בעיניכם על-ההוררך ויאמרו

לא-היתה בזה קדשה:

22 וישוב אל-יהוה ויאמר לא מצאתיה וגם אנשי המקום אמרו לא-היתה

בזה קדשה:

23 ויאמר יהוה תקחלה פן נהנה לבזי הגה שלחמל הנרי בזה ואמה לא

מצאתה:

24 ויתרו כמשלש חדשים ויגד ליהוה לאמר זנתה ממך בלחך וגם הגה

הרה לזוננים ויאמר יהוה הוציאנה ותשרף:

25 הָיָא מוֹצֵאת וְהָיָא שְׁלֵתָה אֶל־חֲמִידָהּ לֵאמֹר לְאִישׁ אֲשֶׁר־אֱלֹהִים לוֹ אֲנֹכִי הָרָה
 וְלֹאֲמֹרִי מִכֶּרְזָא לְאִישׁ מִחֲתָנֹת וְהַכּוֹרִים וְהַמָּטָה הָאֵלֶּה:
 26 וַיִּכְדֵּר יִשָּׁי וַיֹּאמֶר עֲדָהָה מִיָּנִי כִּי־שִׁלְכֹן לֹא־חֲתָמָהּ לְשָׁלָה בְנִי וְלֹא־עָסַף
 שׂוֹר לְכַשְׁתָּהּ:
 27 וַיְהִי בַעֲת לְדָתָהּ וְהִנֵּה תְאוּמִים בְּבִטְנָהּ:
 28 וַיִּיָּלֶד בְּלִלְתָּהּ וַיִּמָּרְדֵּךְ וַתִּקְרָא חֲמִידָתָהּ וַתִּקְשֹׁר עַל־רֹדֵי שְׁנֵי לֵאמֹר זֶה יֵצֵא
 רִאשֹׁנָה:
 29 וַיְהִי כַּמִּשְׁכֵּב רָדוֹ וְהִנֵּה יֵצֵא אַחֲרָיו וַתֹּאמֶר מִה־פְּרִצָּת עֲלֶידָהּ פֶּרִץ וַיִּקְרָא שְׁמוֹ
 פֶּרִיץ:
 30 וְאַחֲרָיִם יֵצֵא אַחֲרָיו אֲשֶׁר עַל־רֹדֵי הַשְּׁנֵי וַיִּקְרָא שְׁמוֹ זָרַח: ס

49

49

Yishay
(Jesse)

David

בֹּעַז	Boaz
רוּת	Ruth
עֹבֵד	Obed
יֵשִׁי	Jesse
דָּוִד	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

Typological Analysis

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



'Ruth Meets Boaz'
Edward Burne-Jones
1879

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 Social Progression

Term	Meaning
נֹכְרִיָּה <i>Nochriyah</i>	Foreigner Ruth 2:10
שִׁפְחָה <i>Shipah</i>	Beneath (suppliant; lower servant) Ruth 2:13
אִמָּה <i>Amah</i>	Maidservant Ruth 3:9
אִשָּׁה <i>Ishah</i>	Wife Ruth 4:14

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*.

JOSEPH
MARY
JESUS

DAVID

JESSE

OBED

BOAZ

RUTH

ORPAH

MAHLON

KILION

EUMELECH

NAOMI



The Bible Names Code

- The meaning of a name was very important to Jews. Names tell the story of why or how they were born.
- The bible itself defines the meaning of many names.
- The ten names from Adam to Noah in Genesis 5 tell a story, “Per God, ‘Man is appointed to mortal sorrow but the Blessed God shall come down teaching that His death shall bring the despairing comfort and rest.’”
- So are there any more coded messages in genealogies?
 - Actually, yes! Codes run through the 72 names from God to Jesus. But that’s beyond our scope.
 - But the genealogy in Ruth *also* has a coded message.

Ex.: Father of Perez to son of Jesse

Name	Meaning(s)	Coded Message
Judah	"He shall be praised!"; "Praised"	One who praises Jehovah
Perez	"a breach"; "a breaking forth"	breaks open a way (into)
Hezron	"surrounded by wall"; "court"; "enclosure"	an area surrounded by a wall
Ram	"high" or "exalted"; "elevated"	of great height (i.e, <i>a fortress</i>)!
Amminadab	"my kinsman is noble"; "kindred of the prince"	O' my people of the Prince,
Nahshon	"enchanter"; "oracle"; "prophet"	a prophet
Salmon	"garment"; "clothing"	clothed
Boaz	"In Him is strength"; "fleetness"	with strength
Obed	"Serving"; "worshipping"	who serves (the Lord)
Jesse	"These/I exist"; "I possess"	is here! (or, "exists!")

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)

David wasn’t ready, so a false king (from the tribe of Benjamin, not Judah) was enthroned instead.

- 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.

Next Week

THE BOOK OF ESTHER



Week

QUEEN ESTHER & THE RING OF POWER

MORDACAI

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