

# 14. Ruth

*Quote: 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: Yahweh do so to me, and more also, if ought but death part thee and me.*

**Ruth 1:16-17**

## The Book of Ruth: (Mark above Ruth 1)

1. It describes the efforts of the Elohim to find a suitable wife for Boaz through whom the Redeemer (The Lord Jesus Christ) would come (**Matt 1:5**).
2. It outlines the principles of Redemption.
3. As an appendix to the book of Judges, it shows the faith, courage and trust in Yahweh of small groups and individuals who refused to capitulate to an environment of anarchy and error. It shows that the truth can be lived in even the most difficult of environments.
4. It shows Yahweh in parable visiting the Gentiles to take out of them a people for HIS Name (**Acts 15:14**). Collectively those called and chosen, are the bride of the Redeemer.

## The Parable of the Book of Ruth (Mark below Ruth 1)

Elimelech (whose name proclaimed - Ail is King) - had dethroned Yahweh in his heart. He sought help from the world for his two sons (who represent the two houses of Israel). These were weak and sickly (Mahlon) and pining or wasting away (Chilion).

Elimelech represents Israel as a theocracy, but desirous of being like the nations (**1 Sam 8:5-7,20**). His death types the abandoning of the Theocracy in the days of Samuel. This led to idolatry (**1 Kg 11**) and the division of the nation in two parts. Mahlon (Judah) and Chilion (Israel) joined to the gods of the nations (**Deut 7:3-4; Jer 2:11-13**), and were brought to extinction by captivity (Israel - **2 Kg 17:7-23**; Judah - **Ezek 21:27**; AD 70). The Abrahamic Covenant (typed by Naomi) remains, and God turned to the Gentiles (Ruth) who cleave to it, and by gleaning identify and seek their redeemer (Boaz as a type of Christ). Boaz is able to do what the Law could not do in that it was weak through the flesh.

He caused the seed of Abraham to inherit the land, and in so doing purchased his Gentile bride. Together they brought forth praise and worship (Obed means worshipper) to Yahweh, causing the Abrahamic Covenant to be restored to life in its old age by bringing Israel after the flesh into the bond of the covenant, nourishing them with its principles, and so bringing glory to Yahweh.

## Ruth (Mark below Ruth 1-2)

Means - friend or companion. From a root word 'to tend, to pasture, to graze, or to befriend' According to Gesenius it means: 'to appear beautiful and be friendly'. In the

Song of Solomon, the root word is translated 14 times as "My love" i.e. [Song 2:10-13](#). She is caused to forget her people, and her father's house ([Psalm 45:10](#)). She leaves the land of sin and death, identifies herself with the seed of Abraham (Naomi), and becomes as one born in the land by being circumcised in heart and mind ([Exodus 12:48](#)). She gleans in the house of bread and praise (Bethlehem), and seeks redemption from the mighty man (Heb 'Ish') that is Boaz, whom she identifies as her redeemer. Her Marriage to the Strong One brings forth worship and service to Yahweh (Obed).

## Gleaning (Mark above Ruth 2 AND colour the 12 uses of glean in Ruth 2)

"glean" - Heb 'laqat' = to glean, gather or pick up. It is used 37 times - 12 times in [Ruth 2](#), and 9 times in [Exodus 16](#) (gathering manna).

Speaks of the gathering of the word of God by study.

- It takes time and effort.
- It must be gathered at every opportunity, lest there be not enough to see us through.
- [Leviticus 23](#) deliberately puts gleaning after Pentecost (even though it was done primarily between Passover and Pentecost) to point to its typical significance. Ruth types the Gentiles who in the time following the day of Pentecost were given opportunity to glean in the Gospel field of the antitypical Boaz.
- Gleaning was provided for under the Law (Ruth fitted all these requirements):
  - "... for the poor and stranger:.." [Leviticus 19:9, 10](#).
  - "... for the stranger, for the fatherless, and for the widow: that Yahweh thy Elohim may bless thee in all the work of thine hands." [Deuteronomy 24:19](#).