

RUTH

Book note for Ruth

Ruth types the grace of God extended to the Gentiles willing to accommodate themselves to be engrafted into Israel.

Chapter note for Ruth 1

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

Ruth 1:1

Ruth = compassionate. Types the soul.

Beth-lehem-judah = celebrated bread house (flesh house). Moab (from father) types the world.

Historically, the famine of Judges 6? (Am. 8:11 -- the famine of the hearing of the words of the Lord.)

Ruth 1:2

Elimelech = my God is King

Naomi = loving, pleasant

Mahlon = one who prays; sick (with sin)

Chilion = failing. Could also mean complete or accomplished.

Ephrathites = fruitful ones.

Given the meanings of these names, note the order of death in vs. 3 and 5.

Ruth 1:4

Orpah = stiff-necked

Ruth = tender (bashful) eyes, compassionate. She types the soul.

Ruth 1:6

Note the bread again; the prodigal said "I perish with hunger."

Ruth 1:15

See Deu. 23:6.

Ruth 1:16

The prohibition in Deut. 23:3 appears to have applied to males only. Or we are beyond the tenth generation.

Ruth 1:20

Mara = bitter. Mother-in-law to the "church" (Ruth). Mat. 1:16.

Chapter note for Ruth 2

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 sheweth her great favour. 18 That which she got, she carrieth to Naomi.

Ruth 2:1

Boaz = energy, power, strength: the type of Christ. Ruth is akin to the Gentile in the church age.

Ruth 2:3

Hap, as in happen.

Ruth 2:11

Foreknowledge is an element of grace (1 Pet. 1:2).

Chapter note for Ruth 3

1 By Naomi's instruction, 5 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her away with six measures of barley.

Ruth 3:1

Deu. 25:5-12.

Ruth 3:12

The kinsman is Moses, as the law. Historically, it is possible it was a priest who definitely could not marry a Moabitess.

Ruth 3:15

Some editions say "he went into the city." Both went as per 4:1. The editors of the 1769 AV opted for giving the readers the sense in the immediate context, "she went," rather than actually translating the Hebrew.

-- **VEIL**

Vail in A.V.

Ruth 3:16

That is, "are you Ruth or Mrs. Boaz?"

Chapter note for Ruth 4

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 10 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

Ruth 4:6

Deu. 23:3. The law redeems the land, not the person.

Ruth 4:12

Pharez = breach.

Tamar = erect; palm tree.

Ruth 4:17

Obed = servant.

Jesse = existence (God exists).

David = beloved.

Ruth 4:20

Num. 2:3.

Ruth 4:21

Josh. 2:1; Mat. 1:5

Salmon begat Boaz of Rahab (Mat. 1:5).

A time span of four generations from Rahab through David is possible. Between Salmon, who married Rahab, and Solomon there were four generations: Boaz, Obed, Jesse, and David, and 430 years. It seems like a long time, too long for so few generations. But it is possible if we assume lifetimes start at 120 years and decrease ten years per generation. For example, we know that Salmon was no older than sixty when he entered the Promised Land and married Rahab; now assume that Salmon sired Boaz at 110 who, in turn, sired Obed at 95, who fathered Jesse at 90, who sired David at 65, who sired Solomon about age 40. We know that Boaz was old when he married Ruth (Ru. 3:10).

Ruth 4:22

David is the tenth generation from Pharez who was a bastard (Deu. 23:2). His mother's name was Nahash (see 1 Chr. 2:16-17 with 2 Sam. 17:25). Prior to him, none of his ancestors could enter the tabernacle.