

Understanding the Bible

Ruth

Tom Wilson

A Bible Study Guide

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The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintained a web site dedicated to puzzles with artwork drawn by Jan. I originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of my effort, Els asked Jan to draw me.

The latest edition of this e-book is available via <https://thechurchoforlando.org>.

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Preface

Book Origin

There isn't much to the book origin. *Ruth* appears to be a straightforward story, but it really contains a lot of doctrine that is important to Israel. Unfortunately, people today misapply it to our church. Ruth is a type for Gentiles in prophecy, rather than today's Gentiles in the dispensation of grace. Thank God—what we have to do is far easier!

A Bible Study Guide

This book is referred to as “a bible study guide” since it is intended to make you study. Depending on the topic, a study guide may not have much discussion. This is typically true for more advance topics, where there may be many verses with little explanation. If you feel overwhelmed in this situation, you may be over your head. A guide is not meant to be a commentary on every given verse.

Typically, I have found most of the scriptures for you and organized them in a way that will help you draw the conclusion that God would have you draw. I don't have everything right, including my limited explanations. So, focus on the scriptures.

If you don't find yourself doing the following, you might not find the guide as useful as it meant to be:

- reading the larger context around the quoted verses,
- reading certain passages again and again,
- searching for words and phrases when you study, and
- looking at concordance information to learn more (if appropriate).

You are in charge of your maturing. Use the guide as you see fit.

A study guide may have side studies that address necessary background material. These side studies are blocked off from the main material so that they can be skipped or revisited. When a side study ends, it should help you return your focus to the interrupted topic.

A traffic light may appear in the margin. A **green** light indicates something positive worth noting. When applied to a verse or passage, it is an important scripture that is fundamental to the teaching. A **yellow** light is a warning that something may not be clear. It might highlight that I am giving my opinion, which could easily be wrong. A **red** light indicates something negative worth noting. It might accompany a quote from a corrupt bible or a tradition that is taught that isn't really the truth of the bible.

A “pointing finger” simply indicates something worth reading in order to help you find important information when skimming pages. A “thumbs up” indicates a positive message. A “thumbs down” indicates a negative one. These are very similar to the yellow, green, and red lights.

The main chapters and appendices have a whirlwind¹ symbol (🌀) in the bottom right corner of each page. This is a hyperlink that takes you to the index of verses. This is an easy way to go that index and look at verses that are elsewhere in the study guide. Hopefully, your PDF viewer has a way to come back to where you jumped from, eventually taking you back to the page where you clicked on the whirlwind.

¹The bible describes the Spirit as a whirlwind that could carry a prophet to another place.

How to Improve This Book

You should have gotten this book for free with no expectation of giving anything in return. But you can give back to it by suggesting improvements, which might consist of the correction of simple typographical or spelling errors, or better explanations of verses.

You can submit feedback by first contacting me through the “Contact” link at <https://thechurchoforlando.org>. A reply will then ask you for your comments. Similarly, if you have clarifying questions, I might end up supplementing the book as a result.

Acknowledgments

I would like to thank everyone that has contributed to something open source or otherwise free. It has been a further motivation for me to make this book freely available. More specifically, I would like to thank everyone involved with

1. Linux, in general,
2. $\text{\LaTeX}$ and its numerous packages, Macintosh ports/tools (MacTex, TeXShop, TeXLive), and the $\text{\TeX}$ Users Group,
3. $\text{\LaTeX}$ Beamer in particular, and
4. the $\text{\LaTeX}$ discussion forums, where many of my problems were already solved.

There is no way to list all of the contributors.

We all benefit from a more robust version of this book.

Introduction

Ruth is one of two books named after a woman. In *Ruth*, a Gentile woman married a Jew; in the other book, *Esther*, a Jewess married a Gentile. The seventh book of the bible, *Judges*, showed the complete failure of Israel during the first chastisement that was foretold in Leviticus 26:14-17. The eighth book, *Ruth*, brought a new beginning. That new beginning would come in the form of a reprieve from the chastisements and the coming kingdom through David, who is specifically called out at the end of the book of *Ruth*. See Appendix A for more information.

The main characters in the story present important types. Ruth, a Moabitess, typifies Gentiles, who had no relationship with God throughout most of the old testament. Her mother-in-law, Naomi, typifies Israel, who was in a state of disobedience during the period of the judges. Finally, Boaz, typifies Jesus, who was to be Israel's kinsman redeemer as well as the hope for the Gentiles. The old testament plan for Gentiles was that they would join themselves to Israel and call on Israel's God.

While the events in *Ruth* occurred during *Judges*, the book was clearly written well after. Figure 1 shows a map of Israel during the time of the judges. Later in this guide, we will zoom in to the region of interest in this story.

It isn't clear when during the book of *Judges* that these events occur. There is a famine in the story of *Ruth*, but no famine is specifically mentioned in *Judges*. With no further help, it is likely that the events of *Ruth* occurred near the end of the time of *Judges* given the observations at the beginning of this introduction: a new hope followed the period of chastisement.

Finally, we will note that Ruth appears in the lineage of Christ, along with a few other prominent women:

Matthew 1:5

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Many present the book of *Ruth* as a quaint, love story. That shows a lack of understanding of the doctrine in the book. We need to take our place along side Ruth as Gentiles who had no hope in time past. This will allow us to better appreciate the wondrous gift that we have during the dispensation of grace.

Ephesians 2:11-13

- 11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Jesus didn't die for us because we were so overwhelmingly attractive that he could not help himself. That is the supposed love story of *Ruth*.

Colossians 2:13-14

- 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
- 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;



Figure 1: The nation of Israel with their tribal land allotments during the time of the judges



Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Part I

The Book of Ruth



Ruth 1

1.1 Verses 1-5: Naomi Widowed

Ruth 1:1-5

- 1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.
- 2 And the name of the man [was] Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.
- 3 And Elimelech Naomi's husband died; and she was left, and her two sons.
- 4 And they took them wives of the women of Moab; the name of the one [was] Orpah, and the name of the other Ruth: and they dwelled there about ten years.
- 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Verse 1 says that the events in this book occurred “when the judges ruled”. In order to understand the relevance of that, we can note a key verse from that book:

Judges 21:25

- 25 In those days [there was] no king in Israel: every man did [that which was] right in his own eyes.

God was intended to be Israel's God and King, but these verses reveal the people's attitude. Also, God also said that he would set a king over Israel:

Deuteronomy 17:14-15

- 14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that [are] about me;
- 15 Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother.

The people will want a king, but God says that he will choose him. God hadn't done that yet. We will better understand why there has been a delay at the end of the book. Verse 1 also said that there was famine in the land.

Side Study 1.1: Famine

God promised Israel great blessing in the land:

Leviticus 26:4-5

- 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.



5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Psalms 37:3

3 Trust in the LORD, and do good; [so] shalt thou dwell in the land, and verily thou shalt be fed.

While famines are recorded several times in *Genesis*, it was explicitly mentioned as a chastisement against Israel, once they became a nation in the land:

Leviticus 26:18-19

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Deuteronomy 28:23-24

23 And thy heaven that [is] over thy head shall be brass, and the earth that is under thee [shall be] iron.
24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Famine was particularly indicated as the second in the series of five chastisements. The first chastisement prophesied in Leviticus 26:14-17 occurred during the book of *Judges*. The end of the list of chastisements stated how they could be ended (see Appendix A for a discussion of all of the chastisements.):

Leviticus 26:40-42

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
41 And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Here are some other examples of famines:

2 Samuel 21:1

1 Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, [It is] for Saul, and for [his] bloody house, because he slew the Gibeonites.

2 Samuel 24:12-13

12 Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee.
13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

2 Kings 8:1-2

1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.
2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

Ezekiel 14:13

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

The solution to famine was repentance, not fleeing.

The famine was in the land, but notably in Bethlehemjudah. *Bethlehemjudah* is a compound name. *Bethlehem*



means “house of bread”. *Judah* means “praise”. It would be hard to have praise in the house of bread during a famine! Figure 1.1 shows the places of interest (on this map, we find Bethlehem rather than Bethlehemiudah).



Figure 1.1: A zoomed-in view of Figure 1: Bethlehem is near the top of Judah in the center. Moab is to the lower right.

Bethlehem was where both David and Jesus were born:

John 7:42

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Now, the famine did not appear to be present in Moab. This would align with the idea that the famine is a chastisement against Israel. Otherwise, they could have traveled to another part of Israel. Consequently, the man and his family left the promised land and went there.

Side Study 1.2: Moab and the Moabites

The Moabites were relatives of Israel. There were descendants of Lot who was Abraham’s nephew:

Genesis 19:36-38

36 Thus were both the daughters of Lot with child by their father.
 37 And the firstborn bare a son, and called his name Moab: the same [is] the father of the Moabites unto this day.
 38 And the younger, she also bare a son, and called his name Benammi: the same [is] the father of the children of Ammon unto this day.

God allowed the Moabites to have a land inheritance because of Lot’s relationship to Abraham:

Deuteronomy 2:8-9

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession.

Nonetheless, they are really Gentiles that Israel was not to have relations with:

Numbers 25:1

1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

As time went on, God had a low opinion of Moab because of its dealings with his people:

Psalms 108:9

9 Moab [is] my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

Verse 2 introduces us to Elimelech and his family. *Elimelech* means “God is my king”, *Naomi* means “pleasant”, *Mahlon* means “being sick”, and *Chilion* means “wasting away”. Some people suppose more positive meanings for the sons’ names: *Mahlon*—“singing with joy” and *Chilion*—“perfectly ornamented”.

Elimelech should not have left the land since he was essentially trying to avoid God’s chastening. His lack of repentance typified Israel’s. His sojourning was a self-imposed exile, which is supposed to be the final chastisement. Verse 2 also says that “they... continued there”. Perhaps the opportunity came to return home, but they did not. Chastisement is supposed to bring restoration, but a response is required. The family are called Ephrathites:

Genesis 35:19

19 And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem.

Elimelech died, and this indicated that God was not Israel’s king. As a type, Israel became a widow outside the land. They were like the Gentiles. Also, the household was now without its leader. Then, the sons took wives from Moab...

Side Study 1.3: Strange Wives

The people of Israel were told not to intermarry with the nations around them.

Exodus 34:15-16

- 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;
16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

These marriages would result in drawing the people away from God. Often scripture calls the foreign women “strange wives”:

1 Kings 11:7-8

- 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon.
8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

See also Judges 3:6-7, Ezra 9:1-2, and Nehemiah 13:23-27 for more examples.

Orpah means “back of the neck” (or stiffnecked), and *Ruth* means “friend”. Ruth is Mahlon’s wife according to Ruth 4:10. Verse 4 also says “they dwelt there about ten years”: they have become accustomed to life without their God. “About ten years” might mean “nine years”, where *nine* symbolizes fruitfulness. However, this would mean that the fruit of their failure was complete. So, verse 5 tells us of the death of the two sons. Naomi became like the “prodigal son” of Luke 15:11-19 in that she went into another country and lost all that she had.

1.2 Verses 6-9: Naomi Decides to Return

Ruth 1:6-9

- 6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
- 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.
- 8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
- 9 The LORD grant you that ye may find rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Verse 6 says that the LORD gave them bread, so the famine was over in Israel. There is no information as to why the famine ended, but each chastisement (or part thereof) wasn't meant to last forever. When you spank a child, you expect to stop. Perhaps the people responded.

Verse 8 says that the daughters should return to their mothers' houses. That seems strange. Searching for "mother's house" finds a few verses. My speculation is that these girls are very young and are still close to their mothers (see Song of Solomon 8:2). Nonetheless, they were to return to where they came from.

The two daughters might typify the Israel during the tribulation. Moreover, they could typify Gentiles who become Jews (i.e., proselytes) during the tribulation. Will they go back to their idolatrous ways or remain with the true God? We will see how the tribulation is symbolized in later passages in the book.

1.3 Verses 10-14: Naomi Helps to Count the Cost

Ruth 1:10-14

- 10 And they said unto her, Surely we will return with thee unto thy people.
- 11 And Naomi said, Turn again, my daughters: why will ye go with me? [are] there yet [any more] sons in my womb, that they may be your husbands?
- 12 Turn again, my daughters, go [your way]; for I am too old to have an husband. If I should say, I have hope, [if] I should have an husband also to night, and should also bear sons;
- 13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.
- 14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

The daughters had an emotional response to remain with Naomi. But Naomi wanted them to understand the custom in Israel: levirate marriage.

Side Study 1.4: Levirate Marriage

Levirate comes from a Latin word that means "husband's brother". The idea being that a widow would marry her husband's brother. Israel had a law for this:

Deuteronomy 25:5-6

- 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
- 6 And it shall be, [that] the firstborn which she beareth shall succeed in the name of his brother [which is] dead, that his name be not put out of Israel.

This concept showed up earlier in time in Genesis 38:

Genesis 38:8-9

- 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.
- 9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled [it] on the ground, lest that he should give seed to his brother.

When the first male child was born, he would carry the inheritance of the dead father. Other children would belong to the line of the living father. The law also addressed what was to be done if the redeemer wasn't willing:

Deuteronomy 25:7-10

- 7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name 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 unto him: and [if] he stand [to it], and say, I like not to take her;
- 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.
- 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

But Naomi appealed to their reason and communicated how things worked in Israel's culture. She wanted them to count the cost, which is demonstrated in a similar scripture:

Luke 14:28

- 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have [sufficient] to finish [it]?

In verse 13, Naomi attributes her trials to the LORD's hand of discipline. This isn't the blind accusation like people make against God today. For Israel, this was his hand. For people today, God is at peace with man (even though they don't deserve it).

So, Orpah was persuaded to return, but Ruth was not. Gentiles were to cleave unto Israel and unto their God, and not turn back to their gods:

1 Kings 11:2

- 2 Of the nations [concerning] which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: [for] surely they will turn away your heart after their gods: Solomon clave unto these in love.

We will see that this is what Orpah did in the next verse of the story.

1.4 Verses 15-18: Ruth's Loyalty to Naomi

Ruth 1:15-18

- 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.
- 16 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:
- 17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, [if ought] but death part thee and me.
- 18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

Ruth typifies the Gentile who responds during the kingdom:

Zechariah 8:23

- 23 Thus saith the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [that] God [is] with you.



1.5 Verses 19-22: Naomi and Ruth Return

Ruth 1:19-22

- 19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, [Is] this Naomi?
- 20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.
- 21 I went out full, and the LORD hath brought me home again empty: why [then] call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?
- 22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

Mara means “bitter”. That name is related to *Marah*:

Exodus 15:23

- 23 And when they came to Marah, they could not drink of the waters of Marah, for they [were] bitter: therefore the name of it was called Marah.

In both cases, impatience in the wilderness lead to bitterness. Verse 21 echoes the similar situation of the prodigal son (Luke 15:11-19): Both went out full and returned empty.

The beginning of the barley harvest is the beginning of the harvest season (for more information about Israel's calendar, see *Biblical Time* [2]). It would be about the time of the passover. But as a type, the harvest is the end of the world:

Matthew 13:39

- 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

This would denote the end of the tribulation, the return of Jesus, and the beginning of the kingdom.



Ruth 2

2.1 Verses 1-7: Ruth Goes to Glean

Ruth 2:1-7

- 1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name [was] Boaz.
- 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after [him] in whose sight I shall find grace. And she said unto her, Go, my daughter.
- 3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field [belonging] unto Boaz, who [was] of the kindred of Elimelech.
- 4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD [be] with you. And they answered him, The LORD bless thee.
- 5 Then said Boaz unto his servant that was set over the reapers, Whose damsel [is] this?
- 6 And the servant that was set over the reapers answered and said, It [is] the Moabitish damsel that came back with Naomi out of the country of Moab:
- 7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Boaz is a kinsman of Elimelech. *Boaz* means "in him is strength".

Side Study 2.1: Boaz the Kinsman

Boaz is a type of Christ because he is a kinsman-redeemer (we will see the redeemer role in time). When you look at the genealogy to Jesus in Matthew 1:1-17 (see the study on *Matthew* [3]), you will note the following names:

#	First	Second	Third	Fourth	Fifth	Sixth
1	Adam	Shem	Isaac	Obed	Jotham	Eliakim
2	Seth	Arphaxad	Jacob	Jesse	Ahaz	Azor
3	Enos	Salah	Judah	David	Hezekiah	Sadoc
4	Cainan	Eber	Pharez	Solomon	Manasseh	Achim
5	Mahalaleel	Peleg	Hezron	Rehoboam	Amon	Eliud
6	Jared	Reu	Ram	Abijah	Josiah	Eleazar
7	Enoch	Serug	Amminadab	Asa	Jeconiah	Matthan
8	Methuselah	Nahor	Nahshon	Jehoshaphat	Salathiel	Jacob
9	Lamech	Terah	Salmon	Jehoram	Zerubbabel	Joseph
10	Noah	Abraham	Boaz	Uzziah	Abiud	Jesus

Every tenth person is a type of Christ. (Some will say that Zerubbabel is the 5th "tenth person", but that



requires the insertion of a name. While there are candidates in the old testament, there isn't one in the new testament. This would also not make Jesus the 6th "tenth person" unless another name is removed. It would be difficult to make Joseph a type of Christ since little is said of him. On the other hand, much is said of Zerubbabel. If you think there is a problem, see if you can resolve it.)

Solomon named one of the pillars of the temple "Boaz":

1 Kings 7:21

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

Jachin means "God will establish".

In verse 2, when Ruth said that she was hoping to find grace when she gleaned, this essentially meant that she hoped to glean in a field where someone observed the law properly. Such a one would leave gleanings behind; a tightwad would leave nothing.

Side Study 2.2: Laws of Gleaning

God had various laws to help the poor. Some of those concerned gleaning:

Leviticus 19:9-10

9 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.
10 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: I [am] the LORD your God.

Leviticus 23:22

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

Deuteronomy 24:19-22

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.
20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
21 When thou gatherest the grapes of thy vineyard, thou shalt not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow.
22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Verse 3 says that it was by chance (i.e., hap) that Ruth went into the field of Boaz. It is apparent that Boaz had heard that Naomi returned and that she had returned with her daughter-in-law. Also, Ruth had asked Boaz's servant for permission to glean.

2.2 Verses 8-14: Ruth Meets Boaz

Ruth 2:8-14

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:
9 [Let] thine eyes [be] on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of [that] which the young men have drawn.
10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I [am] a stranger?

- 11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and [how] thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
- 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.
- 13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaids.
- 14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched [corn], and she did eat, and was sufficed, and left.

Boaz instructed Ruth to stay with his maidens. They supported the harvesters. He assured her such that she would have little worry as she worked each day. This typified that protection and provision for Gentiles who believed in the LORD:

Isaiah 55:1

- 1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Revelation 22:17

- 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

In verse, 10, Ruth understood that she had received grace beyond what she hoped in verse 2, but asked why. In verse 11, Boaz acknowledged that Ruth (a Gentile) had blessed Naomi (a Jew). This was the Abrahamic blessing:

Genesis 12:3

- 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Boaz, like Christ, would be the one that returned that blessing. Verse 12 echoes the promise that Gentiles can attain. In verse 13, Ruth acknowledged her elevation to a place like unto one of his handmaids. Finally, Boaz furthered that by welcoming Ruth into mealtime that his workers had each day. This is the level of fellowship that Jesus demonstrated with his disciples (you will need to ignore the betrayal aspect):

Mark 14:17-20

- 17 And in the evening he cometh with the twelve.
- 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
- 19 And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I?
- 20 And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish.

2.3 Verses 15-23: Boaz Provides Abundance

Ruth 2:15-23

- 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:
- 16 And let fall also [some] of the handfuls of purpose for her, and leave [them], that she may glean [them], and rebuke her not.
- 17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.
- 18 And she took [it] up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.
- 19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day [is] Boaz.

- 20 And Naomi said unto her daughter in law, Blessed [be] he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man [is] near of kin unto us, one of our next kinsmen.
- 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.
- 22 And Naomi said unto Ruth her daughter in law, [It is] good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.
- 23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Boaz commanded her servants to be overly gracious to Ruth, going beyond what the law required. She still had to work and reaped an ephah of barley.

Side Study 2.3: How Much is an Ephah?

Scripture tells us how much an ephah is:

Exodus 16:36

36 Now an omer [is] the tenth [part] of an ephah.

Exodus 16:22

22 And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man]: and all the rulers of the congregation came and told Moses.

An ephah was 10 omers. An omer was sufficient to be a meal for an adult male. So, Ruth had 10 meals—5 each for her and Naomi.

The barley harvest occurred from around the time of the passover until the feast of weeks. The firstfruits offering would have been the initial harvest of barley. The wheat harvest started at the feast of weeks. Refer to *Biblical Time* [2] to better understand Israel's calendar.

As a type, the harvest denoted the end of the tribulation, after which the kingdom would come:

Matthew 13:36-43

- 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- 37 He answered and said unto them, He that soweth the good seed is the Son of man;
- 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one];
- 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
- 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
- 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Boaz is taking care of Ruth (and Naomi) through her difficult time. She will enter into great blessing thereafter. That will come in the last chapter. But first, the judgment of the tribulation will be further symbolized in the next chapter.

Ruth 3

3.1 Verses 1-6: Naomi Instructs Ruth

Ruth 3:1-6

- 1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?
- 2 And now [is] not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.
- 3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: [but] make not thyself known unto the man, until he shall have done eating and drinking.
- 4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.
- 5 And she said unto her, All that thou sayest unto me I will do.
- 6 And she went down unto the floor, and did according to all that her mother in law bade her.

Naomi had a plan to further Ruth's future. She knew where Boaz would be during this particular part of the harvest season: the threshingfloor.

Side Study 3.1: The Threshingfloor (Advanced Study)

A threshingfloor was an important place for harvesters. It was used to process the harvest so that the grain could be separated from the chaff. The threshingfloor is a symbol of the place of judgment. This is established in the story in 2 Samuel 24 (also told in 1 Chronicles 21) where the LORD judges David for his sin of numbering the people. Only one verse is given here:

2 Samuel 24:16

- 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

This was where the temple was built:

2 Chronicles 3:1

- 1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where [the LORD] appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

Uzzah was killed near a threshingfloor when he touched the ark:



2 Samuel 6:6-7

- 6 And when they came to Nachon's threshingfloor, Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook [it].
 7 And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God.

It was a common practice for the workers to sleep at the threshingfloor until the grain is stored because robbers would come to take it:

1 Samuel 23:1

- 1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

The new testament uses the threshingfloor (or, "floor") as a type of judgment:

Matthew 3:7-12

- 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
 8 Bring forth therefore fruits meet for repentance:
 9 And think not to say within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire:
 12 Whose fan [is] in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matthew 13:30

- 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

See Matthew 13:36-43, which was shown at the end of the last chapter.

God intended for Israel to be his threshing instrument:

Isaiah 41:14-16

- 14 Fear not, thou worm Jacob, [and] ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.
 15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat [them] small, and shalt make the hills as chaff.
 16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, [and] shalt glory in the Holy One of Israel.

Boaz would be sleeping at the threshingfloor in order to protect his harvest. The workers would be scattered in various places where the piles of grain would reside. So, Naomi's plan had this in mind. As before, "to night" symbolizes the tribulation, where there will be judgment (also associated with the threshingfloor).

In verse 3, Naomi told Ruth how to prepare herself: wash yourself, anoint yourself, and put on raiment. Similarly, God has told Israel how to prepare themselves to get through the tribulation: be baptized with water, be baptized with the Holy Ghost, and be covered with righteous works (as mentioned in Matthew 3:8). The latter is also noted in:

Revelation 19:8

- 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

This whole process is echoed here:

Ezekiel 16:8-10

- 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.
- 9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.
- 10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

And, of course, this simply parallels what was done to a priest:

Exodus 29:4-9

- 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
- 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:
- 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
- 7 Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him.
- 8 And thou shalt bring his sons, and put coats upon them.
- 9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Ruth ended up not finding judgment at the threshing floor because she had done the things required.

3.2 Verses 7-15: Ruth Meets Boaz at the Threshing Floor

Ruth 3:7-15

- 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.
- 8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.
- 9 And he said, Who [art] thou? And she answered, I [am] Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou [art] a near kinsman.
- 10 And he said, Blessed [be] thou of the LORD, my daughter: [for] thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.
- 11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou [art] a virtuous woman.
- 12 And now it is true that I [am thy] near kinsman: howbeit there is a kinsman nearer than I.
- 13 Tarry this night, and it shall be in the morning, [that] if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [as] the LORD liveth: lie down until the morning.
- 14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
- 15 Also he said, Bring the vail that [thou hast] upon thee, and hold it. And when she held it, he measured six [measures] of barley, and laid [it] on her: and she went into the city.

In verse 7, when it says “corn”, it is just another way of saying grain, which is what we would think of with respect to barley or wheat. Note that here:

John 12:24

- 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

In verse 8, there is reference to midnight. Just keep in mind the type that “night” is the tribulation. At this point, they were in the middle of the tribulation. But Boaz is a type of Christ—a place of refuge. This culminated in the request to be covered by Boaz's skirt in verse 9.

Side Study 3.2: Spreading One's Skirt

Spreading one's skirt over another not only denoted protection, but it also signified intimacy. We just saw it mentioned in Ezekiel 16:8-10 above. "Skirt" also appeared Zechariah 8:23 in Section 1.4. Consider these passages as well:

Deuteronomy 22:30

30 A man shall not take his father's wife, nor discover his father's skirt.

Deuteronomy 27:20

20 Cursed [be] he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

Note that "nakedness" was also mentioned in the *Ezekiel* passage. It also shows up in similar commandments:

Leviticus 18:6-8

- 6 None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD.
- 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she [is] thy mother; thou shalt not uncover her nakedness.
- 8 The nakedness of thy father's wife shalt thou not uncover: it [is] thy father's nakedness.

Leviticus 20:11

- 11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood [shall be] upon them.

This is what happened with Noah's wife and Ham:

Genesis 9:21-23

- 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
- 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
- 23 And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

In verse 12, Boaz acknowledged that he was a near kinsman, but he also noted that there was another who was nearer. Boaz said that he would fulfill the duty of the kinsman if the other would not. We more fully understand this in the next chapter. This might explain why Boaz kept his distance in his earlier interactions with Ruth.

In verse 13, we read "Tarry this night... in the morning" and "lie down until morning". This is what Israel is supposed to do during the tribulation: wait upon the Lord.

As this part of the story ends, Boaz sent her away with 6 measures of barley (again confirming that the "corn" is a grain). This verse gives us some understanding:

Genesis 18:6

- 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead [it], and make cakes upon the hearth.

Sarah was to make 3 cakes for the LORD and two angels. So, 6 measures might mean 3 meals each for Ruth and Naomi... or might it mean something else...

3.3 Verses 16-18: Ruth Reports Back to Naomi**Ruth 3:16-18**

- 16 And when she came to her mother in law, she said, Who [art] thou, my daughter? And she told her all that the man had done to her.



- 17 And she said, These six [measures] of barley gave he me; for he said to me, Go not empty unto thy mother in law.
- 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

But, the six measures might denote something else. Boaz has said that he would do all the work. Just as God made everything in 6 days and then he rested, Boaz will not rest until all is accomplished.

Ruth 4

4.1 Verses 1-2: Boaz Before the Elders

Ruth 4:1-2
1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

Boaz called the elders of the city together with the nearer kinsman in order to decide the matter. The “ten” elders would typify the law, or, more particularly, the ten commandments given to Moses.

Side Study 4.1: The City Gate

The (city) gate is an indirect reference to the government of the city. Those that sat at the gate were usually involved in deciding matters, particularly with respect to Israel's law. Here are some examples:

Genesis 19:1
1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;
Deuteronomy 21:19
19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;
Deuteronomy 22:15
15 Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity unto the elders of the city in the gate:
2 Samuel 15:2
2 And Absalom rose up early, and stood beside the way of the gate: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant [is] of one of the tribes of Israel.

Jacob saw this in a dream:

Genesis 28:16-17
16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew [it] not.
17 And he was afraid, and said, How dreadful [is] this place! this [is] none other but the house of God, and this [is] the gate of heaven.

Of course, Jesus will govern the heavens from the earth, at the place where Jacob had the dream.

4.2 Verses 3-8: The Nearer Kinsman

Ruth 4:3-8

- 3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which [was] our brother Elimelech's:
- 4 And I thought to advertise thee, saying, Buy [it] before the inhabitants, and before the elders of my people. If thou wilt redeem [it], redeem [it]: but if thou wilt not redeem [it, then] tell me, that I may know: for [there is] none to redeem [it] beside thee; and I [am] after thee. And he said, I will redeem [it].
- 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
- 6 And the kinsman said, I cannot redeem [it] for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem [it].
- 7 Now this [was the manner] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave [it] to his neighbour: and this [was] a testimony in Israel.
- 8 Therefore the kinsman said unto Boaz, Buy [it] for thee. So he drew off his shoe.

The petition given to the kinsman is to buy back the land that Elimelech sold. This would restore the inheritance back to Elimelech's family. If he could not or would not, Boaz could and would.

Side Study 4.2: Redeeming Land

The law had elements concerning selling and redeeming land:

Leviticus 25:23-28

- 23 The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me.
- 24 And in all the land of your possession ye shall grant a redemption for the land.
- 25 If thy brother be waxen poor, and hath sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.
- 26 And if the man have none to redeem it, and himself be able to redeem it;
- 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
- 28 But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

Land wasn't really sold, we would think of it as being leased. The buyer paid money for it, but then kept the profits that the land produced. The land could be bought back under the conditions of the sale, which addressed the unused years. The land would be returned in the year of the jubile if not redeemed before then.

Jeremiah 32:7-15 demonstrated the concept of purchasing land that would later be redeemed after the captivity.

Then Boaz introduced the next detail concerning Ruth. In order for the land inheritance to be restored, there needed to be an heir. The law addressed this through levirate marriage (see Side Study 1.4). Elimelech had sons who married, but they had no children. Ruth could marry a kinsman and have the first son continue Mahlon's inheritance.

But, the nearer kinsman was not willing to redeem Ruth because of the impact on his own inheritance. Why would that be?

Deuteronomy 23:3-4

- 3 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:
- 4 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.

Side Study 4.3: Law vs. Grace

The two kinsmen represent law and grace. The nearer kinsman represents the law. It has elements of redemption, but also has limitations. The law was meant to reveal sin not fix it:

Galatians 3:24

24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

Boaz, being a type of Christ, represents the grace that the law could not provide. Here is a similar example: Under the law, David committed adultery and murder. But, David was not stoned for either because God gave him a glimpse of his grace that went beyond the law:

2 Samuel 12:13

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Psalms 32:1-2

- 1 Blessed [is he whose] transgression [is] forgiven, [whose] sin [is] covered.
- 2 Blessed [is] the man unto whom the LORD imputeth not iniquity, and in whose spirit [there is] no guile.

Romans 4:6-8

- 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- 7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.
- 8 Blessed [is] the man to whom the Lord will not impute sin.

Jesus brought this grace:

John 1:17

17 For the law was given by Moses, [but] grace and truth came by Jesus Christ.

So, Boaz was a type of Christ, and he demonstrated that grace.

The nearer kinsman would have children that would be barred from the congregation. Perhaps he had no children already. Since he was not willing, he had to take off his shoe.

Side Study 4.4: What's Up with the Shoe?

Some interesting passages involve shoes:

Exodus 3:4-5

- 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.
- 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.

Joshua 5:15

15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so.

Many people conclude that the dirty shoes would defile the holy ground. But, are the feet in sandals really clean? Shouldn't the sinful flesh of feet be just as unclean as the shoe? Perhaps it has nothing to do with that. . .

Mark 1:7

- 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Surely, John, as a servant, could unloose Jesus' shoe? Or, maybe it means something else. . .

Deuteronomy 25:10 in Side Study 1.4 mentioned loosing a shoe. And so did the verses in *Joshua* and *Mark*

above. If we pull the concepts together, we might conclude the following: (1) Neither Moses nor Joshua were able to redeem their brethren. (2) John the Baptist could not either. Only the LORD/Jesus could do this.

Recall this verse from Side Study 1.2:

Psalms 108:9

9 Moab [is] my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

God will cast out his shoe concerning Edom: he is not willing to redeem them! Of course, that was in the old testament.

4.3 Verses 9-12: Boaz Redeems Ruth

Ruth 4:9-12

- 9 And Boaz said unto the elders, and [unto] all the people, Ye [are] witnesses this day, that I have bought all that [was] Elimelech's, and all that [was] Chilion's and Mahlon's, of the hand of Naomi.
- 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day.
- 11 And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:
- 12 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.

Boaz was not deterred by the limitations of the law. He committed to giving Ruth a son who could continue the inheritance of Mahlon and Elimelech. He declared this before the elders at the gate. Verse 10 also tells us that Ruth had been married to Mahlon.

Verse 11 provides a prophecy concerning Ruth, while mentioning the prominence of Rachel and Leah. Of course, she has a book of the bible named for her. She also appears in the genealogy of Jesus:

Matthew 1:5

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Verse 11 also mentions being famous in Bethlehem. While that was probably true at the time, it is furthered by the fact that Bethlehem itself became famous.

Micah 5:2

2 But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting.

The shepherds in Luke 2:8-20 went to Bethlehem. Could the field that they were in be same as Boaz's?

Verse 12 mentions Pharez and Tamar. We will discuss them more in the last section.

4.4 Verses 13-17: Boaz Marries Ruth

Ruth 4:13-17

- 13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.
- 14 And the women said unto Naomi, Blessed [be] the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.
- 15 And he shall be unto thee a restorer of [thy] life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.
- 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.
- 17 And the women her neighbours gave it 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.

Ruth progressed from a foreigner, to a poor gleaner, to a maidservant, and finally to a wife. Then she had a child, who became the pinnacle of this redemption story. Verse 17 gives a lineage that suggests that the book is written much later, perhaps by Samuel.

4.5 Verses 18-22: The Genealogy to David

Ruth 4:18-22

18 Now these [are] the generations of Pharez: Pharez begat Hezron,
 19 And Hezron begat Ram, and Ram begat Amminadab,
 20 And Amminadab begat Nahshon, and Nahshon begat Salmon,
 21 And Salmon begat Boaz, and Boaz begat Obed,
 22 And Obed begat Jesse, and Jesse begat David.

It is interesting that this genealogy is here. It carried two messages: The first was that the period of the judges was over and so was the first chastisement. The reprieve that followed was the time that David and Solomon reigned.

The second message was that God's choice for Israel's first king was coming. Verse 12 mentioned Pharez and Tamar, and Pharez appears in verse 18. They also appear in the genealogy of Jesus in Matthew 1:3 using Greek forms of the names. The verses above show us the lineage from Pharez to David.

Side Study 4.5: Judah and Tamar and the Bastard Curse (Advanced Study)

Genesis 38 tells the story of Judah and Tamar. Judah had three sons by a Canaanite woman. The descendants of Abraham were not supposed to marry a Canaanite. The three sons were Er, Onan, and Shelah.

Er married Tamar, but God killed him for wickedness. According to custom, Er's brother Onan married Tamar, but God also killed him because he didn't want to provide an heir for Er. Judah didn't let Shelah marry Tamar, perhaps thinking that she was the curse to her husbands. But, Judah has a child with Tamar himself through her trickery. Notice Judah's judgment before he learns that he was the father:

Genesis 38:24

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she [is] with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Tamar had 2 children by Judah: Pharez and Zerah. *Pharez* means "breach" (because the agreement was breached). Let's note Judah's sons:

Genesis 46:12

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

His first three sons by the Canaanite woman had no children. The other two are through Tamar. Now, an interesting prophecy about Judah:

Genesis 49:9-10

9 Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
 10 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].

So, the promised seed would come through Judah. Now, Israel wasn't a nation yet, but, when they became one, this important law was given to them:

Deuteronomy 23:2

2 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.



The dictionary definition for *bastard* is: a child born out of wedlock. We tend to focus on Pharez and Zerah, and this is certainly true for them. But what about Judah's other children?

Genesis 38:2

2 And Judah saw there a daughter of a certain Canaanite, whose name [was] Shuah; and he took her, and went in unto her.

Did Judah marry this woman? Yes:

Genesis 38:12

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

But let's look at the Hebrew word that is translated as "bastard":

mamzêr (H4464)

From an unused root meaning to alienate; a mongrel, i.e., born of a Jewish father and a heathen mother; bastard.

Judah's children by the Canaanite woman are considered bastards by this definition.

Until the 10th generation, this line could not fellowship with the congregation. We obviously saw that David is the 10th generation from Pharez. But what if we count from Er: (1) Er, (2) Pharez, (3) Hezron, (4) Ram, (5) Amminadab, (6) Nashon, (7) Salmon, (8) Boaz, (9) Obed, (10) Jesse, and (11) David. This must be how God is counting the generations if David is going to be allowed to be king. That would make Pharez Er's son by levirate custom.

Now, if you pay attention to 1 Samuel 8, Israel wanted a king before David was old enough. Thus, God gave them Saul (he was not from the tribe of Judah). Maybe this was Satan's attempt to disrupt the promised seed.

Side Study 4.6: Ruth and the Moabite Curse

We read Deuteronomy 23:3-4 in Section 4.2. How could Obed, Jesse, and, particularly, David be in the congregation of Israel? Does the next verse apply?

Romans 9:14-15

14 What shall we say then? [Is there] unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Would God respect one curse (i.e., the bastard curse) and have mercy on the other (i.e., the Moabite curse)? Part of the latter might factor in Ruth's attitude and behavior. She did her part in the Abrahamic covenant, and God responded according to his promise, and this overcame the curse of the law. Refer to Galatians 3:15-18 and Galatians 4:22-29: Even the law tries to curse the promise—but, the promise is greater and cannot be done away with. As for the lineage of Pharez to David, perhaps there wasn't a like promise to overcome that curse. That curse plays into God's timing with him bringing David as king. But that is part of a different study.

Part II

Appendix



A

The Five Chastisements of the Law Covenant

The bible is full of prophecies where God foretells the future... and then it comes to pass. A particularly interesting group of prophecies is in Leviticus 26, in which God tells Israel what will happen to them if they obey and do not obey his commandments in the law covenant. Much of what is said is echoed in Deuteronomy 28, although the chastisements are not conveniently organized there. But God isn't just foretelling the future; he is trying to tell Israel how they can be restored if they respond properly to the chastisements for bad behavior.

Note let's see what chastening is about:

Job 5:17

17 Behold, happy [is] the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Proverbs 3:11-12

11 My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son [in whom] he delighteth.

God intends to restore his children, not destroy them. Destruction only comes to those who won't respond.

Leviticus 26 begins with the promises of blessing according to the covenant:

Leviticus 26:1-13

- 1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.
- 2 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.
- 3 If ye walk in my statutes, and keep my commandments, and do them;
- 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
- 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.
- 6 And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.
- 7 And ye shall chase your enemies, and they shall fall before you by the sword.
- 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
- 9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.
- 10 And ye shall eat old store, and bring forth the old because of the new.
- 11 And I will set my tabernacle among you: and my soul shall not abhor you.
- 12 And I will walk among you, and will be your God, and ye shall be my people.
- 13 I [am] the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.



Then after the series of chastisements, which we will see in the remainder of this chapter, there is a promise of restoration:

Leviticus 26:40-46

- 40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
- 41 And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
- 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- 43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.
- 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God.
- 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD.
- 46 These [are] the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

We will see some examples of where Israel responded as required.

Each chastisement includes “if ye will not hearken unto me” and/or “if ye will walk contrary to me”. After the first chastisement, the remainder say “I will punish you seven times for your sins”. So, the chastisements are fairly easy to identify. We will see each in turn, and identify when each occurred in scripture. Each chastisement has at least one prophet who warns the people of what is happening to them, so, of course, God is fair. Finally, the chastisements are cumulative.

A.1 The First Chastisement: Oppression

Leviticus 26:14-17

- 14 But if ye will not hearken unto me, and will not do all these commandments;
- 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my covenant:
- 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
- 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Some of that is echoed here:

Deuteronomy 28:32-34

- 32 Thy sons and thy daughters [shall be] given unto another people, and thine eyes shall look, and fail [with longing] for them all the day long: and [there shall be] no might in thine hand.
- 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:
- 34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

This first chastisement was fulfilled in the time of the judges:

Judges 6:3-6

- 3 And [so] it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
- 4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.
- 5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; [for] both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

God raised up a prophet to speak to the people:

Judges 6:7-10

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,
8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;
9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;
10 And I said unto you, I [am] the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

In the next chapter of *Judges*, Gideon demonstrated God's promise of blessing (Leviticus 26:8) when his 300 men defeat 30,000 Midianites.

Some might teach that Samuel was the prophet that God sent to warn Israel. But this does not make sense because it would be way too late. Samuel will be associated with the reprieve that follows the first chastisement. God probably sent many prophets throughout this very long period of time.

Acts 13:20

20 And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.

Figure A.1 shows a timeline of the chastisements. The first one is probably the longest of them all as God waited for the timing of when David would be king.

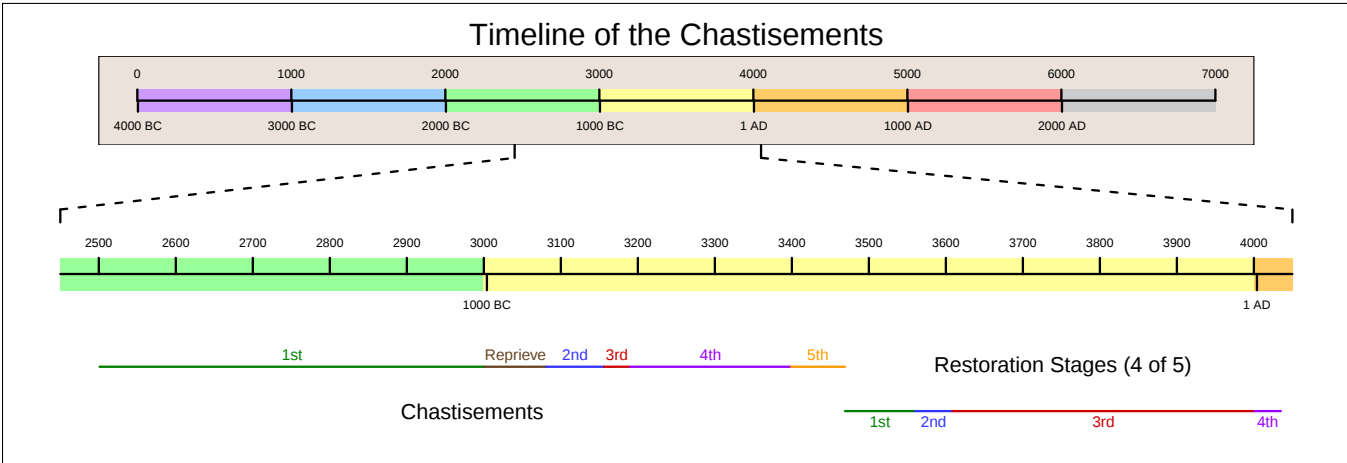


Figure A.1: A timeline of the chastisements and the subsequent stages of restoration. Each interval is approximated. The last restoration stage is still in the future and is not shown.

A.2 The Reprieve

The book of *Ruth* ends with the lineage to David, indicating that the first chastisement had come to an end and the reprieve was coming. God was going to talk more openly to Israel at this time:

1 Samuel 3:1

1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; [there was] no open vision.

As the period of the judges came to an end, Samson struck a big blow against the Philistines. However, they continued to be a problem for Israel while God gave Israel **their** king, Saul, in the book of *1 Samuel*. God's king wasn't ready, but the transition to the reprieve was under way. Samuel is clearly the prophet during the transition.

The next two books of the bible (i.e., *2 Samuel* and *1 Kings*) describe how God dealt with Israel during the reigns of David and Solomon. Because of God's blessings, Israel rose to the power that God had promised, although it wasn't to last.

God had David and Solomon (with some others) write several books of the bible at this time: *Psalms*, *Proverbs*, *Song of Solomon*, and *Ecclesiastes*. These books, along with *Job*, have multiple purposes, but the most important was that they provided Israel with the wisdom they will need to get through the fifth restoration stage following the fifth chastisement.

Side Study A.1: Solomon's National Prayer

Because of the great wisdom given to Solomon by God, Solomon said this in his prayer when dedicating the temple:

1 Kings 8:33-36

- 33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:
 34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.
 35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:
 36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

The passage is really much longer. But, notice that he mentioned there being no rain. This was to be part of the second chastisement. It also mentioned confessing the LORD's name. Paul mentioned this when he spoke about Israel:

Romans 10:9

- 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Unfortunately, this is misapplied by some today when teaching our gospel.

But Solomon made unwise choices in his own life and brought the nation back into chastisement. The reprieve ended with his death in 1 Kings 11.

A.3 The Second Chastisement: The Divided Kingdom

Leviticus 26:18-20

- 18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:
 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

After Solomon's apostasy, the kingdom divided: God had broken the pride of Israel's power. This passage clarifies the previous:

Deuteronomy 28:23-24

- 23 And thy heaven that [is] over thy head shall be brass, and the earth that is under thee [shall be] iron.
 24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

There would be no rain. God sent the prophet Elijah to announce this:

1 Kings 17:1

- 1 And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

James 5:17-18

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Elijah highlighted Israel's problem:

1 Kings 18:21

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word.

As Elijah demonstrated who the true God was, he prayed:

1 Kings 18:37-40

37 Hear me, O LORD, hear me, that this people may know that thou [art] the LORD God, and [that] thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that [was] in the trench.

39 And when all the people saw [it], they fell on their faces: and they said, The LORD, he [is] the God; the LORD, he [is] the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

After the people responded, God sent rain, also answering Solomon's prayer:

1 Kings 18:45

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

But the repentance was only temporary.

Side Study A.2: A Figure of the LORD's Departure

As God prepared to transition to the next chastisement, he had Elijah cross the Jordan:

2 Kings 2:7-8

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped [it] together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

This typified the LORD leaving the land. Elijah being carried into heaven, typified where the LORD would eventually go when he left the land:

2 Kings 2:11

11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Of course, Elijah was only transported somewhere else in Israel (see the appendix "Where Did Elijah Go?" in the *Resurrection* study guide [4]). But, the mantle was passed on to his successor, Elisha. See Side Study A.6 for the fulfillment of this figure.

The second chastisement period may align with 1 Kings 11–2 Kings 2.

A.4 The Third Chastisement: Beasts Attack

Leviticus 26:21-22

- 21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.
 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate.

Elisha entered the land just after the mantle had been passed to him. Almost immediately, Elisha demonstrated that the third chastisement had come:

2 Kings 2:23-24

- 23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.
 24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

Why would children mock a prophet? Obviously, their parents and/or the community about them were doing so. That is demonstrated here:

2 Chronicles 36:15-16

- 15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:
 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy.

As an aside, an interesting thing is said about Jesus concerning beasts:

Mark 1:13

- 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

The third chastisement period is covered in 2 Kings 1-13.

A.5 The Fourth Chastisement: Invasion and Famine

Leviticus 26:23-26

- 23 And if ye will not be reformed by me by these things, but will walk contrary unto me;
 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
 25 And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
 26 [And] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied.

The fourth chastisement was ushered in by the earliest writing prophets. It may have begun before Elisha's death:

2 Kings 10:31-33

- 31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.
 32 In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;
 33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which [is] by the river Arnon, even Gilead and Bashan.

Apparently, the northern kingdom began losing territory, which was accompanied by losing people. It culminated with the northern kingdom being carried off into captivity.

2 Kings 17:13-14

- 13 Yet the LORD testified against Israel, and against Judah, by all the prophets, [and by] all the seers, saying, Turn ye from your evil ways, and keep my commandments [and] my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.
- 14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

2 Kings 17:18

- 18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Kings 17:23-26

- 23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.
- 24 And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed [them] in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.
- 25 And [so] it was at the beginning of their dwelling there, [that] they feared not the LORD: therefore the LORD sent lions among them, which slew [some] of them.
- 26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

Above, we read that lions were killing the Gentiles that were brought into the northern kingdom. This is simply a continuation of the third chastisement during the fourth. The fourth chastisement period is covered in 2 Kings 10-17.

Side Study A.3: Famine During the Fifth Chastisement

The fourth chastisement mentioned breaking the staff of the people's bread. Recall that the chastisements are cumulative. These next events occurred as the fifth chastisement came:

Ezekiel 4:16

- 16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

Ezekiel 5:16

- 16 When I shall send upon them the evil arrows of famine, which shall be for [their] destruction, [and] which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

Ezekiel 14:13

- 13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

How bad can a famine get?

Jeremiah 19:9

- 9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Lamentations 2:20

- 20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, [and] children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

Ezekiel 5:10

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

Side Study A.4: Hezekiah's Prayer (Advanced Study)

Isaiah was the most significant prophet during this chastisement. We read of King Hezekiah's prayer in 2 Kings 19:15-19 and Isaiah 37:16-20. It wasn't really the national prayer like we see elsewhere. However, it followed by the miraculous sign of the shadow on the sundial shortly thereafter: Isaiah 38:7-8 and 2 Kings 20:9-11. Perhaps Hezekiah's prayer brought some relief from the chastisements, but his son Manasseh was a very wicked king.

A.6 The Fifth Chastisement: Exile**Leviticus 26:27-39**

27 And if ye will not for all this hearken unto me, but walk contrary unto me;
 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
 30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
 31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
 33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
 34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.
 35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.
 36 And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
 37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Side Study A.5: What Is the Times of the Gentiles?

It is commonly taught that the exile began the "times of the Gentiles". That phrase comes from this passage:

Luke 21:20-24

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
 22 For these be the days of vengeance, that all things which are written may be fulfilled.
 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

That passages speaks of those times coming to an end. But when did they start? This passage tells us:

Revelation 11:1-2

- 1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
- 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.

So, the times of the Gentiles is only 42 months. It cannot begin with the exile if it ends during the tribulation.

Jeremiah told those still in Jerusalem what had come upon them:

Jeremiah 11:1-8

- 1 The word that came to Jeremiah from the LORD, saying,
- 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;
- 3 And say thou unto them, Thus saith the LORD God of Israel; Cursed [be] the man that obeyeth not the words of this covenant,
- 4 Which I commanded your fathers in the day [that] I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:
- 5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as [it is] this day. Then answered I, and said, So be it, O LORD.
- 6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.
- 7 For I earnestly protested unto your fathers in the day [that] I brought them up out of the land of Egypt, [even] unto this day, rising early and protesting, saying, Obey my voice.
- 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded [them] to do; but they did [them] not.

Even an invading Gentile echoed the curse:

Jeremiah 40:1-3

- 1 The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.
- 2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.
- 3 Now the LORD hath brought [it], and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

Side Study A.6: The LORD's Departure (Advanced Study)

Elijah typified the LORD leaving Israel and going back to heaven at the end of the second chastisement (see Side Study A.3). This was echoed by this prophecy:

Hosea 5:15

- 15 I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Ezekiel 10 described this event in a vision. You will need to read that challenging passage to understand the fulfillment.

Did the LORD ever return to the temple? Perhaps not. Jesus said this (also in Matthew 23:38-39):

Luke 13:35

- 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord.

When the veil was rent in the temple (refer to Matthew 27:51, Mark 15:38, or Luke 23:45), it would have been clear unto all of the priests that the most holy place was unoccupied. Perhaps the high priest already knew that. . .

God made the exile 70 years to fulfill the land sabbaths that were missed:

2 Chronicles 36:19-21

- 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.
- 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:
- 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

God gave them hope during the exile:

Jeremiah 29:10

- 10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

God also gave promises of a new covenant in Jeremiah 31:31-34 and Ezekiel 36:24-26.

A.7 The Five Stages of Restoration

There isn't a very good title for this period that follows the chastisements, so bear with the one I have given. The exile allowed the land to have rest. And then the people had to be dealt with.

Side Study A.7: Daniel's National Prayer

Daniel prayed for Israel:

Daniel 9:2-6

- 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.
- 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:
- 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;
- 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:
- 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Daniel 9:9-13

- 9 To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him;
- 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.
- 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him.
- 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
- 13 As [it is] written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Daniel 9:20

- 20 And whiles I [was] speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

As a result of Daniel's prayer, God gave him the outline of the next phase where Israel would be cleansed and brought back into the land:

Daniel 9:24-27
24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel is told about 4 time periods:

1. From the end of the captivity until the commandment goes out
2. 7 weeks
3. 62 weeks (this will be divided into two stages)
4. 1 week

Some teachers will make the captivity the first stage, but it is better to think of the timeline of Daniel's prophecy as starting after it is over. Figure A.1 is repeated below for convenience.

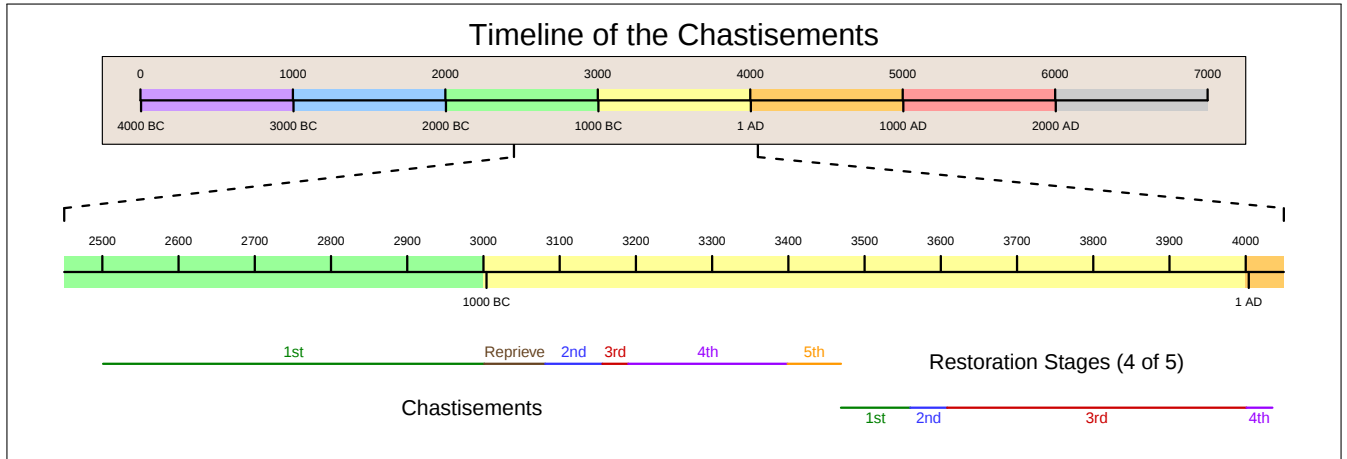


Figure A.1 (repeated for convenience)

A.7.1 The First Stage: Return from Captivity

There were three returns of the people in exile. The first two groups were described in *Ezra*. In the first group was Zerubbabel. The temple was rebuilt, although it didn't go smoothly. Evidently, it took 46 years to rebuild the temple:

John 2:20
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Ezra came in the second group in order to restore proper worship.

A.7.2 The Second Stage: Jerusalem Rebuilt

The third group of returning exiles was described in *Nehemiah*. Nehemiah led the people to rebuild the walls of Jerusalem in 52 days. Nothing is said about the city, but this should have followed. The return to Jerusalem with



the commandment would have marked the beginning of Daniel's 70 weeks, with this stage taking 49 years.

A.7.3 The Third Stage: A Famine of the Word

The next 62 weeks, or 434 years, was not described in Daniel's prophecy: God was silent about it. It is divided into 400 years and 34 years for this study. The 400 years was the foretold famine of the word:

Amos 8:11-12
11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find [it].

God had already written everything down that he wanted to tell Israel, including some post-exile prophets who wrote books before this stage began.

A.7.4 The Fourth Stage: Messiah Comes

The silence of the previous 400 years ended as an angel was sent to speak to Zacharias in Luke 1. John the Baptist eventually had a ministry where there were two significant messages: (1) the kingdom was at hand and (2) repent and be baptized. Being "at hand" meant that the kingdom was not far off. Jesus continued those messages after John was imprisoned and killed. Jesus said that the generation that was alive at that time could live to see the kingdom come. Note that that statement left room for more time than just the 7 years of the 70th week.

The command given to repent brought attention back to the chastisements and the breaking of the law covenant. Jews were not being told to think on their individual sins, but the national one that had been the focus for almost 1500 years (just as Daniel couldn't possibly have listed the sins of individuals in Daniel 9:20 above).

But, as prophesied, Jesus was killed at the end of the 69th week.

A.7.5 The Fifth Stage: The 70th Week

The final stage of the restoration still lies in the future. The dispensation of grace has lengthened the already present gap between the 69th and 70th weeks. When the dispensation of grace ends, the prophetic timeline will continue.

The 70th week, or tribulation, will remove the unbelievers from Israel through the God-sent antichrist. Jesus will return and destroy him, the remaining unbelievers, and Israel's enemies who have come against them. Israel will finally become the nation that God intended.

Conclusion

While the five chastisements are given in one chapter of the bible (i.e., Leviticus 26), they are played out in the majority of the old testament beginning in the book of *Judges*. The story plays out into the new testament with the exception of part of *Acts* and all of Paul's letters. As you study Israel's program, look for the connection to the chastisements of the law covenant. There are probably many other verses that can support the chastisements prophecy.



Conclusion

While the book of *Ruth* can be described as a love story, it isn't really the romance that people think it is. The book reflects God's love for his people through his chastisement and restoration of them. It also demonstrates his love for Gentiles should they choose to respond to his nation.

Ruth is an incredible book of doctrine. The following concepts in *Ruth* are leveraged from elsewhere in scripture:

- Israel was not responding during the first course of chastisement from God.
- Famine was part of the chastisement.
- Gentiles had a hope through Israel and the Abrahamic covenant.
- Moabites were cursed because of their treatment of Israel.
- Israel was not to have foreign wives.
- The laws of gleaning allowed the poor to survive in Israel.
- The threshingfloor symbolized judgment.
- Night symbolized the tribulation; but, Jesus would come in the morning.
- Spreading one's skirt symbolized protection and intimacy.
- The city gate was where legal matters were resolved.
- Redeeming land allowed a land inheritance to be restored.
- Levirate marriage allowed an inheritance to continue in the family.
- Loosing a shoe symbolized the inability to redeem.

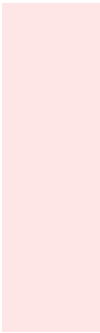
These doctrines are interwoven in the incredible story involving Naomi, Ruth, and Boaz, where each one symbolizes Israel, Gentiles, and Jesus, respectively.

The following doctrines are established in *Ruth*.

- As a type of Christ, Boaz demonstrates the role of a redeemer.
- Grace can do what the law could not; Jesus is truth and grace.
- God always has a solution to a curse.

As you study, see what else you can find as you follow the trail of treasures in God's word.

Romans 3:24
24 Being justified freely by his grace through the redemption that is in Christ Jesus:



Reference Materials

Completed e-books are available via <https://thechurchoforlando.org>.

- [1] *American Dictionary of the English Language*, Noah Webster, 1828; this dictionary is in the *e-Sword* application; see also <https://webstersdictionary1828.com>
- [2] *Biblical Time*, Tom Wilson, e-book; First Edition, coming soon
- [3] *Matthew*, Tom Wilson, e-book; First Edition, planned
- [4] *Resurrection*, Tom Wilson, e-book; First Edition, 8/4/24
- [5] *Strong's Hebrew and Greek Dictionaries*, J. Strong, 1890; this concordance is in the *e-Sword* application
- [6] *The Holman Bible Atlas*, Thomas Brisco; Broadman & Holman Publishers; Nashville, Tennessee 37234; 1998

Index of Bible Verses

This index of bible verses is provided so that you can quickly find where passages appear. The index is organized by book name. Each book name is followed by an ordered list of chapters, followed by the verse(s) cited. Each reference is followed by the page(s) on which it appears. In the soft copy, the page numbers are hyperlinks. Boldface page numbers, if any, refer to references to verses rather than quoted verses.

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Tom Wilson has provided a detailed study guide for the book of *Ruth*. There are numerous embedded studies that will help you understand the important doctrines in that book. See the supposed romance for what it really is—a prophetic message of hope from God to both Israel and Gentiles through his redeemer Jesus Christ.

There is also an extensive index of scripture references so that you can find where certain passages are discussed in the study guide. All this information is put at your fingertips because God wants his people to know and understand him.

Look for other books in the “Understanding the Bible” series.