


## RUTH CHAPTER 1

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### BEHIND THE DARK UNKNOWN GOD STANDS KEEPING WATCH 1-4

So history was made in days when the judges judged. And the historical fact to note is **a famine** in the land. *I translate the verb “to be” יהי by the phrase “historical fact” or “reality” since the point being made by this writer and many others in the scripture is both factual and back-grounding information impressing on the reader the accuracy of historical data and the facts that existed in that time-frame under the divine hand and purpose of **Yahweh** [יהוה Lord of history and prophecy and the present]. This translation device I find conveys the intent of the text in many O.T narratives better than “it came to pass” or “it happened” which suggest a detail of background thrown in for good measure with too little emphasis on the vital relevance of the detail itself in God’s purposes.*

*I know who holds the future  
And I’m guided by His hand  
With God things don’t just happen  
Everything by Him is planned*

And a man from Bethlehem Judah went to be a sojourner or as a stranger to the plain or border country of Moab-he and his wife and two sons. And the name of the man was Elimelech [*My God is King*] and the name of his wife was Naomi [*sweetness*] and the name of his two sons Mahlon [*sick or “in pain”*] and Chilion [*consumption or “pining”*] of the land of Ephrath or Bethlehem in (the tribe) of Judah. *In Genesis 48.7 we are told that Ephrath was the earlier name for Bethlehem. The word “Ephrath” and the context admit the possibility that these boys were “twins” from a land of two cereal or bread harvests-wheat and barley. And they came to the plain of Moab and they lived there. And Elimelech the husband of Naomi died and she was left as a survivor and her two sons. And they took them Moabite wives. The name of the one was Orpah [hind] and the name of the second was Ruth [“appearance” or “vision”-George Goodman interestingly in 1929 took the name to mean “Rose”] and they sojourned there something like ten years.*

### THE LORD’S VISIT 5-7

Then the two sons Mahlon and Chilion also died and the woman was the remnant survivor after the death of the sons she bore and after her husband. So she arose and her daughters in law and she was in the course of returning from the plain of Moab because she had heard in the land of Moab that the LORD had visited His people to give them bread. *This is the first reference to the LORD in the story or history and it is quite explicit-noting that God visited Israel as in the days in Egypt. The phrase has a special assonance –transliterated it reads LAHETH LA’HEM LAHEM. And she arose from the “home” place or town- where she had lived –and both her daughters-in-law with her -and went by road to return to the land of Judah.*

### CAN THE LORD’S COVENANT LOVE INCLUDE GENTILES? 8-9

And Naomi said to both her daughters in law “You must go-you must return O woman [*or “O pained hurting woman”*] to her mother’s house. May the LORD

do kindly towards you as you have done with the dead and with me.

The LORD give to you so that you may find a place of rest each woman in the house of her husband and she was kissing them [*qvm* “*kindling deep emotion*”] and they lifted up their voices and they wept.

### **IS THE LORD’S HAND AGAINST NAOMI A JEW? 10-13**

And they said to her “but we will return with you to your people”. But Naomi said “my daughters you must return-why go with me? Are there still sons for me in my womb who will be husbands for you? Return my daughters. You must go for I am aged beyond marriage to a husband. If I said “There is also hope-I will be married tonight and bring forth sons would you continue to wait for [*Piel of rbv*] them until they are full grown men? Would you be prevented for the sake of the husband I provide becoming spouse of another man? No my daughters-for it is very bitter to me besides you that the hand of the LORD has gone **against me**” [*axy as in battle*]!

### **NAOMI’S WITNESS WAS TELLING- HER LIFE ATTRACTIVE. 14-16A**

And they lifted up their voice and they were weeping again and Orpah kissed her mother-in-law and Ruth cleaved or pursued or was welded to her [*qbd* “*soldered as a joint of armour*”] and she [Naomi] said “Behold your sister-in-law is returning to her people-her gods. Return after your sister-in-law!” And Ruth said “Do not urge me to return from following after you for to wherever you go I will go and in whatever place you remain I will **remain or lodge**” [*ml*] *It would appear that Ruth was by no means certain of a steady home but she was willing to be a pilgrim so long as she had Naomi’s company.*

### **DEATH WOULD BE BETTER FOR THE BELIEVER 16B**

“Your people will be my people and your God my God. In the place you die I will die and there will be my sepulchre. So may the LORD do to me and thus may He add to do because death will (finally) separate you and me!” So she saw the future course-that she had become **strengthened** (*in her resolve xma literally “a soldier in strength”*) to go with her she declined to speak on the matter to her. And the two of them were travelling until they came to Bethlehem and it is history that as she (Naomi) came into Bethlehem the whole city was by their side and they were saying “Is this Naomi?” *We might ask “Where was Boaz? The answer must be that after a long day he was resting after threshing. He would soon hear and see more of these two ladies-but for now he is part of the hidden answer to the vision of Naomi and the dreams of Ruth.*

### **NAOMI ATTRIBUTES HER BROKEN HEART OT THE LORD 17-22**

#### **RUTH IS FAVOURABLY REPRESENTED AS LEAVING HOME BY FAITH**

And she said to them “Do not or you should not call me **Naomi** ‘sweetness’ Call me **Mara** ‘bitterness’ for the Almighty has caused great bitterness to befall me. I went out full and the LORD has caused me to return empty. Why call me Naomi for the LORD has testified against me and the **Almighty has caused me to be broken** or sorrowful.” Thus Naomi returned and **Ruth the Moabitess her daughter-in-law with her-the one who turned from the plain of Moab** -and these two came to Bethlehem at the beginning of the barley harvest. *In this story which sounds every note on the scale of human experience-the notes of happiness famine emigration marriage widowhood desolation hope and perplexity-the love that transcends death-*

*that witnesses to faith-is seen at its brightest. Ruth gets a remarkable commendation-she can stand with the heroes and heroines of Hebrews 11.*

## **CHAPTER 2**

### **GOD'S PLAN FOR RUTH FITTED LIKE A CARPENTAR'S BEAM 1-3**

And there was a great warrior strong and rich who was well known to Naomi's husband-a man from the family of Elimelech and his name was **Boaz** [*"fleetness"- "nimble"*] And Ruth the Moabitess said to Naomi "May I please go to the field and may I glean ears of corn after whoever I find kindness in his eyes". And she said to her "Go my daughter." So she went and she came and gleaned in a field after the reapers and **it happened** [*rqy "rare" "splendid" "beautiful" "priceless"-hardly "hap" but rather "the best" that could have been*] she joined the allotment of the plain or land that belonged to Boaz who was from the family of Elimelech. We understand by tradition that Boaz farmed about a mile to the east of Bethlehem

### **THE LORD BE WITH YOU-THE LORD BLESS YOU-GREETINGS 4-7**

And behold Boaz came from Bethlehem and said to his harvestmen "The LORD be with you" and they responded "The LORD bless you." And Boaz said to a young servant who was appointed over the harvesters "Whose young woman is this?" And the young man who was in charge of the harvesters said "She is the young Moabitess woman that returned or turned with Naomi from the plains of Moab. And she said 'Please may I glean and gather among the bundles of sheaves after the harvesters'- and she came and this has remained at work from that time in the morning until this present resting in the house a short time."

### **GRACE AND HUMILITY-A PRECISE CHARACTERISATION 8-11**

And Boaz said to Ruth-"Did you not hear (that) my daughter? Do not go to glean in another field and also do not cross over from this. You should stick close by along with my young maidens. Your eyes on the field where they are cutting and you go after them. Have I not given direction to my young men that they are not to touch you and when you are thirsty go to the vessels and drink from that which the youths will be drawing" (from the well). Then she fell on her face and cast herself before him to the ground and said to him "Why have I experienced -why have I found grace in your eyes to care about me or be concerned for me and I am a stranger-a foreigner?" And Boaz answered and said to her "It has been proclaimed-it has been proclaimed or its has been shown -it has been shown to me-all that you have done for your mother-in-law after the death of your husband and how you left your father and your mother and the land of your birth and travelled to a people that you did not know intimately three days ago."

### **RUTH'S PRAYER LIFE**

"The LORD reward your huge effort [*l [p]*] and may your hire be complete from with the LORD God of Israel under whose wings you have come to trust." *This is a statement about the prayer life of Ruth for "wings" is a well known Hebrew term for the prayer shawl -and so Ruth had adopted the LORD as her God and was in daily touch with the LORD in prayer. Boaz knew Ruth was a distinctly spiritual woman.*

### **RUTH LOOKS FOR ON-GOING RELATIONSHIP 13**

So she said "May I find favour or grace in your eyes my Lord for you have kept giving me comfort and because you have continued to guide me" [*Piel of rbd "speak*

*friendly” or “Be an oracle”] upon the heart of your handmaid...” Ruth comes as near to asking for a date as custom would allow-she chooses the tender expression that Isaiah uses in Isaiah 40.2 namely “Speak tenderly upon the heart of Jerusalem.” “...though I am not as one of your own handmaidens.”*

#### **A BOND DEVELOPS 14 A**

And Boaz said to her “At the time we eat come near (me) here and you will eat from the bread and dip your piece of bread in the wine vinegar.” And she sat alongside the harvestmen and he reached out roasted corn and she ate and was satisfied [*The expression [bvt] may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> person. It can mean “She was satisfied” It can also mean “He was satisfied”. The word also means “oath” and there is the subtle hint that they were both aware of something between them-something solemn and beautiful.*]

#### **AND THERE WAS A REMAINDER 14B**

*I believe from this moment she was under his charge and He was sworn in his heart to care for her. The story takes on a new momentum at this point. The AV says “She left” (a most unlikely translation) the NIV says “there was some over” (a very fair rendering in the light of verse 18). The Hebrew Hiphil future reads “it may have been caused to remain” (meaning the residue of a large helping) but by innuendo a second meaning “she may have been caused to remain” is sustained by the word (suggesting that she lingered only a little through the conversation with Boaz even though Boaz intent, I suspect, was to detain her while she ate besides to provide her food in plenty.).*

#### **AN ENORMOUS WEIGHT OF GLEANINGS 15-18**

But she arose to glean and Boaz commanded his young men “She may also glean among the sheaves and you are not to cause her to feel ashamed.” [*ml k*] And also draw out for her gain or spoil from the handfuls and let her continue to glean what is left and do not reprove her. And she gleaned in the field till evening and threshed [*fbj*] what she gleaned-about an Ephah of barley. *The threshing meant that Naomi had little work to do but prepare to bake. Ruth went the second mile* And she lifted it up and came to the city... *for those who would like to feel the weight she carried fill two plastic buckets to the brim and carry them for a quarter of a mile. You will not be able to do it without resting several times.*

And her mother in law looked and looked at what she had gleaned and in addition she (Ruth) produced and gave her that which remained from the time she sat down to eat.

#### **NAOMI DISCOVERS THE INTEREST OF BOAZ 19-23**

And her mother in law said to her “Where is this region [*hpya*] you gleaned constant today?” *The question has a further play on words-the term “place” is spelt exactly like “Ephah”-as if Naomi is saying “Where did you get this enormous Ephah?” Mother-in-law is dumbfounded. Ruth had carried half a hundred weight of grain from the field plus a pot of foot that she probably slung around her waist.*

“And I want you to tell me where you worked or prepared and he who caused you to be regarded and cared for be continually blessed.” So she explained to her mother-in-law about the one she had worked with. *This little tete a tete takes us to another unexposed secret of the passage where Boaz who came in the evening to thresh had probably worked alongside her as she threshed her half hundred weight of barley.*

And she said “The man’s name with whom I worked today is Boaz.” *On the part of Ruth that was a great confidence disclosed-for obtaining a name was in those times a sign of power over a person. Ruth and Boaz had in the space of a day a profound friendship. The discovery of **the grace of God** in the very same way immediately radiates in one’s life and brings joy to the heart and puts a spring in the step and a new name in the mouth which the believer is ready to share with the world-the name of Jesus.*

### **THE KINSMAN COVENANT MIRRORS REDEMPTION 20**

And Naomi said to her daughter- in- law “Blessed is he- the LORD’S man- who has not forsaken his covenant with the survivors and the dead.” And Naomi said to her “The man is a close relative of ours –one of our **kinsmen**.” *The term “kinsman” [lag] means “redeemer”. Naomi had taken great courage from this conversation. It had become very clear to her that the LORD was in it all up to the hilt. It was evident that Ruth was animated and it was clear from the provisioning and first name intimacy that there was something between the good Boaz and Naomi’s delightful daughter-in-law. Naomi was enjoying life again and life’s sweetness was returning. This “Goel” covenant has relevance for the “living” and the “dead” as does the redemption of Christ of which it is a sign. Under Christ’s redemption our souls and bodies are covered by his promise that we shall rise again.*

### **BOAZ PLANS A MONTH OF 21-22**

And Ruth the Moabitess said “He even said to me ‘hold like a weld or stay tight like damasked wood [qbd] to the young men who belong to me until they finish all the harvesting that I have.” And Naomi said to Ruth her daughter-in-law “My daughter I am happy because will go out with his maidens so they will not assail you in another field.” So she stuck close to the maidens of Boaz to glean until the end of the barley harvest and the wheat harvest and she settled in with her mother-in-law. *The space between the end of April and the end of May represents fairly accurately the span of time during which both barley and wheat were harvested. Bumper crops would mean the period could extend to 6 weeks. During this time Boaz saw a lot of Ruth and the friendship would have developed apace to the delight not alone of the couple but Naomi herself. The safety at work idea was no doubt quite real for at harvest time girls were vulnerable to be captured by unsavoury men.*

## **CHAPTER 3**

### **1-6**

And Naomi her mother-in-law said to her “My daughter –may I not seek a residence or settlement for you that will be happy for you?” “And is not Boaz among our intimate acquaintance the one whose maidens you were with. Look he **is winnowing** barley tonight at the level place [nrg] or threshing floor.” *This is one of three “Beholds” in the story. It is accompanied by a present indicative verb and highly suggestive of sight. Naomi the great- great- grandmother of David and also Boaz may have had literary gift. For the detail of this story both their narratives or recollections are vital. It may be that Ruth herself wrote the story or even Obed- but the input of the three main participants is well balanced in the Romance. We are to observe that threshing took place at a prominent place and during the breeze that arose towards evening. The RUACH or Spirit of God is intimated as we reach this central plateau literally and spiritually in the narrative. The sleep and rousing of the kinsman is suitably indicative of the death and resurrection of Christ.*

- (1) “So wash
- (2) And anoint you
- (3) And put your outer garment on
- (4) And go down to the threshing floor.
- (5) Do not make you known to a man until he finishes eating and drinking. And it will be at his lying down to rest
- (6) You shall get to know the place **where he will lie** (cf “*the place where the LORD lay*” NT)
- (7) And come and cause his feet to be uncovered
- (8) And lie down and he will instruct you what you shall do.” And she (Ruth) said to her “All that you have said I will do. And she hurried down to the threshing floor and acted in line with what her mother-in-law instructed her.

### COVENANT UNDERSTANDING EXISTED BETWEEN BOAZ & RUTH 7-15

And Boaz ate and drank and his heart was happy and he went to lie down at the end of the heap of grain and she came in secret or in a veil and uncovered his feet and lay down. And it happened in the middle of the night that the man trembled or was concerned and turned around [ *tpl* “to turn or even” to embrace”] and **behold** a woman lay at his feet. *There is a subtle device here that brings to mind the first provision of ISHAH “woman” when Adam was asleep. This is almost a replay of the wedding in the garden-enacted by God-it has the mark of divine planning in it and discloses the LORD’S purpose for “new creation” in Christ through the development of the covenant with David-germinal as yet.*

- (1) And he said “Who are you?” and she said “I am Ruth your handmaid so spread your **wing** [“the hem” of the garment or “prayer shawl”] upon your maidservant”.
- (2) And he said “You are blessed of the LORD my daughter. **Your covenant love** has caused happiness from the beginning lingering or staying or from first and continuing because you did not go after the young men whether poor or wealthy.” *The HESEDH or covenant Boaz refers to companions his contract of love with her-nowhere yet expressed in verbal form but easily read from his zeal to provide and associate.*
- (3) “And now my daughter, do not fear. All that I have said I will do for you for all the remnant of my people know that you are an able fit or **gallant** woman.” [ *lyj* ] *There is evidence from the mouth of Boaz that others who might play the role of Redeemer were impressed with Ruth. They knew her value as a worker. They knew here integrity as a woman. They knew her fitness to act as a wife. They knew her moral fibre or valour.*
- (4) “And now because it is unshakeable or certain though **I am a Redeemer** there is also present an existing or ready Redeemer nearer than me.”
- (5) “**Belong to me to-night** and it shall be in the morning if he will redeem you he will be a happy redeemer and if he will not redeem I will be **delighted thrilled** to redeem as the LORD lives I will definitely cause you to be redeemed.” *No clearer expression of purpose of heart-of affection and desire could be hoped for than this.*
- (6) And she lay at his feet till morning but she rose or awoke before a man could recognise his companion or friend.
- (7) And he said “Do not make it known that the woman came to the threshing floor.” *This parting statement was his assessment of the wife he was about to redeem. She was for him “The woman” –the best of her era-the crème de la crème.*
- (8) And he said “Bring the mantle [ *jpt* ] that is over you and hold it” and she held it out and he measured six measures of barley and set it upon her and **he** went to the city. *The verbs all relate to Boaz who immediately took up the challenge to meet with*

*the other kinsman! It may have been 6/10ths of an Ephah-or 6 omers that Boaz poured into Ruth's mantle-almost as much as she gleaned-though we have no precise rule for the weight of "a measure." This was a gesture of support for Ruth and Naomi.*

### **THE TOKEN OF LOVING-CARE 16-18**

And she came to her mother-in-law and she said "Who are you my daughter?" *Ruth looked so different without the cloak she went off wearing the night before. She was veiled and bearing a great load. She was scarcely recognisable.* And she (Ruth) explained to her all that the man had done for her and she said "These are six measures of barley he gave me for he said "Don't go away empty to your mother-in-law." *There lie two vowels in the pointed text which match the Talmudic commentary and suggest the reading "About ourselves [yl a]-don't go away with nothing"* Boaz was concerned that he gave Ruth hope so he measured her as much barley as she could carry and demonstrated that he was willing to feed her and provided for her and also Naomi. So she (Naomi) said "Settle down my daughter until you know how the affair will turn out for that man will not be inactive or still for surely he will keep on till he accomplishes the matter today." *The mantle filled with barley was as good as an engagement ring. Boaz had said "I will" though he must await the consent of the nearer kinsman. Ruth was most excited and could not sit down. Like Ruth we need to learn to be patient until the LORD fulfils His word and promise.*

## **CHAPTER 4**

### **THE AD-HOC SYNAGOGUE WITNESS 1-2**

So Boaz went up to the gate and sat there and **Look** the Goel-Redeemer that Boaz kept speaking of is passing by and he (Boaz) said "Turn aside here sit down here and he sat down." *Boaz appears almost as an actor in the narrative here as in the story of the field and the threshing-floor. The Romance is akin to a short Shakespearean play –though it is hard going on impossible to avoid the thought that urges itself upon you that Boaz and Ruth are both complicit in the writing which the book's title virtually binds us to understand is from the hand of Ruth. The Hero of the book is Boaz and the heroine is Ruth and the deft Dickensian match-maker is Naomi-with the essential qualifier that she and all the players are beautifully and gloriously conscious that God is working out his purpose in their lives.*

And he [Boaz] took ten men from among the elders of the city and said "Sit-down here" and they sat down. *It is of interest that the legal council of the city was in quorum form exactly a constituted synagogue. This decision was not merely a legal but a spiritual decision taken before God.*

### **THE VERBAL WITNESS 3-6**

And he said to the Goel-redeemer "Naomi who has returned from the plain of Moab belonged to our brother Elimelech is selling a part of (the family) land. But I said I will make known or clear or reveal your consideration saying 'Buy in the presence of the inhabitants and elders of my people.' Whether you will redeem taking action as redeemer or whether it will not be redeemed let me know and I will know that there is none to redeem it." And Boaz said "In the day you purchase the field from the right of Naomi to hold it and from Ruth the Moabitess the wife of the dead you buy to raise up the name of the dead over the inheritance." And the Goel-redeemer said "I am not able to redeem for myself lest **I should cause my own heritage to be destroyed.** Now you redeem (what is) my redemption (right) for yourself for I am not **able** to

redeem.” [I]k[e]ither because he could not “sustain” the cost or “was unable to bring himself to do it” or because he considered he was not “permitted” through Ruth being a Moabitess or even because his family would not allow it.] It appears that this Goel imagined that the inclusion of a Moabitess would bring him to ruin as it apparently brought Elimelech to ruin or that it was against the Law of Moses-though the subsequent history proves that neither fear had any basis. The “other” Goel simply had not the faith to move as a Redeemer. He could not see how “impossibilities” could be overcome.

### THE CONFIRMATION BY SHOE 7

Now this was the time-honoured practice in Israel on redemption and exchange or transfer of right to make the whole matter stand or endure permanently a man would Pull of his shoe or sandal and **give it to his companion** and this was a testimony in Israel. *The receipt or proof of purchase was a shoe that the buyer took off and gave to a friend as a token of his purchase. The symbolic act sealed the deal like a smacking of palms in Irish cattle markets. There appears to have been no money passing hands but the whole future maintenance of the people and property linked to Elimelech and Naomi was now Boaz responsibility.*

### BOAZ AFFIRMATION AS A KINSMAN 8-10

And the Goel said to Boaz “Buy it for you” and he pulled off his shoe. And Boaz said to the elders and all the people who witnessed “You are witnesses today that I have bought for myself all that belonged to Elimelech and all that belonged to Chilion and Mahlon from the hand of Naomi. **And I have also purchased** Ruth the Moabitess who was wife to Mahlon for myself to take her to wife to raise up the name of the dead over the inheritance that the name of the dead shall not be cut off from among his brothers and from the gate of his place –(of this) you are witnesses today.”

### THE BETHLEHEM COMMUNITY BLESSES BOAZ’ MARRIAGE 11-12

And all the people who were at the gate and the elders said “We are witnesses” “The LORD grant that the wife that comes into your house may be as Rachel and as Leah who between them built the house of Israel and you are bound to produce wealth and power in Ephrata and have a name that will have to be published in Bethlehem.” *The people spoke prophetically for the power of the house of David waxed greater and his name became world-renowned and he himself a national icon. More than that his more glorious Son our LORD Jesus Christ became the hinge of all history and the Saviour of the world and one day will rule over the whole world.* “And let your house be like the house of Pharez whom Tamar bore to Judah from the seed the LORD will give you of this young woman.” *The comparison was apt because the relationship was not compliant with the express will of God but the LORD in His grace blessed Pharez.*

*Through the former Hezrom came into the Messianic line and so again the prophecy was realised in Christ who is the true builder of Israel.*

### OBED AND CHRIST 13-17

Then Boaz took Ruth in marriage and she became his wife and he went into her and the LORD gave her conception and she brought forth a son. And the women said to Naomi “You are blessed of the LORD who in your case has not caused **a kinsman** redeemer to turn away today and his name [that of your grandson] will be illustrious in Israel. And he will be for you one who restores your soul and **your sustainer** in old



age for your daughter-in-law who has given birth-who loves you-is better than seven sons to you.” And Naomi took the child and put it on her breast and became its nurse. And the neighbours gave it a name saying “There is a son born to Naomi” and they called its name **Obed** ‘benefit’ ‘religious service’ ‘**servant**’. He was the father of Jesse the father of David. *The servant child is a picture of the servant king who combines the roles of “redeemer” “provider” and “servant” to His people.*

## **FROM JUDAH TO BOAZ & BOAZ TO DAVID 18-22**

And these are the generations of Pharez-Pharez had a son Hezrom.Hezrom’s son was Ram and Ram’s son Aminadab. And Aminadab had a son Naashon and Naashon’s son was Salmon. To Salmon Boaz was born and Boaz became father of Obed. And Obed’s son was Jesse and from Jesse David was born. *The most interesting factor in this genealogy is that within these ten generations two foreign wives Rahab and Ruth had entered the bloodline of the Saviour and the line began with relationships between a Father-in-law and daughter-in-law. The story of Ruth flies in the face of the rule book. God’s grace in reaching to the hearts of those who seek him is extravagant and inclusive. Great and noble women of faith from outside came into the heart of Israel under the unmistakable providence of God.*

## **RABBINIC EPILOGUE**

*The following is my translation of words appended to the text in un-pointed Hebrew. This statement constitutes a brief but excellent analysis of the book. It comes from a hand which understands the reference of the story to the future of the nation’s life-whether it is an ancient prophecy from the very days of Boaz and Ruth or emerges from the time of Ezra or originates even in the common era is a matter better suited to rabbinic than Christian comment..*

“The early section of the book of Ruth contains the story of fertile fields and a deliverer (a Moshe). There must be the establishment of a prince or dominion of the return. **Here is my** wonderful one- **my** widow. And Ruth the Moabitess who is at the very heart of it all will speak but also my God is speaking the promise.”

This insightful commentary in but a few sentences brings into the foreground the following insights:-

- (1) The book speaks of the search for prosperity also of the same as the gift of God
- (2) The book is geared towards a deliverer for the people of God-a kinsman-a Saviour-and Boaz is a type of the Christ
- (3) The widow without a husband returns to the land as a type of Israel where there shall indeed be a latter day messianic kingdom
- (4) Israel is pictured as without Messiah-a widow
- (5) The Wonderful One in one sense is Israel rejoicing in her kinsman
- (6) Yet in another sense the PELONI is the Christ who is born of David’s line dies for our sins rises ascends intercedes prepares and returns to rule.
- (7) Ruth –the stranger who comes in may typify the church and divine grace to a godless world-she is a picture of the engrafted church
- (8) Finally God through the book is directing the attention of the Jews since before David to the time of the coming of Christ and of His great kingdom.

THE END

**Bob Coffey**  
**A Bible Companion**