

# Interpretation of Ruth

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## Introduction

1. The book of Ruth comes between the books of Judges and Samuel, in which wars, bloodshed, disobedience, and discipline abounded. The book of Ruth comes strangely between them, so we do not find wars or hostilities in it but love and people who live in simplicity, love for God and obedience to Him. It is a book that proves that there are 7000 knees that have not bowed to Baal and that God does not leave Himself without a witness. The transition from the Book of Judges to the Book of Ruth is a transition from the world of war to the house of peace. It is a transition from the world full of turmoil to the Church filled with love and peace. Amid this world full of turmoil, God is able to keep his children in peace that surpasses all understanding. In the Church, we meet Christ, the Groom of our souls, just as Ruth met Boaz, her Groom.

2. We see here the days of peace that God's people lived, for not all of their days in the Promised Land were wars and bloodshed.

3. The tradition of the Jews mentions that the writer of the book is Samuel, the prophet, and this is true. Whoever recorded the story of David, i.e. Samuel the prophet, wrote the story of Ruth to complete the lineage of David.

4. The events of the story of Ruth took place in the era of the judges, and there are two opinions regarding the time of the events:

a. The first opinion says that the events occurred in the time of Gideon and that the famine mentioned occurred due to the oppression of the Midianites. If this is true, Salmon, Rahab's husband, would have begotten Boaz in a time far from the days of Obed, the father of Jesse, the father of David. Unless there were fallen names that were not mentioned, but (Matthew 1: 5) it is explicitly mentioned that Salmon begot Boaz from Rahab, so Salmon mentioned herein (Ruth 4: 21) is Rahab's husband.

B. Josephus sees that Ruth lived in the days of Eli, the High Priest.

\* In the following table, an attempt to solve the problem in which we assume that Salmon begot Boaz at the age of 60 years, Boaz begot Obed at the age of 60, Obed begot Jesse at the age of 60, and Jesse begot David, at the age of 60. Thus, Josephus' assumption becomes far, and the first proposal is closer to correctness.

Salmon's Birth	1325
Entering the Promised Land	
Birth of Boaz from Rahab	1265
Birth of Obed from Ruth	1205
Beginning of the judgement of Eli	1167
Birth of Jesse	1145
Samuel's calling at the age of 12	1137
Death of Eli	1127

Birth of David	1085
David anointed as king	1065
Death of Saul	1055

With this suggestion, the judges' period becomes about 200 years, which contradicts Jephthah's saying that they have 300 years in the land. And Jephthah was probably a contemporary of Eli, the priest. The solution to the problem is that the book dropped one or two names between Obed and Jesse. This happens a lot in the Bible. We also notice that Matthew dropped some of the names of the kings from the genealogy, such as Ahaziah and Joash.

5. Moab, with its idols and pagan worship, refers to Satan, especially to the intense enmity of Moab towards the people of God. From the midst of Moab, Ruth would come out to return to God, her Father. The pagan Ruth usurped a share in the people of God and was thus a symbol of the Gentile Church.

6. The Book of Ruth is the only book named after a Gentile woman in the Bible due to the superior rank reached by Ruth, who became the mother of Christ, the thing that all believers longed for. She was also considered a symbol of the Gentile Church, the bride of Christ, coming from Moab to Bethlehem. Her blood while being a Gentile, ran through the veins of the Savior of the world.

7. In the era of judges, we saw the extreme deviation of the Jews to paganism, and this book declares that God has a remnant left for Him among the nations, clinging to faith in Him without earthly greed or physical lust.

8. The book of Ruth is the book of the harvest. In it, the entry of the nations into the faith was announced in the person of Ruth, who was looking for fallen grains, so she carried in her offspring Christ the grain of wheat (John 12: 24) that falls into the ground and dies, it produces much grain. (this verse was about the Greeks' entry into the faith).

9. The importance of the book is that it preserves for us the genealogy of Christ. We find in it the entire human lineage, Jews and Gentiles. And we notice in the lineage of Christ 3 women, namely, Tamar the Canaanite, Rahab the Canaanite, and Ruth the Moabite. Christ took for himself the nature of all human beings, not just the nature of the Jews.

10. The Book of Ruth records the manners of wonderful spiritual conversations and the excellent, polite dialogue between Ruth and her mother-in-law, Naomi and her daughter-in-law, Ruth and Boaz, and Boaz and the reapers.

11. We find in the book some traditions and customs of the Jews.

12. The book explains to us the blessings of God given to Ruth, who cared for her mother-in-law.

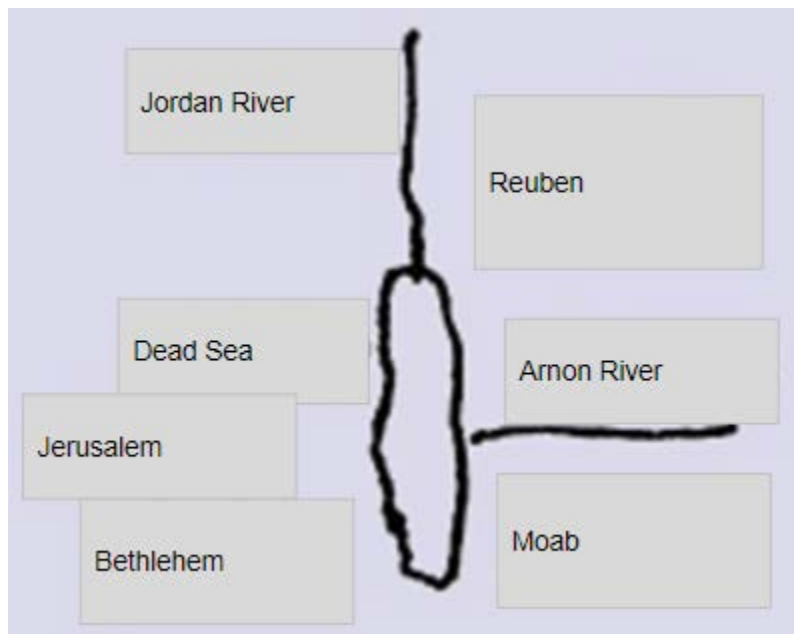
13. Naomi, the Jewish lady who enjoys the law and the prophets and obtained salvation. Rather, she is in the Promised Land. At the time of hardship, she left the Promised Land to go for the easy life in Moab, and then she lost everything in the land of Moab, her husband, and children. This is a picture of the Christian who obtained salvation and, in a time of hardship or a time of prosperity, leaves Christ (who came out of the tribe of Judah) to live in the easy world, so this soul loses everything. She represents the soul that tasted God's grace but then returned to ungratefulness to be satisfied with the world (Hebrews 6: 4-8). While Ruth, who grew up in the land of Moab, was living in sin and paganism when she hears about the living God; goes out by faith to Bethlehem to marry Boaz, and Christ comes from her offspring. Until now, many of God's people have left him and denied the faith, so they lose everything, and many from outside hear about Christ and believe. Christ came for the fall and rise of many (Luke 2: 34). The reckless Naomi falls by the grace of God, and Ruth the Moabite rises through her living faith in Him.

## Chapter 1

(Verse 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 Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.**

**Now it came to pass:** Connects this story to the Book of Judges.

**there was a famine:** God allowed the famine to discipline, and it seems that Elimelech was not completely lacking, for Naomi went away when she was full (verse 21). But he could not bear this simple cross and fled from Bethlehem to Moab, but he died, and his two sons died. The symbolic meaning is that we will not be able to escape from any hardship by running away from God, but rather we have to flee to God. Elimelech fled from Bethlehem and Jerusalem and went to the pagan Moab. Here he represents those who think that the Church of Bethlehem is a deprivation and that Christ is a loss, so they flee to the world to satisfy their pleasures and lose everything. In general, any affliction is a chastisement from God that we must accept it, not run away from it, in order for it to bear fruit. This famine was to discipline Israel for the corruption that spread among them, and we saw it in the Book of Judges.



(Verse 2): **The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.**

**Elimelech:** My God is king. **Bethlehem** = the house of bread and its second name **Ephratha** means fruits. **Naomi** = sweet or soft-hearted. **Mahlon** = weak, barren, or diseased. **Chilion** = lean or ruined. And the names of the boys, consistent with the famine, rather an echo of it. Note that Christ is the bread of life and was He born in Bethlehem (i.e., the house of bread). The symbolic meaning is that Elimelech has a sweet name, as he represents someone who has an outward spiritual life but without depth. He leaves Bethlehem; that is, he does not have the life of Christ, so his life is fruitless (Ephratha) and sterile and diseased (Mahlon and Chilion). Such a person does not bear fruit because he seeks the pleasure of the flesh (Naomi).

(Verses 3-5): **Then Elimelech, Naomi's husband, died; and she was left, and her two sons. 4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years. 5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.**

God forbade His people to mix with Moab because of its paganism (Deuteronomy 7: 3, 4; 23: 3, 4). But we find the children of Elimelech marrying Moabites against the law. This is the fault of the father who left his land.

(Verses 6-7): **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 that the Lord had visited His people by giving them bread. 7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.**

Naomi returned to her land like the return of the prodigal son. God allows many chastisements so that we return to Him, know our sins, and long to return. Naomi, after losing her husband and two sons, the land of Moab became bitter for her. God makes the land of sin bitter to His children so that they desire to return to Him, as He did with the prodigal son. And he may make the earth bitter to us so that we desire the heaven (what is meant by making the earth bitter are the afflictions and pains that God allows as He is: 1- purifying us; 2- making us desire the heaven).

(Verses 8-9): **And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The Lord deal kindly with you, as you have dealt with the dead and with me. 9 The Lord grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.**

We note the delicacy of Naomi's treatment of her two daughters in law. They felt her love during their relationship, so they insisted on not leaving her. They returned love with love (verse 10).

(Verses 10-13): **And they said to her, "Surely we will return with you to your people." 11 But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands? 12 Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, 13 would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the Lord has gone out against me!"**

The law stipulates that if a man dies without having children, his brother marries his widow to establish for him offspring, or the closest relative (redeemer). Naomi explains the impossibility of achieving this. She did not mention anything about the fact that there are two close relatives in Judah, as she does not know their position after her long absence in Moab. And she does not accept that her two daughters-in-law remain widows all the days of their lives, as she was afraid that if she brought them back to Judah, none of the men of Judah would accept to marry them because they were pagans, not even the close relatives, so she preferred their return them to Moab.

(Verse 14): **Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.**

**Orpah:** She bore sincere loyalty to her mother-in-law, but she returned to her family. Symbolically, she represents those who love Christ but are not willing to leave the pleasures of the world for His sake. They love Christ, but they love the world more. As for **Ruth**, she surpassed human limits in her love and became a representative of those who, with their faith, left the land of sin to go to Christ, as Abraham left Ur and Haran.

(Verses 15-18): **And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." 16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. 17 Where you die, I will die, And there will I be buried. The Lord do so to me, and more also, If anything but death parts you and me." 18 When she saw that she was determined to go with her, she stopped speaking to her.**

Ruth's attachment to her mother-in-law symbolizes the person's attachment to the Church, and through that attachment, marriage takes place with the Bridegroom, Christ, just as Ruth married Boaz. **The Lord do so to me** = Ruth swears by the name of the Lord, and this shows her adherence to the God of Israel as her God. Notice how much Ruth's love was... to death. Naomi gave love to her two daughters-in-law, and now she is reaping the fruits of her love... Christ loved us to death, so do we love Him?



(Verse 19): **Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"**

**that all the city was excited because of them:** Because everyone expected Naomi to return with her children and grandchildren and with her many bounties, but she returned completely empty, except for her daughter-in-law, who is now a burden and a responsibility.

(Verses 20-21): **But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. 21 I went out full, and the Lord has brought me home again empty. Why do you call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?"**

Naomi took what happened to her as a sign of God's wrath for her sins.

(Verse 22): **So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.**

**Now they came to Bethlehem at the beginning of barley harvest:** Here she returned to Bethlehem to find the fields full, and whoever returns to the church will find many bounties. The Born in Bethlehem can remove the bitterness of the soul, which returned when she was bitter.

## Chapter 2

(Verses 1-2): **There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz. 2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."**

**Boaz:** In him glory and strength. **a man of great wealth** = the word in its Hebrew origin indicates that Boaz was rich and possessed authority and prestige. In addition to that, the word also refers to strength in war. Ruth asked her mother-in-law's permission to go to work in the fields so that she and her mother-in-law could eat the fruits of her labor. According to the law, the ears of the harvest that fell from behind the reapers were left to the stranger and the poor. (Deuteronomy 24: 19-22). Ruth did not shy away from any work but worked seriously.

Symbolically: Ruth refers to the Church of the Gentiles that adhered to Naomi (the Church of the Jews). Naomi was bodily related to Boaz, meaning that Christ came bodily from the Church of the Jews. And Ruth came to Boaz's field to pick up ears of corn. This refers to the church that came in late times to collect what the fathers and prophets had labored for (John 4: 37, 38). Note that Ruth, who is not related to Boaz, came to Bethlehem, that is, the house of bread, to become his bride. And we, the Church, are the bride of Christ, the Mighty One, who with glory and strength supports the souls of His weak bride and raises her above distress and pain. **after him in whose sight I may find favor** = Note that Ruth left the arrangement of the whole matter to God, and God arranged a wonder.

(Verse 3): **Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.**

**And she happened to come to the part:** This is not a coincidence or good luck, rather it is an arrangement from God, and God arranges for everyone who leaves his burden on Him. We note that this hardship did not make Ruth turn away and return to Moab to her father's house, but she worked in silence, gathering to eat and satisfy her mother-in-law as well. Thus, every soul should work in the vineyard of Christ, regardless of the hardships, and not turn back to live and love the world. Surely satiety and consolation will come. We note that Ruth did not say to her mother-in-law, "Why do I work while you are asleep at home," and also did not ask that she amuse herself with the village girls.

(Verse 4): **Now behold, Boaz came from Bethlehem, and said to the reapers, "The Lord be with you!" And they answered him, "The Lord bless you!"**

Note the polite manner in the dialogue between Boaz and his men.

(Verse 5): **Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"**

Boaz did not say, who is this girl, but **Whose young woman is this?**= It is customary in the East to attribute every girl to a man as his daughter, wife, or maidservant.

(Verse 6): **So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab."**

This is the case of the Church of the Gentiles, who left her old father and came without a groom. A stranger who needs a man to be attributed to and a groom who includes her.

(Verse 7): **And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."**

Ruth deserved to be cared for by Boaz because she fought the good fight. Ruth's strife in the field symbolizes the soul's strife in repentance, prayer and fasting. With Ruth's striving, Boaz entered into a love dialogue with her. And the striving soul meets in faith with the Lord Christ and feels His love.

(Verse 8): **Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women."**

**my daughter:** This indicates that he was old. It refers to his paternal love and concern for her. **Do not go to glean in another field** = promise to take care of her. We have become children of God through baptism, and He, as a father, takes care of His children. And Boaz's commandment is God's commandment: **nor go from here** = do not leave the church, **but stay close by my young women** = that is, we are in fellowship with the saints so that we all enjoy God's love that He confines us to (Song of Solomon 1: 8). And we have to adhere to the church until the harvest is over (the harvest of this world is at the end of days).

(Verse 9): **Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."**

**Let your eyes be on the field:** Boaz made her feel that she is not receiving for free but she has a job. So she is not a stranger, but a worker in the field as if it was her field. The faithful soul in her relationship with God, He gives her the dignity of service. In the strife of the soul, she thirsts, and Christ, who poured

forth His Holy Spirit, to quench every soul that receives Him (John 4: 14; 7: 37). The soul has become under the protection of Christ, so no one can harm her = **not to touch you**.

(Verse 10): **So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"**

Thus, every soul that has tasted the gifts of the Holy Spirit should bow down to worship as a sign of thanksgiving to Christ.

(Verse 11): **And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.**

Christ remembers our faith in Him and encourages us to do so. Christ encourages the Gentile Church that left her father Satan to cling to him. **and have come to a people whom you did not know before** = This verse contains a reference to Abraham. And also for every soul that left the world with its sins to adhere to the heavenly ones who were strangers to her.

(Verse 12): **The Lord repay your work, and a full reward be given you by the Lord God of Israel, under whose wings you have come for refuge."**

**a full reward be given you:** What is the more perfect reward for Ruth than to have Boaz as her bridegroom, but rather Christ as her grandson? And this is the same for the soul who adheres to Christ.

(Verse 13): **Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."**

Boaz may have been the first Jew to speak kindly to her. Note also the humbleness of Ruth.

(Verse 14-15): **Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back. 15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.**

**the vinegar:** The word refers to a type of delicious sauce. It is a drink of fermented wine mixed with oil, which has the property of refreshing and moisturizing. **parched grain** = is roasted in the pan, so it tastes delicious. Christ, out of His love, as a sign of His union with us, gave us to eat His body (bread) and drink

His blood (vinegar = wine) and live His life that He lived in pain for us (parched grain). Parched grain is wheat roasted in the fire. Christ is the grain of wheat who lived on earth in pain.

**So she sat beside the reapers** = the reapers, pointing to the angels who will come with Christ, the judge, on the day of harvest, reaping the holy souls for His kingdom. Christ gave us His body and blood to enjoy His life in us and to become partners with the angels in their heavenly lives.

(Verse 16): **Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."**

**Also let grain from the bundles fall purposely for her:** Pretend that you forgot the sheaves in the field so that they become the right of Ruth. This is the generosity of Christ in His gifts, for He is the One who gives generously and does not reproach.

(Verses 17-18): **So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. 18 Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.**

**and beat out what she had gleaned:** She beat with a stick to sift the grain out of the hay. **an ephah of barley** = about 15 kg, is the fruit of her striving in Boaz's vineyard. She strived and tired, but she rejoiced, was satisfied, and was comforted by the words and love of Boaz. **and her mother-in-law saw what she had gleaned** = the soul that is satiated carries for others to be satiated, and as the Samaritan woman said to her family, Come and see, Ruth went to satiate her mother-in-law.

(Verse 19): **And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."**

**And where did you work?** She knew from the amount that Ruth brought that someone was good to her, especially when she saw the signs of joy on her face.

(Verses 20-21): **Then Naomi said to her daughter-in-law, "Blessed be he of the Lord, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives." 21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'"**

Boaz seems to have granted previous favors to the family of Naomi, her husband and her two sons, who are now dead. He is granting now favor to the living, that is, Naomi and Ruth. Boaz is the second close relative of Ruth and Naomi. And the word **close relative** is from the same source as redeemer. Naomi looked to Boaz to return her husband's inherited possessions and to be the husband of Ruth.

Christ is the one in whom all the dead and the living are blessed. He is the one who released the dead from hades to paradise, and the living were filled with hope in Him. Christ's benevolence was on everyone and is still going on. It is presented as a close relative after the law was old and unable to satisfy us.

(Verse 22): **And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."**

Naomi's instruction to Ruth is confirmation of Boaz's will. To keep Ruth his girls. It is the instruction of the law and the Old Testament for us to adhere to the Church and the saints. **that people do not meet you** = If Ruth leaves the protection of Boaz (and the protection of the church), the evil ones (demons) will let her fall.

(Verse 23): **So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.**

**barley harvest:** Old Testament Harvest. The harvest of wheat is the harvest of the New Testament. And after the end of the reaping, we meet with the Lord Jesus in heaven as the Groom of the whole Church.

## Chapter 3

(Verses 1-5): **Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you? 2 Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. 3 Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do." 5 And she said to her, "All that you say to me I will do."**

Here we find Naomi asking for Ruth's comfort and giving her instructions to obtain the right of inheritance that was for Naomi, but Naomi left it to Ruth. We note that Naomi asked for the comfort of Ruth, not to rest from work, but to have a man to protect her. Naomi preferred that the man be the second close relative, Boaz and not the first close relative, as she knows the generosity and grace of Boaz. **wash yourself and anoint yourself**... a sign that the mourning period has ended, and she is now asking for a groom. **but do not make yourself known to the man until he has finished eating and drinking** = that is, do not speak to him except after the servants leave, not during work time and not in front of people. All of this has a spiritual meaning:

The law (Naomi) asks the church to have comfort and joy in Christ the Savior. And the Church will have offspring, i.e., fruits, and many believers who will enter the faith. For Christ is the end of the law (Romans 10: 4). **wash yourself** = no entry to the Groom without Baptism. **anoint yourself** = Through Baptism, we accept membership in the body of Christ. By chrismation, the Holy Spirit dwells in us to sanctify us and prepare us for the eternal wedding (2 Corinthians 1: 21-22). The Holy Spirit raises the soul from glory to glory so that she bears the mark of her Groom and bears His image, but rather puts on Christ (Galatians 3: 27). After we put off the old man with his lusts and pleasures, we put on the new, which is the meaning of putting on your best garments, that is, the soul accepts the Lord Christ as a garment that covers all her weaknesses, or Christ hides the soul in Him, so she appears to the Father with the attributes of Christ, and thus she becomes the subject of His pleasure. **go down to the threshing floor**: In the threshing floor, the crop is sorted through to separate the grain from the hay. Thus, the threshing floor references the Day of Judgment when we meet Christ as Judge. So, in our encounter with the loving Christ, we must always fear that day and put the image of Christ as a judge before our eyes. "work out your own salvation with fear and trembling;" (Philippians 2: 12). **but do not make yourself known to the man until he has finished eating and drinking**: The secret meeting in the closed room, that is, the loving relationship, is secret. After having met Christ in the field, i.e. the service, the soul must return to the closed room at the end of the day to meet with Christ secretly. **and you shall go in** = going in to the Lord means that we get out of the love of the world and its temptations to enter into the circle of God's love. **uncover his feet** = that is, we get to know His divine secrets as much as we can bear as human beings, but in the age to come, we see Him face to face and realize the things we could not bear in this world. Compare this with Exodus 33: 23: " and you shall see My back; but My face

shall not be seen." **and lie down** = that is to accept death and the cross with Christ, we will not benefit from the crucified Christ except through our acceptance of the cross.

Naomi wanted Boaz to redeem the land for her and to marry Ruth. Naomi was confident of the purity of Boaz and Ruth, so she guided her to this method. Perhaps Boaz was thinking of marrying Ruth and redeeming the land, but he was afraid that Ruth would not marry him because of his old age and that she would rather marry a young man.

(Verses 6-7): **So she went down to the threshing floor and did according to all that her mother-in-law instructed her. 7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.**

**and his heart was cheerful:** Not in the sense of drinking wine and getting drunk, but rather giving thanks to God who lifted the famine. **at the end of the heap of grain** = at the ends of the piles of ears that were gathered waiting for sorting. He slept beside his crops to prevent theft, and it is also working time that he has no time to go home to town and back to the field early in the morning. **uncovered his feet** = she did that to announce to him that she was his relative and she represented his feet, and she was in need of someone to cover her.

(Verses 8-9): **Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."**

**Take your maidservant under your wing:** This is a marriage proposal. Now Ruth is carrying out a religious ritual as a Jew who knows the law of the Jews. This is the same thing said in (Ezekiel 16: 7-8) as a prophecy about Christ, "so I spread My wing over you and covered your nakedness." Christ always wants to spread His wing over us to protect us, but there are those who refuse: "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate;" (Matthew 23: 37-38). Let us take refuge in our Jesus, who will overshadow us, for he is our protector and redeemer, who bears all our troubles.

(Verse 10): **Then he said, "Blessed are you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.**

**For you have shown more kindness:** The word in Hebrew means holiness, which was manifested in her obedience to the God of Israel, her love and devotion to Naomi, and her obedience to the law of the God of Israel, by asking to marry the old Boaz as her close relative to raise offspring for the dead. **at the**



**end than at the beginning** = she now preferred to return Naomi's inheritance and establish offspring for the deceased, i.e. in his name, rather than marrying a young man.

(Verses 11-14): **And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. 12 Now it is true that I am a close relative; however, there is a relative closer than I. 13 Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the Lord lives! Lie down until morning." 14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."**

**for all the people of my town know:** That is, the elders and judges of the city. **a virtuous woman** = she was faithful to her husband while he was alive and remained faithful to his name after his death. She did not seek her lust and marry one of the young men, but rather asked to establish a name for the deceased by marrying the old Boaz because he is her second close relative if the first close relative refused.

(Verse 15): **Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city.**

**he measured six ephahs of barley:** After her hard work, she got an ephah, which is equivalent to 3 measures, but after the threshing floor, he gave her for free without any effort double the amount, i.e. six measures. We get more in the closed room than we get in the service. But we shall not have the blessings of the closed room unless we first labor in the field. We should strive for the kingdom of God and then meet Him in the closed room secretly during prayer and study of God's word. Let us note that there is no enjoyment of the contemplative life unless there is spiritual striving and spiritual work.

(Verse 16): **When she came to her mother-in-law, she said, "Is that you, my daughter?" Then she told her all that the man had done for her.**

**Is that you, my daughter?** That is, are you Ruth, the Moabite widow, or have you become Ruth, the betrothed of Boaz? Are you Ruth, the poor or the rich Boaz's bride?

(Verses 17-18): **And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'" 18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."**

**These six ephahs of barley he gave me:** The man does not rest until he concludes the matter. The Jews understand the number 6 as the completion of the days of work (the creation of the world in 6 days), and after the six days, there is rest. Naomi understood that Boaz gave Ruth 6 measures that he was asking her to rest, and he would work on this, but rather that he would not rest until he comforted Ruth. This is how we understand that God rested on the seventh day with the cross, where there was rest for us.

## Chapter 4

### Elimelech's land problem:

Elimelech may have sold his land before he went to Moab, and the land returned to its owner or the owner's heirs in the jubilee year. If the jubilee year had not yet come, its owner had to pay the remainder of its price to recover it. In the case of Elimelech, he and his children died, so who inherited the land? Here the land goes to his brothers, and if he does not have brothers, it goes to the closest relative, but the land is not the right of Naomi or Ruth as an inheritance, as it is now the property of those who paid for it, only they have the right to live from its proceeds. But in the event of their death, the land goes to the closest relative. But Naomi and Ruth have nothing to pay the current landowner to get the land back and live from it. So the closest relative had to pay what should be paid to the current owner, but the first close relative refused to do so. He agreed to pay to liberate the land because he knew that the land would become his property or his heirs' if Naomi and Ruth died. But when he was offered to marry Ruth, he did not accept, perhaps because of her poverty or because she worked as a wage worker....etc. But most importantly, he refused, because he knew that by marrying Ruth, he would establish offspring for the deceased, i.e. Mahlon, and thus the land would belong to Ruth's son and to Ruth, not to him. The firstborn is attributed in this case (the case of the deceased's widow's marriage to the closest relative) to the dead husband and not to the relative. This law was instituted so that the land would not go to a foreigner and no family would die out.

(Verse 1): **Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down.**

Boaz could not redeem the land and marry Ruth unless the first redeemer refused. **friend** = It is certain that Boaz called him by his name, but the inspiration refused to mention his name because he did not deserve to mention his name, as he wanted to acquire the land of Elimelech and pay the mortgage or the price to include it in his inheritance. He is interested in owning the land (dust), and as for souls, they are of no value to him. On a material scale, he found it a losing deal.

(Verses 2-5): **And he took ten men of the elders of the city, and said, "Sit down here." So they sat down. 3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. 4 And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it." 5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."**

**ten men:** A council that decides on disputes and consists of 10 people to complete the legal quorum. It is a number that refers to the commandments and the law that governs the inability of the first close relative to redeem the human soul from the power of the enemy of goodness and to acquire her as a bride to establish descendants for the deceased who can inherit. The law was unable to save humans.

(Verse 6): **And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."**

**Redeem:** Save. The law (the first close relative) does not save. **I cannot redeem it for myself, lest I ruin my own inheritance** = He doesn't want to take the land and redeem it and make it his, then, the land will return to Ruth and her son when she gives birth.

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

**took off his sandal:** That is, he no longer has the right to tread the land with his feet, so the land is no longer his inheritance, but its ownership has been transferred to the second close relative. Perhaps it was that the prodigal son gave him shoes, as this is a sign of the return of the inheritance to him.

(Verses 8-10): **Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal. 9 And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."**

**I have bought:** Christ bought His church with His blood. **that the name of the dead may not be cut off** = Christ when He bought us and gave us His life so that we may become alive and not dead. And whoever dies in the flesh now, his name will not be cut off, for the God of Abraham, Isaac, and Jacob is not a God of the dead, but rather a God of the living, and whoever dies now goes to the bosom of Abraham, Isaac, and Jacob, that is, he does not die, but is alive.

(Verses 11-12): **And all the people who were at the gate, and the elders, said, "We are witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. 12 May your house be like**

**the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman."**

Everyone blessed the loving giving spirit in Boaz and asked that God bless him so that **The Lord make the woman who is coming to your house like Rachel and Leah** = i.e., fruitful as God blessed the offspring of Rachel and Leah and made all of Israel from them. The words implied the acceptance of Ruth as if she were of the people of God and that they no longer considered her a Gentile. Just as the descendants of Leah and Rachel represented the people of the Old Testament, the people of God in the Old Testament, Ruth became the representative of the Church of the Gentiles, the people of God in the New Testament, the bride of Christ, the true Boaz.

**and may you prosper in Ephrathah and be famous in Bethlehem:** The meaning of the name Boaz is glory and strength, and Ephrathah is Bethlehem (a second name for it), Efratah means fruitful, and Bethlehem means the house of bread. As if their prayer means that as your name is, you will be strong, prosper, and fruitful in your city, Bethlehem. Thus, the Messiah became one of his offspring.

**May your house be like the house of Perez:** The descendants of Perez were more than others, and from him came Elimelech and all the people of Bethlehem. However, we note that Perez broke through his brother Zerah and robbed him of his birthright (Genesis 38: 29-30). Thus, Boaz broke through the first close relative and robbed him of his blessing. Thus, the Church of the New Testament broke through the Church of the Old Testament, taking all her blessings and much more.

(Verses 13-14): **So Boaz took Ruth and she became his wife; and when he went in to her, the Lord gave her conception, and she bore a son. 14 Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without a close relative; and may his name be famous in Israel!"**

**the Lord gave her conception:** In the Bible, the child is attributed to the father, but here it is attributed to his mother, Ruth because he is legally attributed to her dead husband. He is attributed to her because she deserved, with her love, faith and striving, to be attributed to her.

(Verse 15): **And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."**

**a restorer of life:** He restored a name to his dead father, so he became as alive. **who is better to you than seven sons** = the love relationship is stronger than natural relations, so if Naomi had seven sons, they would have married and left her, but Ruth did not leave her.

(Verse 16): **Then Naomi took the child and laid him on her bosom, and became a nurse to him.**

Naomi, who refers to the law, rejoices and is pleased when her work is completed by her vision of this exalted fruit.

(Verse 17): **Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.**

**Obed:** It means a slave, and they probably called him that because he would serve his grandmother Naomi. He refers to Christ, who became a bondservant for our sake (Philippians 2: 7), granting the believing soul the ability to carry Him in her womb, as Ruth bore Obed, so the soul can have life after she was dead = " **a restorer of life** " (verse 15). "**and a nourisher of your old age**" (verse 15) = Christ removes the old age and despair from the soul and restores her spiritual youth. **He is the father of Jesse, the father of David** = Samuel the Prophet, the writer of this book. He writes this after he anointed David as king to show the lineage of David. The book concludes by announcing the coming of David as a fruit of his grandmother Ruth and then to come from this offspring, the son of David, who will satisfy humanity as if the book began with a famine and ends with true satiety when the whole world enjoys the son of David, desired by the nations.

(Verses 18-22): **Now this is the genealogy of Perez: Perez begot Hezron; 19 Hezron begot Ram, and Ram begot Amminadab; 20 Amminadab begot Nahshon, and Nahshon begot Salmon; 21 Salmon begot Boaz, and Boaz begot Obed; 22 Obed begot Jesse, and Jesse begot David.**