

# **A REVELATION OF.....**

## **THE BOOK OF RUTH**

### **Revealing The End Time Church**

**ONE OF A SERIES OF REVELATIONS ON VARIOUS  
ASPECTS OF SCRIPTURE, AS INSPIRED BY THE  
HOLY SPIRIT.**

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## **A NOTE FROM DAVID.....**

On Monday, 2 August 1999, after having sold my business to go into full time ministry as the Lord had requested of me, I was sitting in my home office intending to catch up with the filing. One of those things that never seems to get done!

Before I could start, the Lord simply stopped me, took me to the Book of Ruth, and proceeded to reveal its meaning for today's times. And it is just amazing! A simple story of one lady's loyalty to her family in terrible circumstances, rewarded with the ultimate 'fairy tale' ending, yet revealing the future direction required of today's church.

I had always been intrigued with this story of courage, commitment and reward, having some small idea of its significance. But had always resisted the temptation to read other's revelation and analysis, for I wanted the Lord to show me for myself. And He surely did!

Over the years since, as I have shared this Lord's insight with others, people all around the world have been amazed and blessed by today's relevance of this is irrelevant, simply an intellectual exercise. With understanding must come ancient story, recorded some 3,000 years ago. And it has changed lives! Teaching simply for the sake of knowledge is futile, It must be applied if we are to truly benefit. It is applied understanding that truly builds the solid foundations of our life and faith.

The application of this particular revelation though, extends well beyond the normal level of personal life application. For it contains a message of crucial importance and instruction from God to His church, describing its future direction and development, in order that it, that we, might become the singular 'Bride of Christ', truly prepared for the return of Jesus.

I trust you find this revelation, exciting, stimulating, but above all, life changing, as we seek to fulfil the purposes of God in these end times.

His servant and yours

*David Tait*

# ***PART 1: THE BACKGROUND***

## **WHAT IS AN ALLEGORY?**

The Concise Oxford Dictionary defines an allegory as:

**ALLEGORY**, (noun) Narrative description of a subject under the guise of another suggestively similar.

Moving to a more specific Biblical application, Easton in his Bible Dictionary explains it as:

"**ALLEGORY** — used only in Gal. 4:24, where the apostle refers to the history of Isaac the free-born, and Ishmael the slave-born, and makes use of it allegorically.

Every parable is an allegory. Nathan (2 Sam. 12:1–4) addresses David in an allegorical narrative. In the eightieth Psalm there is a beautiful allegory: “Thou broughtest a vine out of Egypt,” etc. In Eccl. 12:2–6, there is a striking allegorical description of old age.”<sup>1</sup>

As mentioned, the Parables of Jesus are short allegories, describing a spiritual application under the guise of a natural one. Jesus usually did this to make His points clearer, but occasionally to hide the truth from those with unspiritual outlooks.

Undoubtedly the best known allegory outside the Bible would be John Bunyan' s classic novel, ' Pilgrims Progress' . Indeed it is said to be the world' s largest selling book, after the Bible itself - and it was written while he was in prison! Surely says something about the spiritual benefits of persecution!

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<sup>1</sup>Easton, M. G., M. A. D. D., *Easton's Bible Dictionary*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1996.

Initially received in a dream, Bunyan, who was born in 1628, wrote this epic allegory of Pilgrim' s journey through life for his own enjoyment, never expecting it to be published. Over the years too, he revised it, even adding new characters.

Some years ago now, when the Lord got me to write the discipleship course, "Walking With Jesus", He gave me an allegory about two men running a marathon. It came in three parts, the decision to race, the training and finally, the race itself, I realized upon completion of the 3-part course based on Revelation 12:11, that the allegory precisely matched the teaching.

Prophecy too, frequently takes an allegorical form, when the Lord gives the prophet pictures or stories of natural situations applicable to an individual' s life.

So it should not come as too much of a surprise then, that the Lord would inspire the unknown writer of Ruth in a similar way. In fact, this story has a number of different allegorical applications. Such is the awesome ability of the inspirer! The interpretation here has eternal consequences, for each one of us personally, and His Church as a whole.

# ' TYPES' IN SCRIPTURE

When I discovered this concept, my understanding of scripture, and faith level, mushroomed. An explanation is also required so that you can see how the revelations that follow have been compiled.

I like to know that things don't happen just by chance. Are you the same? It did wonders for my faith when I realized the coming of Jesus wasn't just a good idea that God had on the spur of the moment, but something planned from the beginning of time. For there are a number of people in the Old Testament who, in particular aspects of their lives, are types or pictures of Jesus, some revealed thousands of years before He was born.

In fact, it started right from the beginning, with Adam. But surely not Adam, David? He was responsible for the mess we are in now! What's your authority? Well I trust my authority is the best – scripture! Take a look with me at *1 Corinthians 15:42-49*. For space reasons I will just quote enough to give the idea.

*".....The first man Adam became a living being, the last Adam, (i.e. Jesus) a life – giving spirit.....The first man was of the dust of the earth, the second man from heaven..... And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven." 2*

Yes, Adam had a physical body of similar type to Jesus who was to come. There are many other examples where the leaders of the Old Testament exhibited characteristics of Jesus. This study on the book of Ruth is full of these ' types' , where all the leading characters reflect what is to happen in today's world. Isn't it just amazing how words written thousands of years ago, can still be of relevance today, in ways in which the writers could not have imagined. It just has to be God!

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2 All Biblical quotations in this booklet are sourced from *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984.

# LIFE IN THE TIME OF RUTH

The Israelites had moved over the Jordan and into the promised, Promised Land under the leadership of Joshua and the protection of God, capturing large tracts of territory but without achieving total domination.

The death of Joshua saw the emergence of a new generation that had not experienced the power and grace of God inherent in the conquest, but simply accepted the peace that their forefathers had paid the price for, as being normal. So they deserted God and intermingled with the peoples around them, contrary to His specific instructions, being seduced both literally and spiritually, by the ways of their worldly neighbours.

There was a period of 300 years of great ferment and instability in the region. Time after time the Israelites would be suppressed and mistreated by their neighbours. Finally, when the pain became unbearable, they would remember cry out to God in desperation and He would send a leader, known as a ' Judge' to rescue them. Judges came in all forms, good and bad, weak and strong, male and female. When the people cried out to God, He would hear and rescue them, but for the majority of this period of time, Jewish society degenerated, becoming similar to its pagan neighbours.

Life was tough and often brutal. Society was strongly based around the family unit. Life was particularly harsh for women who, for whatever reason, found themselves outside the protection family provided.

Many Jews intermingled with their neighbours, contrary to God' s clear instructions. Yet in some small areas they retained their Jewish identity and looked down upon their ' heathen' neighbours. So here we have a truly confusing situation, surely an apt reflection of the contradictory nature of the times. It was to such a proud, traditional, Jewish area that Ruth returned with Naomi.

# THE JEWISH ' SOCIAL WELFARE' SYSTEM!

Even though life was harsh, society, under God' s instruction(*Leviticus 19:9-10*) made provision so that the very poor, and the foreigners living amongst them, could at least have a subsistence diet.

*"When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the LORD your God."*

They were to not to cut the corners of their fields and leave a little around the edge also. This had the additional benefit of avoiding boundary arguments between neighbours. Neither were they to harvest every single stalk, nor go over the ground or vines a second time to ensure they had picked everything. Should a bundle drop onto the ground and break open, the workers were not to pick it up, but rather leave it behind for the poor and needy.

Through these actions farmers were taught to have a generous heart. The poor too, through being active in acquiring their food, learned the value of work and were able to preserve their dignity. A win-win situation for all!



# A KINSMAN-REDEEMER

In early Jewish society, a close male relative could bring deliverance to, or freedom of, a person or property by paying the appropriate price.

This was particularly important because of the emphasis the family based Jewish Society placed upon maintaining the family line (and fortune) from generation to generation. Hence it was a matter of great shame if a woman (and it was she who always got the blame!) was not able to have children, or as in Naomi' s case, all her offspring died before having children of their own to ensure succession of the family line.

The requirements of a kinsman-redeemer were fourfold:

1. He must be the nearest male relative.
2. Must be able to perform the obligations.
3. Must be willing to perform the obligations.
4. Must fulfill all the obligations.

## **THE KINSMAN-REDEEMERS OBLIGATIONS**

1. If a close relative was murdered, he must be the "avenger of blood" who catches the murderer and kills him. (Numbers 35:6-34)
2. If a close relative lost his land through poverty, the kinsman redeemer must pay to buy it back for him.
3. If a close relative died and left a widow without children, he was to marry the widow. The first child would be considered the child of the dead man. (Levirate marriage law)

When the closest relative refused to do his duty, for whatever reason, he was required to remove one shoe from his foot before the Elders of the city and give it to the person he was unwilling to redeem. The unredeemed person would then spit in his face. For a period of time afterwards, the unwilling relative would have to walk without a shoe, as an acknowledgement to his neighbours of the social disgrace in not performing his duty. After this, another near relative could decide to undertake the kinsman-redeemer obligations.

This process was formally recorded on the back of the scroll acting as a legal title deed for a particular property, where the conditions that a kinsman redeemer must fulfil to redeem that property were set out.

We do not know the relationship of Boaz to Elimelech, Naomi' s dead husband in the story of Ruth, except that he wasn' t his closest relative. Perhaps he was a younger brother in the family. Or he may have been a cousin.

# WHEAT AND BARLEY

The two staple cereal crops in biblical times were barley and wheat, as indeed they are, in particular wheat, in much of the world today.

Great religious significance was placed upon the bounty these two crops provided throughout both the Old Testament, while Jesus himself used them to illustrate a number of aspects about the Kingdom of God.

## BARLEY

Barley is a coarser grain than wheat, with a long 'beard' which is hard to separate out from the grain. The beard was used as fodder for horses and cattle, even though its sharp strands could sometimes get stuck in the animal's mouth.

Barley grain was used for making bread. As it was cheaper and less desirable than wheat, it was looked upon as poor people's food. It had two advantages over wheat though, in that it matured more quickly and could be grown in poorer soils.

On both occasions when Jesus multiplied the loaves and the fishes, barley bread was used.

Spiritually, barley can be seen as a type of the resurrection of Jesus, the 'firstfruits' of the Harvest to follow. The first harvest, the annual barley crop was the reason for the celebration of the Feast of Firstfruits. Significantly this is celebrated on the exact day Jesus rose from the dead, 3 days after the Feast of Passover, when He died. (See A Revelation of..... The Feasts of the Lord) Surely not a co-incidence!

## WHEAT

With the possible exception of rice, wheat is the world's most popular cereal crop and definitely its most valuable. The universal use of bread, mostly made from wheat, signifies the huge importance of this crop to us.

Wheat has a great flavour and its short beard makes it easier to separate out the grains from the heads in the threshing process. As it takes a little longer to mature than barley, the wheat harvest is celebrated 50 days after 'Firstfruits' at the Feast of Pentecost (Weeks). We, of course, relate Pentecost to the outpouring of the Holy Spirit on that day. An outpouring of spiritual food!

Jesus too, likened himself to a grain of wheat. The seed must 'die', be planted and grow again, in order to produce a crop. The comparison is striking.

In general though, the wheat crop is seen as an illustration of the harvest of souls into the kingdom.

## **THE HARVEST**

Barley and wheat are harvested in slightly different ways. The harvesters, or reapers, would grab the standing grain in one hand and cut it near the top with the sickle they held in the other. Because barley stalks are used for horse and cattle fodder, the whole plant was then generally pulled out by the roots.

With wheat though, the remaining stalks were left for sheep, goats and cattle to graze at a later time. The cut ends of the stalks were tied into bundles and left out in the fields to dry. Once the moisture was removed and the grains had turned a golden brown, the sheaves were taken away to the threshing floor for further processing.

## **THRESHING AND WINNOWER**

This age-old process was perpetuated in Jordan and Syria right through until the mid-1980's.

Sheaves of grain were spread out over the threshing floor. This generally consisted of a flat area of exposed bedrock surrounded by a low wall of fieldstones. A threshing sledge was made of wood, approximately 3 metres long, a metre wide with an upturned front like a toboggan and embedded with metal spikes or sharp stones on the bottom. This was used to crush the

stalks and release the kernels from the husks. A draft animal would pull the sled, heavily loaded with weights, back and forth over the grain. Once threshed, the winnowing process could begin.

For efficient winnowing, the threshing floor would ideally be located at a high spot exposed to afternoon breezes. At this time, an open-ended tent would be erected to funnel the wind more efficiently. Taking a shovel you would throw the grain into the air. The lighter chaff would float away on the wind, while the heavier, denser grain fell more or less straight down. Having disposed of the chaff you then closed up the open ends and slept there overnight to protect the grain from theft. This was the reason Boaz was sleeping out at the threshing floor when Naomi sent out Ruth to lie with him.

# ***PART 2: A REVELATION OF..... THE BOOK OF RUTH***

## **THE PRINCIPAL CHARACTERS**

To understand today' s application of this amazing ' story' we must appreciate who or what each of the principal characters represents. So it is here we need to start.

**BOAZ: A type of Jesus.** His name means, ' in him is strength' . Boaz was the ' Kinsman Redeemer' (restorer) of Naomi and Ruth. Jesus is our redeemer.

*" Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit." (Galatians 3:13-14)*

Interestingly, the two pillars at the front of Solomon' s Temple were named Jachin; ' He will establish' and Boaz; ' In Him there is strength.' Here we have the perfect picture of Jesus upon His return to reign in authority and power.

However He first came in weakness, as symbolized by the Tabernacle of Moses A perfect picture of us, today' s believers, walking in the weakness of imperfection through the wilderness with Christ, as did the children of Israel so long ago. But He also overcame sin and death on the Calvary' s cruel Cross, which we celebrate today, as typified by David' s Tabernacle. While finally, the glory of the Temple pictures Christ' s millennial reign! (See ' A Revelation of... The Three Houses of Worship' ). It was this final kingly reign that both the Jews, and many unbelievers today, expected Jesus to institute when He first came! The concept of a servant king to be

imitated had and has much less appeal!

**NAOMI: Type of the Jewish people and then the "Jewish church"**

Naomi is a classic picture of a Jewish matriarch who, typical of women generally, is the power behind her husband's throne. But tragically, her husband, Elimelech (Meaning 'My God is King') dies. With extreme difficulty in the culture of the time, Naomi had to assume headship of the family. When things didn't go well, she cried out for her name to be changed from Naomi (my pleasantness) to Mara (bitter). But once the opportunity arises, her life quickly becomes focused on rectifying this situation through her daughter-in-law, Ruth.

**RUTH: Type of the gentile church.** Ruth was a foreigner, from the land of Moab, (today's central Jordan) who was married to one of Naomi's two sons, Mahlon (puny, sick) or Chilion (pining, failing). Moab had a long history of conflict with the Jews, going back to the time when the Moabite King refused to let the Israelites pass through his land, shortly after their escape from a 400 year captivity in Egypt. This antagonism and conflict continued and intensified throughout the centuries that followed. Ruth, being a Moabitess was as 'unjewish' and as low as you could go in the Jewish societal structure of the day. So for her to return to Israel with her mother-in-law after the death of both their husbands, was a huge act of self-sacrifice.

**ORPAH: Type of the end time church that falls away.** Orpah (back of the-neck, mane, stubborn) married Naomi's other son during the time the family spent in Moab, while escaping the drought in Israel. Orpah started on the journey back to Israel, but on the advice of Naomi, took the easy (and seemingly sensible!) option of returning to her family and remaining in Moab, in itself a type of 'the world'.

# THE THEME

## TO THE JEWS

The story represents a picture of the transformation of Naomi from despair to happiness and cultural fulfilment, through the selfless acts of Boaz and Ruth.

This is well expressed in a Jewish description of the traditional reading of Ruth on the Feast of Shavuot, or Pentecost, as Christians know it.

**"Reading of the Book of Ruth:** On the morning of Shavuot, we read the Book of Ruth, one of the "five scrolls". The book is the story of Ruth, a Moabite who chose to convert to Judaism, and was the great-grandmother of King David. There are many reasons for this custom. One has to do with the main character of the book, Ruth. Ruth was a convert, meaning she took upon herself the yoke of Jewish law. So too on Shavuot, as we celebrate the giving of the Law, we take upon ourselves a new the yoke of the Torah." (<http://www.geeboosh.com/shavuot.htm>)

## TO CHRISTIANS

A picture of Jesus (Boaz) and His care for His end time combined Gentile (Ruth) and Jewish (Naomi) Church.

This amazing truth is revealed in a simple story, ironically in one of only two books in the Bible that has no mention of God. A story that took place nearly 3,000 years ago. A family tragedy, ending in a family restoration. Yet, this seemingly simple story contains Kingdom truths revealing God' s plan for His church in these end times.

Let' s look closer, shall we?



# UNDERLYING SPIRITUAL MEANING: A PICTURE OF THE END TIME CHURCH

## **1:1-1:5 DEPARTURE AND CONSEQUENCES**

*In the days when the judges ruled, there was a famine in the land, and a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab. <sup>2</sup> The man's name was Elimelech, his wife's name Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there. <sup>3</sup> Now Elimelech, Naomi's husband, died, and she was left with her two sons. <sup>4</sup> They married Moabite women, one named Orpah and the other Ruth. After they had lived there about ten years, <sup>5</sup> both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband.*

The family (representing Israel) deserted God by leaving Israel for Moab, to escape a severe famine affecting Israel. Once settled there, in a stay lasting more than 10 years, they compounded their disobedience by intermarrying. The men paid the ultimate price for disobeying God's instructions - premature death. The women too suffered, for they had no surviving offspring - a matter of cultural shame to the Jews and most likely, the Moabites too.

**This disobedience is symbolic of the Jewish nation rejecting Jesus.**

## **1:6-1:7 RETURN TO ISRAEL**

*<sup>6</sup> When she heard in Moab that the LORD had come to the aid of his people by providing food for them, Naomi and her daughters-in-law prepared to return home from there. <sup>7</sup> With her two daughters-in-law she left the place where she had been living and set out on the road that would take them back to the land of Judah.*

The Lord rescued His people from the famine, so Naomi (Israel) ran back

home.

**Symbolic of the Jews returning to Israel, where the formation of the first Jewish State in 2000 years was declared on 14 May 1948.**

### **1:8-1:15 THE CHOICE**

<sup>8</sup> *Then Naomi said to her two daughters-in-law, “Go back, each of you, to your mother’s home. May the LORD show kindness to you, as you have shown to your dead and to me. <sup>9</sup> May the LORD grant that each of you will find rest in the home of another husband.”*

*Then she kissed them and they wept aloud <sup>10</sup> and said to her, “We will go back with you to your people.”*

<sup>11</sup> *But Naomi said, “Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? <sup>12</sup> Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons— <sup>13</sup> would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the LORD’s hand has gone out against me!”*

<sup>14</sup> *At this they wept again. Then Orpah kissed her mother-in-law good-by, but Ruth clung to her.*

<sup>15</sup> *“Look,” said Naomi, “your sister-in-law is going back to her people and her gods. Go back with her.”*

Orpah and Ruth (together the gentile church) set out to go back to Israel with Naomi. On the way however, Naomi explained to them the harsh reality their future with her in a foreign land and gave them the opportunity to change their minds and return to their people. Realizing how tough things would be, Orpah decided to remain within Moab, thus avoiding the shame of having no husband, being disliked by the Jews, having to rely on charity, etc.

**Symbolic of the partial falling away of the church as end times approach and things get tough. It doesn’ t necessarily mean that all will leave the church entirely, but many will follow a form of ’ religion’**

**based on acceptable worldly (Moab) principles.**

### **1:16-1:19 THE COMMITMENT**

<sup>16</sup> *But Ruth replied, ‘Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. <sup>17</sup> Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if anything but death separates you and me.’ <sup>18</sup> When Naomi realized that Ruth was determined to go with her, she stopped urging her.*

<sup>19</sup> *So the two women went on until they came to Bethlehem. When they arrived in Bethlehem, the whole town was stirred because of them, and the women exclaimed, ‘Can this be Naomi?’*

Ruth stuck by her principles and marriage commitment by going back with Naomi, fully realizing the difficulties and humiliation she would face. Their return caused a stir in the town.

**Symbolic of the remaining (end time) church' s full commitment, putting the world (Moab) aside and going on in God' s will.**

### **1:20-1:22 IMPACT BY EXAMPLE**

<sup>20</sup> *‘Don’t call me Naomi,’ she told them. ‘Call me Mara, because the Almighty has made my life very bitter. <sup>21</sup> I went away full, but the LORD has brought me back empty. Why call me Naomi? The LORD has afflicted me; the Almighty has brought misfortune upon me.’*

<sup>22</sup> *So Naomi returned from Moab accompanied by Ruth the Moabitess, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning.*

The people themselves can now see the contrast between a desperate Naomi (Israel) and a faithful Ruth (end time church).

**The end time church sets the example to Israel and has an impact upon her.**

## **2:1-2:3 THE CALL TO HARVEST**

*Now Naomi had a relative on her husband's side, from the clan of Elimelech, a man of standing, whose name was Boaz. <sup>2</sup> And Ruth the Moabitess said to Naomi, 'Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor.' Naomi said to her, 'Go ahead, my daughter.' <sup>3</sup> So she went out and began to glean in the fields behind the harvesters. As it turned out, she found herself working in a field belonging to Boaz, who was from the clan of Elimelech.*

Ruth realizes that in order to survive, they need to gather a supply of grain. Naomi, probably reluctantly, but out of desperation allows her to do so, for she would have been well aware of the dangers Ruth would face in the fields. In normal circumstances, being a Moabite woman, she would have been open to rape and even murder, with no consequences for the perpetrators. But Ruth finds herself in Boaz' s field.

**Symbolic of a desire in the end time church to gather a harvest of people to Jesus. Jesus puts us in the right field under His protection and allows us to first gather the "gleanings", a foretaste of things to come.**

## **2:4 HARVEST TIME ANNOINTING**

*<sup>4</sup> Just then Boaz arrived from Bethlehem and greeted the harvesters, 'The LORD be with you!'*

*'The LORD bless you!'* they called back.

Boaz comes out to his field to supervise the harvest.

**A symbol of a most powerful move of the Holy Spirit when the final harvest time comes.**

## **2:5-2:7 COMMITMENT**

*<sup>5</sup> Boaz asked the foreman of his harvesters, 'Whose young woman is that?'*

*<sup>6</sup> The foreman replied, 'She is the Moabitess who came back from Moab with Naomi. <sup>7</sup> She said, 'Please let me glean and gather among the sheaves*

*behind the harvesters. 'She went into the field and has worked steadily from morning till now, except for a short rest in the shelter.'*

Boaz receives a positive report on Ruth' s hard work in gleaning.

### **Symbolic of the commitment required for gathering the harvest.**

#### **2:8-2:9 OBEDIENCE**

<sup>8</sup> *So Boaz said to Ruth, 'My daughter, listen to me. Don't go and glean in another field and don't go away from here. Stay here with my servant girls.*

<sup>9</sup> *Watch the field where the men are harvesting, and follow along after the girls. I have told the men not to touch you. And whenever you are thirsty, go and get a drink from the water jars the men have filled.'*

Boaz instructs Ruth to stay in his field, confirming that he will look after her generously.

### **Symbolic of our remaining under the cover of His church to receive His generous protection.**

#### **2:10-2:13 FAVOUR RECEIVED**

<sup>10</sup> *At this, she bowed down with her face to the ground. She exclaimed, 'Why have I found such favor in your eyes that you notice me—a foreigner?'*

<sup>11</sup> *Boaz replied, 'I've been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. <sup>12</sup> May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge.'*

<sup>13</sup> *'May I continue to find favor in your eyes, my lord,' she said. 'You have given me comfort and have spoken kindly to your servant—though I do not have the standing of one of your servant girls.'*

Having now experienced life in the fields, Ruth asks why she has received such favour. She is told it is because of what she has done for Naomi

(Israel). Ruth submits to him in deep gratitude.

**Symbolic of how Jesus rewards us when we come to Him, even though we don' t deserve it. Also speaks of His appreciation of the end time church' s help for Israel.**

## **2:14-2:16 ASSISTANCE PROVIDED**

*<sup>14</sup> At mealtime Boaz said to her, "Come over here. Have some bread and dip it in the wine vinegar."*

*When she sat down with the harvesters, he offered her some roasted grain. She ate all she wanted and had some left over. <sup>15</sup> As she got up to glean, Boaz gave orders to his men, "Even if she gathers among the sheaves, don't embarrass her. <sup>16</sup> Rather, pull out some stalks for her from the bundles and leave them for her to pick up, and don't rebuke her."*

Boaz' s generosity towards Ruth is illustrated in both personal provision and by making her work easier.

**If we are fully committed to Jesus He will look after us personally and enable us to do His harvesting effectively.**

## **2:17 A BOUNTIFUL HARVEST**

*<sup>17</sup> So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about an ephah. <sup>18</sup> She carried it back to town, and her mother-in-law saw how much she had gathered. Ruth also brought out and gave her what she had left over after she had eaten enough.*

Ruth collected an unexpectedly large harvest.

**Our harvest will be greater than we imagine when we walk in His ways.**

## **2:18-2:23 MAKING AN IMPRESSION**

*<sup>19</sup> Her mother-in-law asked her, "Where did you glean today? Where did you work? Blessed be the man who took notice of you!"*

*Then Ruth told her mother-in-law about the one at whose place she had been working. "The name of the man I worked with today is Boaz," she said.*

*<sup>20</sup> "The LORD bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close relative; he is one of our kinsman-redeemers."*

*<sup>21</sup> Then Ruth the Moabitess said, "He even said to me, 'Stay with my workers until they finish harvesting all my grain.'"*

*<sup>22</sup> Naomi said to Ruth her daughter-in-law, "It will be good for you, my daughter, to go with his girls, because in someone else's field you might be harmed."*

*<sup>23</sup> So Ruth stayed close to the servant girls of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law.*

Naomi was surprised how much grain Ruth had gathered. Ruth explained Boaz' s generosity and protection. Naomi understood that Boaz was looking after her too, by getting Ruth to stay under his protection until the end of the harvest.

**The works of the end time church will impress Israel, as they will see the source of them. Also reminding us, once again, that we need to stay under God' s covering within His church.**

### **3:1-3:9 BOLDNESS REQUIRED**

*One day Naomi her mother-in-law said to her, "My daughter, should I not try to find a home for you, where you will be well provided for?" <sup>2</sup> Is not Boaz, with whose servant girls you have been, a kinsman of ours? Tonight he will be winnowing barley on the threshing floor. <sup>3</sup> Wash and perfume yourself, and put on your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking. <sup>4</sup> When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."*

*<sup>5</sup> "I will do whatever you say," Ruth answered. <sup>6</sup> So she went down to the threshing floor and did everything her mother-in-law told her to do.*

*<sup>7</sup> When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached*

quietly, uncovered his feet and lay down. <sup>8</sup> In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet.

<sup>9</sup> "Who are you?" he asked.

"I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a kinsman-redeemer."

Ruth is persuaded by Naomi to step out, taking a risk to assure both of their futures by approaching Boaz at the "male only" threshing floor. This was a huge risk to take, as in normal circumstances Ruth would have been seen as a harlot, for doing such a thing.

**Speaks of our need to be bold in Christ, to step out in faith, breaking tradition and comfort zones to obtain the rewards He offers. Also that the harvest is not complete until the "threshing" or "training in God's ways" of converts is completed.**

### **3:10-3:14 COMMITMENTS REWARD**

<sup>10</sup> "The LORD bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. <sup>11</sup> And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character. <sup>12</sup> Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I. <sup>13</sup> Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning."

<sup>14</sup> So she lay at his feet until morning, but got up before anyone could be recognized; and he said, "Don't let it be known that a woman came to the threshing floor."

Boaz is both flattered and honored by Ruth's approach and subject to satisfying the custom of the time, agrees to marry her, recognizing her status as a "woman of noble character."

**Jesus rewards those who step out in Him with a closer "tabernacle"**



**relationship with Him. As we step out in holiness, so our relationship with Jesus deepens.**

### **3:15 A PURE HEART' S REWARD**

*<sup>15</sup> He also said, ‘Bring me the shawl you are wearing and hold it out.’ When she did so, he poured into it six measures of barley and put it on her. Then he went back to town.*

Boaz poured six measures of barley into her shawl as a gift.

**A gift of souls given because of the example she had set. Illustrated by her shawl (or cloak) symbolising a covering of righteousness, reflecting that which is within. This too, is an example to others.**

### **3:16-3:18 HARVEST GRATEFULLY RECEIVED**

*<sup>16</sup> When Ruth came to her mother-in-law, Naomi asked, ‘How did it go, my daughter?’*

*Then she told her everything Boaz had done for her <sup>17</sup> and added, ‘He gave me these six measures of barley, saying, ‘Don’t go back to your mother-in-law empty-handed.’”*

*<sup>18</sup> Then Naomi said, ‘Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.’”*

Naomi receives the gift, highly relieved that her judgement of Boaz has been right. She now acknowledges the righteousness of the giver, knowing that Boaz will pursue the steps necessary to arrange for the marriage.

**Harvest is the reward for righteousness and obedience. The Gentile end time church is created first (Boaz and Ruth) and the Jewish church (Naomi) is then added, as the Gentile church reflects God' s glory to the Jews.**

### **4:1-4:10 A FREEWILL SACRIFICE**

*Meanwhile Boaz went up to the town gate and sat there. When the kinsman-redeemer he had mentioned came along, Boaz said, ‘Come over here, my friend, and sit down.’ So he went over and sat down.*

<sup>2</sup> Boaz took ten of the elders of the town and said, ‘Sit here,’ and they did so. <sup>3</sup> Then he said to the kinsman-redeemer, ‘Naomi, who has come back from Moab, is selling the piece of land that belonged to our brother Elimelech. <sup>4</sup> I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line.’

‘I will redeem it,’ he said.

<sup>5</sup> Then Boaz said, ‘On the day you buy the land from Naomi and from Ruth the Moabitess, you acquire the dead man’s widow, in order to maintain the name of the dead with his property.’

<sup>6</sup> At this, the kinsman-redeemer said, ‘Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it.’

<sup>7</sup> (Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.)

<sup>8</sup> So the kinsman-redeemer said to Boaz, ‘Buy it yourself.’ And he removed his sandal.

<sup>9</sup> Then Boaz announced to the elders and all the people, ‘Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Mahlon. <sup>10</sup> I have also acquired Ruth the Moabitess, Mahlon’s widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!’

Boaz offers Ruth to another kinsmen-redeemer who decides that it is not in his self-interest to accept her. Boaz undertakes, with the elders as witnesses, to take Ruth as his wife, restoring Mahlon’s (Ruth’s first husband) family name amongst the town records.

**Symbolically this reveals the freewill choice that Jesus made to die for our sins in order to re-establish our relationship with God the Father. It also illustrates the change from the ‘Age of Law’ as represented by the inflexibility and lack of compassion of the Kinsman Redeemer to the ‘Age of Grace’ of Jesus.**

#### **4:11-4:12 ROYAL INHERITANCE ACCEPTED**

*<sup>11</sup> Then the elders and all those at the gate said, ‘We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the house of Israel. May you have standing in Ephrathah and be famous in Bethlehem. <sup>12</sup> Through the offspring the LORD gives you by this young woman, may your family be like that of Perez, whom Tamar bore to Judah.’”*

The elders give their blessing to the marriage, accepting Boaz and Ruth as members of their Jewish family, in the line of their "royal" inheritance.

**Spiritually symbolic again of the acceptance of Jesus (Boaz) and the end time church (Ruth) as being the fulfilment of the Jewish inheritance.**

#### **4:13-4:17 A UNIFIED CHURCH**

*<sup>13</sup> So Boaz took Ruth and she became his wife. Then he went to her, and the LORD enabled her to conceive, and she gave birth to a son. <sup>14</sup> The women said to Naomi: ‘Praise be to the LORD, who this day has not left you without a kinsman-redeemer. May he become famous throughout Israel! <sup>15</sup> He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.’”*

*<sup>16</sup> Then Naomi took the child, laid him in her lap and cared for him. <sup>17</sup> The women living there said, ‘Naomi has a son.’ And they named him Obed. He was the father of Jesse, the father of David.*

The Lord enabled Ruth to conceive producing a son, and in doing so fully restoring Naomi to happiness and cultural fulfilment.

**Symbolically illustrates the creation of a universal Jewish/Gentile church awaiting the return of Jesus, the fruit, the ' son' of the partnership. The timing of His return is dependent upon our preparedness for Him.**

#### **4:18-4:22 THE FINAL REWARD**

*<sup>18</sup> This, then, is the family line of Perez: Perez was the father of Hezron, <sup>19</sup> Hezron the father of Ram, Ram the father of Amminadab, <sup>20</sup> Amminadab the father of Nahshon, Nahshon the father of Salmon, <sup>21</sup> Salmon the father of Boaz, Boaz the father of Obed, <sup>22</sup> Obed the father of Jesse, and Jesse the father of David.*

Here we have confirmed the establishment of the ancestry of Boaz and Ruth as being in the line of David. In time, this royal inheritance led to the birth of Jesus, who was of the same line.

**Symbolically speaking of the return of Jesus to rule and reign as one with his perfect, holy, unified (in Him) church, a church consisting of both Jews and Gentiles totally sold out to Him. The date and the hour of this culmination of history (' His-story' ), surely the true, heart desire of all committed believers, is simply dependent upon us. Are we prepared to make the necessary sacrifice, or will Jesus have to wait upon another generation? He is waiting upon us to respond to His call.**

*Let's reach out to Him now, seeking forgiveness for those times we have failed Him, by preferring our own comfort to embracing His will for us. To commit fully to being living examples of Jesus, impressing both Gentiles and Jews, so that we may become one, reaping the promised final harvest of souls for the Kingdom. And in doing so, be fully prepared for the greatest, most glorious day of all, that wonderful time when our Jesus returns to rule and reign in glory.*