RUTH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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THE

*BOOK OF RUTH.*

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 Beth-lehem-judah went to sojourn in the country of Moab, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and Eliakim was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of Moab, for they had no children; and their dead bodies brought they to Beth-lehem.

6 Then she arose with her daughters in law, that she might return with her to her own people, and to her own land; for the LORD had visited his people, and let them return.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said, "Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?"

9 "Turn again, my daughters, go your way: for I am too old to have an husband. If I should say, I have hope, or speak it to you, why should I open my mouth to such as are my sons in law?"

10 "Would ye tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me."

11 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

**TITLE, Book.** For its place in the Hebrew Canon, see Ap. 1. The second of the five Megilloth, or Scrolls. Read at the Feast of Pentecost. Their order determined by the order of the feasts. Written as being necessary for the link it affords in the Genealogy of David and Christ the son of David, Matt. 1. 6-16. Placed in the Canon after Judges by the Sept. Followed by all the versions.

**Ruth.** Two books with names of women: Ruth, a Gentile, marries a Hebrew husband; Esther, a Jewess, marries a Gentile husband. Two tokens that Gentiles, as such, were to be blessed only through Abraham's seed, according to Gen. 12. 3; 14. 17; 22. 18; 26. 4. Ps. 72. 17. Acts 3. 25.

1. 1-18 (A, p. 369). ELIMELECH'S FAMILY.

**THE DEPRESSION.** (Alteration.)

1 Now it came to pass in the days when the judges ruled, Doubtless, in the early days, before the sin of Judg. 1 developed the later internal disorders, and outward oppressions, a famine. See note on Gen. 12. 10. See note on Gen. 12. 10. man. Heb. 'ish. Ap. 14. II. country = fields.

2 Elimelech = My God is king.

3 Naomi = My pleasant one.

4 Mahlon= Sick.

5 Chilion = Pining. Ephrathites. Ephrath was the ancient name of Beth-lehem, where Rachel was buried (Gen. 35. 8). Canaanitish wives forbidden (Deut. 7. 1, &c.), but not Moabitish wives; though a Moabite man might not enter the congregation of Jehovah. See note, Deut. 23. 3. Orpah = Hand or Pawn. Ruth = Beauty. Wife of Mahlon the elder.


8-18 (B, above). DAUGHTERS-IN-LAW. COLLOQUY. (Repeated Alternation.)

8 As = according as.

9 rest. Cp. 3. 1. A characteristic word in this Book.

10 we will return with thee. This liberty was allowed by the laws of Khammurabi, §§ 171-173 and 177.

11 why . . .? Fig. Erotesis. Ap. 6.

12 should say = should have said.

13 Would . . .? Fig. Erotesis. Ap. 6.
15 And she said, "Behold, thy sister in law is gone back unto her People, and unto her gods: return thou after thy sister in law."

16 And Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy People shall be my People, and thy God my God."

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me."

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them and they said, "Is this Naomi?"

20 And she said unto them, "Call me not Naomi, call me Mara: for the ALMIGHTY hath dealt very bitterly with me.

21 I went out full, and the ALMIGHTY hath brought me home again empty: why then call ye me Naomi, seeing the ALMIGHTY hath afflicted me?"

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of the barley harvest. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them and they said, "Is this Naomi?"

23 He answered her, " Boaz. His kindness.

D. 20 And she said unto them, "Call me not Naomi, call me Mara: for the ALMIGHTY hath dealt very bitterly with me.

21 I went out full, and the ALMIGHTY hath brought me home again empty: why then call ye me Naomi, seeing the ALMIGHTY hath afflicted me?"

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of the barley harvest.

23 Boaz answered her, " Call me not Mara: for the LORD bath been tender to me since the death of thine husband and of thine mother in law."


19 Beth-lehem = House of bread.

20 them. Fem., and the verb "call" is fem. also, so that Naomi was addressing the women.

the ALMIGHTY = Shaddai. See Ap. 4.

22 the Moabitess. So called five times. In Deut. 23. 4, it is masculine, and does not affect Ruth.


2 the Moabitess. See note on 1, 4, 22.


4 behold. Fig. Asterismos. Ap. 6.


They answered. This tells of a time of peace, prosperity, and quiet.

7 from the morning = all the morning.

8 Hearst thou not, etc. Fig. Erotions. Ap. 6.

9 fast. Anglo-Saxon = steadfast i.e. cleave to.

10 take knowledge. Fig. Metonymy (of Cause), put for "caring for." Ap. 6.

stranger = foreigner.

12 work... reward... trust. Note the order of these three words for a spiritual application.


wings. By Fig. Anthropopatheia (Ap. 6) attributed to Jehovah; denoting His tender care.

trust = flee for refuge. Heb. 'aph. Ap. 69. II.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art aharist, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

11 And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast kept his father and thy mother, and the land of thy nativity, and art come unto a People which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under Whose wings thou art come to trust.

13 Then she said, "Let me find favour in thy
13 friendly to the heart.
14 left. [Left thereof remaining.]
15 of purpose. [On purpose.]
16 ephah. [See Ap. p. 25. III. 5.]
17 kindness. [Lovingkindness, one of = "יִרְאוֹם".]
18 the Moabitess. [See note on 1. 4, 22.]
19 and of wheat harvest. [Therefore near the Feast of Pentecost. This is why this book is read at that feast. See note on title.]
20 dwell with. [Some codices read "returned unto". Vulg. commences the next chapter with this sentence.]

3. 1-4. 13 (C, p. 359). RUTH AND BOAZ.

(C.

F 3. 13. Promise made.
1 shall I not. . .? [Fig. ἔρωτος. Ap. p. 6.]
rest. [See 1. 9.
2 Behold. [Fig. ἀστερίσμον.] Ap. p. 6.
the winnoweth. [This was, and is to-day, the master's work. His servants plowed, sowed, and reaped.]
5 unto me. [Some codices, with Sept. and Vulg., omit these words.
9 thy skirt = wing (with Sept. and Vulg.). Other codices, with two early printed editions, read "wings". "Wing" put by Fig. ἔκτος (of Cause) for protective care. Ap. p. 6.
10 the LORD. [Heb. יְהוָה. Ap. p. 4. II.
11 thou requirest = thou shalt say. Some codices, with Aram., Syr., and Vulg., add "unto me".
6 And she went down unto the floor, and did according to all that her mother in law bade her.
7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.
8 And it came to pass at midnight, that the man was afraid, and turned himself: and,
9 And he said, "Who art thou?" And she answered, "I am thy handmaid: why askest thou after me?"
10 And he said, "Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, insomuch as thou followestst not young men, whether poor or rich.
11 And now, my daughter, fear not; I will do thee all that thou requestest: for all the city of my People doth know that thou art a virtuous woman.
12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.
13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning."

3 Then Naomi her mother in law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee?"
2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.
3 And now, therefore, consider it, and come and be under my banner: and I will shew thee kindness, and thou shalt shew kindness unto my mother in law.
4 And it shall be, when thou goest, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.
5 And she said unto her, "All that thou sayest unto me I will do."
14 And she lay at his feet until the morning:
and she rose up before "one could know another. And he said, "Let it not be known
that a woman came into the floor."
15 Also he said, "Bring the 'vail that thou
hadst upon thee, and hold it." And when she
held it, he measured six measures of barley,
and laid it on her: and "she went into the city.
16 And when she came to her mother in law,
she said, "Who art thou, my daughter?" And
she told her all that the 'man had done to her.
17 And she said, "These six measures of barley
gave he me; for he said to me, 'Go not empty
unto thy mother in law.'"
18 Then said she, "Sit still, my daughter,
until thou know how the matter will fall: for
the 'man will not be in rest, until he have
finished the thing this day."

Then went Boaz up to the gate, and sat
him down there: and "behold, "the kinsman
of whom Boaz spake came by; unto whom
he said, "'Ho, such a one! turn aside, sit
down here.' And he turned aside, and sat down.
2 And he took ten "men of the elders of the
city, and said, "Sit ye down here." And they
sat down.
3 And he said unto 1 the kinsman, "Naomi,
that is come again out of the 'country of Moab,
setheth a parcel of land, which was our brother
Elimelech's:
4 And 3 thought to advertise thee, saying,
'Buy it' before the inhabitants, and before the
elders of my People. If thou wilt 'redeem it,'
redeem it. But if thou wilt not 'redeem it,' then
tell me, that I may know: for there is none to
'redeem it beside thee; and 3 am after thee.'"
And he said, "3 will 'redeem it.'"
5 Then said Boaz, "What day thou buyest
the field of the hand of Naomi, thou must buy
it also of Ruth the Moabitess, the wife of the
dead, to raise up the name of the dead upon his
inheritance."
6 And 1 the kinsman said, "I cannot 'redeem
it' for myself, lest I mar mine own inheritance:
'redeem it' now my right to thyself; for I cannot
'redeem it.'"
7 Now this was the manner in former time
in Israel concerning 'redeeming and concerning
changing, for to confirm all things; 'a man
plucked off his shoe, and gave it to his neigh-
bour: and this was a testimony in Israel.
8 Therefore 1 the kinsman said unto Boaz,
"Buy it for thee." So he 1 drew off his shoe.
9 And Boaz said unto the elders, and unto
all the People, "Ye 'are witnesses this day,
that I have bought all that was Elimelech's, and all
that was Chilion's and Mahlon's, of the hand
of Naomi.
10 Moreover Ruth the Moabitess, the wife of
Mahlon, have I purchased to be my wife, to
raise up the name of the dead upon his inheri-
ance, that the name of the dead be not cut off
from among his brethren, and "from the gate
of his presence: ye 'are witnesses this day.'"
11 And all the People that were in the
gate, and the elders, said, "We 'are witnesses.
12 The LORD make the woman that is come into
thine house like Rachel and like Leah, which
two did build the house of Israel: and do thou

worthily in Ephratah, and 0 be famous in Beth-
leham:
13 And let thy house be like the house of
Pharez, whom Tamar bare unto Judah, of the
seed which 11 the LORD shall give thee of this
young woman."
14 So Boaz took Ruth, and she was his wife:
and when he went in unto her, 11 the LORD
gave her conception, and she bare a son.

15 And the women said unto Naomi, "Blessed
be 11 the LORD, Which hath not left thee this
day without a 'kinsman, that his name may be
famous in Israel.
16 And he shall be unto thee a restorer of thy
1 life, and a nourisher of thine old age: for thy
daughter in law, which loveth thee, which is
better to thee than seven sons, hath born him."
17 And Naomi took the child, and laid it in
her bosom, and became nurse unto it.
18 And the women her neighbours gave it
a name, saying, "There is a son born to
Naomi;" and they called his name Obed: he is the father
of Jesse, the father of David.
18 Now these are the generations of Pharez: Pharez begat Hezron, 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.


THE GENERATIONS OF PHAREZ.*

Judah = Thamar | Pharez | Hezron | Aram | Amminadab
Elishba | Nahshon
Salmon (nephew of Aaron, m. Rahab) | Boaz (married Ruth) | Obed | Jesse | David

*NOTE ON "THE GENERATIONS OF PHAREZ".*

If Salmon married Rahab in the year of the entry into the land (1451 B.C.); and the birth of David was in 990 B.C.; then, according to the above Table of Generations, the period of 461 years is covered by only four lives; viz. Salmon, Boaz, Obed, and Jesse.

The inference therefore seems clear that, as in a royal line it is not necessary to include every link (as it is in the case of an ordinary man), certain names are omitted in this pedigree, in order that "the generations of Pharez" may be reckoned as ten generations, to accord with the principle which we observe from Adam to Zedekiah (viz. Adam to Noah, ten; Shem to Abraham, ten; Solomon to Zedekiah, twice ten). So here Pharez to David is given in ten generations.

We see the same principle at work in other Tables of our Lord's ancestry, names are omitted in order to make uniform reckonings.

For example, in Matt. 1. 1-17 we have three counts of "fourteen generations"; see notes there. In v. 1 we have the whole given in two links (David and Abraham). Ruth herself is omitted in v. 17, above.