

Bible Reading Notes
RUTH

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Ruth 1

1:2 – **when the judges ruled** – Ruth took place sometime in the 250 years of the book of Judges and was probably written by Samuel.

1:1-5 – This family shows the same sinful tendencies we saw in Judges. Elimelech (My God is King) left the “House of Bread” (Bethlehem) for Moab, and the two sons sinned by marrying Moabite women.

1:4 – **Orpah** = Stiff necked; **Ruth** = Companion

1:7 – **return** – The rest of the chapter will have a strong emphasis on returning to the land (vv. 8, 10, 11, 12, 22).

1:11-13 – Naomi refers to levirate marriage (Deuteronomy 25:5-6).

1:20 – **Naomi** means “Pleasant,” while **Mara** means “Bitter.”

Ruth 2

2:1 – **Boaz** – His name means “In Him is Strength.”

2:12 – **under whose wings you have come to take refuge** – The picture of young birds finding refuge under the wings of their mother is the picture of Ruth coming into a covenant relationship with the Lord.

2:15-16 – Boaz’s righteousness is seen in his care for Ruth. Israel was commended by the Lord to care for the poor among them in just this way.

2:20 – **Redeemers** – A close relative who would be responsible to buy family land sold for debt or to marry the widow of a family member in order to have children and carry on the family line.

Ruth 3

3:4 – uncover his feet – In doing so Ruth is asking to be redeemed and thus married to Boaz, as seen in v. 9.

3:9 – spread your wings – This is the second time this language is used in a covenant situation. Here the covenant is the covenant of marriage.

3:10 – kindness – The term is *hesed*, the Hebrew term for covenant love.

Ruth 4

4:2 – ten men – These men will serve as witnesses.

4:6 – impair my own inheritance – There was a cost involved in levirate marriage. You had to raise up descendants who would then inherit their father's estate that either this man or Boaz was going to buy.

4:17 – a son has been born to Naomi - Obed became the son of Naomi replacing Mahlon, so that the family line would continue.

4:18-22 – In God's providence this is the line that leads to Israel's greatest king, David. Matthew reminds us that it is also the line that leads to Christ, the King of kings (Matthew 1).