

230405-4 Ruth 1, Naomi Returns Home with Ruth to Bethlehem—CThurman

The Book of Ruth bears the name of main character in it, Ruth, a woman of the country of Moab. The writer of this book is not revealed, but there is cited in it a genealogy. This book, is particular important because it cites a genealogy that takes us through the times of the judges of Israel.

Ru.4.17 And the women her neighbours gave it a name, saying, There is a son (a grandson) 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.

That it cites the name of King David, and no one further leads me to understand the writer was a contemporary with King David, and could have been Samuel the prophet.

The history of this book is fixed as sometime during the judges of Israel.

Ru 1.1 ¶ 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 Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

It probably belongs to the time of the Midianite oppression and into the time of Gideon. (Jud. ch. 6) If so, this account falls about mid-way through the time of the Judges, about 213 – 253 years into the Book of Judges. Bear in mind that the genealogy under consideration concerns Salmon, who marries Rahab, the same woman that was spared the destruction of Jericho when Israel first crossed over the Jordan River and entered into the land of Canaan. This Salmon fathers Boaz, Boaz, an old man, fathers Obed (cf. Ru.3.10), Obed fathers Jesse, and Jesse, an old man, fathers David (cf. 1Sa.17.12). This part of the genealogy spans a period 200-250 years.

Ac 13:20 *And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.*

Chapter 1

שָׁפֵט הַשְּׁפָטִים

1 ¶ Now it came to pass in the days when the judges ruled,
judging ones judged

judges, Qal part. of שָׁפֵט, see. below.

ruled, Qal infin. of שָׁפֵט, to judge, to rule, to defend, to deliver, to condemn, to contend, to plead.

בְּאֶרֶץ

that there was a famine in the land.

(of Canaan, or perhaps the whole land of Israel,
east and west of the Jordan River)

famine, רָעָב, a masc. noun tss. ramine, in hunger, a dearth.

Israel was in a bad way just before the LORD called Gideon to be deliverer and judge of Israel.

*Jud.6.1 ¶ And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.
2 And the hand of Midian prevailed against Israel: [and] because of the Midianites the children of Israel made them the dens which [are] in the mountains, and caves, and strong holds.
3 And [so] it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.
5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; [for] both they and their camels were without number: and they entered into the land to destroy it.*

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

This was about 253 years into the history of the Book of Judges, leaving about 200 years to the time of Samuel the last judge of Israel.

Deborah's peace	40		206
Midian oppression	7		213
Gideon's peace (v.28)	40	(ch.8)	253
Abimelech's treachery	3	(ch.9)	256

And a certain man of Bethlehemjudah went
 proceeded a man from Bethlehem [in] Judah

The city of Bethlehemjudah distinguishes it from Bethlehem-Zebulun which was in northern Canaan. (cf. Jos.19.15, 16)

לְגוֹר בְּשָׂדֵי
to sojourn in the country of Moab, he, and his wife, and his two sons.
 to dwell, abide fields

to sojourn, Qal infin. of לָגַר, to gather together, to gather, to dwell, to remain, to abide, to sojourn.

Moab, water (progeny) of the father. Moab is the descendant of Abraham's nephew, Lot, through his firstborn daughter. (cf. Ge.19.37) The LORD calls Moab His washpot, יַיִתְּךָ, washing, bathing + סִיר, a pot, caldron. (cf. Ps.60.8; 108.9)

2 And the name of the man [was] Elimelech, and the name of his wife Naomi,

Elimelech – God is King.

Naomi – Pleasant, Beautiful, Sweet, Delight (נְעִים).

and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah.

Mahlon – מַחְלוֹן, verb חָלַה, to be sick, weak, grieved, diseased, sore, infirm, wounded.

Chilion – כְּלִיּוֹן, verb כָּלָה, to determine, consume, finish, make an end, destroy.

They're called Ephrathites of Bethlehemjudah. This means that Elimelech and his family lived in a place called Ephrath. Ephrath or Ephratah is another name for Bethlehem.

Ge.35.6 ¶ So Jacob came to Luz, which [is] in the land of Canaan, that [is], Bethel, he and all the people that [were] with him.

...

16 ¶ And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem.

Gen.48.7 ... Ephrath; the same [is] Bethlehem.

Ru.4.11 ... and do thou worthily in Ephratah, and be famous in Bethlehem ...

A place after which Caleb's second wife was named, Ephrath. (cf. 1Chr.2.19) Here Elimelech's family continues for quite some time.

1Sa 17:12 Now David [was] the son of that Ephrathite of Bethlehemjudah, whose name [was] Jesse ...

This will be the birthplace of our Lord Jesus.

Joh 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
(born)

And they came into the country of Moab, and continued there.
fields lasted, existed

continued, נָשַׁב, tss. to be, to last, to quit, to break, to faint, meaning to exist.

The reason that the children of Israel were suffering was because of the chastening hand of the LORD upon them for unfaithfulness. The few faithful were to bear patiently with the majority of the unfaithful as the LORD worked to bring the nation to repentance. For Elimelech to move his family out of the land of Canaan served to aggravate an already difficult circumstance. This move did nothing to change their present circumstance, and the truth is it worsened it for him and his family. And so they *continued there*, that is, they *existed* there.

The child of God can learn and grow under chastening or he can despise and resist it. (cf. He.12.5) Depending on how he responds to chastening, it can be helpful or harmful. And it is how he respond to chastening that determines whether we will live and prosper in the things of Christ or just exist from day to day. The child of God that abides under chastening learns and grows lives; but the child of God that despises and resists the will of God for his life exists. He might be saved, but his *treasure box* in glory is empty. That's what existing is. He has nothing to show for the time of his life.

I'm persuaded that this is the experience of many professing believers, they exist but never live for Christ. Some professing disciples of Jesus Christ are the same. They want to be numbered with the disciples, they come to assemble with the body sometimes, they exist, but aren't a part of the ongoing work to contribute *to the edification of the body, to the edification of the body, to the edification of the body*. After all, there is a reason, a purpose for being in the Lord's church. Some choose to be bodily present

but without fellowshiping around the things of Christ. That's existing; that's not living for Christ.

אִישׁ

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

and she was left, Niphal fut. 3s. fem. verb אִישָׁר, tss. to remain, to leave. vss. 3, 5.

4 And they took them wives of the women of Moab;
[to]

and they took, of the verb אָשַׁר, to bear, to spare, to accept, to bring, to carry, to pluck, to lift up, to obtain, receive, etc.

The decisions Elimelech made had affect upon his children. (Transference) He chose to put his children into the fields of Moab. Why should he be surprised if his sons should marry Moabite women? The Law of Moses laid out stipulations regulating marriages for the sons of Aaron and the high priest (Lev.21.7, 13., 14), for the king (Deu.17.10), and for the sons of Israel. The man of Israel were commanded particularly *not* to marry of the daughters of the nations that lived in Canaan.

Deu.7.3 Neither shalt thou make marriages with them;

Them who? Deu.7.1 ... the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou ...

thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Beyond this perhaps, they could marry beyond after applying the regulation as is stated concerning women taken captive in wartime.

*Deu.21.10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,
11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;
12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;
13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.*

Marriage to others beyond the nation of Israel was allowed, but probably after subjecting her to something like this in Deuteronomy chapter 12.10-13.

Christian fathers and mothers need to consider well the consequences of the decisions they make, and the affect they have upon their children. Christian parents need to look 10, 15, 20 years down the road sowing in hope that their children will walk with Christ. Even if the Lord doesn't save some of our children they should have at the least learned how important the fellowship and service of Christ in a NT church was to their father and mother. And if the Lord in His mercy saves some, and provided the parent has set the example, they will make Christ and His church a central part of their lives too. Our decisions do affect our children.

the name of the one [was] Orpah, and the name of the other Ruth: and they dwelled there about ten years.

(meaning, after they were married they dwelt there about ten years.)

Orpah, if after the verb עָרַף, is tss. *to break the neck, to strike off the neck, to bread down, to cut off, to behead*. Or, if after the masc. noun עֶפְרָא, tss. as an adj. *young*, so as Young's Concordance, *fresh*.

Ruth, רוּת, contracted form רַעוּת, friend, or רְאִית, appearance (verb רָאָה, to see)

5 And Mahlon and Chilion died also both of them; and the woman
(Naomi)
was left of her two sons and her husband.
remained

Only Naomi is left alone, in a strange country with her two Gentile daughters-in-law.

שׁוּב
6 ¶ Then she arose with her daughters in law, that she might return from
rose up

the country of Moab: for she had heard in the country of Moab how that the

לֶחֶם
LORD had visited his people in giving them
to give to them **bread.**
food, meat, loaves,
victuals, provision

The LORD began to grant relief to the children probably under the service of the judge, Gideon.

7 Wherefore she went forth out of the place where she was, and her two
daughters in law with her; existed

בְּדֶרֶךְ שׁוּב אֶל-אֶרֶץ
and they went on the way to return unto the land of Judah.
by, in

Qal imper. יֵלֶךְ שׁוּב
8 And Naomi said unto her two daughters in law, Go, return each to
Depart, Walk

Qal fut., עָשָׂה masc. noun, דִּסָּה
her mother's house: the LORD deal kindly with you,
do kindness, mercy, pity

עָשָׂה
as ye have dealt with the dead, and with me.

מָצָא
9 The LORD grant you that ye may find rest,
discover comfort (from the bereavement)
rest, מְנוּחָה, a fem. noun, *a rest, an ease, comfortable, still, resting place.*

each [of you] in the house of her husband. Then she kissed them;
(by remarriage)

kissed, Qal fut. of נָשַׁק, to kiss, to arm, to rule, to touch. vss. 9, 14.

Qal fut. of בָּכָה
and they lifted up their voice, and wept.
bewailed,

שׁוּב
10 And they said unto her, Surely we will return with thee unto thy people.
turn

שׁוּב
11 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?

שׁוּב
12 Turn again, my daughters, go [your way]; for I am too old to have an husband. If I should say, I have hope, [if] I should have an husband also to night, and should also bear sons;

hope, תִּקְוָה, a fem. noun tss. line of (scarlet, Jos.3.18, 21), hope, thing that long for (Job. 6.8),

13 Would ye tarry for them till they were grown?

wait

would ye tarry, Piel fut. of **שָׁבַר**, to tarry, to wait, can ... hope, to hope, to view.

would ye stay for them from having husbands?

would you stay, Niphal fut. of **עָגַן**, only this once in OT.

nay, my daughters; for it grieveth me much for your sakes that the hand

bitters

grieveth, Qal pret. of **מָרַר**, tss. to grieve, to vex, to be in bitterness, to be moved with choler; **Ru.1.13**, Qal pret., *it grieveth*, **Ru.1.20**, Hiphil pret., *hath dealt ... bitterly*.

of the LORD is gone out against me.

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

kept fast

clave, Qal pret. of **דָּבַק**, to cleave, to join together, to follow hard, to stick, to take, to keep, to abide fast, to keep fast, to follow close. Qal. fut. **2.8, 21, 23**.

שוב

15 And she said, Behold, thy sister in law is gone back unto her people,

turned, returned

שוב

and unto her gods: return thou after thy sister in law.

go back, turn

Orpah was a nominal believer in the God of Israel. God was hers simply because He was the God of her husband. But as soon as the husband is dead she may was easily return to her former manner of life and bow to the

gods of Moab. But not Ruth. Ruth trusts in the LORD God of Israel. She had as strong a faith in the God of Israel as Rahab had, who had trusted in the LORD even before Israel had come to destroy Jericho in the days of Joshua.

Note: Isn't it interesting that Ruth shall become daughter-in-law to Rahab.

**16 And Ruth said, Intreat me not to leave thee,
forsake**

intreat, Qal fut. of פָּגַע, to intreat, to fall, to meet, to fall upon, to meet together, to intercede. 1.16, intreat; 2.22, they meet

to leave thee, Qal infin. of עָזַב, tss. to leave destitute, to leave, to forsake, to leave off, to fortify; 1.16, Qal infin., to leave thee, 2.11, Qal fut., and thou hast left, 2.20, Qal pret. hath ... left off.

שׁוּב

**[or] to return from following after thee: for whither thou goest, I will go;
after**

**and where thou lodgest, I will lodge: thy people [shall be] my people, and thy
dwell dwell**

thou lodgest & I will lodge, Qal fut. of יָלַד, to tarry, to abide, to lodge, to remain, to endure, to dwell, to continue; Ru. 3.13, Qal infin., tarry this night, Ru.1.16, Qal fut., thou lodgest & I will lodge.

**God my God:
[shall be]**

She willingly forsook everything to follow after Christ, did she not! This was more than only following after her mother-in-law. She willingly forsook her own living family. She left them all behind to come to a people of whom she was unfamiliar.

Ru.2.11 ... [Boaz speaking to Ruth ...] and [how] thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Mt.10.37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Php 3:8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,

9 ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Ruth forsook all to identify with Naomi, the children of Israel, and to their 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.

severe, separate

part, Hiphil fut. of פָּרַד, to stretch, to divide, to separate, to part, to severe, to be out of joint.

18 When she saw that she was stedfastly minded to go with her,
(Naomi) (Ruth) strengthened or fortified herself

she was steadfastly minded, Hithpael part. of אָמַץ, tss. to be strong, to be of good courage, to be obstinate, to strengthen, to fortify, to be steadfastly minded.

In other words, when Naomi saw that this was no fickle, sentimental, passing feeling with Ruth; she saw in Ruth a deep-rooted conviction. Naomi needed say no more.

then she left speaking unto her.
ceased (of this matter)

then she left, Qal fut. of לָאָץ, to cease, to leave, to forbear, to unoccupy, to fail, to forbear, to leave off.

19 ¶ So they two went until they came to Bethlehem.
(Naomi & Ruth)

And it came to pass, when they were come to Bethlehem, that all the city was moved about them,
noised (Perhaps you could see the chatter as they walked by.)

that ... was moved, Niphal fut. of נָאָץ, to move, to make a noise, to make a great noise, to destroy, to ring again.

They became to *talk* of the town. The city rang with the names of these two on their lips.

and they said, [Is] this Naomi?

20 And she said unto them, Call me not Naomi,
Pleasant, Beautiful, Sweet, Delight (נְאִים).

call me Mara : for the Almighty hath dealt very bitterly with me.
Bitter – caused me much grief –

Mara, the adj. מָרָר, bitter, angry, discontented, heavy, chafed.

hath dealt bitterly, Hiphil pret. of מָרַר, tss. *to grieve, to vex, to be in bitterness, to be moved with choler*; Ru.1.13, Qal pret., *it grieveth*, Ru.1.20, Hiphil pret., *hath dealt ... bitterly*.

שׁוּב

21 I went out full, and the LORD hath brought me home again empty:
a full one

full, the adj. מָלֵא, *of worth, full, with child*.

empty, the adv. רַיִקָם, *without cause, in vain, empty*; Ru. 1.21; 3.17.

As tough as things were during the time of famine it is not to be compared to the loss I have suffered since; my husband, my sons, everything is gone.

A famine is difficult, but how much more difficult it is because we choose to walk outside of the will of God. The child of God will suffer the loss of husband, wife, mother, father, and children and friends but living outside of the will of God compounds that grief.

why [then] call ye me Naomi, seeing the LORD hath testified against me,
answered, witnessed

hath testified, Qal pret. of עָנָה, *to answer, to testify, to speak, to shout, to witness, to hear, to sing, to bear*; Ru.2.6, 11, Qal fut. and ... *answered*.

and the Almighty hath afflicted me?
caused evil to

hath afflicted, Hiphil pret. of רָעַע, tss. *to be displeased, to be evil, to be worse, to be broken, to be ill, to punish, to do wickedly, to afflict, to harm, to hurt, to be an evildoer*.

Naomi affirms that she has suffered these things because the Almighty brought them to her. She is not say that she doesn't deserve this. But she knows the hand of the LORD is in it.

שׁוּב

22 So Naomi returned, **and Ruth the Moabitess,**
(to Bethlehemjudah)

שׁוּב

her daughter in law, with her, which returned out of the country of Moab:
from the fields

and they came to Bethlehem in the beginning of barley harvest.

at

harvest, the masc. noun קִצִּיר, *harvest*, **Ru.1.22; 2.21, 23 (twice)**. The verb קָצַר, 2.3-7, 14, Qal part. *the reapers*; **2.9**, Qal fut., *they do reap*

What a mess we can make of things sometimes as we move away from the Lord. But the Lord overrules. The Lord is working something very special in all of this for Ruth, a Gentile, a Moabite turned to the God of Israel.

Note: 44 generations later the Lord Jesus shall be born in this same city, to this same family, and to this same nation. (cf. Lk.3.23-32)