

*Ruth a supernatural love for her mother-in-law and for the people of G-d. G-d gives her the courage to say good-bye to her heathen sister and to go to Israel with her mother-in-law. Then G-d brings her to a very special man, a man of substance, a man of destiny, the most wonderful husband she could ever have dreamed of, in fact a husband far beyond her imagination, an absolutely unique man of royal blood, the only man in the world who was Ruth's contemporary and was at the same time destined to become a direct ancestor of King David and of the Moshiach. And the wonder is that G-d led this Gentile woman Ruth to find favor in his sight and become related to him in holy covenant love. For this man (Boaz) from the Messianic tribe of Judah became Ruth's kinsman Go'el (redeemer), protecting the family, the dead as well as the living. This man from the tribe of the Moshiach married Ruth and redeemed (bought back) the land of Ruth's dead husband and raised up an heir to carry on the dead man's name. So the dead man's inheritance was not wiped out. G-d is the G-d who saves the living and the dead (1C 15:51; 1Th 4:15-17) through a Redeemer from the tribe of Judah. Here it is important to remember that the PEDUT (the payment of ransom for geulah redemption as in Ro 3:24) comes about through the Go'el Moshiach Tzidkeinu. Had Moshiach not paid the ransom of his korban Pesach blood (Isa 53:7) as our Go'el (Redeemer), we could never have been bought back from sin and death and judgment. Our plight would have been more hopeless than Ruth and Naomi, these two tragic*

*almanot. In the Bible, G-d is also the protector of almanot. In Bible times, a woman without the covering of a husband was in danger of exploitation or of sexual molestation or even being carried off. Because of our sin nature and our sin practices, we were carried off and on the slave market auction block of sin. We needed a redeemer to buy us back. Moshiach Ben Dovid is rich and can do that because Moshiach is free from a sin nature tie to Adam [Gen 3:15; Isa 7:14] and rich in mercy. If we humble ourselves like a poor widow and turn to him to redeem us, he will put the wings of his garment over us and protect us from all doom and loss. Moshiach will be to us what Boaz was to Ruth and Naomi. This book of the Bible is extremely important because it shows the tribe of Judah and a coming redeemer of the Jews and Gentiles, the Moshiach, who will fulfill Gen. 49:10. The secret of Ruth's blessing was her faithfulness. She continued working where G-d placed her. She refused to leave her mother-in-law, she remained with her in life and refused to leave her in death (1:16-18). Ruth remained in faith where G-d placed her. She remained in Boaz's field. Boaz said, "Stay with my workers until they finish harvesting all my grain," (2:21) and she obeyed him. Ruth didn't go to the field of someone else where she might have been harmed (2:22). If we stay close to the harvesters, and refuse to leave the harvest field where G-d has placed us, we will be blessed like this lowly and loving and faithful mevasseret (lady evangelist) Ruth who won a Jewish lady to the L-rd (Ro 11:11; Ruth 1:15).*

## RUTH

**1** Now it came to pass in the yamim when HaShofetim (the Judges) ruled, that there was a ra'av (famine) in the land. And a certain ish (man) of Beit-Lechem Yehudah went to sojourn in the sadei Moav, he, and his isha (wife), and his two banim (sons).

|2| And the shem (name) of the ish (man) was Elimelech, and the shem (name) of his isha (wife) Naomi, and the shem of his two banim Machlon and Kilyon, Ephrathites of Beit-Lechem Yehudah. And they came into the sadei Moav, and continued there.

|3| And Elimelech, Naomi's husband, died; and she was left (alive) and her two banim.

|4| And they took their wives of the nashim (women) of Moav; the shem (name) of the one was Orpah, and the shem (name) of the other Ruth: and they dwelled there about eser shanim (ten years).

|5| And Machlon and Kilyon died also both of them; and the isha was left (alive), surviving with neither her yeladim nor her ish.

|6| Then she arose with her kallot, that she might make teshuvah (return) from the sadei Moav: for in the sadeh of Moav she had heard how that Hashem had visited His people in giving them lechem (bread).

|7| Wherefore she went forth out of the place where she was, and her two kallot with her; and they set on the derech (way, road) to make teshuvah (return) unto Eretz Yehudah.

|8| And Naomi said unto her two kallot, Go, go back each to her beis em