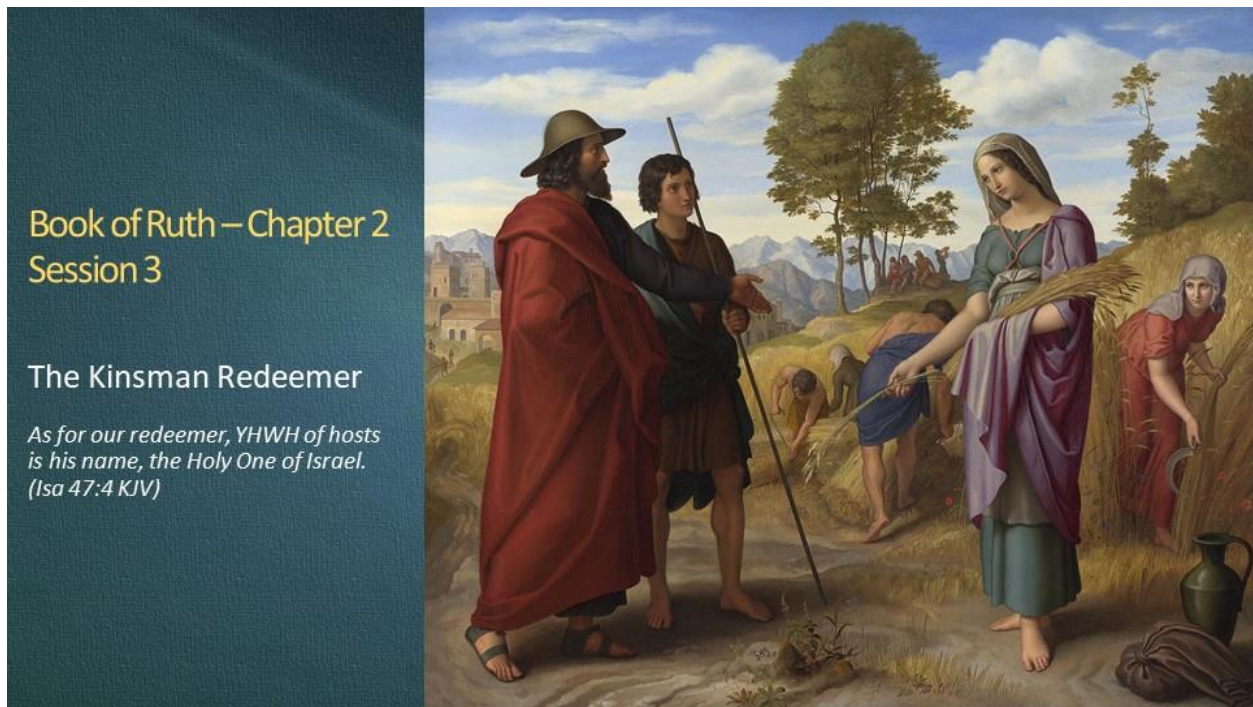


**Book of Ruth  
Chapter Two  
Session Three**

**The Kinsman Redeemer**

Transcribed and edited from video

[www.answersoflife.com](http://www.answersoflife.com)



Welcome to the Ruth study, the countdown to Shavuot has completed, we counted fifty days since the Days of Unleavened Bread. We are grateful to take a more detailed look into this Book of Ruth. Last year was the last time that we made a presentation on the Book of Ruth; we were able to complete Sessions One and Two. The overall agenda seems to have been increasing as these sessions go. I keep finding more material embedded in this short four chapter book that only has eighty five verses, so it is amazing what is enclosed, and concealed in it.

In the first two sessions, we looked into the background and historical perspective, and the setting of what was going on in Bethlehem-Ephrathah back in the day when Ruth, Boaz and Naomi lived on this earth. That would have been well over three thousand years ago and we are grateful to have this record that we can look into.

We looked at the background, history and the period of time which occurred during the period of the Judges. We got into Chapter One and examined in detail Ruth's declaration of faith.



The slide is titled "Agenda" in a yellow font. It lists various topics in a bulleted format. The "Torah precepts" section is highlighted with a yellow border. The topics are organized into two columns.

- Background - Historical Perspective
- Genealogy
- Ephratah - Bethlehem
- Ruth's declaration of faith
- Torah precepts
  - Dis-qualification to enter the congregation of YHWH
  - Gleaners and reapers
  - Grace, bowing and wings
  - Kindness and law of gleaning
  - The threshing floor
  - Boaz' skirt
  - Virtuous woman
  - Kinsman redeemer
  - Land redemption
  - Levirate marriage
  - Pharez, Tamar, Judah
  - Female heirs - daughter's of Zelophehad
  - Lineage of Yahushua
- Prophetic insights
  - The land and the bride
  - One redeemer for all mankind
- Allegorical insights
  - Forward pointing prototypes
  - The Messiah
  - The assembly of believers
  - Law vs. grace

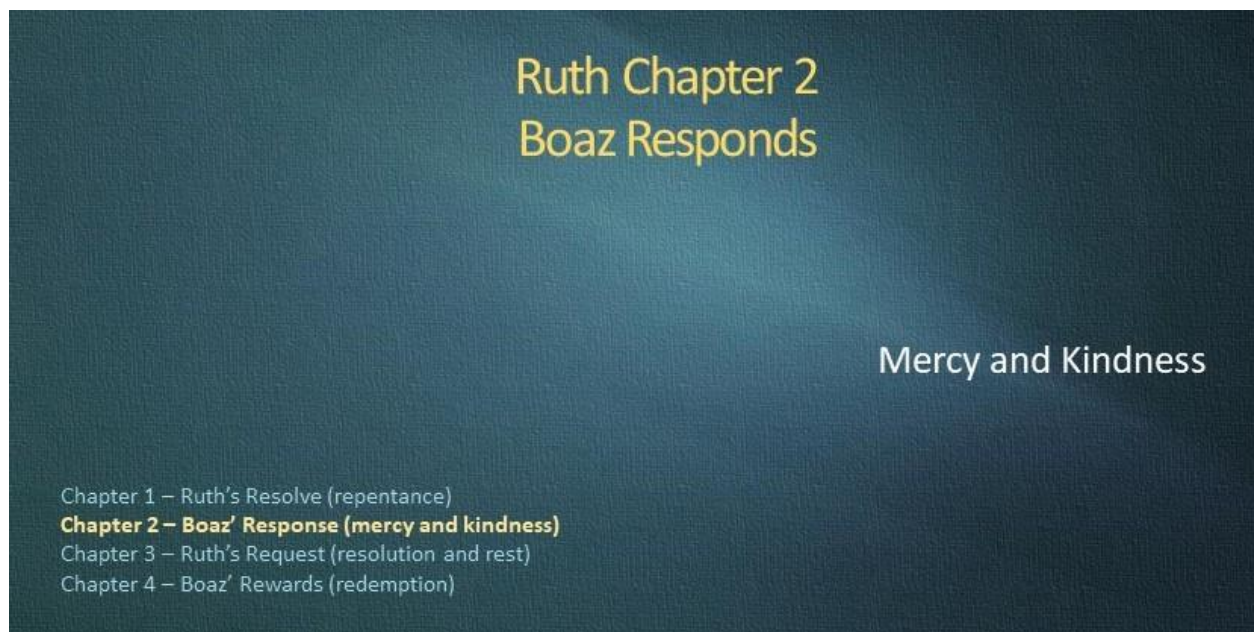
This time we are going to continue in what I have labeled Torah Precepts, there are a number of them in this book. One of the precepts that we looked at and completed last time, was how someone is disqualified to enter the congregation of YHWH. The references that were looking at were the Moabites, and some of the Gentiles that were neighbors, and how they were not to enter into the congregation of YHWH. We looked at how the Israelites were not to marry outside the tribes of Israel.

We got through that, and now are in Chapter Two which we will examine in its fullness. A few of the topics that we will be hitting today are the gleaners that are represented and mentioned in Chapter Two. There are gleaners and reapers mentioned during the harvest time. This book takes place during the barley and wheat harvest so there was gleaning and reaping going on. We find there is a section that mentions how Ruth bows, there are wings, grace and mercy, kindness, and the law of gleaning involved and are all embedded into Chapter Two.

I should mention that the other items coming up in Chapters Three and Four are on the left side of the slide pictured on the previous page, and is somewhat a sequential study into the Book of Ruth, so if by chance you found this particular presentation on the intranet and haven't seen Sessions One and Two, it would certainly add to the foundation and understanding if you reviewed them before you get to Session Three.

The left side of this agenda is mostly a literal view and examination and survey into all four chapters of the Book of Ruth. On the right side, I mention prophetic and allegorical insights and will be the concluding session that will be sessions five and maybe six. What I have done is study the book as it is traditional in Judaism during the Feast of Shavuot. It will probably be a year from now before we get to Session Four which will include the threshing floor, Boaz' skirt, land redemption, and the levirate marriage tradition that we will examine in the book.

In any case, the left side of the agenda is fundamentally what we will be focusing on. I will bring in some allegorical insights and mention "remez" as we look into these scriptures. Mostly the prophetic and allegorical insights will be summed up in one final session. That will probably be a year or two from now.



Last time in Chapter One, we highlighted the topic to be Ruth's Resolve and her repentance. So now let's take a look at Chapter Two. I have outlined the four chapters in this pericope of topics that are mentioned. In Chapter Two we will be looking at Boaz' response and we are going to see information as we study into mercy and kindness. Those are topics that will be focused on today along with a variety of other topics as we go, and as the scriptures show us.

We will be taking the book four, five and six verses at a time and examining them. There are multiple topics that each of the colors will be a topic that we'll look into deeper. There will be a couple of others that will go along with the way of the discussion.

## Gleaning

- Law of gleaning - welfare system

*And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz*<sup>parenthetical insertion</sup>.

*And Ruth the Moabitess said unto Naomi, Let me now go to the field, and **glean***  
*H3950="laqat"=pick up, gather **ears of corn** after him in whose sight I shall find **favour***  
*H2580=khane=graciousness, kindness*. *And she said unto her, Go, my daughter.*

*And she went, and came, and **gleaned***<sup>H3950=same</sup> *in the field after **the reapers**: and her hap*  
*H4745=miqreh=accident, fortune, befallen* *was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.*

*And behold, **Boaz came from Bethlehem, and said unto the reapers, YHWH be with you.***  
*And they answered him, YHWH bless thee.*

*Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?*

*And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: (Rth 2:1-6 RNKJV)*

We have an interesting beginning to this, one of the first highlights that I have is the law of gleaning. I do want to mention that in verses one, this insertion as I believe it to be, "Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz", I think you will see when this chapter unfolds, that at this point in time, Naomi didn't know that Ruth was going to be associating with Boaz until a few verses later.

I believe this to be a parenthetical insertion by the writer. Some say the writer was Samuel and it could well be, that is rabbinic tradition. I believe verse one as we will see that it is an insertion. At this point in time, the connection between Naomi, Ruth and Boaz has not been established because Ruth hasn't been gleaning and harvesting out in the fields where Boaz has been working. Just keep that in mind as we go.

The first item we are going to look at in detail is the law of gleaning that is mentioned. Let's look at a couple of Torah instructions so that we have a good understanding of what gleaning is about. It turns out that gleaning is embedded in the scriptures that show us the way to count

to Pentecost. At the end of that instruction of counting to Pentecost or Shavuot, this law of gleaning is mentioned and here is how it goes:

*And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete...Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto YHWH. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any **gleaning** <sup>H3951=from H3950="laqat"=pick up, gather</sup> of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am YHWH your Elohim. (Lev 23:15-17, 22 RNKJV)*

This is an instruction to the Israelites and their basic harvest process. What we are going to see is that this is ultimately see is YHWH's welfare system, a way of taking care of the widows, orphans and the needy. Gleaning comes from a Hebrew word and in Strong's Concordance H3950, and really the insinuation here is that it is gleaning of all crops. It's all grain crops and we are going to see some additions beyond grain into some of the fruits and vineyard also.

## Gleaning

- Law of gleaning - welfare system
  - **H3950 =laqat** = pick up, gather, glean  
37 matches in Tanakh
  - Ruth - 12 of 37 matches <sup>all in chapter 7, all H3950</sup>  
Rth 2:2, 3, 7, 8, 15, 16, 17, 18, 19, 23  
Coming up
  - **H3951= leqet**= from H3950=gleaning  
2 matches <sup>Both in Lev</sup>
  - **H5953 = alal** = to effect thoroughly,  
glean - 19 matches

When you look into the scriptures, the law of gleaning has three different Hebrew words that are associated with the term of gleaning. As I mentioned, this has to do with YHWH's welfare system that we will take a look at who the recipients are.

The main word that we find for gleaning is in Strong's **H3950 = "laqat"** and it means to pick up, gather, and glean. It turns out there are thirty seven matches in the Tanakh, in the Book of

Ruth there are twelve of the thirty seven matches and it happens to be that all twelve are in chapter 2 which is the chapter we are examining.



You see the verses unfold as we go. There is more that is coming up about gleaning. We can also take a look at what other crops are applicable for gleaning. Leviticus 19 is a set of verses that happens to use all three variants for gleaning and you will see them highlighted as we go.

- Other applicable crops
  - All three Hebrew variants

*And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the **gleanings** <sup>H3951= same</sup> of thy harvest. And thou shalt not **glean** <sup>H5953=same</sup> thy vineyard, neither shalt thou **gather** <sup>H395= same</sup> every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am YHWH your Elohim.*  
(Lev 19:9-10 RNKJV)

- Grapes
- Poor, stranger...

This instruction specifically gives us guidance to allow for gleaning of our vineyard, for the grapes. It also tells us that it is for the poor and the stranger. Another instruction in the same section of Leviticus in chapter 23 says:

*And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any **gleaning** <sup>H3951=leqet</sup> of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am YHWH your Elohim. (Lev 23:22 RNKJV)*

- Context is Shavuot - wheat
- Poor, stranger

Incidentally, in this section of Leviticus 23, we have read some parts of it; this is the context of Shavuot and also about the wheat harvest. In addition we see again the amplification of the benefit is for the poor and stranger.

- Other applicable crops

We see other crops mentioned when we get into Deuteronomy 24:

*When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that YHWH thy Elohim may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not **glean** <sup>H3953=to effect thoroughly, glean</sup> it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing. (Deu 24:19-22 RNKJV)*

- Olives and grapes
- Fatherless, widow, stranger

We get a further instruction, and this is for your olive trees, as well as your grapes and grains. We get a little extension that it is for the fatherless, widow and the stranger who are the recipients of YHWH's welfare system.

- Other applicable crops

One final scripture that has to do with "leqet" which is generally translated as gleaning, but the word also means to gather. It happens to be that is the same word "leqet" that is used in

Exodus 16 for the gathering of the manna. In Exodus 16 there are nine occurrences of the word “leqet”. There are several highlighted in this short section of Exodus 16.

*Then said YHWH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and **gather**<sup>H3950=same</sup> a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they **gather**<sup>H3950=same</sup> daily...This is the thing which YHWH hath commanded, **Gather**<sup>H3950=same</sup> of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and **gathered**<sup>H3950=same</sup>, some more, some less. (Exo 16:4-5, 16-17 RNKJV)*

This is a chapter that we looked at when we were studying during the time of the Passover and Days of Unleavened Bread. It turns out that Exodus 16 not only talks about the manna, but it talks about the quail that were provided also. The quail that were given to eat at beyn ha-arbayim, and that is a Hebrew term that you may or may not be familiar with, some are and some are not.

Beyn ha-arbayim has to do with a time of the day, or the time of the evening. The timing of the evening has to do with the Passover sacrifice that was to be sacrificed beyn ha-arbayim. That was the connection to why we got to Exodus 16 to look at it. It turns out that Exodus 16 gives us the definition of when that time period is. If you are curious about what I am talking about, you will find that on [www.answersoflife](http://www.answersoflife) website, a presentation on the Spring Holy Days specifically about beyn ha-arbayim. There is a lot of controversy about that particular subject which is a reason I recorded it a session on it. It is there if you have interest.

## Gleaning

- Gleaning in the LXX
  - Ruth - 11 of 53 Tanakh matches <sup>all in chapter 2, all G4816</sup>
  - G4816=sullego = collect, gather together - 53 matches  
Rth 2:2, 3, 7, 8, 15, 16, 17, 18, 19, 23
- Gleaning in the new covenant
  - **G4816 = sullego = collect, gather together - 8 matches**
  - Parable of the tares <sup>5 of 8</sup> matches



The word for gleaning carries over into the New Testament. We can find out what the Greek word for gleaning or gathering is in the New Testament by looking at the Septuagint Version in the Old Testament. When we look in the Septuagint Greek Version of the Old Testament, or the Tanakh, we see that there are eleven of fifty three matches and they all appear in chapter 2. They are all the same word in Greek which is “sullego”, which means to collect, gather together. We see them in the exact same spots in this chapter in Ruth in the Septuagint. Here is what the Septuagint says for gleaning:

*And she said, I pray you, let me **glean**<sup>G4816=same</sup> and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not even a little in the field. And Booz said to Ruth, Hast thou not heard, my daughter? go not to **glean**<sup>G4816=same</sup> in another field; and depart not thou hence, join thyself here with my damsels. (Rth 2:7-8 Brenton)*

In all cases in the Septuagint, this is the Greek word “sullego”. When we look into the New Testament, we will see a comparison to this. It’s not translated as gleaning because it really has to do with gathering, gathering of wheat and tares in the end times. It’s an interesting match that we are going to see come up because there is not only going to be gathering going on, there is going to be servants and reapers that are going to be mentioned in this parable series.

We will find that there are eight matches total in the New Testament for this word “sullego” or gather together, or glean. Here is a highlight of one of the parables in Matthew 13:

*As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall **gather**<sup>G4816=same</sup> out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (Mat 13:40-42 KJV)*

We will be coming back to this parable so hold your place.

*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush **gather**<sup>G4816=same</sup> they grapes. (Luk 6:44 KJV)*

The word “gather” here is a different variant, it means collect a vintage, so it’s a specific Greek word for gather when it has to do with grapes.

There are gleaning principals that I want to bring up and interject into the presentation.

### **Gleaning Principals**

- Spiritual gleaning - Social welfare program

- Care for poor, help fatherless and widows

If we consider the physical welfare system that was put in place by gleaning in the Old Covenant, there are some spiritual gleaning principals also that we see particularly in the New Covenant. That is the care for the poor, the fatherless, and the widows. In the Old Covenant it appeared that they were to go to the fields and do the gleaning, and that was how they were to be helped. Yes, there was part of the tithing system every third year that was to help the fatherless and the widows along with the Levites within the gates of where a person lived. Notice in the New Covenant, Yahushua gives us some specific instruction of being sure that we help these people, and it doesn't say just by gleaning. Spiritual gleaning would perhaps be the way to look at this. This is what Yahushua said in this parable in Matthew 25:

*For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Our master, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Mat 25:35-40 RNKJV)*

The instruction here that you would pick up on, would be to know that Yahushua expects us to be helping others that are in need.

Of course one of the main scriptures that is typically brought up when the topic has to do with helping the needy is James 1:27.

*Pure religion and undefiled before YHWH and the Father is this, To visit <sup>G1980=inspect, go see,</sup> <sup>relieve</sup> the fatherless and widows in their affliction, and to keep himself unspotted from the world. (Jas 1:27 RNKJV)*

Visit the fatherless and the widows in their affliction, and keep yourself unspotted from the world. Now the word "visit" not only means to help, that is typically how it's applied; make sure that you are helping and giving, but also to inspect and go see. Inspecting has to do with taking a look at the circumstances; if you have a neighbor consider their circumstances and help them as you are able.

A few other principals that are worthy to elaborate on as we take a look at the gleaning principals from a spiritual standpoint would be a verse that is coming up next, that we haven't gotten to, is not to glean in just anyone's field. That is coming up but here is what verse 8 in chapter 2 says:

- Don't glean in other fields <sup>coming up</sup>

*Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: (Rth 2:8 RNKJV)*

Boaz is giving Ruth a specific instruction, good advice but a spiritual extension of that has to do with our gleaning in other fields that we shouldn't be gleaning in.

- Don't become ensnared by the world

*He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. (Mat 13:22 RNKJV)*

We have a weed gardener here that is sowing seeds in the wrong places, becoming ensnared in the world.

- Don't long for the "good ol' days" - yesterday's fields

*And Yahushua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of YHWH. (Luk 9:62 RNKJV)*

- Don't compromise with the world

Compromising with the world perhaps relates to becoming ensnared with the world, but it's a slightly different topic. In 1<sup>st</sup> John:

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of YHWH abideth for ever. (1Jn 2:15-17 RNKJV)*

Don't let your love be of the world, or of the things of the world, seek first the kingdom of YHWH and His righteousness and all that He has for us.

As we go on in what is now the second verse of Ruth Chapter 2:

### **Graciousness**

- **Favor/grace - old covenant**

- Ruth - 3 occurrences <sup>all in chapter 2</sup>

- **H2580 = khane = graciousness, kindness, favor, objectively beauty** <sup>69 matches</sup>  
**Ruth 2:2, 10, 13**

***And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean*** <sup>H3850</sup>  
*=“laqat”=pick up, gather* ***ears of corn after him in whose sight I shall find favour***  
<sup>H2580=khane=graciousness, kindness</sup> ***. And she said unto her, Go, my daughter.***

This word “favor” is useful to look at because it turns out that it only occurs in this chapter. There are three occurrences and sixty nine total occurrences in the Tanakh and it is the Hebrew word “khane” and it means graciousness, kindness, favor, and can objectively mean a person’s beauty. Here in Ruth Chapter 2, we are going to see it only in chapter 2 in three places. We will first take a look at a couple of comparisons of how it is used in a couple of other scriptures.

One of them is in Esther:

*And the king loved Esther above all the women, and she obtained favour* <sup>H2580=same</sup> *and favour* <sup>H2617=chesed=kindness (coming up Rth 2:20)</sup> *in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. (Est 2:17 RNKJV)*

In this translation, she obtained “favor”, and “favor”. The first word “favor”, has to do with “khane”, which is the word that we are talking about. The second word “favor” is “chesed”, and it turns out that both of these words can be translated as favor although they have a slight distinction of what they mean. We are going to be talking about both of these words, “khane” and “chesed”, but right now we are focused on “khane”. Another example of “khane” favor is in Proverbs.

*A good name is rather to be chosen than great riches, and loving favour* <sup>H2580=same</sup> *rather than silver and gold. (Pro 22:1 RNKJV)*

This attribute in the basis of our personality is an important one, having loving favor rather than silver and gold.

Ecclesiastes says:

*The words of a wise man's mouth are gracious* <sup>H2580=same</sup> *; but the lips of a fool will swallow up himself. (Ecc 10:12 RNKJV)*

Graciousness is an important attribute to be focusing our attention on. Now we see the same word “graciousness”, or “grace”, or “favor”, in the New Covenant as well, and again we can take a look in the Septuagint to find out what that word might be. It turns out that it’s “charis”.

## Graciousness

- **Favor/grace in the LXX**

- Ruth - same 3 occurrences as MT <sup>all in chapter 2</sup>
- G5484 = accusative derivative of G5485 = charis = favor, gratitude, divine influence on the heart and its reflection in the life  
156 matches for G5485  
Rth 2:2, 10, 13

That is maybe somewhat a complicated way to say, your behavior. Having “charis” as an integral part of your behavior and how it reflects in your behavior is important. It turns out that there are 156 matches in the Septuagint Version for the word “favor”. One of them that we would use as the basis is the scripture we are on:

*And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find **favour**<sup>G5484=same</sup>; and she said to her, Go, daughter. (Rth 2:2 Brenton)*

This is the derivative of “charis”.

Looking into the word grace or favor in the New Testament, we would simply look for G5485:

- **Grace - new covenant**

- G4585 = charis = favor, gratitude, divine influence on the heart and its reflection in the life - 156 matches

*For the law was given by Moses, but **grace**<sup>G5485=same</sup> and truth came by Yahushua the Messiah. (Joh 1:17 RNKJV)*

This word “charis” is significant.

*Being justified freely by his **favour**<sup>G5485=same</sup> through the redemption that is in Messiah Yahushua: (Rom 3:24 RNKJV)*

*That as sin hath reigned unto death, even so might **favour**<sup>G5485=same</sup> reign through righteousness unto eternal life by Yahushua the Messiah our Saviour. (Rom 5:21 RNKJV)*

These are important considerations and attributes of being a believer of the Messiah.

The next series of verses we come to in this section all have reaper mentioned in them. The reapers are coming up; they are actually coming up even beyond what we see on this page.

## Salutation in YHWH's Name

- The reapers - coming up
  - 7 of 49 occurrences only in Ruth 2  
Vs 3,4,5,6,7,9,14
  - “remez” - angels in NT  
Not H7431 = remes=reptile, creeping thing

*And she went, and came, and **gleaned** <sup>H3950=same</sup> in the field after **the reapers**: and her **hap** <sup>H4785=miqreh=accident, fortune, befallen</sup> was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.*

All of this activity with the reapers that is coming up is a prelude to some even greater accent on the word “reapers” coming up in a few more verses. We are going to save that all for a little bit, but I want to introduce it now. There are a total of forty nine occurrences of this word “reaper” in the Old Covenant, and it occurs in Ruth Chapter 2. You can see the verses starting in verse 3 and on out to 9 and 14 that are coming up.

I would interject that I think this topic of the reapers starts to bridge to what we talked about in one of the early presentations in this series which is a “remez”. In Judaism, according to rabbinic tradition, a “remez” is something that has a hidden meaning in the text. I think we start to see when we examine the Book of Ruth, yes; we are looking at the literal side of Ruth today, but remember I said there is a figurative agenda coming up towards the last session.

A “remez”, in a literal sense would be pointing to something figurative in the future, and I think that is what we are going to start seeing with the reapers, angels and servants that are going to be coming up. Just keep that in mind. If you go check, you will find out that ““remez”” is not part of the cannon. The word itself is something hidden in Hebrew.

The word “remes” is a reptile or a creeping thing, and you do find that in the scripture, but they are not to be confused one with the other.

## Salutation in YHWH's Name

We come to the next verse in the series; it has to do with a new topic. Yes, there are reapers mentioned to come back to, but the next verse says:

*And behold, **Boaz came from Bethlehem, and said unto the reapers, YHWH be with you. And they answered him, YHWH bless thee.***

This has been an interesting salutation that my wife Linda and I have stumbled on years ago, and we actually use it between ourselves. There probably isn't a day that goes by that we don't use this salutation between us in one form or another, and usually multiple times I would say it has taken an anchor here where we live, and I think it's a beautiful salutation. It's Boaz's divine prophetic salutation and it has some legs when you start to look at it. Keep in mind this whole account is occurring in Bethlehem when Boaz says this. He says it to his reapers; keep in mind what Bethlehem is significant of, that is where Yahushua was born.

- Boaz' divine prophetic salutation

*And she shall bring forth a son, and thou shalt call his name Yahushua: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of YHWH by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel <sup>G1694=from H6005=with us is El</sup>, which being interpreted is, YHWH with us <sup>from Isa 7:14</sup>. (Mat 1:21-23 KJV)*

I think it is stunning to discover this, this is actually a quote from Isaiah 7:14 brought forward into the birth of Yahushua. The word Emmanuel is interpreted as Elohim with us. Elohim is with us, Yahushua is with us here in Bethlehem, so when Boaz makes this proclamation, "YHWH be with you", I can see he is actually speaking prophetically of an event that is yet to come in the very town where he is from. Contrasting that is the response of the reapers:

- Reapers reply

Pointer to Aaronic blessing

*YHWH bless thee, and keep thee: YHWH make his face shine upon thee, and be gracious unto thee: YHWH lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them. (Num 6:24-27 RNKJV)*

This is another one of our favorites that we discovered some years ago. We really appreciate this type of salutation. Can you imagine the time when we live on the earth, there will be peace and prosperity and a millennium? We will greet one another with a holy salutation like this, what a time that will be.

- YHWH's blessing is not for the wicked

I also found this same salutation in a Psalm and it is YHWH suggesting that he doesn't want people that are wicked using this salutation. We were reading the Psalms one evening and it happened that we came on this.

*Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up: Wherewith the mower<sup>H7114=qatsar=dock off,</sup> curtail<sup>curtail</sup> filleth not his hand; nor he that bindeth sheaves his bosom.*

There is an empty harvest going on, people are confounded and turned back, and they hate Zion. What does the Psalm say?

*Neither do they which go by say, The blessing of YHWH be upon you: we bless you in the name of YHWH. (Psa 129:5-8 RNKJV)*

YHWH loves to see the blessing of the righteous in this prophetic and divine salutation. He hates to see it amongst the wicked. This is an amazing Psalm that just came forward on this.

The last couple of verses in this section of Ruth have to do with the servants that were talked about.

- Unnamed servant over the reapers  
Servant = H5288 = naar = young boy, lad, by implication a servant - 239 matches - only 2 occurrences in Ruth

*Then said Boaz unto **his servant** that was set over the reapers, Whose damsel is this?*

This word “servant” occurs only twice, and they are only in these two verses. The word “servant” is a Hebrew word, and this an unnamed servant. Notice that when Boaz came, you would think he would know the names of the people that are working for him in the field with this type of divine salutation that they used between one another, and I’m sure they did. This is an unnamed servant and an unnamed servant usually gets my attention as the Holy Spirit working incognito. When we examine a little closer, I think what we are going to see is that the reapers themselves are allegorically pictures of angels, the servants are allegorically pictures of YHWH’s Spirit.

Take a look at some comparisons, there are a number of accounts in the scriptures so when you read through the scriptures and see the word “servants” did this or that, thus and such or the helpers did thus and such, take note. We have started to take note and when you do, you start to find there is some number of places that unnamed servants carry out very important missions. I usually chuckle when I see this because in my mind’s eye I go allegorically to YHWH’s Spirit now working incognito because the people are unnamed. Here are a couple of examples of that, one of them is in Genesis 24 and this has to do with Abraham sending his servant, his eldest servant, to find a wife for Isaac.

- Comparisons - unnamed servants



*And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by YHWH, the Elohim of heaven, and the Elohim of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country <sup>city of Nahor</sup>, and to my kindred <sup>Laban is Nayhor grandson</sup>, and take a wife unto my son Isaac.*  
(Gen 24:2-4 RNKJV)

*And **the servant** that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: (Rth 2:1-6 RNKJV)*

When you look underneath the covers of all of this, you see what is embedded, he says “go to my country”, he is really talking about going to the city of Nahor. Nahor is also his kindred, that’s the name of his brother. Nahor has a grandson who is Laban, so what you find out that this unnamed servant is going to Laban to find a wife for Isaac and he ends up bringing Rebecca back. There is also some complication the city of Nahor, and the tribe, or name of Nahor.

If you look in Genesis 11 in the table of nations, you will see that Nahor was also the grandfather of Abraham. There are a couple people with the name of Nahor that are mentioned, and not to mix them up, which is a study for another time. In any case, as far as I can tell, this is the first mention of a servant that is identified with an important responsibility that is unnamed. By the way, if you go through the account in Genesis 24, you will see twelve or thirteen mentions of this important servant by no name, and you will see another eight to twelve representations of a third person of “he” to this eldest servant. This is an important person that has no name, he is unnamed.

Another account that uses an unnamed steward is in Genesis 43. Joseph has his unnamed steward tend to his brothers who were coming to visit him from Canaan because there was a famine in the land. This unnamed steward of Joseph was instrumental in the development of that account.

There are other examples I found, but just too many to mention. Another account is when Jonathan has an armor bearer who is unnamed. It turns out that this is a significant account because Jonathan and this unnamed armor bearer start the defeat of the Philistines. You can find that account in 1 Samuel 14. Needless to say, when I see “unnamed servant” in the text, I jump to thinking that maybe there is an allegory of something the Holy Spirit is doing incognito. Where do we find what that is referencing? It turns out that there is reference to these servants, this unnamed servant and the reapers, particularly in the New Testament in the parable of the wheat and tares. In the New Covenant, we see there is an unnamed servant, and that unnamed servant is the Comforter.

## Reapers

The Comforter is the parakletos

- Servants/reapers - New Covenant  
Boaz learns of Ruth through an unnamed servant as new believers are introduced to Yahushua by the Holy Spirit

I want to mention that the noun “parakletos” is a masculine noun, so it would be appropriate when you write about the parakletos, to insert the pronoun as “he”, which has been done in the text. That is not to complicate the message about the Trinity that seems to be embedded in some of the other texts that talk about YHWH’s Holy Spirit, which is oftentimes referred to as “he”, and more properly should be referred to as “it”. In any case, we see “he” being reflected here as the parakletos, which would be grammatically correct.

*But the Comforter* <sup>Comforter=parakletos=helper, intercessor (masculine noun)</sup>, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Joh 14:26 RNKJV)

Believers learn of Comforter through Yahushua....

You might say that we believers learn of Yahushua and the Comforter at the same time, but the Comforter is operating as the helper once we start to understand and accept Yahushua as the Messiah. Another extension of this is in John Chapter 16:

*Howbeit when he* <sup>Comforter=same</sup>, the Spirit of truth, is come, he will guide you into all truth: **for he shall not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. (Joh 16:13-14 RNKJV)

“For he shall not speak of himself” is an interesting statement, he doesn’t have a name. The Comforter doesn’t have a name, he doesn’t speak of himself. The Holy Spirit testifies of Yahushua and he is unnamed. The parable of the wheat and tares plays into this and magnifies all of this general discussion. We will go on to Matthew 13.

- Parable of wheat and tares

So **the servants** of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. **The servants** said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to **the reapers**, Gather

*ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Mat 13:27-30 RNKJV)*

We get an explanation of a couple of the players in this parable. At the end of this parable section in Matthew 13, Yahushua defines it for us:

*The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (Mat 13:39 RNKJV)*

Here is what is important here: “the reapers are the angels”, so we see reapers being defined as angels here in this parable.

We see reapers mentioned also in another significant event that happens in Revelation 14 during the return of Yahushua and the putting down of the Babylonian system.

*And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and **reap**: for the time is come for thee to **reap**; for the harvest of the earth is ripe. And he that sat on the cloud <sup>Son of Man vs 14</sup> thrust in his sickle on the earth; and the earth was **reaped**. (Rev 14:15-16 KJV)*

Harvest of the earth - wheat and tares

Yahushua is here amidst all of this reaping, if you look through the rest of this account in the next few verses, you will see there is actually another angel that comes and assists in the reaping. There is a harvest of the earth being talked about here, and I would suggest that it's not only a harvest of the tares, or the wicked, but it's also a harvest of the wheat, or the righteous that is mentioned in this particular account.

We will now go on to a new set of verses in Ruth starting in verse 7 .

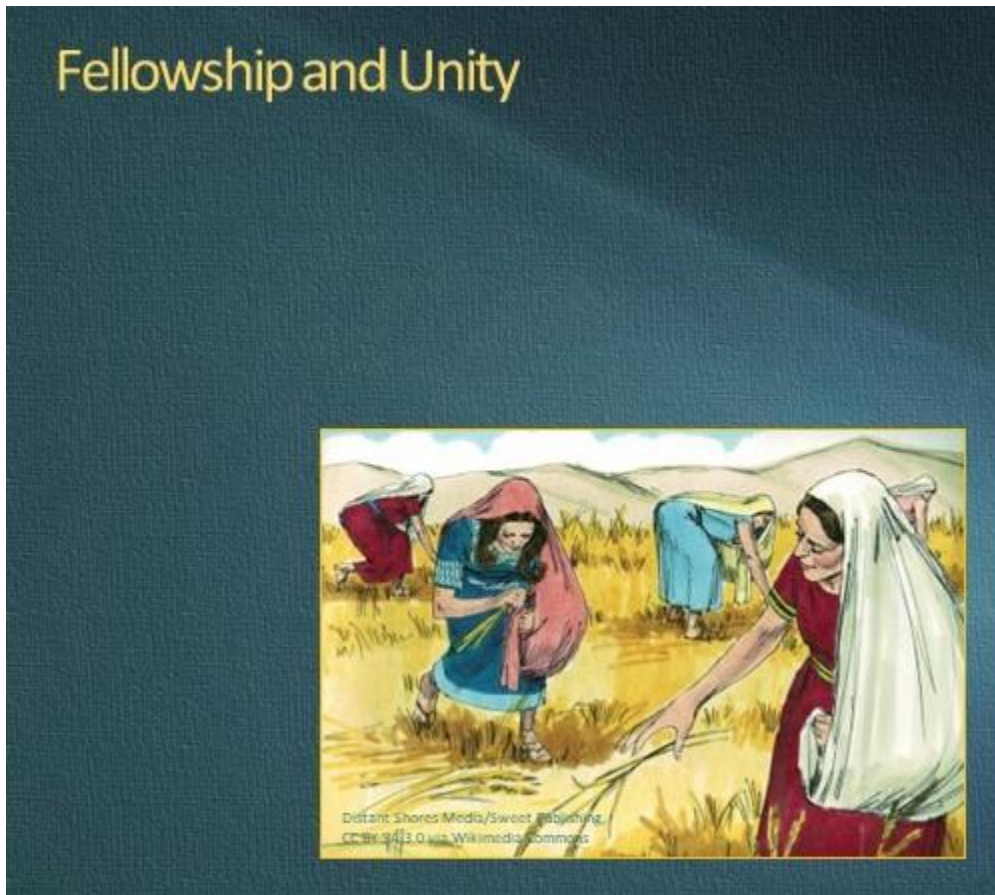
### **Fellowship and Unity**

*And she said, I pray you, let me glean and gather after the reapers <sup>H7114=qatsar=dock off, harvest</sup> among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.*

*Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but **abide here fast by my maidens**: Let thine eyes be on the field that they do reap <sup>H7114=same</sup>, **and go thou after them**:*

*Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and **drink of that which the young men have drawn**.*

Then she fell on her face, and **bowed** <sup>only occurrence</sup> herself to the ground, and said unto him, Why have I found favour <sup>H2580=khane=graciousness, kindness</sup> in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger? (Rth 2:7-10 RNKJV)



- Stay close to my maidens.

The first highlight we will take a look at here is the instruction to “stay close to my maidens, abide here fast by my maidens”. Why did he say that? Fellowship is important, stay close to people of like mind and like principals would be important.

*For where two or three are gathered together in my name, there am I in the midst of them. (Mat 18:20 RNKJV)*

*And all that believed were together, and had all things common... (Act 2:44 RNKJV)*

They were unanimous in understanding, they were common in principal, value, judgment and they all lived together happily so staying close to my maidens has to do with these principals. Also in 1 Thessalonians it says:

*Wherefore comfort yourselves together, and edify one another, even as also ye do.  
(1Th 5:11 RNKJV)*

Being with like-minded people means that you can talk about your belief system with them, I see that as important today. It doesn't happen often that I am able to work next to someone during the course of the day, and have a common enough belief system that we can talk about Yahushua and YHWH and the coming kingdom. It is joy when it does happen, and we want to stay close to the people that have the same value system. That is basically what Boaz is telling Ruth here, go work next to these people that I know have the same value system. At this point Boaz is starting to see that Ruth has the same value system, that she accepts the same Elohim as all of the Judahites that lived in this area do.

### **Living Water**

- Allegorical forerunner of Messiah
- Boaz - type of Yahushua

This account goes on that says:

*Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and **drink of that which the young men have drawn.***

This starts to be an allegorical forerunner of Yahushua that we see coming up. Boaz is a type of Yahushua himself, and a pointer to Yahushua and it becomes a question, these players that we are reading about, Naomi, Ruth, Elimelech, and Boaz, who are they allegorically associated with as we get to the New Testament? We aren't going to tackle all of that in detail until we get to the last session of this which is the allegorical and the figurative connections and the types of these personalities. What and who do they represent?

When I get to this point, I start to see that Boaz is a future type, a forerunner of Yahushua, and represents that value system that Yahushua brought forth when he lived on the earth. "Drink of that which the young men have drawn", makes me think of what Yahushua said to drink of, he said, "Drink from the well of salvation".

*Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise YHWH, call upon his name, declare his doings among the people, make mention that his name is exalted. (Isa 12:3-4 RNKJV)*

That is exactly what we like to do, YHWH's and Yahushua's names are exalted, it is what we want to proclaim.

- Rivers of living water - only through Yahushua, John 7 says:

*In the last day, that great day of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Joh 7:37-38 RNKJV)*

## Reverence

The last verse has to do with Ruth bowing.

*Then she fell on her face, and **bowed** <sup>only occurrence</sup> herself to the ground <sup>toward Boaz</sup>, and said unto him, Why have I found favour <sup>H2580=khane=graciousness, kindness</sup> in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? (Rth 2:7-10 RNKJV)*

- Bowed to the ground - **forward**  
H7812 = shachah = to depress, prostrate reflexively in homage to royalty or Elohim, do reverence, worship - 172 matches

The word “bowed” is interesting, the only occurrence of it that occurs in the Book of Ruth is right here. A couple of comparisons are in Genesis 18:

*And he <sup>Abraham</sup> lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and **bowed** <sup>H7812=same</sup> himself toward the ground (Gen 18:2 RNKJV)*

He bowed forward; this was the representation of Yahushua coming with two other angels.

Psalms 95 says:

*O come, let us **worship** <sup>H7812=same</sup> and bow down: let us kneel before YHWH our maker. (Psa 95:6 RNKJV)*

We certainly see that worshipping and bowing down would be bowing forward. We will contrast that with bowing, or falling backwards.

Zechariah 14 says:

*And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to **worship** <sup>H7812=same</sup> the King, YHWH of hosts, even upon them shall be no rain. (Zec 14:17 RNKJV)*

If you refuse to bow to YHWH during the millennium there will be no rain in your area.

- **Bowed to the ground** - new covenant  
**G4352 = proskuneo = to kiss, like a dog licking his master's hand, prostrate oneself in homage, do reverence, worship 60 matches**

It's a prevalent word that's used.

- Comparisons

*There came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to **worship** <sup>G4352=same</sup> him.  
(Mat 2:1-2 RNKJV)*

*But the hour cometh, and now is, when the true worshippers shall **worship** <sup>G4352=same</sup> the Father in spirit and in truth: for the Father seeketh such to **worship** <sup>G4352=same</sup> him.  
(Joh 4:23 RNKJV)*

This is in contrast to falling backward; one example is in 1 Samuel that talks about Eli.

### **Falling backward - old covenant**

*And it came to pass, when he <sup>the messenger</sup> made mention of the ark of Elohim, that he <sup>Eli</sup> fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. (1Sa 4:18 RNKJV)*  
Eli receives bad news

This was bad news about the ark and what happened to it, and it disturbed Eli to the point that he fell backward and broke his neck. There is another scripture, maybe not commonly understood, it's a principal in Isaiah 28. Oftentimes Isaiah 28 verse 10 is quoted as a way to study the word, precept upon precept, line upon line.

People like to say that is a good way to study, but that isn't what this account is getting at. You have to read the full context of Isaiah 28 to know that the priests from Ephraim were a bunch of drunks. They were not able to take care of the needs of the people, and had become slothful in their priestly duties. Yahushua is criticizing them here and in verse 10 it talks about precept upon precept, and line upon line, but we don't get the fullness of what is being talked about until we get to verse 13. Verse 13 says

*But the word of YHWH was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isa 28:13 RNKJV)*

Broken, snared, taken

Full counsel of YHWH - Act 20:27

I think a person should be very careful about promoting this as being a good way to study the word. This is not what YHWH said he was going to do with these drunks in Ephraim; he said that this was going to be their demise. They were going to be broken, snared, and taken as a result of this practice.

What do we do though?

The answer is clearly provided in Acts 20:27, Paul says to take the full counsel of YHWH:

*For I have not shunned to declare unto you all the counsel of YHWH. (Act 20:27 RNKJV)*

Take the full counsel, not a bit here and a bit there. We will end up drinking as babes with milk and that is as far as we will get if we don't proceed beyond a little here and a little there. Also, falling backward in the new covenant has one clear scripture in John 18 because Yahushua said unto them during his arrest, just before his trial:

### **Falling backward - new covenant**

*They answered him, Yahushua of Nazareth. Yahushua saith unto them, I am he <sup>added</sup>. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he <sup>added</sup>, they went backward, and fell to the ground. (Joh 18:5-6 RNKJV)*

Yahushua declares "I am"

Hayah Asher Hayah - Exo 3:14

Most translations say "I am he", but you will see if you look that "he" is added. What Yahushua is quoting is "I am that I am", that came out of Exodus 14, Hayah Asher Hayah and Yahushua is declaring that he is the "I Am". He is saying I am he who caused to be what is. That is what the "I am" that he is mentioning is about. Going on to a new set of verses in Ruth:

### **Protection and Security**

- Wings

*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 left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.*

Notice that Boaz is admitting that he knows quite a bit about Ruth.

*YHWH recompense thy work, and a full reward be given thee of YHWH Elohim of Israel, under whose **wings** thou art come to trust.*



*Then she said, Let me find favour <sup>H2580=khane=graciousness, kindness</sup> in thy sight, my master; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid <sup>me Ruth</sup>, though I be not like unto one of thine handmaidens <sup>gentile vs Judahite</sup>.*

*And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the **vinegar**. And she sat beside the reapers: and he reached <sup>H6642=to grasp, hand out - only occurrence</sup> her **parched corn**, and she did eat, and was sufficed, and left.*

*(Rth 2:10-14 RNKJV)*

Notice that the word “khane” is here again, graciousness, but let’s first highlight the word “wings”.

- **Wings**

Ruth - 2 occurrences

H3671 = kanaph = an edge or extremity, specifically of a bird or army, wing of a garment or bed clothing, a flap, border, corner, end, overspreading -109 matches

Rth 2:12 - YHWH’s protection and security

Rth 3:9 - Boaz’ skirt - request for levirate duty of near kinsman

“remez” - Ruth the gentile as type of new testament assembly

*YHWH recompense thy work, and a full reward be given thee of YHWH Elohim of Israel, under whose **wings** thou art come to trust.*

This is a real compliment that Boaz is paying to Ruth; he is saying Ruth is falling under the protection of YHWH’s wings, His protection. The word wings only occurs two times in the Book of Ruth, both times it is “kanaph”, and it means an edge or extremity, specifically of a bird or it could be an army which is a military term, it could be a wing of a garment or bed clothing, a flap, border, corner, end, overspreading. There are quite a few uses of it the Tanakh.

We will see it come up again in the next session, and it has to do with Boaz’ skirt, which is the extremity of his skirt. It has to do with the request for a levirate marriage duty because of a near kinsman association that Boaz has with Elimelech. That will all come up in the next session. Again, I would say this is perhaps another pointer of a “remez” that Ruth, a gentile, becomes a type of the New Testament assembly. She is coming into the assembly of the Judahites of the Israelites under the protective wing of the Elohim of Israel.

A couple of comparisons of wings:

*Ye have seen what I did unto the Egyptians, and how I bare you on eagles' **wings** <sup>H3671=same</sup>, and brought you unto myself. (Exo 19:4 RNKJV)*

*And the priests brought in the ark of the covenant of YHWH... to the most holy place, even under the wings<sup>H3671=same</sup> of the cherubims. For the cherubims spread forth their two wings<sup>H3671=same</sup> over the place of the ark, and the cherubims covered the ark and the staves thereof above. (1Ki 8:6-7 RNKJV)*

*Keep me as the apple of the eye, hide me under the shadow of thy wings<sup>H3671=same</sup>, (Psa 17:8 RNKJV)*

This is probably more the context of what is going on here in Ruth Chapter 2, hide me under the shadow of your wings, which is what Ruth was being credited of participating in.

I don't want to forget to talk about Ruth as the gentile type of the New Testament. Why do I say that? Take a look at a couple of verses in Romans Chapter 9.

*As he saith also in Osee<sup>Hosea</sup>, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living Elohim. (Rom 9:25-26 RNKJV)*

That is exactly what is happening here, Ruth the Moabitess wasn't a part of the people of Judah, but now she is becoming a part of them. Continuing on in Romans 9:

*What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. (Rom 9:30 RNKJV)*

This is a good example of the Gentile Moabite becoming righteous in the sight of Israel.

### **Wings - new covenant**

#### **G4420 = pterux = feather, wing 5 matches**

The subject of wings is also in the new covenant and we will take a look at the Greek variant of this which is pterux which means feather or wing and there are five matches. One of them that we see is in Matthew 23, where Yahushua, just before his crucifixion is lamenting what is going on in Jerusalem.

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings<sup>G4420=same</sup>, and ye would not! (Mat 23:37 RNKJV)*

Every time I read this scripture I certainly have in my mind's eye the chickens that we raise around here, and how we see the mama hens frequently bringing their newly hatched chickens under their wings.

It turns out that this mama had a hatch of about a dozen of her own, and then there was another mama that abandoned about another dozen prematurely, so we had these little chickens that didn't have a mama. This golden mama, we called Goldie, took them all together. There were twenty four chickens that this mama put under her wings. What a spectacle it was, there was standing room only. What does Yahushua say here? He wished that he could gather all of these little chickens under his wings. What an analogy this is.

## Protection and Security



In Revelation 4 wings are mentioned:

*And the four beasts had each of them six **wings**<sup>G4420=same</sup> about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, YHWH El-Shaddai, which was, and is, and is to come. (Rev 4:8 RNKJV)*

Of course in Revelation 12:

*And to the woman were given two **wings**<sup>G4420=same</sup> of a great eagle,*

We think of this as most likely parabolically the church assembly was given two wings of a great eagle.

*That she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (Rev 12:14 RNKJV)*

Finally in this section, at meal time, Boaz offered Ruth to come and eat and dip her morsel of bread in the vinegar, and he also offered her some parched corn.

### **Lunch with Boaz**

- **Vinegar**  
**H2558=chomets = red vinegar wine** <sup>acetic acid</sup> **6 matches**  
Rth 2:14 - only occurrence

There are a couple of comparisons, again, back to the Nazarite vow section in Numbers 6.

*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 left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.*

*YHWH recompense thy work, and a full reward be given thee of YHWH Elohim of Israel, under whose **wings** thou art come to trust.*

*Then she said, Let me find favour <sup>H2580=khane=graciousness, kindness</sup> in thy sight, my master; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.*

*And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the **vinegar**. And she sat beside the reapers: and he reached <sup>H6642=to grasp, hand out - only occurrence</sup> her **parched corn**, and she did eat, and was sufficed, and left.*

*(Rth 2:11-14 RNKJV)*

We will take the vinegar part of this first. The word vinegar that is translated is from the Hebrew word “chomets”, and it means red vinegar wine. It is really an acidic kind of wine probably part of the fermentation process that didn’t go perfectly and there was a vinegar taste to the wine. It probably was common in this climate and location. It would have been hard to ferment grapes, and grapes just naturally want to ferment on their own, and would have a vinegar taste to them. It was a common drink in this day as well as in the first century which we will see shortly.

It turns out that this is the only occurrence of vinegar in the Book of Ruth in this section that we are reading.

*He shall separate himself from wine and strong drink, and shall drink no **vinegar**<sup>H2558=chomets=</sup>  
**red vinegar wine acetic acid** of wine, or **vinegar**<sup>H2258=same</sup> of strong drink, neither shall he drink any  
liquor of grapes, nor eat moist grapes, or dried. (Num 6:3 RNKJV)*

Nazarite vow

There is a Psalm which is interesting that David wrote:

*They gave me also gall<sup>H7219=poison</sup> for my meat; and in my thirst they gave me **vinegar**  
**H2558=same** to drink. (Psa 69:21 RNKJV)*

David's unjust oppression

Forerunner of crucifixion

David is being physically oppressed in this Psalm and that is the intention of it. It is also a forerunner of the crucifixion. We see this very verse, and the circumstance used in Psalm 69 used during the crucifixion.

Let's take a look at the new covenant where we see the Greek word "oxos" to mean the same thing as "chomets".

- Vinegar - new covenant  
G3690 = oxos = vinegar, sour wine, 7 matches  
Thayer's Greek Lexicon - mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink
- All are associated with Yahushua's crucifixion

Interestingly enough, in doing the research for this project, I ran across this comment in Thayer's Greek Lexicon that "oxos" is a mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink. Assuming this is the case, which I think it must be, this was a common drink that was available during the first century during Yahushua's crucifixion. Certainly there were Roman soldiers around the crucifixion associated with it, and that is perhaps why this vinegar was there. Matthew 27 says:

*They gave him **vinegar**<sup>G3690=same</sup> to drink mingled with gall<sup>G5521=poison</sup>; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. (Mat 27:34-35 RNKJV)*

Gall is the same poison that Daniel mentioned, and also by the prophet in Psalms 69:21. In verse 48 of Matthew it says:

*And straightway one of them ran, and took a sponge, and filled it with **vinegar**<sup>G3690=same</sup>, and put it on a reed, and gave him to drink. (Mat 27:48 RNKJV)*

--Same in Mar, Luk, Joh accounts

This was at the very end when Yahushua finally died. You see the same usage in the other accounts in Mark, Luke, and John, all seven of these matches occur in these accounts associated with Yahushua's crucifixion.

- **Parched Corn**

**H7039 = qaliy<sup>kaw lee</sup> = roasted ears of grain 6 matches**

Ruth 2:14 - only occurrence

*And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the **vinegar**. And she sat beside the reapers: and he reached<sup>H6642=to grasp, hand out - only occurrence</sup> her **parched corn**, and she did eat, and was sufficed, and left.<sup>H3498=yathar=be left, exceed, reserve</sup>. (Rth 2: 14 RNKJV)*

Again, this is the only occurrence of parched corn in this section in the Book of Ruth.

- Comparison

It is interesting that parched corn is mentioned because it gives us a timeline setting of when the account really occurred. We know that parched corn is associated with the Days of Unleavened Bread, and the instructions of when it can be used. Leviticus 23 says:

*And he<sup>the priest</sup> shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it...And ye shall eat neither bread, nor **parched corn**<sup>H7039=same</sup>, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim:*

DOUB - Wave sheaf day

No parched corn until after wave sheaf day<sup>Sunday</sup>

Initiates count to Shavuot

Ruth account is after DOUB

You wouldn't have parched corn, which is the new harvest because it has moisture in it. You parch it because it tastes better. You don't have it until you have this offering, and it goes on:

*it shall be a statute for ever throughout your generations in all your dwellings...And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete:  
(Lev 23:11, 14-15 RNKJV)*

All of this is associated with the Days of Unleavened Bread and the initiation of the fifty day count to Shavuot. When you examine the details, you find that it is what this section is about. The Days of Unleavened Bread is when the wave sheaf happened, and there can be no parched corn or grain until after the wave sheaf day. The wave sheaf day would be the day after the Sabbath during the Days of Unleavened Bread. That would always be on our calendar a Sunday, and that initiates the count to Shavuot.

What we see here is the fact that Boaz is offering parched corn, we know that this Ruth account is happening sometime after the Days of Unleavened Bread. That matches up just fine to give us a time line, because the other context that we see is that it is during the barley season and the wheat season.

### **Lunch with Boaz**

- **Left overs for Naomi**

One final detail that I think is useful and interesting, is really just the last word of verse 14.

*“And he reached<sup>H6642=to grasp, hand out - only occurrence</sup> her **parched corn**, and she did eat, and was sufficed, and **left**. (Rth 2:14 RNKJV)*

Of course this is in the Authorized Version and it would give you the insinuation that she got up and left. I don't think that is what it is really getting at, if you compare it to other translations, you see that the word “left” is translated as holding some back or keeping some in reserve. Once you start to see that, it takes on a little different context, Ruth ate and she had some leftovers and she wanted to hold them back so that she could take them to her mom, is what it boils down to.

The leftovers are for Naomi, and we see in verse 14 in the New King James Version, I think they have translated it a little different and it gives you a different context.

*Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back. (Rth 2:14 NKJV)*

So we see that this Hebrew word “yathar” is not just left, but it means to be left or to exceed, or to reserve. “Kept some back” is probably a better translation and we are going to see in the next set of verses how that really must be so because the same word “yathar” is used one more time. I will show you as we come up here.

The next group of verses is Ruth 2:15 - 19.

## Special Gleaning Privilege

- **Gleaning - 7 - 12 Ruth matches**
- Beyond Torah - turbo gleaning enabled
  - Directly from bundles
  - Deliberate dropping
  - No limitations

And when she was risen up to **glean** <sup>H3950="laqat"=pick up, gather</sup>, Boaz commanded his young men, saying, Let her **glean** <sup>H3950=same</sup> even among the sheaves, and reproach her not:

And let fall also some of the handfuls <sup>H6653=a lock of stalks (only occurrence)</sup> of purpose for her, and leave them, that she may **glean** <sup>H3950=same</sup> them, and rebuke her not.

So she gleaned in the field until even, and beat out <sup>H2251=chabat=knock out, beat out (with stick)</sup> that she had **gleaned** <sup>H3950=same</sup>: and it was about an ephah of barley.

And she took it up, and went into the city: and her mother in law saw what she had **gleaned** <sup>H3950=same</sup>: and she brought forth, and gave to her <sup>Naomi</sup> that she had reserved <sup>H3498=yathar=same</sup> after she was sufficed.

And her mother in law said unto her, Where hast thou **gleaned** <sup>H3950=same</sup> to day? and where wroughtest <sup>worked</sup> thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. (Rth 2:15-19 RNKJV)

A lot of new development, and taking a look at a few of the highlights we see that we go beyond the Torah precept of gleaning. I think of this as turbo gleaning that Boaz has enabled, he said she could take directly from the bundles, and he told his helpers to deliberately drop some so Ruth would have more. He didn't have any limitations on what she could do.

This got me to thinking, because it was an ephah of barley that is mentioned here. That is quite a big bag of barley, and they are working out in the field. I know that she went up and went to the city, because that is what the account says, so she had to walk some distance to get back home. How would she have done that?

It just happened to be that I ran across a picture of a woman carrying a big bag of grain and I thought that is probably exactly what happened. I want to include the picture as plausible that she could have carried a sizeable amount. She was a young woman so she was probably strong and able to carry some amount of weight. Let's take a look at how much that was.





### Special Gleaning Privilege

- **Gleaning - 7 of 12 Ruth matches**
- After gleaning and threshing - yield was an ephah  
Ephah = 10 omers  
Ephah = ~ bushel = 22 quarts  
Ephah = ~ 50 lbs<sup>wheat</sup>, 40 lbs<sup>barley</sup>  
Plus dinner reserve
- Naomi didn't know where Ruth was gleaning  
Beginning of chapter 2 - parenthetical insertion

We have studied the gleaning of an ephah of barley before so I am not going to go into all of the scriptural matches, but an ephah is ten omers. An ephah is also approximately a full bushel which is about 22 quarts, so that would be over five gallons of material.

Depending if you are talking about wheat or barley, I think the wheat would weigh a little more but this says this was barley so we are probably talking around forty pounds of barley, plus the dinner reserve. I had included on the previous chart that she took the reserve with her, and that what she had reserved after she was sufficed so that came along with this ephah of barley, so there was some extra amount.

We use fifty pound bags of grain here on our little farm frequently so we have to throw them around and it's quite a bit of weight to carry. A young woman with a bag on her back would certainly be able to do this.

Also in this section, it says she gleaned in the field until even, and beat out that which she had gleaned. It turns out that the word beat out is “chabat” in Hebrew, and that is one of the types of threshing that was used during the iron age, during this period of time to thresh out the grain from the chaff.



“Chabat” means to knock out or beat out, and it usually means with a stick. Coming up in the next session, in chapter 3, there is a threshing floor scene that comes into the book where Boaz is on the threshing floor, so I examine the threshing floor procedures in the next session. Suffice it to say, I discovered that there are multiple threshing methods. The first one is with just a plain old stick, and this stick probably is a stick on a stick, a short stick that swivels on the top so you get some leverage to beat things with it. This seems to be what they had used in this period of time.

There was also animal threshing that they would have the animal walk on the material, and there was something called the threshing sledge, which is a big flat surface that would run over a wide area of grain to separate it, and a threshing wheel.

The stick is the simplest method and that is what is outlined here in the scripture, that she beat out that she had gleaned with a stick. The Hebrew happens to match up with that.

Also, in the last verse:

*And her mother in law said unto her, Where hast thou **gleaned** <sup>H3950=same</sup> to day?*

It would appear that the mother didn’t really know where Ruth was. If you recall, in the first verse of Chapter 2, I said that there was a parenthetical insertion that Naomi didn’t really know what was going on until multiple verses later and here we are at that point. Verse 1 says

*“And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. (Rth 2:1 RNKJV)*

If you didn't think about this, you might think that Naomi knew all of this all along, so now she is being catty about it, and asking her daughter in law where she was when she really knew all along. I don't think that is the case, I think her mother in law was sincere in asking.

*And her mother in law said unto her, Where hast thou **gleaned** <sup>H3950=same</sup> to day? and where wroughtest <sup>worked</sup> thou? blessed be he that did take knowledge of thee.*

Ruth says,

*The man's name with whom I wrought to day is Boaz.*

I am guessing Naomi was surprised about that, because that is the connection to verse 1 and why I think it was a parenthetical insertion. Going on to the last verses in Chapter 2.

### Kindness

- Naomi response - first credit to YHWH  
Anticipation, thankfulness, and hope

- **Kindness**

Ruth - 3 occurrences

**H2617=chesed = kindness (toward YHWH), piety, merciful, goodness, 247 matches**

**Rth 1:8, 2:20, 3:10**

*And Naomi said unto her daughter in law, Blessed be he of YHWH, who hath not left off his **kindness** <sup>H2617=chesed=kindness (toward YHWH) piety,merciful, goodness</sup> to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.*

Naomi told Ruth that she (Ruth) had connected with a kinsman.

*And Ruth the Moabite said, He <sup>Boaz</sup> said unto me also, Thou shalt **keep fast by my young men, until they have ended all my harvest.***

*And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, **that they meet thee not in any other field.***

*So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law. (Rth 2:20-23 RNKJV)*

I think it's useful to see what Naomi's first inclination is, and it is to credit YHWH. "Blessed be he of YHWH, who hath not left off his kindness", so now she knows. Keep in mind, Naomi thought of herself as bitter after her experience of losing her sons and her husband. She came back to Jerusalem and said "Don't call me Naomi, call me bitter". Now she is starting to feel

some hope, some anticipation that things might be getting better, and she is becoming thankful. There is thankfulness in her disposition now that currently wasn't there.

This word kindness is related to "khane" in application, it has three occurrences, one in each of the first three chapters of Ruth, and it's the word "chesed", and it means kindness, particularly to YHWH, but it also means piety and merciful and goodness. A lot of matches of kindness in the Tanakh, there are about two hundred and forty seven.

- Comparisons

*And the king loved Esther above all the women, and she obtained grace <sup>H2580=khane (kane)</sup> and favour <sup>H2617=same</sup> in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. (Est 2:17 KJV)*

*Thus speaketh YHWH of hosts, saying, Execute true judgment, and shew mercy <sup>H2617=same</sup> and compassions every man to his brother: (Zec 7:9 RNKJV)*

This is again an important principal of "chesed" and "khane" together form a good foundation of character. When we look at kindness in the new covenant, there are three types; I say three types plus one and you will see what the plus one is shortly.

- Kindness - new covenant

G5544=chrestotes = usefulness, moral excellence, goodness 10 matches

One example of "chrestotes" is in Colossians.

*Put on therefore, as the elect of YHWH, holy and beloved, bowels of mercies, kindness <sup>G5544=same</sup>, humbleness of mind, meekness, longsuffering; (Col 3:12 RNKJV)*

Kindness is used in terms of moral excellence. Another application and variant of it is

### **G5360=Philadelphia = fraternal affection or brotherly love 6 matches**

*And beside this, giving all diligence, add to your faith virtue...And to reverence <sup>add</sup> brotherly kindness <sup>G5360=same</sup>; and to brotherly kindness <sup>G5360=same</sup> charity. (2Pe 1:5-7 RNKJV)*

### **G5363= philanthropia = fondness of mankind, benevolence 2 matches**

*And the barbarous people shewed us no little kindness <sup>G5363=same</sup>: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. (Act 28:2 RNKJV)*

This is Paul talking about the circumstances of the shipwreck, but circumstances of the local indigenous people helping him through philanthropia.

By extension - **G5485 = charis** = graciousness, favour, the divine influence upon the heart, and its reflection in the life; gratitude

*Moreover the law entered, that the offence might abound. But where sin abounded, **favour**<sup>G5485=same</sup> did much more abound: That as sin hath reigned unto death, even so might **favour**<sup>G5485=same</sup> reign through righteousness unto eternal life by Yahushua the Messiah our Saviour. (Rom 5:20-21 RNKJV)*

## Loyalty

- Kinsman<sup>21 Ruth occurrences</sup>  
Rth 3:9, 12, 13, 4:1, 3,4,6,8,14  
Coming up next session  
H1350 = gaal = to redeem, be next of kin to buy back deceased brother's property or marry his widow, avenger, pay ransom (first Ruth occurrence)

Kinsman redeemer

Avenger of blood

- Boaz instruction - be steadfast during my harvest

*And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.* This is an introduction, and it is significant because there are twenty one occurrences of this English word "kinsman" in the book of Ruth. We are going to see the rest of them in Ruth Chapter 3, which will be next year's presentation.

The word "kinsman" is from the Hebrew word "gaal" and there are several meanings of this word "gaal" but it means to redeem, be next of kin, to buy back deceased brother's property or marry his widow, avenger, pay ransom. What we see here in Chapter 2 verse 20 is the first mention in the Book of Ruth. I will say that there are two common types of kinsman that are mentioned in the scriptures. One is the kinsman redeemer which is the subject of this presentation. The kinsman redeemer obviously referring to Boaz as it relates to Ruth, but the kinsman redeemer for mankind through Yahushua the Messiah, being the redeemer of all of mankind.

There is another kinsman that is mentioned in the scriptures and it's interesting to note it because it is the same word gaal but it means the avenger of blood. That kinsman that comes as the avenger of blood is the one that goes after the retribution for some wrong that a family

has incurred. An example might be the unintentional death of a family member through manslaughter, and would be subject to the avenger of blood unless he went to a city of refuge.

That is perhaps a study for another time but keep in mind that there are two kinds of “gaal” here in the scriptures. The one we are focusing on in the scriptures is the kinsman redeemer.

*And Ruth the Moabitess said, He <sup>Boaz</sup> said unto me also, **Thou shalt keep fast by my young men, until they have ended all my harvest.***

- **Boaz instruction** - be steadfast during my harvest

Stay close to them again, in Matthew 13:

*...and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.  
(Mat 13:30 RNKJV)*

We want to be steadfast in our attention to the harvest, and it’s also a reminder not to glean in some other field. We have already talked about that in Ruth verse 8 where I mentioned not to get ensnared with the worlds gleaning. Not to be participating with the world, and to make sure we are focusing our gleaning in a proper way.

- Ruth remains loyal to Boaz and Naomi

*So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law. (Rth 2:23 RNKJV)*

Keep in mind Ruth’s declaration of faith back in chapter 1.

*And Ruth said...for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy Elohim my Elohim: (Rth 1:16 RNKJV)*

She was sincere when she said that, this declaration of faith is coming to fruition and application here at the end of chapter 2.

## **Ruth Chapter 2**

### **Pointers to Yahushua**

#### **Favor and kindness**

- Ruth blessed for faithfulness through kindness of Boaz
- Naomi now has hope

That gets us to the completion of the survey of the verses this time. I always want to remember what this all points to. The Book of Ruth has many pointers to Yahushua and the pericope of mercy and kindness really reflects the tone and tenor of what we have been studying. Ruth was blessed for her faithfulness through the kindness of Boaz and we also see now that Naomi has hope. For us, that points to Yahushua, we are blessed, and are faithful to Yahushua because of his kindness to us, and now we have hope for eternal life.

Ephesians 2 says:

*That in the ages to come he <sup>YHWH</sup> might shew the exceeding riches of his favour <sup>G5485=charis=</sup>  
divine influence on the heart and its reflection in the life, favor, gratitude <sup>G5544=usefulness, moral excellence,</sup>  
<sup>kindness</sup> toward us through the Messiah Yahushua. For by favour <sup>G5485=same</sup> are ye saved  
through faith; and that not of yourselves: it is the gift of YHWH: (Eph 2:7-8 RNKJV)*

I think you see how all of this fits together, and how the forward pointer goes from the Book of Ruth to Yahushua. 2 Peter says:

*Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led  
away with the error of the wicked, fall from your own stedfastness <sup>G4740=stability (only</sup>  
<sup>occurrence)</sup>. But grow in favour, and in the knowledge of our Master and Saviour Yahushua  
the Messiah. To him be glory both now and for ever. amein. (2Pe 3:17-18 RNKJV)*

## Do Your Own Homework

We always conclude with the recommendation to study this out on your own. Do your own homework. Look for ways to search the scriptures and seek first the kingdom of YHWH and HIS righteousness and always study. Be looking for the truth and the certainty and stability of the scriptures. Look and verify that these things are so. My recommendation is to take another look and read all of these chapters again as we go through them. Every time you read them you pick up some other detail that is really quite stunning to see how these four short chapters have become magnified into a much greater understanding and a relationship we have with Yahushua the Messiah that is coming soon.

*Shew me thy ways, O YHWH; teach me thy paths. Lead me in thy truth <sup>H571=certainty, stability,</sup>  
<sup>trustworthiness</sup>, and teach me: for thou art the Elohim of my salvation; on thee do I wait all the day.  
(Psa 25:4-5 KJV)*

*Teach <sup>H3384=flow as rain water, shoot an arrow</sup> me, O YHWH, the way of thy statutes; and I shall keep it unto  
the end. (Psa 119:33 KJV)*

*But seek ye first the kingdom of YHWH, and his righteousness; and all these things shall be  
added unto you. (Mat 6:33 KJV)*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing* <sup>G3718=make a straight cut, dissect the divine message correctly - only occurrence</sup> *the word of truth. But shun profane and vain babblings* <sup>G2757=kenophonia=empty sounding, fruitless discussion - kenopobic=fear of empty rooms</sup>; *for they will increase unto more ungodliness. (2Ti 2:15-16 KJV)*

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We will be looking at the threshing floor and how the land is redeemed through the Sabbatical year redemption process and the rules and regulations for that.

The kinsman redeemer is a significant part of chapter 3 because Boaz indeed becomes the redeemer for what happens to Naomi and Ruth. He not only buys back land that needs to be redeemed but he buys back the family name of Elimelech.

This is going to take place as a result of Boaz' skirt, so we will take a look at the wings of Boaz' skirt. There is a topic that comes up that has to do with six measures of barley that we will examine, and we will continue in our chapter by chapter analysis, and I would say that the third chapter has to do with Ruth's request for marriage, and how there will be resolution and rest.

So until next time may YHWH and keep you, may his face shine down and be gracious to us all. May he lift up his countenance and bring us peace. May his Spirit dwell richly with us all.

Coming Up  
Ruth Chapter 3  
Session 4  
Ruth's Request

The Threshing Floor  
Land Redemption  
Kinsman Redeemer  
Boaz' Skirt  
Six Measures of Barley

Chapter 1 – Ruth's Resolve (repentance)  
Chapter 2 – Boaz' Response (mercy and kindness)  
**Chapter 3 – Ruth's Request (resolution and rest)**  
Chapter 4 – Boaz' Rewards (redemption)