

Student Notes for Naomi and Ruth: Jew and Gentile

The story of Naomi and Ruth is the story of Jew and Gentile joined together in one family. It is the story of the Jewish nation who abandons their God, and in the wilderness of the nations, returns to their faith. It is the story of the Gentile grafted into the Jewish nation, guided by Jewish learning, introducing the Messiah to that same Jewish nation. The framework of the story is the physical needs of bread and water. Yeshua spoke of Himself as the living water and the bread of life and so we can read this account and see its spiritual significance.

Since each name in this story is significant to the story, we've provided a list of the names and their meanings in Appendix B. Refer to this list as we go through the study.

A. We begin with the family of Elimelech that represents Israel. (Ruth 1:2, Isa. 25:7)

Fall from faith to apostasy: (Ruth 1:1, Amos 8:11)

Elimelech's family left the fields of Israel and worked in the fields of the pagans:

Fields: #7704 שָׂדֵה sadah, field.)

Their fallen spiritual state is further evident in the names of their sons. (Job 21:17, Rom. 11:23)

Naomi heard that God had visited His people given them bread. (Ruth 1:6, John 6:35)

B. Gentiles had joined themselves to the family of Israel. (Ruth 1:14, Deu. 10:20)

Clung: #1695. דָּבַק dabeq, daw-bake' from #1692; adhering:--cleave, joining, stick closer.

Ruth represents: (Ruth 1:16-17, Rom. 11:17)

Orpah represents: (Rom. 11:19-21)

Messiah comes from the Jews: (Rom. 9:3-5)

C. Naomi returns home in bitterness after the curses have come upon her: (Ruth 1:20-21, Deu. 28:15, Deu. 30:1-3)

It is only when we are emptied of ourselves that God can fill us. This whole idea is present in the name El Shaddai or God Almighty.

#7706. שדי Shadday, shad-dah'-ee from #7703; the Almighty:--Almighty.

Strong's Lexicon says it comes from the root word shadad.

#7703. שדד shadad, shaw-dad' a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:--dead, destroy(-er), oppress, robber, spoil(-er), X utterly, (lay) waste.

Others say it comes from the root word shood.

#7736. שוד shuwd, shood a primitive root; properly, to swell up, i.e. figuratively (by implication of insolence) to devastate:--waste.

This process begins when Naomi returns to the Land at the time of the barley harvest. (Ruth 1:22)

The Feast of Firstfruits: (Lev. 23:10-11)

D. No longer is Ruth in the fields of Moab; she is working the field of the King. (2Cor. 12:10)

Boaz is a kinsman from Bethlehem: (Heb. 2:11, Ruth 2:4)

The verses that follow record Boaz's first encounter with Ruth and are a shadow of Yeshua and His instructions to us. (Ruth 2:8-14)

1. We are to be workers in Yeshua's field. (Luke 10:2)

2. Paul tells us we are to keep our eyes on the prize following after the great men of faith. (Heb. 12:1)

3. Boaz's word provides protection for her. (2Sam. 22:3)

4. He provides water for her thirst. Yeshua is our living water. (John 4:14)

5. Boaz blesses her because of the way she treated her Jewish mother-in-law. (Eph. 6:2-3, Mat. 25:38-40, Jam. 1:27)

6. Boaz blesses her because she left her old life behind. (Mat. 19:29, 2Cor. 5:17)

7. Boaz blesses her in the name of the LORD God of Israel under whose wings she has taken refuge. (Psa. 36:7-9, Mal. 4:2)

8. Boaz provides bread for her that satisfies. The Psalmist writes that the meek shall eat and be satisfied. (Psa. 22:26, John 6:35, Ruth 2:18)

Verse 14, Ruth "kept some back": Yathar

Verse 18, "She had kept back": Yathar

E. Ruth worked right up until the end of the harvest season all through the spring and summer. It is time for the final threshing and winnowing. (Ruth 2:23, Ruth 3:2, Mat. 3:12, Ruth 3:9)

Wings: #3671. כנף kanaph, kaw-nawf' from #3670; an edge or extremity; specifically (of a bird or army) a wing,

So Ruth places herself under God's protection through Boaz who represents Messiah. (Ruth 3:10-11, Col. 1:21-23)

Ruth continued in the faith and Boaz proclaims that she is a virtuous woman:
(Eze. 16:15-16, 19)

Virtuous: #2428:chayil חַיִל a force of men, means or other resources; an army, wealth, virtue, valor, or strength.

F. Boaz desires to be her kinsman redeemer but there is a closer relative who must release her first.
(Ruth 3:18)

He will not rest until he accomplishes his goal: (Heb. 10:12, Isa. 62:1, Rev. 21:2, Gal. 3:13)

The kinsman who was nearer in relation to Naomi said he could not fulfill that part of the role of kinsman redeemer. (Ruth 4:5-6, Rom. 7:10, Rom. 8:3, Heb. 10:1)

The line of Elimelech, representing Israel, is grafted back in! (Ruth 4:8-10, Ruth 4:14-15)

“I have bought all that was God the king's, all that was afflicted and grieving, all that was destroyed and pining from the hand of grace.”

(Appendix C: These are the Generations: The Story of Our Redemption includes supplemental material for this lesson.

Discussion Questions for Naomi and Ruth: Jew and Gentile

1. Ruth gave birth to a son who restores the line of Elimelech. Read Isaiah 49:18-23. How is the account of Ruth a pattern for the fulfillment of this prophecy?

2. Naomi and Elimelech left Israel for the fields of Moab. How is this a pattern of the believer who is walking in the world? What is the “offspring” of such a lifestyle?

3. Boaz went out from Bethlehem to visit the harvesters. Read Luke 10:1-2. How does Yeshua go out from Bethlehem to visit His harvesters?

4. Ruth ate the grain that Boaz provided and was satisfied. She even had more than enough to share with Naomi. Read John 6:4-14 and John 4:32-36. How does Yeshua provide the bread that satisfies?

5. Obed means to serve. Read Revelation 22:3. What is our role in the New Jerusalem?

6. Moab means from my father and Moab’s father was Lot. Lot means to cover or veil. How does the fact that Lot chose to live in Sodom amongst some of the wickedest people of his day show that his understanding was veiled? (Read Genesis 13:8-13 and 2 Corinthians 3:12-18.)

Bonus Question 1: How do we “cleave” to God? Compare cleaving to the idea of grafting in.

Bonus Question 2: How does Paul use the idea of “emptying and filling” in Romans?

Bonus Question 3: Boaz went out from Bethlehem to visit the harvesters. Read Luke 10:1-2. How does Yeshua go out from Bethlehem to visit His harvesters?

Appendix B: List of the Meanings of Names for Naomi and Ruth: Jew and Gentile

Elimelech: #458. אֱלִימֶלֶךְ 'Eliymelek, el-ee-meh'-lek from #410 and #4428; God of (the) king; Elimelek, an Israelite:--Elimelech.

Naomi: #5281. נְעֻמִי No`omiy, no-om-ee' from #5278; pleasant;
#5278. נָעַם no`am, no'-am from #5276; agreeableness, i.e. delight, suitableness, splendor or grace:--beauty, pleasant(-ness).

Lot: #3875. לוֹט lowt, from #3874; a veil:--covering

Mahlon: #4248. מַחְלוֹן Machlown, makh-lone' from #2470; sick, weak, afflicted, to grieve; Machlon, an Israelite:--Mahlon.

Chilion: #3630. כִּלְיוֹן Kilyown, kil-yone' a form of #3631 pining, destruction: -consumption, failing.

Judah: #3063. יְהוּדָה Yahuwdah from #3064 praised; God is praised.

Ephrathites: #673. אֶפְרַתִּי 'Ephrathiy, from #6509; fruitfulness

Bethlehem: #1035. בַּיִת לֶחֶם Beyth Lechem, bayth leh'-khem from #1004 and #3899; house of bread;

Moab: #4124. מוֹאָב Mow'ab, mo-awb from a prolonged form of the prepositional prefix m- and ab; from (her (the mother's)) father; Moab, an incestuous son of Lot

Almighty: #7706. שַׁדַּי Shadday, shad-dah'-ee from #7703; the Almighty:--Almighty.

#7703. שָׁדַד shadad, shaw-dad' a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:--dead, destroy(-er), oppress, robber, spoil(-er), X utterly, (lay) waste.

Other sources say Shaddai is from #7736:

#7736. שוּד shuwd, shood a primitive root; properly, to swell up, i.e. figuratively (by implication of insolence) to devastate:--waste.

Boaz: Boaz comes from an unused Hebrew root the meaning of which is in doubt. Some say it means fleetness (Brown, Driver, Griggs, Gesenius Lexicon) others say it means strength. The two pillars next to the door of Solomon's Temple were named Jachin and Boaz. Jachin means Yah establishes. The Septuagint renders Boaz as a Greek word meaning "with strength" in 2 Chron. 3:17. (Source Jewish Encyclopedia) So the pillars would read "Yah establishes with strength."

Obed: #5744. עֹבֵד `Owbed, o-bade' active participle of 5647; serving, servant, worshiper.

Appendix C: These are the Generations: the Story of Our Redemption

After God created the heavens and sanctified the seventh day, He concludes with the words, “These are the generations of the heavens and of the earth when they were created.” The Hebrew word translated as generations is toledot, תולדות, spelled from right to left with tav, vav, lamed, dalet, vav, tav beginning and ending with a vav and tav. The next time the scriptures use the phrase “these are the generations,” it is about the generations of Adam after Adam and Eve sin and are kicked out of the Garden of Eden. This time the word toledot is spelled with the second “vav” missing from the word, like so: תולדת. This is called a defective spelling. This is one of the “jots and tittles” spoken of by Yeshua in Matthew chapter 5. Yeshua tells us that these jots and tittles are important and that not one of them will pass away from the scriptures. Jots and Tittles are only found in the original Hebrew language and are not translated to your English Bible. So what is the meaning of this particular defective spelling?

In Hebrew, each letter began as a pictogram and each word is made up of a set of pictures. The word picture of the complete spelling of toledot shows that the covenant is attached on both sides of the shepherd leading the way through the doorway. With the second “vav” missing in the defective spelling, our side of the covenant is blocked off. Sin has disconnected us from the doorway to the Shepherd. We can do nothing to restore our relationship with God. We need a redeemer that only He can provide.

The meanings of the names of the ten generations of Adam tell us of God’s plan to bring a redeemer.

(# references are from the Strong's Concordance and Dictionary)

Adam: mankind:

#120 from #119; ruddy i.e. a human being (an individual or the species, mankind, etc.)

Seth: appointed to

#8352. Sheth, (shayth) from #7896; put, i.e. substituted;

#7896. shiyth, (sheeth) a primitive root; to place (in a very wide application):--apply, appoint, array, bring, consider, lay (up), let alone

Enos: feeble, frail, mortality

#582. 'enowsh, en-oshe' a mortal (and thus differing from the more dignified #120); hence, a man in general (singly or collectively):

#605. 'anash, aw-nash' a primitive root; to be frail, feeble

Cainan: a fixed dwelling place

#7018. Qeynan, kay-nawn' from the same as #7064; fixed

#7064. qen, kane contracted from #7077; a nest (as fixed), sometimes including the nestlings; figuratively, a chamber or dwelling:--nest, room.

Mahalaleel: God who is praised

#4111. Mahalal'el, mah-hal-al-ale' from #4110 and #410; praise of God

Jared: come down, descends

#3382. Yered, yeh'-red from #3381; a descent

#3381. dry yarad, yaw-rad' a primitive root; to descend

Enoch: instruct, train up

#2585. Chanowk, khan-oke' from #2596; initiated

#2596. chanak, khaw-nak' a primitive root; properly, to narrow (compare 2614); figuratively, to initiate or discipline:--dedicate, train up.

Methusalah: a man sent forth

#4968. Methuwshelach, (meth-oo-sheh'-lakh) from #4962 and #7973; man of a dart

#4962 math: from the same as #4970; properly, an adult (as of full length); by implication, a man

#37973. shelach, from #7971; a missile of attack #7971. shalach, (shaw-lakh') a primitive root; to send away, for, or out

Lamech: beaten, smitten, and tortured

#3929 from #4347. makkah, mak-kaw' or (masculine) makkeh {muk-keh'}; (plural only) from #5221; a blow; by implication, a wound; figuratively, carnage, also pestilence:--beaten, blow, plague, slaughter, smote, X sore, stripe, stroke, wound((-ed))

Noah: rest, a quiet peace

#5146 Noach, (no'-akh) the same as #5118; rest

#5118 nuwach, (noo'-akh) or nowach {no'-akh}; from #5117; quiet peace

The generations of Adam read, “Mankind is appointed to feeble, frail mortality, a fixed dwelling place. God who is praised comes down to instruct as a man sent forth to be beaten, smitten, tortured bringing comfort, a quiet peace.”

God promises a redeemer who will come and take our punishment for sin on Himself bringing us into God's rest. But each time the Bible uses the phrase “these are the generations” the spelling remains defective. The Bible uses the defective spelling a total of eleven times, ten times in Genesis and once in Numbers. Eleven is the number of defect, disorder or imperfection. We see this in the twelve sons of Jacob. When Joseph was in slavery in Egypt there were only eleven sons. In the words of Judah, “one is no more” and Jacob continued to grieve. When Judas Iscariot betrayed Yeshua, the perfect number of twelve disciples dropped to eleven. Before the Holy Spirit fell on the Feast of Weeks, the remaining eleven appointed a man to take Judas' place so they would be prepared to be witnesses to all they had seen. (Acts 1:16-22)

The defective spelling remained until the line of the redeemer was in sight and God was ready to reveal more of His redemption plan. We see the first glimmer of the redeemer in the book of Ruth which is all about a kinsman redeemer named Boaz. As the book of Ruth closes, the Bible uses the phrase “these are the generations” once again in relation to the generations of Peretz.

The original Hebrew manuscripts now spell Toledot with the full spelling, the second Vav is restored. The meanings of the names of the generations of Perez to David, speak of Yeshua as the firstborn of the resurrection, continue with the promise of our resurrection and eternity with God and Yeshua.

Peretz: The one who breaks out

#6556 from #6555; a break (literally or figuratively):--breach, breaking forth

Hezron: a walled courtyard

#2696. from #2691; court-yard;

#2691. a yard (as enclosed by a fence); also a hamlet (as similarly surrounded with walls)

Ram: high, exalted

#7410 active participle of #7311; high, from #7311 a primitive root; to be high actively, to rise or raise bring up, exalt

Aminidab: a people impelled, a people who volunteer freely

#5992. from #5971 and #5068; people of liberality:

#5068: to impel; hence, to volunteer (as a soldier), to present spontaneously:--offer freely

Nahshon: the one who whispers, prognosticate, predict from the signs

#5177. enchant, whisper from #5172

#5172: to prognosticate: predict from the signs (Dictionary.com definition for prognosticate)

Salmon: invested with garments

#8012 from #8008; investiture

#8008: a dress, clothes, garment, raiment

Boaz: with strength (According to Jewish Encyclopedia)

Obed: servant, worshiper

#5744 active participle of #5647; serving

#5647: to work, bondsmen, servant, worshipper

Jesse: exist, to be

#3448 from the same as #3426

#3426: exist; entity; used adverbially or as a copula for the substantive verb, there is or are, or any other form of the verb to be

David: beloved

#1732. from the same as #1730; loving

#1730: to love; by implication, a love- token, lover, friend; (well-) beloved

The generations of Peretz read, “One who breaks out of the walled courtyard, high and exalted, (with) a people impelled, a people who offer themselves freely (to) the one who whispers,

predicted from the signs. (They are) invested with garments of strength, servants and worshippers, existing to be beloved.”

Yeshua breaks out of the grave into new life. When He comes again, we will go with Him experiencing our own resurrection and our transformation. And we will forever be with the LORD.

Micah 2:12-13 NKJV 12 "I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people. 13 The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head."

This information is from the lesson "The Kingdom of Heaven Suffers Violence?" in Shadows of Messiah Vol. 1. It also appears in this form as a blog on our blogsite at www.moedtorah.blogspot.com.