**Note that the “keyword” (Shuv - “return”) appears a total of twelve times in chapter 1. Note how evenly the use of this verb is distributed in the chapter:  Leket (meaning “to glean” in several forms) is a keyword; it appears 12 times in chapter 2 - much as the keyword Shuv appeared 12 times in the first chapter:   Chapter 3 of Ruth: The keyword of the chapter is Shakhov, which has two meanings in Old Testament: (1) to physically lie down and, (2) to sleep and to have sexual relations.  8 perfect eternity lying at the feet of our King!**

**We observe the substance of these people, because according the Hebraic tradition, Eglon, the king of Moab, gave his daughter in marriage to Mahlon. This means that Ruth was the daughter of Eglon.  Megillat (scroll) Ruth as it is known to the Jews, or the Book of Ruth is maintained by the Jews on its own individual scroll. Since Ruth was of Moabite descent, the Prophet Samuel wrote the Book of Ruth to provide some specifics concerning the genealogy of Kind David. According to the Jewish Talmud (Baba Batra 14b), “Samuel the prophet wrote his own books, Judges and Ruth.” We have clearly observed that the story of Ruth is set during the period of the Judges, roughly (1200-1000B.C.).   We can gain understanding by realizing that the Jews traditionally read the Book of Ruth during the feast of Pentecost; it is interesting that David (as well as Enoch of old) were both born on Shavuot (Pentecost) and both died on Shavuot (Pentecost)! This information comes from Jerusalem Talmud - Chagigah 2,3, Talmud Bavli - Shabbat 30b.  Both the Septuagint (Greek translation of the Hebrew scriptures) & the Latin Vulgate choose to place the Book of Ruth in a different location from the Jewish Bible; in the Septuagint, the Latin Vulgate and the Talmud, the Book of Ruth follows Judges and the reason for this is that Ruth is closely associated with the last several chapters of the Book of Judges. According to Josephus’ accounting of the Hebrew Scriptures, Ruth is kept with the Book of Judges; however, the Modern Hebrew Bible, locates the Book of Ruth between the Song of Solomon and Lamentations; they say this is because sorrow is on one side of Ruth and rejoicing is on the other.     Just a side note; it is interesting that through ELS the names Ruth, Boaz, Obed, Jesse, and David all appear in the 38th chapter of Genesis at the same skip sequence of –49! Through this phenomenon the Lord is joining the story of Judah’s bloodline to the Book of Ruth.  According to Hebraic tradition, Boaz is also known as Judge Ivtzan. According to the Jewish Talmud, 304 years after Joshua led the Children of Israel into the Promised Land (Baba Bathra 91a,) Boaz and Ruth were married in the year 968 BC.**

**Let’s stop for just a few minutes and take a look at the genealogy listed at the end of the Book of Ruth, “Now these are the generations of (1) Pharez: Pharez begat (2) Hezron, 19 And Hezron begat (3) Ram, and Ram begat (4) Amminadab, 20 And Amminadab begat (5) Nahshon, and Nahshon begat (6) Salmon, 21 And Salmon begat (7) Boaz, and Boaz begat (8) Obed, 22 And Obed begat (9) Jesse, and Jesse begat (10) David” (Ruth 4:18-22). So we have ten generations! By the way, the genealogy in the Book of Ruth, which we have just observed, conceals a divine message through the line of David. Let us look at these ten important references, which are noted as being part of the line of the Messiah: 1. Pharez A breach (Isaiah 58:12) 2. Hezron Enclosed (Isaiah 58:12; Psalms 22:12) 3. Ram Great; High (Isaiah 6:1) 4. Amminadab My Kinsman is noble ( The Book of Ruth) 5. Nahshon A Prophet; A Diviner (Luke 24:19) 6. Salmon Clothed, Raiment; Garment (psalms 93:1) 7. Boaz In Him is strength (Psalms 93:1) 8. Obed A Son is worshipped; A Servant (Isaiah 53) 9. Jesse My subsistence; Supporter of life (John 6:35; 11:25) 10. David Beloved of God (Deuteronomy 33:12; Mark 1:11; Luke; 20:13; Ephesians 1:6) Through this lineage, we can unveil a mystery within the Word of God. Isaiah said that the LORD is the “Restorer of the Breach,” (Isaiah 58:12). Now, let us make an application of the divine message by applying the meaning of each successive generation. The Bold Italic words that follow are added to the message to give clarity, “A Breach is Enclosed. A Great High and Noble Prophet, A Diviner is HE. Clothed-in Him is Strength. A Son who is Worshipped, A Servant of all, who is my Subsistence, the Supporter of Life, the Beloved of God.” The ten generations from Pharez to David reveal a description of the Messiah!**

**The recitation of a genealogy is a curious way to end a book; the prophet Samuel does not tell us why he chose to end with a genealogy. “Now these are the generations of Perez: to Perez was born Hezron, 19 and to Hezron was born Ram, and to Ram, Amminadab, 20 and to Amminadab was born Nahshon, and to Nahshon, Salmon, 21 and to Salmon was born Boaz, and to Boaz, Obed, 22 and to Obed was born Jesse, and to Jesse, David” (Ruth 4:18- 22). We all remember that earlier we studied the hidden message in these names, “A Breach is Enclosed. A Great High and Noble Prophet, A Diviner is HE. Clothed-in Him is Strength. A Son who is Worshipped, A Servant of all, who is my Subsistence, the Supporter of Life, the Beloved of God.” The ten generations from Pharez to David provide a clear and unmistakable description of the Messiah!**

**God delights in working through the one whom is normally considered to be rejected. This is seen in the genealogy of the Messiah as given in Matthew 1. There are four women mentioned in that genealogy. • Tamar (mother of Perez and Zerah) • Rahab, wife of Salmon • Ruth • Her who had been the wife of Uriah  Lets delve into that!**