

## PREVIOUSLY DISCUSSED TYPOLOGY

- Elimilech – the first generation of dispersed Jews from the Roman destruction of Jerusalem
- Naomi – represents Judaism
- Mahlon and Chilion – the death of all the Jews that had any connection with the Land.
- Orpah – The Jews who remain in dispersion at the end of days.
- Ruth – The Jews who return to Israel at the end of days.
- Boaz – The kinsman Redeemer (Christ).

## RUTH 2:15-23 (ALSO INCLUDED ON SESSION 4 OUTLINE)

- Verse 15 –
  - The conversion of the Jewish people to recognition of Jesus as Messiah is a process, not instantaneous.
  - At this point, Ruth is recognizing the grace of Boaz, but she is still living on her own. Boaz is working behind the scenes to care for her.
  - Boaz speaks to his **young men**. Could the young men be representative of the 144,000 last days' servants of the Lord?
- Verse 20 – **our next of kinsman** - Literally, "he is of our redeemers."
- Verse 21 –
  - **Keep fast** - This is a strong word, often translated "cleave," as in Gen 2:24.
  - **Until they have ended all my harvest** - The Jewish people are going to be gathered and protected in the final days.
- Verse 23 - This is the period from Passover to Pentecost [Succoth].

## RUTH 3:1-18

- Verse 1 –
  - Naomi, representing Judaism, is literally the "mother IN LAW," and Ruth is considered the **daughter** in every respect.
  - Prophetically, Judaism will seek **rest** (a term referring to the Messianic Kingdom) for her daughter.
    - The Jewish faith will be the "mother" that brings the Jewish people to their Ultimate Rest.
    - The acceptance of Jesus as Messiah by the Jews will not come through Christian evangelism, but through Jewish instruction.
  - As Deuteronomy 28:65 is fulfilled, we can expect the fulfillment of the ultimate Jewish rest to follow.
  - Deuteronomy 30:5-8 gives the entire process of return followed by restoration.
- Verse 2 –
  - **Is not Boaz of our kindred?** The day will come when Judaism recognizes the ultimate Boaz, Jesus Christ, as **our kindred**.
  - **Behold, he winnoweth** –
    - The time of the fulfillment of this implicit prophecy will be at the beginning of the judgment period.
    - Winnowing is a common term for judgment.
    - The word זָרַח [zoreh] means to *scatter*.
    - The "Day of Jacob's Trouble" will be a time in which Christ **winnoweth** the Jewish people who have returned to their homeland. They will be scattered once again, so that, in the end, the angels will gather the elect from the four corners of the earth.
  - **Barley** - Barley was associated with Passover, and was the offering that was given unto the Lord on the Feast of Firstfruits.

- Verse 3 –
  - **Wash thyself** –
    - This could portray the ritual washings and anointing's of the Jewish people under the Law.
    - Revelation 19:8 says that the Bride of the Lamb (Boaz) will be **arrayed in fine linen, clean and white**, and that this clothing was **granted** to her and consisted of **the righteousness of the saints**.
  - **Make not thyself known** - Still, at this point, the Bride-to-be is not showing her intentions. This is true of the Jewish people of the last days as well.
  - **Done eating and drinking** - This could be a reference to **the supper of the great God** mentioned in Revelation 19:17.
- Verse 4 –
  - **Thou shalt mark the place** –
    - Being in the perfect tense, a more literal translation would be found in Young's Literal: "that thou has known the place where he lieth down, and has gone in, and uncovered his feet, and lain down"
    - With this translation, it is possible that the prophecy is that the Jewish people will go to the place where Christ was buried (figuratively), and there they will **uncover his feet** and lay down with Him.
    - If this is the case, then **uncover his feet, and lay thee down** is symbolic of the Jewish association with the crucified Christ.
    - Remember that Thomas was told, "Behold, my hands and my feet," and then recognized Jesus as the Christ.
  - **He will tell thee...** - These are the key words of the verse. The day will come when the Jewish people will be told by Christ **what thou shalt do**. This could be verbally in the future through the two witnesses or could be through the words of Christ in the New Testament, such as Matthew 24, a chapter that gives key instruction to the end of days.
- Verse 5 -- This is still a commitment of Ruth to Judaism (Naomi).
- Verse 9 –
  - **Spread therefore thy skirt** - The time will come when Israel longs to be covered by her Redeemer.
  - **Near kinsman** -- Literally, "a Redeemer." Translated as **near kinsman** because of the Laws of the kinsman redeemer.
- Verse 10 – **More kindness in the latter end** -- if this is not to be taken prophetically, what should be done with it? In what manner had Ruth been unkind in the beginning? Without a prophetic interpretation, this sentence is meaningless. With a prophetic interpretation, the sentence speaks perfectly to the treatment of the Jewish nation (represented in Ruth) to Jesus Christ.
- Verse 11 –
  - **Fear not** - This is the assurance that, though the night is not over, "redemption draweth nigh."
  - **A virtuous woman** - "Ruth" is not saved by grace, but by virtue (presumably based in the Law) and by the laws of redemption in the Torah.
- Verse 12 – The **kinsman nearer than I** must be given the first opportunity to redeem.
- Verse 14 - In the last days, the casual observer will not notice the Jewish return to Christ. It will be a private event.
- Verse 15 - In Revelation 12:6, the Woman (Israel) is nourished for 1/2 the tribulation period. Here the woman is nourished half the night.
- Verse 16 – **Who art thou?** - Once again, without a prophetic explanation, this sentence is out of place. Something so fundamental has happened to Ruth that Naomi (Judaism) doesn't even know her, yet knows she is **my daughter**.
- Verse 18 - Now Ruth sits in waiting and Naomi has full trust in the Redeemer.