Ruth*

Matthew 1:1-6 (1) The book of the generation of Jesus Christ, the son of David, the son of Abraham.
(2) Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
(3) And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
(4) And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
(5) And Salmon begat Booz of Rachab; and **Booz begat Obed of Ruth**; and Obed begat Jesse;
(6) And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
Now you may wonder, why are we reading from Matthew chapter one, when the sermon is about the book of Ruth in the old testament? The reason is that Ruth is mentioned in verse five and she was great grandmother of David the King. The story of Ruth is a narrative depicting the heroic exploits of a young woman who had lost her husband. But her story is more than a heroic account of determination, it became a romantic narrative set in a historical setting that would eventually impact the entire world. Interestingly, from the new testament, John chapter one begins, In the beginning was the Word, and the Word was with God, and the Word was God.
And later on in the same chapter, And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
Turn with me to;
Matthew 1:18-23 (18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
(19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her

away privily.
(20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
(21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
(22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
(23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
The birth of Jesus was extraordinary. He had a rich and interesting genealogy of the House of King David. There were many people of valor in His genealogy that have left a profound indention on the mind of man. One such person is Ruth. It's time to meet her, turn with me to;
Ruth chapter 1 (1) Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.
(2) And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.
(3) And Elimelech Naomi's husband died; and she was left, and her two sons.
(4) And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.
(5) And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
(6) Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in

giving them bread.
(7) Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.
(8) And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
(9) The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.
(10) And they said unto her, Surely we will return with thee unto thy people.
(11) And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?
(12) Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;
(13) Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.
(14) And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.
(15) And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.
(16) And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:
(17) Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.
(18) When she saw that she was stedfastly minded to go with

her, then she left speaking unto her.
(19) So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?
(20) And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.
(21) I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?
(22) So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.
The book of Ruth is one of two books in the Bible featuring a particular woman, the other being the book of Esther. The interesting thing about Ruth is she appears in the ancestry of Jesus (Matthew 1:5), she and her husband were great grandparents of King David. Through thick and thin, the story of Ruth is a classic example of the words Jesus spoke; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Matthew 22:37). *Let's turn to chapter four and continue with the love story.*
Ruth chapter 4 (1) Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
(2) And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.
(3) And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:
(4) And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

(5) Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
(6) And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.
(7) Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.
(8) Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.
(9) And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
(10) Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.
(11) And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:
(12) And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.
(13) So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.
(14) And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his

name may be famous in Israel.
(15) And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.
(16) And Naomi took the child, and laid it in her bosom, and became nurse unto it.
(17) And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.
(18) Now these are the generations of Pharez: Pharez begat Hezron,
(19) And Hezron begat Ram, and Ram begat Amminadab,
(20) And Amminadab begat Nahshon, and Nahshon begat Salmon,
(21) And Salmon begat Boaz, and Boaz begat Obed,
(22) And Obed begat Jesse, and Jesse begat David.
There are several things to be admired about Ruth. How that she was willing to leave her own people and attach herself to the people of Naomi. Leaving ones own family would be difficult for anyone, but that is something any one of us may have to face spiritually, and it is a difficult thing to leave them behind, turn to;
Matthew 10:34-37 (34) Think not that I am come to send peace on earth: I came not to send peace, but a sword.
(35) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
(36) And a man's foes shall be they of his own household.
(37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
This sword will be cause of ones foes being within ones own family causing variance with each other. But this sword is something one cannot change. It is firm, unmovable,

unshaken, and mankind must adjust to it and its teaching because it will not bend to the whims or doctrine's of man. It is man who must be in subjection. Ruth had heard the word of God, and was willing to follow Naomi to serve Him. Perhaps Naomi's teaching was nothing more, nothing less, than instructions given to women in these last days. No doubt Ruth was a gentle wife to Boaz who raised Obed, and perhaps helped raise her grandson Jesse the father of King David. It's possible she may have known her great grandson David, who would become King of Israel. There are not many names of women listed in the genealogies in the Bible, but notice three that are recorded in;

Matthew 1:5-6 and 16 (5) And Salmon begat Booz of Rachab; and **Booz begat Obed of Ruth**; and Obed begat Jesse;
(6) And Jesse begat David the king.
(16) And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Ruth was given the honor of becoming ancestral grandmother to Jesus Christ, the most important Jew that was ever born. It has already been established that Ruth was from the land of Moab. However, there is evidence she may not have been from the blood line of Moab. All the land of Moab had been settled previously by the Israelite tribes of Reuben, Gad, and Manasseh, (Deuteronomy 3:12-16). Ruth may have been a true daughter of Israel who lived in the land of Moab in which the tribe of Rueben had taken occupancy (Judges 3:30, Joshua 13:32). *That land was still called Moab even though it was occupied by the tribe of Reuben until they were taken into captivity several hundred years later (1Chronicles chapter 5). This alone could explain that when Elimelech and Naomi left Israel; they went unto their own people of the tribe of Reuben who were occupying the land of Moab. In Ruth's time-line the Moabites had already been killed or driven out of the land. Shortly after arriving in Israel, Ruth was married to Boaz, one of Naomi's relatives and she became the mother of Obed, the*

grandfather of David the King.
Another woman to consider is Mary, the mother of Jesus. For her story, at your convenience read, Matthew 1:18-25 and Luke 1:26-56. Yes she was of the linage of King David, but she was from a poor family. She was not on the bandwagon of the elite. However God had chosen her out of all the women of Israel to be the mother of the word made flesh. One thread that seems to be consistent in God's scheme of things is His selection of the pure of heart to carry out his most important plans, whether they be men or women. She was a virgin when Jesus was born, fulfilling prophecy in Isaiah that a virgin would be with child (Isaiah 7:14) and Mary was that woman. Joseph was engaged to Mary when he discovered she was pregnant. He intended to put her away secretly because he was an honorable man not willing to make her suffer. However, an angel told Joseph what had happened. So Joseph took Mary as his wife but they did not have marital relations until after the birth of Christ. During her pregnancy with Jesus, Mary spent time with her relative Elizabeth, who was the mother of John the Baptist (Luke 1:39-56). After the birth of Jesus, Mary became the mother of other sons and daughters, the sons are recorded in Matthew 13:55-56. Apparently Mary was a widow at the time of Jesus' death. While on the cross, Jesus entrusted His mother to the care of John (John 19:25-27)*, who was His apostle and dear friend who also wrote these things* (John 21:20-24). *In addition to Ruth and Mary in the genealogy of Jesus, were three other women, Tamar, Rahab and Bathsheba. It's only fair to include them in this discussion, since it was not customary for Jews to include women in their records. Even more remarkable is the fact that Matthew included some women who had disreputable histories. They were: Tamar, Rahab and Bathsheba. But we must remember that God had chosen them, he saw something in their character that perhaps others were missing. And we must remember that God is not willing that any should perish,*

but that all should come to repentance. Now turn to;
Hebrews 11:32-40 (32) And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:
(33) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
(34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
(35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
(36) And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
(37) They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
(38) (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.
(39) And these all, having obtained a good report through faith, received not the promise:
(40) God having provided some better thing for us, that they without us should not be made perfect.
Yes these people endured all these things and yet did not receive the promise in their lifetime. But they did not lose out, it was the purpose of Christ to bring both into one.
Let's read;
Ephesians 2:13-18 (13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
(14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
(15) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself

of twain one new man, so making peace;
(16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
(17) And came and preached peace to you which were afar off, and to them that were nigh.
(18) For through him we both have access by one Spirit unto the Father.
It must be noted; the devil is a noteworthy adversary, however he can be defeated by faith. You may ask, what is faith? Faith in Christ is the effect of belief in the word of God, and baptism is the effect of that faith; By the water one is purged and sanctified by faith, therefore baptism is to wash away sin but through faith in the blood of Christ. Consequently, only those who have first believed the testimony of God, then by faith repented of their sins, and by faith confess that Jesus is the Son of God, and by faith are baptized into His death for remission of sins, have the full and explicit testimony of pardon. It is hardly necessary here to remark, that, as the disciples of Christ are declared to be in a pardoned, justified, sanctified, reconciled, adopted, and saved state, they are the only persons in such a state. Are you listening?;
The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ (1Peter 3:21). *This is the gospel. It's invitation is always open, also prayer requests, in either case come while we gently persuade with song.*

This message approved by
Jack Warford
a minister for Christ

Barnes' Notes on the Bible
Salmon begat Boaz - Matthew has preserved the additional interesting information that the mother of Boaz was Rahab Joshua 2; 6. It is possible that the circumstance that the mother of Boaz was a Canaanite may have made him less indisposed to marry Ruth the Moabitess. As regards the whole genealogy in Ruth 4:18-22, it should be remarked that it occurs four times in Scripture, namely, here, 1 Chronicles 2:10-12; Matthew 1:3-6; and Luke 3:32-33, and is of course of singular importance as being the genealogy of our Lord. One or two difficulties in it still remain unsolved.

Matthew 1:3
1:3 Thamar. It is significant that four women are mentioned in this royal genealogy of Jesus—Tamar, Rahab, Ruth, and the wife of Uriah (Matthew 1:3,5-6). All four were special trophies of God's grace. Tamar may have been a Canaanite who posed as a harlot to seduce Judah (Genesis 38:13-18); Rahab was also a Canaanite and had been a prostitute (Joshua 2:1); Ruth was a Moabitess (Ruth 1:4), a member of a nation committed to idolatry and opposition to the people of God; and a Hittite woman, Bathsheba, Uriah's wife, committed adultery with King David (II Samuel 11:2-5). All of these women could, by the law, have been excommunicated from Israel, executed, or both. God, however, not only redeemed them, bringing them to saving faith in Him, but even included (and mentioned) them in the human genealogy of the royal line leading to Jesus

Matthew Henry's Concise Commentary
4:13-22 Ruth bore a son, through whom thousands and myriads were born to God; and in being the lineal ancestor of Christ, she was instrumental in the happiness of all that shall be saved by him; even of us Gentiles, as well as those of Jewish descent. She was a witness for God to the Gentile world, that he had not utterly forsaken them, but that in due time they should become one with his chosen people, and partake of his salvation. Prayer to God attended the marriage, and praise to him attended the birth of the child. What a pity it is that pious language should not be more used among Christians, or that it should be let fall into formality! Here is the descent of David from Ruth. And the period came when Bethlehem-Judah displayed greater wonders than those in the history of Ruth, when the outcast babe of another forlorn female of the same race appeared, controlling the counsels of the Roman master of the world, and drawing princes and wise men from the east, with treasures of gold, and frankincense, and myrrh to his feet. His name shall endure for ever, and all nations shall call Him blessed. In that Seed shall all the nations of the earth be blessed.

New Defender's Study Bible Notes
Ruth
Introduction to Ruth The book of Ruth is one of the two books in the Bible featuring a particular woman, the other being the book of Esther. Oddly enough, Ruth was a Moabitess, whose people were almost perpetual enemies of Israel, the chosen people. Still more surprisingly, Ruth actually appears in the genealogical ancestry of Jesus (Matthew 1:5), having married Boaz, who was (assuming no gaps in the recorded genealogies) the great grandfather of King David (Ruth 4:21,22). The book was written by some unknown author, and its final edited form must date from the time of David (note Ruth 4:7, as well as 4:18-22). It is possible–perhaps even probable–that the prophet Samuel, or David himself, was this final, inspired editor. The historical setting of the book is in the times of the judges (Ruth 1:1), but whether early or late in that period is uncertain. The Jewish historian Josephus says that Ruth lived in the time of Eli, when Samuel was young, and this would correlate with the implication of Ruth 4:21,22, that she was David's great grandmother. On the other hand, if Salmon was both the husband of Rahab and the father of Boaz (Matthew 1:5, Ruth 4:21), that would make Rahab a mother-in-law of Ruth, and this would seem to place Ruth rather early in the period of the judges. Since that period surely lasted 300 years or possibly 450 years (Acts 13:20) or even

longer, it seems there must be a significant gap somewhere in this genealogy. If Josephus was right (and he was much closer to the time than we are) that gap most likely is between Salmon and Boaz. Thus Salmon begat Boaz in the ancestral sense, rather than the immediate sense. The story of Ruth is beautiful and inspiring. Even in the turbulent time of the judges, God was providentially looking after His people, and yet was also still concerned about those individuals in other nations (even Moab) whose hearts were open to Him. It also provides a striking type of Christ in the person of Boaz, who became the "kinsman-redeemer" for Ruth (4:1-12). He brought her into the family of God's people by paying the price for her redemption, just as the Lord Jesus purchased us with the price of His shed blood (Ephesians 1:7) in order that we might become part of the eternal family of God. 1:1 when the judges ruled. These introductory verses, as well as the closing genealogy (Ruth 4:17-22), make it clear that the book of Ruth was written after "the days when the judges ruled," during the days of the monarchy. Possibly Samuel, or even David (who was said to be Ruth's great grandson and thus may have heard the story from his parents) may have written it. Ruth's husband, Boaz, was said to be the son of Rahab (Matthew 1:5), the converted harlot who had joined with the Israelites at the fall of Jericho. The story of Ruth, therefore, possibly took place during the early part of the judges' rule. However, see discussion in the Introduction. 1:1 Bethlehem-Judah. Bethlehem means "house of bread." The home of Elimelech and later of Ruth was also destined to be the birthplace of King David (I Samuel 16:1) and, eventually of the Messiah (Micah 5:2). It was first noted in Scripture as the place of Rachel's death (Genesis 35:19; note also the reference to Rachel and her children in Matthew 2:16-18). 1:2 Ephrathites. Ephrata (meaning "fruitful") was the same town as Bethlehem (Genesis 35:19; Micah 5:2). In a spiritual analogy, one could note that the Messiah's home was both the house of bread and the field of the fruit of the vine, as the Messiah would become both "the bread of life" in His broken body and "the true vine" in his redeeming blood (John 6:48; 15:1). Bethlehem-Ephrata was thus an appropriate "place for the LORD, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood" (Psalm 132:5,6). 1:2 Moab. The country of Moab was the place of the Moabites, who were descendants of Lot, and such enemies of Israel that they had been banned from the "congregation of the LORD" (Deuteronomy 23:3). Yet, as a measure of God's grace, upon repentance and faith in the true God, Ruth the Moabitess not only found a place in the congregation of the Lord, but a place in His genealogy (Matthew 1:5).

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His genealogy (Matthew 1:5).
Ruth 1:4 of the other Ruth. The name “Ruth” probably means “friendly.”
Ruth 1:8 deal kindly. The word translated “kindly” here in regard to Ruth’s love for Naomi is rendered as “kindness” in Ruth 2:20, speaking of the Lord’s love toward Ruth (even though she was a Moabitess) and of Ruth again (Ruth 3:10) in the case of her choosing Boaz over a younger man in order to provide Naomi with a legal heir for one of her deceased sons. It is most often translated “lovingkindness” or “mercy.”
1:16 thy God my God. Naomi was such a faithful witness and godly mother-in-law that both Moabite daughters-in-law, Orpah and Ruth, loved her dearly even after their husbands were dead. However, when Orpah had to choose, she returned to her pagan nature-gods (centered in Chemosh, “the subduer”). Ruth, evidenced true conversion to the God of creation, not only by taking God as her own Savior but by going with the people of God and entering the family of God’s people.

Tribe of Reuben Allotment
The Reubenites were one of three tribes (Gad, East Manasseh) occupying land east of the Jordan River. These three tribes became known as the Transjordan Tribes.
The tribe of Reuben, as well as those of Gad and East Manasseh, were known for their large herds and flocks. They, thus, required much grazing land. As the Israelites defeated Og and Sihon, and then conquered Midianite chieftains, representatives from these tribes approached Moses (see below) to seek this land.
Moses' allotment to the Reubenites is given in Joshua 13:15-23.
"This is what Moses had given to the tribe of Reuben, clan by clan: The territory from Aroer on the rim of the Arnon Gorge, and from the town in the middle of the gorge, and the whole plateau past Medeba to Heshbon and all its towns on the plateau, including Dibon, Bamoth Baal, Beth Baal Meon, Jahaz, Kedemoth, Mephaath, Kiriathaim, Sibmah, Zareth Shahar on the hill in the valley, Beth Peor, the slopes of Pisgah, and Beth Jeshimoth..."
The towns listed can be seen on the map below. One notices The Kings Highway ran through the middle of Reuben's allotment. The major cities of Dibon and Medeba thrived due to their location on this great, ancient highway.
Interestingly enough, it may be these specific allotments and boundaries which can prove, in the very least, the geographical legitimacy of the narrative. Na'dav Na'aman used the boundaries allotted to Reuben in his essay entitled, Rezin of Damascus and the Land of Gilead. In this essay Na'aman is comparing the demarcation of the Transjordan during the Assyrian conquest, to similar boundary allotments found in the Old Testament of the same area.
He uses the Jephthah story in Judges 10, and also makes reference to Jacob and Laban facing off in Canaan, and the tribe of Reuben and their land allotment.
The Assyrian conquest of the seventh century B.C. was led by King Tiglath-pilesar III. Two inscriptions remain concerning the boundary delineations of the Transjordan by Tiglath-pilesar, known by Pul in the Bible (see below).
It is Na'aman's argument that the boundary system established by the Assyrian king "followed the earlier configuration of borders" of this area.
Na'aman further argues "that this boundary system, which was established no later than the 8th century and survived up until at least the late seventh century B.C., appears in the Bible and can be traced in numerous biblical descriptions that depict pre-monarchial Israel".
This statement was made by one of the world's leading experts on the subject. The implication is the stories concerning the Patriarchs of the Bible are, if nothing else, geographically reliable.
Tiglath-pileser campaigned in Canaan during the 730's B.C. Thus, these boundaries were well known to the local inhabitants prior to the 8th century B.C.
The tribe possessed the treasured tableland, or, in Hebrew "Mishor", as part of their allotment. This land was much more fertile than the rugged territory south of the Arnon River.
The Moabites lived in this southern region, and they sought control of the Mishor as well. The two countries clashed frequently over this area.

The borders Tiglath-pileser assigned to the Mishor are exactly as those given to Reuben. These boundaries, Na'aman concludes, were well known to the Biblical authors. Na'aman further states they took these boundaries "as a basis for the anachronistic depiction of the territorial reality of various episodes in the pre-monarchial history of Israel".
The Mishor was suitable for the herds and flocks of the Reubenites. They grew wheat and barley crops in the fertile soil. The Reubenites and the tribe of Gad were friendly and intermingled with each other. Numbers 32:34 lists several cities within Reuben's territory built up by Gadites.
Verses 21-23 list the kings defeated by the Israelites in order to obtain the land. Scripture mentions the "entire realm of Sihon king of the Ammonites, who ruled at Heshbon" was within the Reubenites territory. Moses is also credited with defeating the Midianite chiefs Evi, Rekem, Zur, Hur and Reba, "princes allied with Sihon".
The passage concerning the tribe concludes by stating their boundary was the bank of the Jordan River. This boundary lay just west of the town of Beth-jeshimoth.
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Ruth the 'Moabite'
Ruth the Moabite is used to justify interracial marriage.

The territory of the Moabites was originally east and north east of The Dead Sea. Moab's borders extended from the Arnon river on the south to the Jabbok river on the north. From the Dead Sea and Jordan river on the west to the mountains on the east. It was called Moab after the people who once lived there. This land kept that name for many centuries even after all the Moabites were long gone from it.

The Moabites were destroyed by the Amorites: Here's what happened. About 1450 B.C., the Moabites were conquered and driven from their land by Sihon, king of the Amorites.
It's in Numbers 21:26-29, "For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. (29) Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites."

The Amorites were destroyed by invading Israelites: The land of Moab, (now occupied by Amorites) was the first land conquered by the Israelites after leaving Egypt. It's in Deuteronomy 2:32-34, "Then Sihon came out against us, he and all his people, to fight at Jahaz. (33) And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. (34) And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:"

The war continues in Numbers 21:30-35, "We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. (31) Thus Israel dwelt in the land of the Amorites. (32) And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. (33) And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. (34) And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon. (35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land."

All the land of Moab was settled by the Israelite tribes of Reuben, Gad, and Manasseh. Here it is in Deuteronomy 3:12-16, "And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
(13) And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.
(14) Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.

(15) And I gave Gilead unto Machir. (16) And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

By 1450 B.C. All the land of Moab was Israel territory. in 1142 B.C.. We have proof that, three hundred years later, the land of Moab was still Israel territory. The proof is in Judges 11:12-26, "And Jephthah (of Israel) sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? (13) And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

This is like Russia wanting Alaska back. Mexico wanting Texas or even the American Indians saying, 300 years ago you White men took our lands, now give them back without a fight.

Jephthanah's answer, "No, The land of Moab has belonged to Israel for the past 300 years and you have no right to the land today" answer is in verses 14-26.

Also the Ammonite claim was fraudulent. Why? Because the Ammonites were not the Amorites. It would be like, 300 years from now, an Indian from India claiming land in North America because it once belonged to the Indians.

All the land of Moab was settled by the Israelite tribes of Reuben, Gad, and Manasseh. Here it is in Deuteronomy 3:12-16, In Ruth 1:1 we read, "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Note the accuracy of the Bible, not "among the people of Moab," but "in the country of Moab." This is like saying, "Ruth lived in Kansas." The State of Kansas was named after a Siouan Indian tribe. In Ruth's time the land of Moab was occupied exclusively by Israelites just as Kansas is now occupied, not by Indians, but by modern day Americans.

Ruth 1:22, "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest."

"Ruth the Moabitess" is like saying "Mary Jones the Californian" or "George Bush the Texan." Indeed it could not have been otherwise. All the people in The Book of Ruth were Israelites.

Long ago the Moabites had been exterminated by the Amorites. Then the Israelites drove out and exterminated the Amorites. The Israelites occupied the land of Moab for the next several centuries. So never let anyone tell you that Jesus Christ was only a mongrel or that The Book of Ruth justifies interracial marriage. Ruth was pure Israelite from the land of Moab, but not from the race of Moab.

In Ruth 4 there is an application of Israelite law to land inheritance. By Israel's law, only Israelites could inherit another Israelite's real estate. If Ruth were a racial Moabite, then she could have made no lawful claim on the land. It's in Deuteronomy 21 and Numbers 27.

Ruth was not Moabite by race. Ruth was an Israelite. The story of Ruth does not support interracial marriage.