

Pastor Hank's Notes on: Ruth



Introduction:

The events of Ruth takes place during The Book of Judges and cover a period of 10 years. (Ussher)

Date Written: Around 1322-1312 B.C. The book of Ruth is set during the time of the Book of Judges. This is a book of the history of Israel. The Old Testament Historical Books in The Bible are: Joshua, Judges, **Ruth**, 1 Samuel and 2 Samuel, 1 Kings and 2 Kings, 1 Chronicles and 2 Chronicles, Ezra, Nehemiah & Esther. The New Testament Historical Books in The Bible are The Four Gospels and The Book of _____?

Ruth is the 8th Book of The Bible! The number “eight” is the number which signifies something new, a new beginning.

Noah was the eighth person (2 Peter 2:5),

- Eight people were saved in the Ark.
- Jewish boys were circumcised on the eighth day.
- Christ revealed eight Beatitudes, which marked a definite new order.

The “New” in the book of Ruth is the book which reveals the calling and consecration of the Gentiles.

Ruth is one of two Books of The Bible named after a woman, the other book being _____?

Ruth has 4 Chapters, 85 Verses, and 2574 Words.

Author: The Book of Ruth does not specifically name its author. The tradition is that the Book of Ruth was written by the Prophet Samuel. On every page the finger of the Holy Spirit is found.

THEME: The Kinsman-Redeemer

The kinsman-redeemer is a male relative who, according to various laws of the Pentateuch, had the privilege or responsibility to act on behalf of a relative who was in trouble, danger, or need.

Key Verses:

Ruth 1:16

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:

Ruth 3:9

⁹ And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

Features:

1. A love story without using the word “love.”
2. The story of a prodigal family who went to the far country.
3. The only example of the law of the kinsman-redeemer (Hebrew goel) in action. Also shows how other laws of the Mosaic system operated.
4. Furnishes the link between the tribe of Judah and David. The genealogy at the end of the book becomes a most important document. It is found again in the first chapter of Matthew.
5. A lovely picture of Christ and the church.

At least 7 major Theological themes emerge in Ruth:

1. Ruth the Moabitess illustrates that God’s redemptive plan extended beyond the Jews to Gentiles (2:12).
2. Ruth demonstrates that women are co-heirs with men of God’s salvation grace.
3. Ruth portrays the virtuous woman of Proverbs 31:10 (compare 3:11).
4. Ruth describes God’s sovereign (1:6; 4:13) and providential care (2:3) of seemingly **unimportant people** at apparently insignificant times which later prove to be monumentally crucial to accomplishing God’s will.
5. Ruth along with Tamar (Genesis Chapter 38), Rehab (Joshua chapter 2), and Bathsheba (2 Samuel chapters 11 and 12) as Gentiles are in the genealogy of the Messianic line (4:17, 22; compare Matt. 1:5).
6. Boaz, as a type of Christ, becomes Ruth’s kinsman-redeemer (4:1-12).

7. David's right (and thus Christ's right) to the throne of Israel is traced back to Judah (4:18-22; compare Genesis 49:8-12).

OUTLINE:

1. The Sojourn of Elimelech and His Family in Moab, Ruth 1:1-5
2. The Return of Naomi, Accompanied by Ruth, Ruth 1:6-22
3. Ruth Gleans in the Field of Boaz, Ruth 2:1-23
4. Ruth Makes Herself Known to Her Kinsman, Ruth 3:1-18
5. The Marriage of Ruth and Boaz, Ruth 4:1-12
6. The Ancestry of David, Ruth 4:13-22

"Ruth's Outline"

- I. Ruth in the land of Moab, Chapter 1, Ruth Deciding
- II. Ruth in the field of Boaz, Chapter 2, Ruth Serving
- III. Ruth on the threshing floor of Boaz, Chapter 3, Ruth Resting
- IV. Ruth in the heart and home of Boaz, Chapter 4, Ruth Rewarded

Summary

During the time of the Judges when there was a famine, an Israelite family from Bethlehem – Elimelech, his wife Naomi, and their sons Mahlon and Chilion – emigrated to the nearby country of Moab. Elimelech died, and the sons married two Moabite women: Mahlon married Ruth and Chilion married Orpah.

After about ten years, the two sons of Naomi also died in Moab (1:4). Naomi decided to return to Bethlehem. She told her daughters-in-law to return to their own mothers, and remarry. Orpah reluctantly left; however, Ruth said: "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: 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." (Ruth 1:16–17)

The two women returned to Bethlehem at the beginning of the barley harvest, and in order to support her mother-in-law and herself, Ruth went to the fields to glean. As it happened, the field she went to belonged to a man named Boaz, who was kind to her because he had heard of her loyalty to her mother-in-law. Ruth told Naomi of Boaz's kindness, and she gleaned in his field through the remainder of barley and wheat harvest.

Boaz was a close relative of Naomi's husband's family. He was therefore obliged by the Levirate law to marry Mahlon's widow, Ruth, in order to carry on his family's inheritance. Naomi sent Ruth to the threshing floor at night and told her to go where he slept, and "uncover his feet, and

lay thee down; and he will tell thee what thou shalt do." (3:4) Ruth did so. At midnight Boaz was afraid and turned to see that a woman lay at his feet. When asked who she was, she replied: "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman." (3:9) Boaz blessed her and agreed to do all that is required, and he noted that, "all the city of my people doth know that thou art a virtuous woman." (3:11) He then acknowledged that he was a close relative, but that there was one who was closer, so he deferred to spread his cloak over her at that time, and she remained in submission at his feet until she returned into the city in the morning. Early that day, Boaz discussed the issue with the other male relative, before the town elders. The other male relative was unwilling to jeopardize the inheritance of his own estate by marrying Ruth, and so relinquished his right of redemption, thus allowing Boaz to marry Ruth. They transferred the property and redeemed it by the nearer kinsman taking off his shoe and handing it over to Boaz. (Ruth 4:7–18) Boaz and Ruth were married and had a son named Obed: who is "the father of Jesse, the father of David." (4:13–17)

The typical **Dispensational** meaning of the story of Ruth is interesting and has many blessed lessons. Ruth is a type of the Church, as the bride of Christ. Naomi represents Israel in unbelief, widowed and in bitterness. Ruth is the type of the remnant, who is called and received back by grace (like the sinners of the Gentiles) identifying itself with Israel's ruin, as Ruth identified herself with Naomi. Boaz The Kinsman-Redeemer, who espouses their cause and through whom Naomi's bitterness is changed to joy, who marries Ruth, is the type of the Redeemer, Christ. We shall follow this correct dispensational foreshadowing during the study.

Ruth Chapter 1 King James Version (KJV)

The Sojourn of Elimelech and His Family in Moab, verses: 1-5

Ruth chapter 1, verse 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.

the judges ruled... During the time of The Book of Judges. Notable among the Judges were Gideon, Samson, and Deborah. Each of these were raised up by God, not to rule as kings, but to lead Israel during a specific challenge, and then to go back to their normal lives.

a famine in the land... We're not specifically told why there was a famine, some say:

1. Caused probably by one of the hostile invasions recorded in the Book of Judges. The Philistines, Ammonites, etc., carrying off the corn as soon as it was ripe, or destroying it on the field.
2. Sins of a Rebellious Nation. God sends famine to a Rebellious Israel.

Deuteronomy 28

¹ And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

² And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

³ Blessed shalt thou be in the city, and blessed shalt thou be in the field.

- ⁴ Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.
- ⁵ Blessed shall be thy basket and thy store.
- ⁶ Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.
- ⁷ The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.
- ⁸ The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.
- ⁹ The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.
- ¹⁰ And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.
- ¹¹ And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.
- ¹² The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
- ¹³ And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:
- ¹⁴ And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.
- ¹⁵ But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:
- ¹⁶ Cursed shalt thou be in the city, and cursed shalt thou be in the field.
- ¹⁷ Cursed shall be thy basket and thy store.
- ¹⁸ Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
- ¹⁹ Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.
- ²⁰ The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.
- ²¹ The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.
- ²² The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.
- ²³ And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.
- ²⁴ The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.
- ²⁵ The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.
- ²⁶ And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.
- ²⁷ The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.
- ²⁸ The Lord shall smite thee with madness, and blindness, and astonishment of heart:
- ²⁹ And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.
- ³⁰ Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.
- ³¹ Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.
- ³² Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.
- ³³ The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:
- ³⁴ So that thou shalt be mad for the sight of thine eyes which thou shalt see.
- ³⁵ The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

³⁶ The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

³⁷ And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

³⁸ Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

³⁹ Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

⁴⁰ Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

⁴¹ Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

⁴² All thy trees and fruit of thy land shall the locust consume.

⁴³ The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

⁴⁴ He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

⁴⁵ Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

⁴⁶ And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

⁴⁷ Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

⁴⁸ Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

⁴⁹ The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

⁵⁰ A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

⁵¹ And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

⁵² And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

⁵³ And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

⁵⁴ So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

⁵⁵ So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

⁵⁶ The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

⁵⁷ And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

⁵⁸ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God;

⁵⁹ Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

⁶⁰ Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

⁶¹ Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

⁶² And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

⁶³ And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

⁶⁴ And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

⁶⁵ And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

⁶⁶ And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

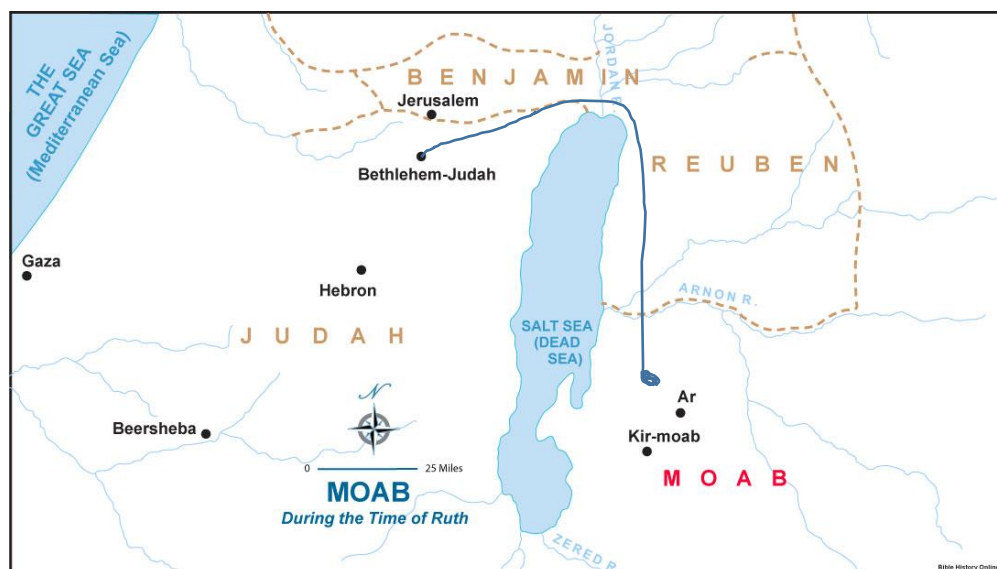
⁶⁷ In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

⁶⁸ And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Bethlehemjudah which is located in the center of fertile farmland. Bethlehem means “the house of bread,” and Judah means “praise”. The land of Israel is God’s place for God’s people, their promised inheritance.

Sojourn... This means to leave with the intention of returning.

country of Moab... Moab, that takes us back to Genesis 19 and the destruction of Sodom and Gomorrah. On that dreadful day Lot escaped Sodom with his wife and two daughters. His wife was turned into a pillar of salt, but Lot and his daughters found refuge in a cave. His daughters evidently had been badly affected by their time in Sodom because they conspired to lure their father into sleeping with them. On successive nights they got Lot drunk and slept with him. Both sisters got pregnant and gave birth to sons - one named Moab, the other named Ammon. Those two boys—born of incest—grew up to found nations that would eventually become both incredibly evil as well as bitter enemies of Israel. The Jews hated the Moabites and Ammonites and wanted nothing to do with them.



Bethlehemjudah & Moab... The scene for this narrative is the high plateau east of the Dead Sea and south of the Arnon river, some sixty miles from Bethlehem, and on a clear day it was visible from Bethlehem. Bethlehem was the birthplace of both King David and of Our Lord Jesus Christ, and is located only six or seven miles south of Jerusalem.

Verse 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.

One of the interesting features of this Chapter is the meanings of the personal names.

Elimelech means, “my God is king”

Naomi signifies “pleasant,” “my sweet one,” or “amiable.”

Chilion means “wasting away”

Mahlon means “sickly”

Orpah is said to mean “stiff-necked,”

Ruth has the meaning of “a friend,” “friendship”.

Ephrathites ... The ancient name of Beth-lehem was Ephrath (Genesis 35:19; Genesis 48:7), which was continued after the occupation of the land by the Hebrews, even down to the time of the prophet Micah (Micah 5:2).

Verse 3 And Elimelech Naomi's husband died; and she was left, and her two sons.

When Elimelech and his family came to Moab, they did not find life easier. Elimelech soon died, and his wife Naomi was left to care for their two boys, Mahlon and Chilion.

Verse 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.

Mahlon and Chilion grew, and took wives among the Moabite women, named Orpah and Ruth. Marriages of Israelites with women of Ammon or Moab are nowhere in the Law expressly forbidden, as were marriages with the women of Canaan Deuteronomy 7:1-3. In the days of Nehemiah the special law Deuteronomy 23:3-6 was interpreted as forbidding them, and as excluding the children of such marriages from the congregation of Israel Nehemiah 13:1-3. Probably the marriages of Mahlon and Chilion would be justified by necessity, living as they were in a foreign land. Ruth was the wife of the older brother, Mahlon.

Verse 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Naomi's sons died. So now there were three childless widows - Naomi and her two daughters-in-law, Orpah and Ruth. To be a childless widow was to be among the lowest, most disadvantaged classes in the ancient world. There was no one to support you, and you had to live on the generosity of strangers. Naomi had no family in Moab, and no one else to help her. It was a desperate situation.

Recap/Concluding thoughts:

Elimelech, “My God is King,” and Naomi “pleasant,” left Bethlehem, “the house of bread” and Judah, “the place of praise”. They also were Ephrathites, which means “fruitful.” Elimelech soon dies... Chilion, “wasting away” and Mahlon, “sickly” marry Orpah, “stiff-necked,” and Ruth, “a friend,” “friendship”. And soon Chilion and Mahlon soon die...

And the plot thickens.... Let's Pray!

Pastor Hank's Notes on: Ruth

Chapter 1 Outline: The Sojourn of Elimelech and His Family in Moab, verses 1-5, The Return of Naomi, Accompanied by Ruth, verses 6-22.

The Return of Naomi, Accompanied by Ruth:

Verse 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.

Naomi has heard that the famine in Israel is over. Her home, like her husband's, was in Israel. Now that her husband and her sons are dead, she wants to go home.

that the Lord had visited his people... Possibly after Gideon had defeated the Midianites, who came yearly, and destroyed and carried off the fruits of Israel.

Judges 6:3

³ And so it was, **when Israel had sown**, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

When any people have bread it is because God has blessed them in providing it!

Joel 2:19

¹⁹ Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

The news that Bethlehem's famine was over and God had once again "**visited His people**", signified to Naomi that God had not forgotten His people, despite their rebellion against Him. All that she lacked in Moab, she could find again at home.

Psalms 77:11

¹¹ I will remember the works of the Lord: surely I will remember thy wonders of old.

Verse 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.

After the death of her two sons, and having heard of the ending of the famine in Israel, Naomi had a desire to go into her own country, where she would have better opportunities of serving the Lord; and having no heart to stay in Moab, an idolatrous country, where she had lost her husband, and her two sons

The three widows went together on the way back to Judah, but at this point in the narrative, the matter of all three going all the way to Bethlehem had not been decided. The widowed wives of her two sons, at this point, were merely extending the ancient Middle East courtesy of going part of the way as an escort for their mother-in-law, a custom which ordinarily would have ended at the border of Moab and Israel.

Wherefore she went forth out of the place where she was... is an illustration of repentance. Repentance means to reverse your direction. Naomi left the place where she was, to “return” to the place where she belonged. Remember The Prodigal Son? He returned home!

Naomi petitions her daughters-in-law to go back to Moab, verses 8 & 9:

Verse 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.

By common sense, this was the wise thing to do. Orpah and Ruth had stronger family ties in Moab than they did with Naomi, so it made sense for them to stay in Moab instead of going to a new land - Israel - with Naomi.

the Lord deal kindly with you... Naomi's prayer for her daughters-in-law

Verse 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.

She prayed that they would remarry (**each of you in the house of her husband**).

that ye may find rest, in the house of her husband; God intends that each marriage be a place and source, of **rest**, peace, and refreshment in life, that they might each of them be blessed with a good husband, with whom they might live free from brawls and contentions, as well as from the distressing cares of life, having husbands to provide all things necessary for them, and so from all the sorrows and distresses of a widowhood estate.

Fourfold Rest in Marriage:

I. A HOME, which should be a rest from her wanderings.

II. A PROVISION, which should deliver her from the misery and the temptations of poverty.

III. HAPPINESS, which should compensate her for the sorrows of her widowhood.

IV. COMPANIONSHIP, which should be a relief from long friendlessness.

then she kissed them... in token of her affection for them, and in order to part with them; it being usual then as now for relations and friends to kiss at parting:

and they lifted up their voice and wept... to think they must part, and never see one another more; their passions worked passionately, and broke out in sobs, and sighs, and tears, and loud crying.

Verse 10 And they said unto her, Surely we will return with thee unto thy people.

Both of the daughters-in-law, at first, decided to go with Naomi to Judah, but Naomi tries to dissuade them. As Moabitesses, they might not have received any welcome in Israel! They loved Naomi, and were willing to go with her back to Israel and her people.

Verse 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?

Verse 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;

Verse 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.

Verses 11-13; Naomi selflessly reasoned a second time for their return to Moab, because she would be unable to provide them with new husbands. The Law of Moses provided for the custom of Levirate marriage by which a childless widow would be married by her husband's brother so as to raise up an heir for the deceased (Deut. 25:5-10). Because both of her sons were dead and she was not then pregnant, "Naomi" could offer her daughters-in-law no hope of protection via this custom. She therefore advises the girls to return to their own people. Naomi's thoughtfulness is underscored throughout the book.

Deuteronomy 25:5

⁵ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Verse 14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Then they all again wept together, and Orpah kissed her mother-in-law and returned to her home as Naomi had suggested. We must in this recognize the pressure that Naomi had put on both of them. It was not that Orpah had not really been willing to go with Naomi. She had been willing. But she had paid attention to the word of Naomi. Ruth, however, was having none of it. She was determined to remain with her mother-in-law. The word 'clave' is a strong word.

Clave means: to adhere closely; stick; cling, to remain faithful .

Side Note: Beware of The Church of Oprah:

Oprah Winfrey's first name was supposed to be **Orpah**, after Ruth's sister-in-law in the Bible, but it was misspelled Oprah on her birth certificate. The name stuck.

Oprah Winfrey is a Hollywood icon with massive influence over millions of people and control over an empire worth billions. She has certainly come a long ways up a ladder of success in this country and she does do a lot of good to help others. There is no problem with this. In fact, this is to be applauded that one with so much does do so much to give back. But Oprah Winfrey has also become a guru of sorts on the subject of **religion** with her own brand of **Oprah Theology**. She is professing what must be called Oprah Theology. In fact, Oprah Winfrey has become such a spiritual icon in America that USA Today has called her "a spiritual leader for the new millennium, a moral voice of authority for the nation." Millions of Americans deeply respect what Oprah has to say, and it would be hard to overstate the influence she is having not only in the United States but also all around the globe. She has become a spiritual powerhouse, and she is changing hearts and minds every single day.

Some of Oprah's Quotes on Religion, God and Jesus:



“Well, I am a Christian who believes that there are certainly many more paths to God other than Christianity.” - Oprah Winfrey

“One of the biggest mistakes humans make is to believe that there is only one way. Actually, there are many diverse paths leading to what you call God.” - Oprah Winfrey

"I don't believe that Jesus came to start Christianity." - Oprah Winfrey

"One of the most important books I've read is Eric Butterworth's Discover the Power Within You. In it he said 'Jesus did not come to teach us how divine He was but to teach that divinity was within us.'" - Oprah Winfrey

“I'm a free-thinking Christian who believes that, **who believes in my way**, but I don't believe that it's the only way, with six billion people here on the planet.” - Oprah Winfrey

“Jesus did not come to this Earth to die on the Cross for our Sins.” - Oprah Winfrey

Would you like your Christian teenage daughter to befriend a 61 year old unmarried woman who would talk to her about sex, homosexuality, the new age movement, secular movies, secular books and how there are many roads to God...not just Jesus?

John 14:6

⁶ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Verse 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.

her gods... Refers to Chemosh the chief Moabite deity who required child sacrifice (Numbers 21:29, 2 Kings 3:27) and other local deities.

Numbers 21:29

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.

Key Verse! 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**:

Intreat means: to ask (a person) earnestly; beseech; implore; beg.

and thy God my God... meant that Naomi's relationship with God made an impact on Ruth. This is striking, because Naomi did not have an easy life. She had been widowed, had lost both her sons, and believed that she had caused each calamity by her disobedience. Yet she still honored and loved the LORD.

thy people shall be my people... Ruth-: "whom I shall choose to dwell among, and converse with; whose religion, laws, and customs she should readily comply with, having heard much of them, their wisdom, goodness, and piety, of which she had a specimen and an example in Naomi, and by whom she judged of the rest" – John Gill

This testimony evidenced Ruth's conversion from worshiping Chemosh to Jehovah of Israel.

1 Thessalonians 1:9

⁹ For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

Verse 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**.

Ruth was determined to abide with Naomi unto death!

the Lord do so to me... Ruth determines her resolutions with a solemn oath, in which, (if we are to take the words literally), she swears by the name of the God of Israel. With this Naomi yields; after so solemn a protest she can urge no more.

but death part thee and me... Ruth had little knowledge of the true God, the God of Israel - but she knew He was a God of fairness and justice, so He could be called upon to hold Ruth accountable to this promise.

Verse ¹⁸ When she saw that **she was stedfastly minded to go with her**, then she left speaking unto her.

she was stedfastly minded to go with her.. Ruth insisted strongly upon going with Naomi.

Naomi and Ruth return to Bethlehem, verses 19-21.

Verse 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?

all the city was moved about them... It appears from this that Naomi was not only well known, but highly respected in Bethlehem

It was a long walk from Moab to Bethlehem, and the trip was mostly uphill. We can imagine along the way, Ruth asking her mother-in-law Naomi all about the God of Israel and the land of Israel.

Verse ²⁰ And she said unto them, **Call me not Naomi, call me Mara:** for the **Almighty** hath dealt very bitterly with me.

Call me not Naomi... That is, pleasant.

Call me Mara... That is, bitter; one whose life is grievous to her.

The Almighty... שדי Shaddai, He who is self-sufficient.

Call me not Naomi, call me Mara... The name **Naomi** means pleasant; the name **Mara** means bitter. Naomi used this to tell the people of Bethlehem that her time away from Israel, her time away from the God of Israel, had not been pleasant - it was bitter.

Again, "Mara" means bitter. It seems that Naomi had a tendency to look at the negative. There were some positive things that had happened to her. Ruth loved her greatly. She felt that God had dealt harshly with her. Sometimes we need to look at home for the reason. God chastens those He loves. Perhaps some of the problems came, because of their disobedience to God?

Verse 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?

I went out full ... That is, in the rich possession of a husband and two sons.

and the Lord hath brought me home again empty... deprived of her husband, children, and substance; she acknowledges the hand of God in it, and seems not to murmur at it, but to submit to it quietly (question) and bear it patiently:

Verse 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.**

and they came to Bethlehem... to Bethlehem, the birth place of the Messiah, The Lord Jesus!



Ruth the Moabitess... This title also appears at 2:2, 21; 4:5, 10. Ruth stands out as a type of future Gentile Church conversions (Romans Chapter 11).

in the beginning of barley harvest... Israel's "barley harvest" occurs in April and May. Naomi and Ruth returned at a time when God was again blessing His people with a harvest! Naomi was soon to have a new beginning with God. It is never too late to start fresh with Him.

The barley harvest was the earliest of the harvest. It also was the least expensive of the grains.

Pastor Hank's Notes on: Ruth

Chapter 2 Outline: Naomi's kinsman: Boaz, verse 1, Ruth happens upon Boaz's field, verse 2-3, Boaz notices the foreigner Ruth gleaning in his fields, verses 4-5, Boaz learns of Ruth, verses 6-7, Boaz speaks kindly to Ruth, verses 8-9, Ruth thanks Boaz for his kindness, verses 10-13, Boaz continues to show great favor to Ruth, verses 14-16, Ruth reports the day's events to Naomi, verses 17-18, Naomi praises God for His goodness to her and Ruth, verses 19-23.

Naomi's kinsman: Boaz, verse 1:

Verse 1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Naomi had a kinsman of her husband's... Naomi was related to this man Boaz through her deceased husband, Elimelech.

a mighty man of wealth... Although it's rare as we see a Rich/Wealthy man that Loves and Believes in God!

and his name was Boaz... Boaz commonly taken to mean, "strength is in him".

It is interesting that one of the two pillars in Solomon's temple was named Boaz.

1 Kings 7:21

²¹ And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof **Boaz**.



In Family relations, Boaz was Solomon's _____?

Now let us meet the Prince Charming in Ruth's future. The story latter implies that Boaz is much older than she (Ruth 3:10). We do not know whether he was a bachelor or a widower, but we do know that he was a man of God.

The Character of Boaz as Revealed in Ruth 2:

1. Godly, verse 4: "Boaz came from Bethlehem, and said unto the reapers, The Lord be with you."
2. Concerned for others, verse 8.
3. Provides, verse 9.
4. Protects, verse 9. "have I not charged the young men that they shall not touch thee?"
5. Shows Hospitality, verse 9. "drink of that which the young men have drawn"
6. Bestows Favor, verse 10. "Why have I found grace in thine eyes..."
7. Praises others, verse 10.
8. Prays, verse 12.
9. Speaks kindly of others, verse 13.
10. Serves, verse 14.
11. Generous, verse 15. "Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not"
12. Protects emotionally, verses 15 & 16.

Verse 2 And Ruth the Moabitess said unto Naomi, **Let me now go** to the field, and glean ears of corn after him in whose sight I shall find grace. **And she said unto her, Go, my daughter.**

Let me now go ... Ruth not only requested permission of her mother-in-law, but also asked and received permission from the overseer of the harvest workers (verse 7). She was keenly aware of her status as a foreigner, and, as such, she may have been forbidden to glean in Israel. However, her reputation was such that she was welcomed among the gleaners.

Gleaning is collecting what had been missed by the officially employed reapers.

Leviticus 19:9-10 commanded farmers in Israel that they should not completely harvest their fields. They were commanded to cut corners in harvesting, and always leave some behind. Also, if they happened to drop a bundle of grain, they were commanded to leave it on the ground and to not pick it up.

This was one of the social assistance programs in Israel. Farmers were not to completely harvest their fields, so the poor and needy could come and glean the remains for themselves.

This is a wonderful way of helping the poor. It commanded the farmers to have a generous heart, and it commanded the poor to be active and work for their food and a way for them to provide for their own needs with dignity.

God gives instructions to both the Farmer and the Gleaner. OT law specifically gave ways for the destitute to work and fend off starvation. Rather than being charity cases & becoming dependent on (Government) handouts, the very poor in Israel were allowed to follow behind the farmers & pick up the grain they dropped. The same was true of harvesting grapes in vineyards or olives from the trees.

Leviticus 19:9-10

⁹ 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 of thy harvest.

¹⁰ And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

Leviticus 23:22

²² 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 of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

And she said unto her, Go, my daughter... Spiritual application: The local church just repeats what God says. “Go ye into all the world and preach the Gospel....” (Mark 16:15)

Verse ³ And she went, and came, and **gleaned** in the field after the reapers: **and her hap was to light on a part of the field belonging unto Boaz**, who was of the kindred of Elimelech.



and her hap was to light on a part of the field belonging unto Boaz...

hap= Coincidence? Accidental? By chance? That’s what “hap” means. This is the only time the word “hap” is in your Bible. To light upon means to “fall upon”, or “appointed.”

Ruth and Naomi’s husbands just happened to die.

Naomi just happened to hear that there was bread back at Bethlehem. (Ruth 1:6b)

It just happened to be barley harvest. (Ruth 1:22)

Ruth just happened to go to Boaz's part of the field.

Boaz just happened to be a near kinsman to Elimelech.

Boaz just happened to be wealthy and strong.

Boaz just happened to be unmarried!

But nothing Happens by Happenstance!

Ephesians 1:11

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who **worketh all things after the counsel of his own will**:

Romans 8:28

²⁸ And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Boaz notices the foreigner Ruth gleaning in his fields, verses 4-5:

Verse 4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

This shows us something of the heart and character of Boaz. Apparently, his workers loved him and had a good relationship with him. You can often tell the real character of a man in authority by seeing how he relates to his staff and by how they think of him.

Here, Boaz is clearly a type of Christ. The people are praising him (worship), and Boaz turns around and blesses them. Boaz just happens to come from Bethlehem, and just happens to be the birth place of Jesus!

Verse 5 Then said Boaz unto his servant that was set over the reapers, **Whose damsel is this?**

Whose damsel is this? To whom does she belong? Of what family is she? Whose daughter is she? Ruth has caught the eye of Boaz.

Boaz learns of Ruth, verses 6-7:

Verse 6 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:

Verse 7 And she said, I pray you, let me glean and gather after the reapers among the **sheaves**: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

The Servant/Supervisor was careful to report that Ruth had received his permission, and his mention of her diligence in working all day surely indicated that he was pleased.

Sheaves... Bundles of grain stalks tied together for transport to the threshing floor.

Boaz speaks kindly to Ruth, verses 8-9:

Pastor Hank's Notes on: Ruth

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Boaz recognizes the potential danger that threatened a young woman without any protection in the harvest fields, and he at once moved to provide protection for Ruth:

- (1) He instructed her to glean in his field and in no other field, Verse 8.
- (2) He told her to remain near his own maidens and to do her gleaning, following them, Verse 8.
- (3) He commanded the young men among his laborers not to touch her. Verse 9.
- (4) He at once gave her the right to quench her thirst at the common drinking place, Verse 9.
- (5) And he offered a special prayer for her that **The Lord God of Israel** would grant her a rich reward for what she had done to Naomi, Verse 12.
- (6) He then invited her to eat with the other harvest workers, Verse 14.
- (7) He took pains to give her a special portion of food, so large that she was able to take part of it to Naomi, Verse 18.
- (8) Boaz then instructed the young men harvesting his barley to aid Ruth by purposely leaving handfuls of grain, Verse 16.
- (9) And he instructed them not to hinder or embarrass her in any manner whatever, Verse 15.
- (10) Finally, they were instructed neither to rebuke nor reproach her, Verses 15 & 16.

Ruth thanks Boaz for his kindness, verses 10-13:

Verse 10 Then she fell on her face, and bowed herself to the ground, and said unto him, **Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?**



Why have I found grace in thine eyes... Ruth “found favor” in Boaz’s eyes because she had found favor in God’s eyes.

Philippians 4:19

¹⁹ But my God shall supply all your need according to his riches in glory by Christ Jesus.

seeing I am a stranger?...She was a Moabitess, and not an Israelite. She knew she didn’t belong. This made Boaz’s kindness to her all the more precious.

Verse ¹¹ 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.

It hath fully been shewed me... In small-town life; everybody knows everybody else’s business. Yet it also shows that Ruth’s love for The LORD and devotion to Naomi mattered - it was noticed and, that it was showed to him by the Holy Ghost.

Verse ¹² The Lord recompense thy work, and a full reward be given thee of the **Lord God of Israel**, under whose wings thou art come to trust.

Boaz here blesses Ruth in light of her newfound commitment and dependence on the **Lord God of Israel**. Later, he would become God’s answer to this prayer!

God here is portrayed as a mother bird sheltering the young and fragile with her wings.

Psalms 36:7

⁷ How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Verse ¹³ Then she said, **Let me find favour in thy sight**, my lord; 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.

Let me find favour in thy sight ... This was a very polite way of saying thank you to Boaz. Ruth was almost overwhelmed by his kindness, and was polite enough to say Thank you.

Ruth responds to the words of Boaz with true humility. Basically she is saying, “let me **continue** to find favour in your sight”, for she has previously stated that she has found favour in his sight (Ruth 2:10). And she is grateful for the comfort that he has given her, which she may well have found lacking in some people in Bethlehem, and appreciates the fact that he has ‘**spoken friendly**’ towards her. ‘**thine handmaid**’ is a typical way in which a woman, even one of some importance, speaks to someone more important. There are any number of examples in Scripture (1 Samuel 25:24). Thus Ruth is not literally seeing herself to one of his handmaids. What she is seeing is that she is not more important than they, which makes the kindness and gentleness of Boaz appear to her even more important. She is appreciating the comfort and the kindness of a man of some importance.

1 Samuel 25:24

²⁴ And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of **thine handmaid**.

Boaz continues to show great favor to Ruth, verses 14-16:

Verse ¹⁴ 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 her parched corn**, and she did eat, and was sufficed, and left.

This was an invitation to eat with Boaz and the reapers. She accepted and ate with them. Boaz at the meal, (**he reached her parched corn**) passed the parched corn to her to eat with the bread. She left as soon as the meal was over.

We see a hint of a romance. Boaz showed great kindness and favor to Ruth at mealtime. It would be enough to have just invited her, but he also invited her to share fully in the meal, even the privileged dipping.

Parched Corn: A quantity of the best ears of corn, not too ripe, are plucked, with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite food all over the country

At mealtime come thou hither... Spiritual Application: God has ordained certain mealtimes for His reapers; and He has appointed that one of these shall be when they come together to listen to the Word preached. When the Lord blesses the provisions of His house, no matter how many thousands there may be, all His poor shall be filled with bread.

Verse ¹⁵ And when she was risen up to glean, Boaz commanded his young men, saying, **Let her glean even among the sheaves**, and **reproach** her not:

Let her glean even among the sheaves...- This was a privilege; for no person should glean till the sheaves were all bound, and the shocks set up.

Boaz was making sure that Ruth could get all she needed for herself and for Naomi. His instructions for her to be allowed to glean of the sheaves, was the place where there would be more to glean. It really was instructions so she would have no problems, regardless of where she gleaned. He is showing great partiality to Ruth.

Reproach means: To shame; disgrace. To address someone in such a way as to express disapproval or disappointment.

Verse ¹⁶ And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and **rebuke** her not.

Boaz wanted to bless Ruth, but he didn't want to dishonor her dignity by making her a charity case. So he allowed some grain to fall, supposedly on accident, so that she could pick it up.

Rebuke means: To check; to silence. To chasten; to punish; to afflict for correction.

Ruth reports the day's events to Naomi, verses 17-18:

Verse ¹⁷ So she gleaned in the field until even, and beat out that she had gleaned: and it was about **an ephah of barley**.

Yes, God blessed Ruth. Yes, people were generous to her. At the same time, she worked hard. This was a sun-up to sun-down day, and Ruth worked hard all day long.

Gleaning in our lives: Gleaners in gospel-fields should continue in their gleaning work from morning to evening!

Gleaning is A Labor Love, a love for The Gospel and love for Marriage.

Gleaning your Bible. Ruth was a gleaner; and so should we be. The Bible is that field. Search the Scriptures; glean there. Pick up every grain, for it contains precious nourishment. No matter how many gleaners; there is food enough for all.

Sadly, how many careless gleaners there are, who never glean at all! They bum around all the day of their life idle. And so, when night comes, they sink into eternity with nothing done...

an ephah of barley... This was about a five-and-one-half gallon tub (22 liters) of barley.

Verse 18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

Besides all the barley grain, Ruth brought Naomi the food left over from the meal with Boaz. This was obviously a blessing for Naomi!

And she took it up... The ephah of barley, into her arms, or on her shoulders:

and went into the city... the city of Bethlehem:

and her mother in law saw what she had gleaned: she set it down before her, and she looked at it with admiration, that she should glean so much in one day:

Verse 19 And her mother in law said unto her, **Where hast thou gleaned to day?** and where wroughtest 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.

Where hast thou gleaned to day? In what part of the field of Bethlehem? or on whose land, that she had gleaned so much?

Naomi is so pleased with what Ruth has brought back, she wants to know the details of her gleaning. She is aware that Ruth was greatly blessed with so much from one day's gleaning. Naomi would well remember the name of Boaz. He was a close relative of her husband.

Where hast thou gleaned to day? - It is a good question to ask ourselves in the evening, "Where have I gleaned today?" What improvements have I made in grace or knowledge? What have I learned or done, which will turn into **an ephah of barley?**

Verse 20 And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his **kindness 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 blesses God for the mercy, and prays for *his* prosperity who had so kindly treated her daughter.

Kindness to the living and to the dead — By the living she means herself and Ruth; by the dead her deceased husband and sons. The kindness which Boaz formerly showed to Naomi's husband and his sons while they were living, he now continues to Ruth and Naomi.

The Kinsman-Redeemer theme of Ruth begins here (3:9, 12; 4:1, 3, 6, 8, 14).

The Kinsman-Redeemer is a male relative who, according to various laws of the Pentateuch, had the privilege or responsibility to act on behalf of a relative who was in trouble, danger, or need.

The Kinsman-Redeemer is involved in: (1) The redeeming the inheritance of the person; (2) Marrying the widow; (3) Avenging the death. (See Leviticus 25:25-31, Leviticus 25:47-55; Deuteronomy 25:5-10; Deuteronomy 19:1-13.)

Verse 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Both barley - harvest, and wheat - harvest. She tells what kindness Boaz had shewed her and Ruth then explained what Boaz had said to her, that she keep close to his young people for the remainder of the harvesting, where she would be safe from being ill-treated, and could be sure of abundant gleanings.

Verse 22 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.

Naomi giving Ruth some good advice here.

Titus 2:3-5

³The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

⁴That they may teach the young women to be sober, to love their husbands, to love their children,

⁵To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Naomi realizes what Boaz is trying to do for them and encourages Ruth to stay and glean in that field, until harvest is completely over.

Ruth does just as her mother-in-law tells her. Naomi wants her to stay by the maidens to stay out of danger.

Verse 23 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.

What a good day this had been for both Ruth and Naomi! The gleaning had not only been successful that first day, but the invitation had been extended for Ruth to continue the gleaning through both the barley and wheat harvests, which would have reached until about June 1st. Besides that, Boaz' interest in Ruth opened up some possibilities that Naomi was quick to recognize, and her fertile mind had already jumped to the eventual solution of all their problems in the marriage of Ruth to the "near kinsman," especially and hopefully to Boaz.

Pastor Hank's Notes on: Ruth

Chapter 3 Outline: Naomi's instructions to Ruth - Security for Ruth through a kinsman, verses 1-2a, Naomi instructs Ruth as to how to petition Boaz to exercise his responsibilities as her Kinsman Redeemer, verses 2b-5, Ruth and Boaz at the threshing floor, Ruth lays down at Boaz's feet, verses 6-7, Ruth's request, verses 8-9, Boaz's response, verses 10-11, A potential problem: A nearer kinsman, verses 12-13, Boaz sends Ruth home, verses 14-15, Ruth tells her mother-in-law Naomi all that happened, verses 16-18.

Ruth 3, Naomi's instructions to Ruth - Security for Ruth through a Kinsman, verses 1-2a:

Verse 1 Then Naomi her mother in law said unto her, My daughter, **shall I not seek rest for thee**, that it may be well with thee?

shall I not seek rest for thee... Means: "I must see you settled in life." **Rest** in this context is the equivalent of marriage.

Naomi is determined to do everything in her power to obtain a husband for Ruth, and here she reveals a very clever plan for doing so.

Naomi knew that Ruth could best be taken care of if she was married, so she suggested that she appeal to Boaz for marriage.

Naomi had previously prayed for a husband for Ruth (Ruth 1:8-9), but here she is using herself to bring about the answer to her prayer.

Naomi instructs Ruth as to how to petition Boaz to exercise his responsibilities as her Kinsman Redeemer, verses 2b-5:

Verse 2 And now **is not Boaz of our kindred**, with whose maidens thou wast? Behold, he **winnoweth** barley to night in the threshingfloor.

is not Boaz of our kindred... She reminded Ruth that Boaz was their family Kinsman Redeemer.

Winnoweth: to blow the chaff from (grain) by wind or a forced current of air.



The winnowing process is performed by throwing up the grain, after being trodden down, against the wind with a shovel. The threshing-floor, which was commonly on the harvest-field, was carefully leveled with a large cylindric roller and consolidated with chalk, that weeds might not spring up, and that it might not chop with drought. The farmer usually remained all night in harvest-time on the threshing-floor, not only for the protection of his valuable grain, but for the winnowing. That operation was performed in the evening to catch the breezes which blow after the close of a hot day, and which continue for the most part of the night. This duty at so important a season the master undertakes himself; and, accordingly, in the simplicity of ancient manners, Boaz, a person of considerable wealth and high rank, laid himself down to sleep on the barn floor, at the end of the heap of barley he had been winnowing.

Verse 3 **Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor:** but make not thyself known unto the man, until he shall have done eating and drinking.

Wash thyself therefore... that Ruth may appear clean and neat, and free from all dirt and spots.

and anoint thee... with common oil, Ruth being a poor widow that she might look sleek and smooth.

and put thy raiment upon thee... Naomi made Ruth put on her best dress.

Spiritual Application: Ruth as type of The New Testament Church Christian:

Romans 13:14

¹⁴But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Just like Ruth puts on best Dress, Christians must put on The Lord Jesus, our best Dress!

and get thee down to the floor... to the threshing floor where Boaz was winnowing.

Ruth was to prepare herself by washing and smelling good. She was to dress attractively, and go down to where Boaz was working. She was not to interrupt his work by letting him know she was there. She should wait out of sight, until all of the workers have eaten and gone to their respective homes for the night.

The Bible example of a Bride prepares herself for marriage:

Ezekiel 16:9

⁹Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

Naomi has instructed Ruth to clean up. "Wash thyself"! That's a most important instruction to the Church and to any Christian. Are you dirty? Then: Clean up!

Verse 4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

At the appropriate time, Naomi instructs Ruth to **go in, uncover his feet, and lie down**. Some might think this was a provocative gesture, as if Ruth was told to provocatively offer herself

sexually to Boaz. This was not how this gesture was understood in that day. In the culture of that day, this was understood as an act of **total submission**.

Boaz had many maidens... Then why didn't any of these maidens (nice, single, Jewish girls—daughters of Bethlehem-Judah), ever marry this strong, wealthy, landowner? Could it be that there was NOT a Naomi around who was willing to instruct their daughter(s) in the ways of Boaz? You moms, how are you instructing your daughter(s)? Are you teaching them how to buy a field of their own so they don't need, or won't have to depend on Boaz? Are you teaching them how to get along with the other maidens, so their socialization skills are at their peak, and have forgotten to teach them how to study Boaz?

Verse 5 And she said unto her, All that thou sayest unto me I will do.

Obedient to her mother-in-law as always, Ruth consented to do what Naomi had asked.

Ruth and Boaz at the threshing floor, Ruth lays down at Boaz's feet, verses 6-7:

Verse 6 And she went down unto the floor, and **did according to all that her mother in law bade her**.

Not only did Ruth say she was going to do all that Naomi instructed her to do, but, in verse six, Ruth “**did according to all that her mother in law bade her.**”

Unlike the Pharisee's

Matthew 23:3

³ All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: **for they say, and do not.**

Verse 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: **and she came softly**, and uncovered his feet, and laid her down.



There was a good reason why Boaz slept at the threshing floor. These were the days of the Judges, when there was much political and social instability in Israel. It wasn't unusual for gangs of thieves to come and steal all the hard-earned grain a farmer had grown. Boaz slept at the threshing floor to guard his crop against the kind of attacks described in 1 Samuel 23:1.

1 Samuel 23:1

1 Then they told David, saying, Behold, the Philistines fight against Keilah, **and they rob the threshingfloors.**

Boaz, after he had eaten and drunk he was tired and laid down to rest. He probably fell asleep quickly. It appears that while he slept peacefully, Ruth slipped in. She uncovered his feet and lay down beside him.

and she came softly... Notice, "...she came softly." God is not interested in a loud woman. A Loud woman is a type of wicked woman. Unlike Ruth, that woman is "...Loud and stubborn and her feet abide not in her house." (Proverbs 7:11) Ruth was soft and submissive.

Ruth's request, verses 8-9:

Verse ⁸ **And it came to pass at midnight**, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

So Boaz slept without knowledge of any person being at his feet, and for some time Ruth had laid there; but awaking, and perceiving something at his feet, which pressed them, it made him look about and feel, and so affected him:

that the man was afraid... he was afraid, and panic seized him, not knowing who or what was at his feet.

and turned himself... to see who it was. Was it a snake, a robber or a Demon? No, it was Ruth!

And it came to pass at midnight... Most crimes take place in the dark. In the dark of the night a thief slips into a home to steal. In dimly lit parking garages assailants lurk about for their next victims. In the blackness of alleys gang members hatch their plans.

Depraved men love the darkness because it hides their wicked deeds (John 3:19). And here was a perfect opportunity—a man alone with a woman in the dark. No one would have noticed; it was midnight and everyone was sound asleep. Nor probably would they have cared, had they taken note. Ruth was a foreigner and, worse yet, a Moabitess. Since the days of Moses when Moabites refused to allow passage through their land and even hired Balaam to curse the Israelites, no love existed between these two nations. Furthermore, Boaz was wealthy, and everyone knows that the rich take what they want. But Boaz was a man of honor and integrity—even in the dark.

God expects you and me to behave in the dark the same as we do in the light. The darkness is not the time to take a chance; it's the time to show your character. What a person is in the dark is what a person truly is!

****Key Verse!**

Verse ⁹ **And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid;** for thou art a near kinsman.

Ruth had before offered a request to Boaz - "I pray you, let me glean" (2:7). Here she offers herself. She made a plain confession of herself, her need, and her utter dependence upon him. She said, "I am Ruth," a stranger, without claim or merit before you. I am "Thine Handmaid," your servant, at your disposal. Then, Ruth made a humble request. She said:



spread therefore thy skirt over thine handmaid... That is, take me to be thy wife, and perform the duty of an husband to me. This was a proposal of marriage, as shown in Ezekiel 16:8; and Bible Scholar Henry Morris tells us that such a method of proposing marriage, "still exists among some modern Arabs."

Ezekiel 16:8

⁸ Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

A man throwing a garment over the woman he has decided to take as his wife symbolizes protection as well as fellowship.

Earlier in Ruth 2:12, Boaz complimented Ruth her for coming under the wing of Jehovah. Ruth had put herself under Jehovah's wing when she came to Judah. But now, she sought also to put herself under Boaz's wing. **Boaz was being asked to answer his own prayer.**

Boaz's response from Ruth's Marriage Proposal, verses 10-11:

Verse 10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Boaz had observed that Ruth was not a loose woman. She had not sought a husband of the young men, whether rich or poor. He had great admiration as well as love for Ruth. He is saying that, the blessing that came upon him by her choosing him, was the greatest of the kindness she had shown. He was very pleased.

Verse 11 And now, my daughter, fear not; **I will do to thee all that thou requirest:** for all the city of my people doth know **that thou art a virtuous woman.**

I will do to thee all that thou requirest... I'll marry you Ruth, Boaz made Naomi look brilliant in her advice to Ruth. The plan worked flawlessly!

that thou art a virtuous woman... Ruth was known, in all the city, for her virtue. She didn't lay with the first man that came along.

There was one small problem though....??? To be continued next week!

Pastor Hank's Notes on: Ruth

Chapter 3 Outline: Naomi's instructions to Ruth - Security for Ruth through a kinsman, verses 1-2a, Naomi instructs Ruth as to how to petition Boaz to exercise his responsibilities as her Kinsman Redeemer, verses 2b-5, Ruth and Boaz at the threshing floor, Ruth lays down at Boaz's feet, verses 6-7, Ruth's request, verses 8-9, Boaz's response, verses 10-11, A potential problem: A nearer kinsman, verses 12-13, Boaz sends Ruth home, verses 14-15, Ruth tells her mother-in-law Naomi all that happened, verses 16-18.

Ruth 3, A potential problem: A nearer kinsman, verses 12-13:

Verse 12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

There was no reluctance at all on Boaz's part to perform the part of a kinsman. He commended the wisdom of Ruth's choice. He promised to do all that she wanted. And he declares her to be a virtuous woman.

Although Boaz was a recognized Kinsman Redeemer towards Ruth, there was another Kinsman Redeemer closer in relation to her deceased father-in-law Elimelech. So, Boaz could not exercise his right as Kinsman Redeemer unless this closer Kinsman Redeemer relinquished his rights towards Ruth.

Verse 13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, **as the Lord liveth: lie down until the morning.**

This reveals the absolute determination and promise of Boaz to accept Ruth's proposal of marriage, provided only that the nearer kinsman does not preempt the privilege.

As the Lord liveth... Boaz bound himself by an oath to take her to wife if the other should refuse.

lie down until the morning... Take some sleep and rest, and be at ease in mind.

Psalm 4:8

⁸ I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Boaz then told her to wait there with him until the morning, then later he would find out whether the nearer kinsman would be willing to fulfil his duty as Kinsman Redeemer. The request to remain the night was no doubt for Ruth's own safety.

Boaz and Ruth loved each other, and they wanted to marry. They had to live by the law God had given though. She spent the night with him, but did not become his wife that night. They would wait for the answer from the closer Kinsman Redeemer.

In the marriage relationship, many husbands wish they had a wife who submitted to them the way Ruth is being told to here. But do they provide the kind of godly leadership, care, and concern that Boaz showed towards Ruth and others?

In the marriage relationship, many wives wish they had a husband who loved, cared, and treated them the way Boaz did towards Ruth. But do they show the same kind of humble submission and respect Ruth showed to Boaz?

Proverbs 12:4

⁴ A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

Boaz sends Ruth home, verses 14-15:

Verse 14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, **Let it not be known that a woman came into the floor.**

Let it not be known that a woman came into the floor... Boaz takes care to preserve not only his conscience towards God, but his reputation, and hers also, among men.

Boaz didn't want this nearer kinsman to learn that Ruth was now demanding her right to marriage to a Kinsman Redeemer before Boaz could tell him personally.

Verse 15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

As a proper and godly gentleman, Boaz did not sent Ruth home empty-handed.

six measures of barley... In all two ephahs, twice as much as she gleaned Ruth in 2:17, and a heavy load to carry; for which reason he laid it on her, probably placed it on her head. It is well known that women can carry great weights when duly positioned on their heads.



Ruth didn't go to Boaz for barley. She went to Boaz for a relationship. Some people followed Jesus for the "loaves and fishes". Some followed Jesus to be healed. But, some followed Jesus to be saved and have a relationship with Him. This was Ruth!

Ruth tells her mother-in-law Naomi all that happened, verses 16-18:

Verse 16 And when she came to her mother in law, she said, **Who art thou, my daughter? And she told her all that the man had done to her.**

“Who art thou, my daughter?” Are you Mrs. Boaz yet, or still Miss Ruth”? Naomi wanted to know if her plan worked, or if it backfired. She **wasn’t** aware yet of a “nearer kinsman” than Boaz. (Answer to June’s question last week)

And she told her all that the man had done to her... what kindness he had shown her, what promises he had made to her, that either he, or a nearer kinsman, would marry her, and redeem her husband's estate.

Verse 17 And she said, These six measures of barley gave he me; for he said to me, **Go not empty unto thy mother in law.**

Go not empty unto thy mother in law... Here’s a present to give Naomi, for her effort in getting us together!

Verse 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: **for the man will not be in rest, until he have finished the thing this day.**

This was a time of considerable anxiety for Ruth. She had claimed her right to marriage, and would be married. The only question was to *whom* would she be married? Would it be to Boaz, or to the nearer Kinsman Redeemer? The issue would be decided that very day. They had to wait **for the man will not be in rest, until he have finished the thing this day.**

Chapter three Conclusion: Ruth and The Proverbs chapter 31 Woman. Ruth was:

1. Devoted to her family.

Ruth 1:16

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:

Proverbs 31:12

¹² She will do him good and not evil all the days of her life.

Proverbs 31:28

²⁸ Her children arise up, and call her blessed; her husband also, and he praiseth her.

2. Delighted in her work.

Ruth 2:2

² And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

Proverbs 31:13

¹³ She seeketh wool, and flax, and worketh willingly with her hands.

3. Dedicated to godly speech.

Ruth 2:13

¹³ Then she said, Let me find favour in thy sight, my lord; 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.

Proverbs 31:26

²⁶ She openeth her mouth with wisdom; and in her tongue is the law of kindness.

4. Dressed with care.

Ruth 3:3

³ Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

Proverbs 31:22

²² She maketh herself coverings of tapestry; her clothing is silk and purple.

5. Drew love from her man.

Ruth 3:11

¹¹ And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

Proverbs 31:11

¹¹ The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

6. Delivered Blessings to.

Ruth 4:14

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.

7. Dependent on God.

Ruth 2:12

¹² The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Proverbs 31:30

³⁰ Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Proverbs 31:10-31

¹⁰ Who can find a virtuous woman? for her price is far above rubies.

¹¹ The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

¹² She will do him good and not evil all the days of her life.

¹³ She seeketh wool, and flax, and worketh willingly with her hands.

¹⁴ She is like the merchants' ships; she bringeth her food from afar.

¹⁵ She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

¹⁶ She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

¹⁷ She girdeth her loins with strength, and strengtheneth her arms.

¹⁸ She perceiveth that her merchandise is good: her candle goeth not out by night.

¹⁹ She layeth her hands to the spindle, and her hands hold the distaff.

²⁰ She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

²¹ She is not afraid of the snow for her household: for all her household are clothed with scarlet.

²² She maketh herself coverings of tapestry; her clothing is silk and purple.

²³ Her husband is known in the gates, when he sitteth among the elders of the land.

²⁴ She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

²⁵ Strength and honour are her clothing; and she shall rejoice in time to come.

²⁶ She openeth her mouth with wisdom; and in her tongue is the law of kindness.

²⁷ She looketh well to the ways of her household, and eateth not the bread of idleness.

²⁸ Her children arise up, and call her blessed; her husband also, and he praiseth her.

²⁹ Many daughters have done virtuously, but thou excellest them all.

³⁰ Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

³¹ Give her of the fruit of her hands; and let her own works praise her in the gates.

Chapter 4 Outline: Boaz meets the nearer kinsman at the city gates, verses 1-2, Boaz asks the nearer kinsman to redeem the land of Naomi (and Elimelech), verses 3-4, Boaz informs the nearer kinsman of his duty to redeem the posterity and property of Elimelech. The nearer kinsman declines his right of redemption towards the posterity and property of Elimelech, verses 5-6, The custom of the shoe in transactions, verses 7-8, Boaz's announcement to the elders and the people, verses 9-10, The blessing of the witnesses to the wedding, verses 11-12, Happily ever after: Ruth and Boaz have their first child and the blessed life of Naomi, verses 13-16, Ruth and Boaz: Great-grandparents to David, king of Israel, verses 17-22.

Ruth 4, Boaz meets the nearer kinsman at the city gates, verses 1-2:

Verse 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.

Then went Boaz up to the gate ... The end of chapter three left us at a dramatic point. Ruth and Boaz were obviously in love and wanted to get married, with Boaz exercising the right of the Kinsman-Redeemer. Yet, there was a kinsman closer to Ruth and he had priority. Would he claim the right of Kinsman-Redeemer towards Ruth, and keep her and Boaz from coming together?

The **gate** of the city was the place where the esteemed and honorable men of the city sat. For an ancient city in Israel it was a combination of a city council chamber and a courtroom.

The city **gate** was A kind of outdoor court, the place where judicial matters were resolved by the elders and those who had earned the confidence and respect of the people . . . a place for business and as a kind of forum or public meeting place.

Deuteronomy 16:18

¹⁸ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

The purpose of Boaz's appearance there was to fulfill his promise to Ruth, which he certainly did, promptly and effectively.

Ho, such a one! turn aside, sit down here... These are the words with which Boaz greeted that near kinsmen as he came along, probably on the way to his field.

Ho, such a one! = Hello Fellow! New York Translation= Hey yo, how you doing?

Because Ruth had quietly gone back home after being at the threshing floor at Boaz's instruction (Ruth 3:14), Boaz's approach to this nearer kinsman was be a complete surprise to the other man. Clearly this was a tactical advantage to Boaz.

Verse 2 And he took **ten men of the elders of the city**, and said, Sit ye down here. And they sat down.



ten men of the elders of the city... To be witnesses: for though two or three witnesses were sufficient, yet in weightier matters they used more. And ten was the usual number among the Jews, in causes of matrimony and divorce, and translation of inheritances; who were both judges of the causes, and witnesses of the fact.

Exodus 18:25

²⁵ And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, **and rulers of tens.**

Pastor Hank's Notes on: Ruth

Chapter 4 Outline: Boaz meets the nearer kinsman at the city gates, verses 1-2, Boaz asks the nearer kinsman to redeem the land of Naomi (and Elimelech), verses 3-4, Boaz informs the nearer kinsman of his duty to redeem the posterity and property of Elimelech. The nearer kinsman declines his right of redemption towards the posterity and property of Elimelech, verses 5-6, The custom of the shoe in transactions, verses 7-8, Boaz's announcement to the elders and the people, verses 9-10, The blessing of the witnesses to the wedding, verses 11-12, Happily ever after: Ruth and Boaz have their first child and the blessed life of Naomi, verses 13-16, Ruth and Boaz: Great-grandparents to David, king of Israel, verses 17-22.

Boaz asks the nearer kinsman to redeem the land of Naomi (and Elimelech), verses 3-4:

Verse ³ And he said unto the kinsman, Naomi, that is come again out of the country of Moab, **sellesth a parcel of land**, which was our **brother** Elimelech's:

sellesth a parcel of land... Boaz here discusses the business of Naomi. Boaz knew that Naomi was poor. She perhaps had to sell the land for a living. This other near kinsman was **possibly** the older brother of Boaz, since he says, our brother Elimelech. That would answer why the other man had the first right as the near-kinsman redeemer.

According to the law Leviticus 25:25-28, if any Israelite, through poverty, would sell his possession, the next of kin had a right to redeem it by paying the value of the number of years remaining until the jubilee. This right Boaz advertises/presents to the nearer Kinsman Redeemer, so as to give his **“brother”** the option which the law secured to him of redeeming “our brother Elimelech's” land = our kinsman.

Leviticus 25:25-28

²⁵ If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

²⁶ And if the man have none to redeem it, and himself be able to redeem it;

²⁷ Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

²⁸ But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

Verse 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.

advertise thee = to inform you

Buy it... As authorized by the Mosaic Law **Leviticus 25:25-28**.

The land was not to be sold to a stranger. Either Boaz or his brother would have to buy it to keep it in the family name. This is said before these witnesses, so there will be proof later. The man immediately says he will redeem it, because he wants the land.

The nearer kinsman declines his right of redemption towards the posterity and property of Elimelech, verses 5-6:

Verse 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.

Verse 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.

Because Naomi was older and beyond the years of bearing children, the nearer kinsman was not expected to marry Naomi and raise up children to the family name of her deceased husband Elimelech. But Ruth was another matter - she *was* able to marry and bear children.

“Ruth the Moabitess”... These words scared the near kinsman right out of the transaction. It may have been public opinion in Bethlehem that Chilion and Mahlon had died for marrying Moabitish women, and when the near kinsman found out that buying the land meant also marrying a Moabitess, he dramatically withdrew his offer. Under the situation as explained here in verse 5, he would acquire another family, lose the money paid for the land, for that would belong to his son by Ruth (if they married) and would no longer be a part of his inheritance. Additionally, he would be burdened with the support of another family. It is not hard to understand why he made such a hasty exit from the transaction. Thus, Boaz had played the trump card at precisely the right instant, and he would, as a result, be free to marry Ruth, which was doubtless what he intended to do from the very first.

I cannot redeem it for myself... Though it would be great to receive the property associated with Ruth, the nearer kinsman knew that taking her into his home and raising up her children would **mar** his **own inheritance**.

lest I mar mine own inheritance... Probably, the man had grown sons that had already received their inheritance of lands. The problem of dividing that inheritance among future children he would have with Ruth was more than he wanted to deal with.

Also, no doubt, the man was married - and knew it would be awkward (at best) to bring home Ruth as wife number two.

lest I mar mine own inheritance... Many People Mar Their Noble Inheritances.

Mar: To injure; to diminish; to hurt; to impair the strength or purity of. **They Mar:**

1. The inheritance of physical health.

3 John 2

² Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1 Corinthians 6:19-20

¹⁹ What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

We mar our physical health through the things we do to our bodies. We abuse our bodies and physical health by:

Sexual Abuse = AIDS, STD's

Bad Habits = Smoking, Drinking, Drugs...

The man or woman who abuses his body sins against God. **They Mar:**

2. The inheritance of a worthy family history.

Proverbs 11:29

²⁹ He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

So much to say here... Adultery, Divorce, Neglect, Fathers not doing their job, Mothers not doing their job, Rebellious Children...

3. The inheritance of a worthy family name.

Proverbs 22:1

1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

Above number 2 involves others that can affect the family, but here it's what the individual can do to hurt his/her own name.

Galatians 6:4

⁴ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

4. The inheritance of a worthy Church family.

Hebrews 10:24-25

²⁴ And let us **consider one another to provoke unto love and to good works:**

²⁵ Not forsaking the assembling of ourselves together, as the manner of some is; **but exhorting one another:** and so much the more, as ye see the day approaching.

People lose The Family of God because they're not committed and faithful in their Church attendance or they're "**Church Hoppers and Church-Bounce –Arounders**" thus ensuring to never develop a godly relationship with God's people.

Sometimes people Church-Hop to avoid getting too deeply involved with any one congregation, but that defeats the purpose of the body of Christ which is, to "**exhorting one another.**" We can't encourage those we don't spend time getting to know, nor can we be encouraged by other Christians if they are essentially strangers to us. As the writer to the Hebrews notes, meeting

together provides the opportunity for us to (verse 24) “**consider one another to provoke unto love and to good works**”.

Also, attending different Churches each week limits accountability to the leadership of any one church. Sadly, this is the very reason many people do Church-Hop—to avoid being held accountable for their lifestyle.

Church Hoppers are the “connoisseurs of fine churches” because they’re continually on a quest to find the church that is convenient enough for them and will endlessly gorge themselves on the “services” of the churches they attend, and always have a critical word to say afterwards whenever “church” doesn’t meet **their** standards.



Acts 2:42

⁴² And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

5. The inheritance of Spiritual possibilities, Bible knowledge and Religious experiences.

Faithful Church attendance **with** Faithful Bible Reading, an active Prayer life, going to Wednesday Night Bible Study and Sunday School leads to a **inheritance of religious possibilities, Bible knowledge and religious experiences.**

1 John 1:3

³ That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1 Peter 2:5

⁵ Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The custom of the shoe in transactions, verses 7-8:

Verse 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.

The taking off of one's shoe and giving it to someone gave them the right to walk on the land they were unwilling to walk on. When the man gives Boaz his shoe, he is giving his right as near kinsman to Boaz.

Verse 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.



This kind of tradition appears in Deuteronomy 25:5-10 and apparently continued at least to the time of Amos (2:6; 8:6). The closer relative legally transferred his right to the property as symbolized by the shoe, most likely that of the nearer relative.

Deuteronomy 25:5-10

⁵ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

⁶ And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

⁷ And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

⁸ Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

⁹ Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed.

Boaz's announcement to the elders and the people, verses 9-10:

Verse 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.

I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's... When Elimelech died, the property went to Mahlon; and when Mahlon died, the property then included the widow Ruth. She was now part of the redemption responsibility, and the property would go to any son born to her to perpetuate the family line. In other words a goel was needed to buy the land and take Ruth as wife to carry on the name of Ruth's husband, Mahlon. In carrying on the name of Mahlon, the line of Elimelech would also continue.

Verse 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.

Boaz went through great pains, trouble, and cost to himself in order to redeem Ruth; but he did so with great pleasure. He did it all with the sweet prospect of having Ruth for himself. Even so, our Lord Jesus found great pleasure, satisfaction with great pains and trouble as he anticipated having his Bride with him forever.

Hebrews 12:2

² Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

have I purchased to be my wife... You might be saying to yourself, “That’s a terrible thing to say. Boaz ‘purchased’ Ruth. (Verse 10) I thought slavery was dead. Wasn’t this oppression?” No, it wasn’t. In fact, if you’re Born Again, you too have been purchased because you were a slave to your sins. You were purchased at a very high cost; the death of God’s own Son, for your sins!

1 Corinthians 6:20

²⁰ **For ye are bought with a price:** therefore glorify God in your body, and in your spirit, which are God's.

Pastor Hank's Notes on: Ruth

Chapter 4 Outline: Boaz meets the nearer kinsman at the city gates, verses 1-2, Boaz asks the nearer kinsman to redeem the land of Naomi (and Elimelech), verses 3-4, Boaz informs the nearer kinsman of his duty to redeem the posterity and property of Elimelech. The nearer kinsman declines his right of redemption towards the posterity and property of Elimelech, verses 5-6, The custom of the shoe in transactions, verses 7-8, Boaz's announcement to the elders and the people, verses 9-10, The blessing of the witnesses to the wedding, verses 11-12, Happily ever after: Ruth and Boaz have their first child and the blessed life of Naomi, verses 13-16, Ruth and Boaz: Great-grandparents to David, king of Israel, verses 17-22.

The blessing of the witnesses to the wedding, verses 11-12:

Verse 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:**

We are witnesses... This explains why a marriage ceremony is important, and why it should be recognized publically. Boaz had a love for Ruth that was public, a love that wanted to be publicly witnessed and recorded here.

The Lord make the woman that is come into thine house like Rachel and like Leah ... This is a prayer for blessing.

like Rachel and like Leah... These two had thirteen children between them, and were the mothers of the whole nation of Israel. This was a big blessing to put on Boaz and Ruth. Rachel and Leah were honored women. This is saying that Ruth is indeed a Hebrew of high morals!

two did build the house of Israel: and do thou worthily... **Rachel** and **Leah** were the wives of Jacob. **Rachel** is named first and had been barren for many years before she bore children. Similarly Ruth had been barren in Moab. The witnesses here expressed in their prayer that Boaz would be rewarded with a family comparable to that of Jacob (or Israel), for in Israel children were considered a blessing and not a burden.

Psalm 127:3

³ Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

Types: Ruth as The Church and Boaz as Jesus:

They were wishing that Boaz and Ruth would have a large family. This marriage is pleasing unto the LORD. In a good marriage, the husband feels for the wife as Jesus did for the church. Jesus was also, the Near-Kinsman redeemer of His bride (all believers in Christ). The wife feels toward her husband as the church does toward Christ.

Revelation 19:7-9

⁷ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

⁹ And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Isaiah 54:5

⁵ For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Ephratah, and be famous in Bethlehem... The ancient name of Bethlehem (Genesis 35:19; 48:7). Micah later prophetically wrote that this city would be the birthplace of Messiah (5:2).

Verse 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.

Why Pharez? Because he like future born-Obed was the offspring of a Levirate-like marriage similar to that of Ruth and Boaz. **Tamar** was a **non-Israelite** wife of **Judah's** son **Er** (Genesis 38:6) who became a widow (Genesis 38:7) and facing barrenness took matters into her own hands. She was refused levirate marriage to **Judah's** remaining son Shelah (Genesis 38:14). **Tamar** then invoked deception, disguising herself as a harlot and enticing **Judah** into a sinful liaison which resulted in the birth of twin boys. **Pharez**, the first born of the twins became the main ancestor of the Ephrathites and Bethlehemites (Boaz's family). Tamar and Judah sinned when they acquired a child, but Ruth and Boaz acted righteously and God rewarded them. And yet all were in the line of the Greater Kinsman Redeemer.

Even though **Pharez** was born under scandalous circumstances, his offspring became one of the most important clans in Judah (and one of the godliest men, Boaz!)

Pharez is an proper comparison here, because (1) he was an ancestor of Boaz, (2) he was born to Tamar by a surrogate father (Judah) after the death of her husband (and refusal of the oldest brother to carry out the role of "levirate marriage"), and (3) he had an unbroken line of male descendants extending over several generations (Ruth 4:18-22).

Happily ever after: Ruth and Boaz have their first child and the blessed life of Naomi, verses 13-16:

Verse 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.

He went in unto her... Old Testament for sexual intercourse.

The Lord gave her conception... As with Rachel (Genesis 30:22) and Leah (Genesis 29:31).

Genesis 30:22

²² And God remembered Rachel, and God hearkened to her, and opened her womb.

Genesis 29:31

³¹ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

Boaz and Ruth became husband and wife. Their love for each other produced a son. Notice this son comes from the **LORD's** blessings on this marriage.

God is the giver of life; God is the God of conception:

Isaiah 44:24

²⁴ Thus saith the LORD, thy redeemer, **and he that formed thee from the womb, I am the LORD** that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Jeremiah 1:5

⁵ Before **I formed thee in the belly** I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Deuteronomy 32:39

³⁹ See now that I, even I, am he, and there is no god with me: I kill, **and I make alive**; I wound, and I heal: neither is there any that can deliver out of my hand.

Job 31:15

¹⁵ Did not **he that made me in the womb** make him? and did not one fashion us in the womb?

Verse 13 ushers Ruth and Boaz offstage and sets Naomi and their baby son at the center.

Verse 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**.

And the women said unto Naomi, Blessed be the Lord... There was similar rejoicing when it was announced that Elizabeth was pregnant with John the Baptist...

Luke 1:58

⁵⁸ And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

These **women** are a picture what Paul was calling for in believers in Romans 12 when he wrote:

Romans 12:15

¹⁵ Rejoice with them that do rejoice, and weep with them that weep.

Although we're studying The Book of Ruth, we can also call this The Story of Naomi! Don't forget that without Naomi's instructions, and wisdom, this story wouldn't have passed chapter three.

Naomi now has two kinsmen! Boaz her near kinsman and Obed her grandson, her nearer kinsman!

that his name may be famous in Israel... The men had wished this in Ruth 4:11 and now the women second it. This cheered up the old woman's heart exceedingly; whose last years were not bitter, Ruth 1:20, but to be very pleasant!

Remember: The name **Naomi** means **pleasant**! **Ruth 1:20**, Mara means bitter.

Verse 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.

And he shall be unto thee a restorer of thy life.. Of the joys, pleasures, and comforts of life, which Naomi had been deprived of through the death of her husband and her two sons and since then she had lived a sorrowful life. Now her life has changed; now she has comfort and restoring life from her daughter-in-law, and grandchild would be a means of restoring comfort to her mourning sorrowful life and give her pleasure in those golden years in which she did not expect any.

and a nourisher of thine old age; the baby when grown would feed her, support her, and supply her with all necessities of life, being the heir to a large and rich estate.

for thy daughter in law which loveth thee; Ruth the wife of Boaz, who had shown her love, in leaving her own country and people, to come along with her into a strange land, and who had labored for her support in it, and still retained love for her throughout it all!

which is better to thee than seven sons, hath borne him... Seven represented the number of perfection and thus 7 sons would make the complete family (compare 1 Samuel 2:5). However, Ruth exceeded this standard all by herself with just one child!

Verse 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.



Naomi now had a grandson; she was now **famous in Israel**; and she got to be a nurse to her own grandson! What comes into view here is the honored place that Naomi had in the household of the wealthy and powerful Boaz.

Ruth and Boaz: Great-grandparents to David, king of Israel, verses 17-22:

Verse 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.

they called his name Obed... This does not mean that Ruth, Boaz and Naomi had no part in the choice of the name, but that they consented to go along with the suggestion of the neighboring women.

Obed means: _____

Pastor Hank's Notes on: Ruth

Chapter 4: Conclusion

Verse 18 Now these are the generations of Pharez: Pharez begat Hezron,

Now these are the generations of Pharez:... The son of Judah, by Tamar as before mentioned, (4:12), for the intention of this genealogy **is to confirm the truth of Jacob's prophecy, of Shiloh the Messiah coming from the tribe of Judah**, Genesis 49:10

Genesis 49:10

¹⁰The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Therefore it begins with Pharez, well known to be the son of Judah, and ends with David, whose son the Messiah was to be.

A quick breakdown of the names mentioned in genealogy:

Verse 19 And Hezron begat Ram, and Ram begat **Amminadab**,

Amminadab: The father-in-law of Aaron (Exodus 6:23

Verse 20 And Amminadab begat Nahshon, and **Nahshon** begat **Salmon**,

Nahshon: Prince or chief captain of the tribe of Judah during the journeys of the wilderness, (Numbers 2:3,) and whose offering to the Lord among other tribe-princes is described at Numbers 7:12-17.

Salmon: The husband of Rahab the harlot (Matthew 1:5).

Verse 21 And Salmon begat Boaz, and Boaz begat Obed,

Boaz's Mom was? _____

Verse 22 And Obed begat Jesse, and Jesse begat David.

Note: These verses are also the undeniable proof of the date of the writing of Ruth. Note that David is not called "king" here. Why? Because he was NOT YET king of Israel when this book was written by Samuel, at a time, no doubt, after God had commanded Samuel to anoint David as the monarch who would take the place of Saul (1 Samuel 16:1).

The end of this genealogy with the name of David proves that the Book of Ruth was written **DURING** the life of David and at a time **BEFORE** he became king. Otherwise, the text would have referred to him as **KING** David.

The Genealogies of Boaz-Ruth-David: This is the same genealogy as in the New Testament, except for slight variations in the spelling of their names. The name is spelled differently in Greek. We see in this book that Jesus is indeed, the God of the Gentiles as well as the Jews. The Genealogies are repeated in:

Ruth 4:21-22

²¹ And Salmon begat Boaz, and Boaz begat Obed,

²² And Obed begat Jesse, and Jesse begat David.

1 Chronicles 2:11-15

¹¹ And Nahshon begat Salma, and Salma begat Boaz,

¹² **And Boaz begat Obed**, and Obed begat Jesse,

¹³ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

¹⁴ Nethaneel the fourth, Raddai the fifth,

¹⁵ Ozem the sixth, David the seventh:

Luke 3:31-32

³¹ Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

³² **Which was the son of Jesse, which was the son of Obed, which was the son of Booz**, which was the son of Salmon, which was the son of Naasson,

Matthew 1:5-6

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;

Note: Differences between the genealogies of Matthew and Luke may be attributed to the fact that Matthew traced the ancestry of Joseph, while Luke traced that of Mary.

The Genealogies of Boaz-Ruth-David continue to Jesus! Here's Matthew's:

Abraham to David	David to Captivity	Release to Christ
Abraham	David	Jeconiah
Isaac	Solomon	Shealtiel
Jacob	Rehoboam	Zerubbabel
Judah	Abijah	Abiud
Perez	Asa	Eliakim
Hezron	Jehoshaphat	Azor
Ram	Joram	Zadok
Amminadab	Uzziah	Achim
Nashon	Jotham	Eliud
Salmon	Ahaz	Eleazar
Boaz	Hezekiah	Matthan
Obed	Manasseh	Jacob
Jesse	Amon	Joseph
David	Josiah	Jesus Christ

Concluding thoughts:

The story begins with Elimelech, but it doesn't end there. He had two sons, and one married Ruth. But, it doesn't end there. Ruth submits to her mother-in-law, Naomi. Her people would be

Ruth's people, and Naomi's God would be Ruth's God. Ruth meets Boaz (a type of Jesus), and marries him. But the story doesn't end there! Ruth and Boaz have a son, Obed. But the story doesn't even end there! Obed has a son, Jesse, and, Jesse has a son, David (vs.17), but thank God, the story doesn't end there. David has a son, and his son has a son (etc...), until we read that the last son, Jacob, had a son; "And Jacob begat Joseph the husband of Mary, of whom was born **Jesus, who is called Christ..**" (Matthew 1:16) Amen! Amen and Amen!

From eternity, God planned to bring Ruth and Boaz together, for the coming of Jesus as our true Kinsman-Redeemer, fully God and fully man.

The Purpose of the Book of Ruth

This book was written to Israel but I believe it has an even greater and much deeper meaning to Christians today because it is reflective of our own Redeemer, Jesus Christ. There is striking similarities and symbolism of what happens to the sinner and what the Redeemer has done for all those who have repented and trusted in Him. For those who have been born again, we are all like Ruth and Christ redeemed us like Boaz redeemed her. Ruth represents the bride of Christ and Boaz represents the Bridegroom, Jesus Christ.

- Christians are like Ruth, a Moabite, or specifically; Gentiles, but God offers salvation, first to the Jews but also to the Gentiles also (Romans 1:16; 2:10).
- Just as Boaz sought after Ruth (2:6-14), so God sought us.

Luke 19:10

¹⁰For the Son of man is come to seek and to save that which was lost.

- When Ruth bowed down at Boaz' feet, so we bow down at Christ's feet (2:10) and as Ruth humbled herself before Boaz, we must humble ourselves before Christ (1 Peter 5:6; James 4:10).
- God ensures we will have all of our needs met like Boaz made sure Ruth would have all that she needed (2:7-16).
- Boaz gave Ruth comfort (2:13) just as God comforts us (2 Corinthians 1).
- Jesus gives us the bread of life (John 6:35) just as Boaz gave Ruth bread to survive (2:14).
- Just as we have all of our sins washed away and have the righteousness of Christ imputed to us (2 Corinthians 5:21) so Ruth washed herself and put on her best apparel (Ruth 3:3) representing our white linen mentioned in Revelation 19:9.
- Ruth lay at Boaz' feet as an act of submission to his will (3:4) as we should do at Christ's feet being in submission to Him and His will (James 4:7).

James 4:7

⁷Submit yourselves therefore to God. Resist the devil, and he will flee from you.

- Christians have had their sinfulness covered by Christ's righteousness; Boaz gave Ruth the veil that she was covered with that had been used by Boaz (3:14-15).

- Boaz purchased the right to redeem Ruth (4:9) so that Elimelech and Naomi's name would not be cut off from among the living, and included of course, Ruth; so too did Jesus Christ purchase **us** with His own blood and redeemed us from being cut off from having access to God and allowing us to have eternal life.

It is so easy to see the symbolism of Ruth as the Bride of Christ and Boaz as Christ, our Redeemer. More than a "restorer to life," He brings us eternal life. He purchased us with His own blood. There is no greater cost that could be paid. If you are a child of God, read the Book of Ruth and see if you don't see the similarities between Ruth and the Church and Boaz and Jesus Christ. We were sought, caught, bought, and taught. Like Ruth, we bring nothing. We could no more earn our salvation than Ruth could earn Boaz's redemption of her. The Book of Ruth is a precious story of how we were redeemed by the blood of the Lamb of God, blood spilled by our Redeemer.

COMPARISON OF TWO KINSMAN REDEEMERS	
BOAZ	JESUS
Had to be a family member.	God became man in the flesh so He could be our Kinsman and redeem us. Jesus is our Brother (Hebrews 2:11).
Had the duty of buying family members out of slavery.	He redeemed us from slavery to sin and death.
Had the duty of buying back land that had been forfeited.	In the future He will redeem the earth that Adam forfeited control of to Satan.
Not motivated by self-interest but by a sincere love for Ruth the Moabitess.	Jesus' was motivated by the love of God (John 3:16).
Boaz as Ruth's kinsman-redeemer took her as his bride.	Jesus has redeemed us to be His bride
Boaz as kinsman-redeemer provided a glorious destiny for Ruth.	Jesus, as our Kinsman Redeemer, provides a glorious destiny for us.

Before the foundation of the world in eternity past, God planned to bring Ruth and Boaz together and through this marriage the ultimate Kinsman Redeemer would be born: God's Son, our Lord and Saviour, Jesus! God's hand is all over history. God works out His purpose, generation after generation. Limited as we are to one lifetime, each of us sees so little of what happens. A genealogy is a striking way of bringing before us the continuity of God's purpose through the ages. The process of history is not haphazard. There is a purpose in it all. And the purpose is the purpose of God. Isaiah 54:4-8 describes the beautiful ministry of the LORD as our Kinsman-Redeemer:

Isaiah 54:4-8

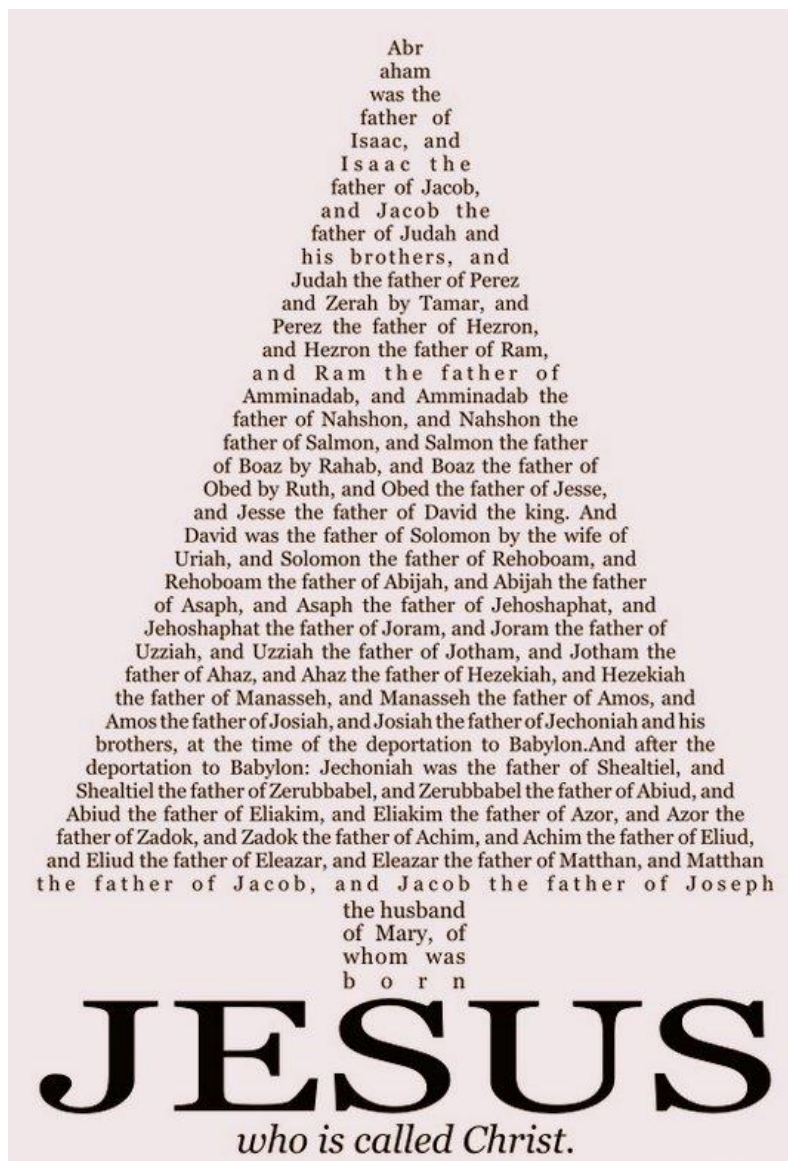
⁴ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

⁵ For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

⁶ For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

⁷ For a small moment have I forsaken thee; but with great mercies will I gather thee.

⁸ In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.



Amen! Amen and Amen!