

Ruth 4 - Boaz Confronts the Nearer-Kinsman; Boaz Obtains Right to Marry Ruth; Obed is Born; Genealogical Appendix; Prophetic Implications

IV. Divine provision for Ruth (Ruth 4:1-22)

- (1) Nearest kinsmen opts not to marry Ruth (4:1-7)
- (2) Ruth's reward (4:8-22)
 - (A) Husband (4:8-12)
 - (B) Son (4:13-17)
 - (C) Genealogical prominence (4:18-22)

Ruth 4

IV. Divine provision for Ruth (Ruth 4:1-22)

- (1) Nearest kinsmen opts not to marry Ruth (4:1-7)

1 Now Boaz went up to **thegate** and sat down there, and behold, **theredeemer** of whom Boaz spoke was passing by, so he said, "Come over here, friend, sit down here." And he came over and sat down.

1 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down.

1 Meanwhile, Boaz approached the city gate and sat down there. Just then, the very same related redeemer whom Boaz had mentioned came by, so Boaz called out to him, "Come over and sit down here, my friend!" So the man came over and sat down.

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.

- "...the gate" - the city gate was where transactions and legal business was carried out (Gen 19:1; Deut 15:7-8; 2 Sam 15:2-6; 1 Kings 22:10; Amos 5:10,12,15)

— The gate of the city is similar to what you and I would consider City Hall

— In the ancient tribal traditions, the city was protected and the people that came and went would go through the gate. The people in authority over the city would check credentials at the gate.

— If there was a matter of issue, one would meet the elders at the gate of the city (Cf. Gen 19:1)

- Boaz was obviously a wealthy landowner, but he also sits at the city gate, which implies that he could have been mayor of the city

— When Boaz asks this man to sit down, he does so without question

— Boaz is someone who is used to being obeyed

- "...the redeemer" - probably this other man was a brother of Elimelech, Naomi's husband, which made him an uncle of Ruth's first husband (this is speculation)

2 Then he took **ten men** of the elders of the city and said, "Sit down here." So they sat down.

2 He took ten men of the elders of the city and said, "Sit down here." So they sat down.

2 Boaz selected ten of the town elders and spoke to them, "Sit down here." So they sat down

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

- "...ten men" - 10 elders; the rabbinical basis for the *minyan*, the ten men required by Jewish law to be present before a Jewish synagogue service could be conducted

— There was no specification for 10 men in the Mosaic Law; Boaz chose this jury so the nearer kinsman's decision would legally stand

3 And he said to the **redeemer**, "Naomi, who has returned from the land of Moab, has to sell the plot of land which belonged to our **brother** Elimelech.

3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech.

3 and Boaz addressed the related redeemer directly: "A portion of a field belonging to our relative Elimelech is up for sale by Naomi, who recently returned from the country of Moab.

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

- "...redeemer" - we don't know the relationship of the nearer kinsman and Boaz to Ruth

— However, the important point was that both he and Boaz had the legal qualifications to redeem Ruth and raise up seed (produce offspring) in the name of her dead husband

— The nearer kinsman had the first right of acceptance; Boaz had the second right

- Boaz is calling the attention of this man to the fact that Naomi is in need of a kinsman redeemer to step up and redeem the land for her now that she is back in town (Cf. Jer 32:6-12)

— Redeeming the property of a relative in financial distress, and marrying a near relative's widow to perpetuate his name, were separate procedures

— Lev 25:25-28 legislated the redemption of property; Deut 25:5-10 regulated levirate marriage. The actions did not always go together, however in this case Boaz wanted to do both.

- "...brother" - close relative, friend; does not necessary mean "blood brothers"

Kinsman-Redeemer

There were four requirements:

- (1) Near kinsman (next of kin, in effect)
- (2) Able to perform
- (3) Willing to perform (optional)
- (4) Must assume all the obligations involved (implied)

4 So I thought that I would inform you, saying, 'Buy *it* before those who are sitting *here*, and before the elders of my people. If you will redeem *it*, redeem *it*; but if not, tell me so that I may know; for there is no one except you to redeem *it*, and I am after you.'" And he said, "**I will redeem *it*.**"

4 So I thought to inform you, saying, 'Buy *it* before those who are sitting *here*, and before the elders of my people. If you will redeem *it*, redeem *it*; but if not, tell me that I may know; for there is no one but you to redeem *it*, and I am after you.'" And he said, "I will redeem *it*."

4 So I thought to myself I ought to tell you that you must make a public purchase of this before the town residents and the elders of my people. So if you intend to act as the related redeemer, then do so. But if not, let me know, because except for you—and I after you—there is no one to fulfill the duties of a related redeemer."

The man responded, "I will act as related redeemer."

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.

- Boaz raised the issue of redeeming Naomi's land first (for the first time in Ruth, we learn that Naomi controlled, owned, inherited or possessed the rights to) property

- "...I will redeem *it*" - Boaz's heart dropped into his sock...he was in love with Ruth, so this wasn't good news to him

— The nearer kinsman desired Naomi's land, and was at first willing to buy it from her

5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth **the Moabitess, the widow of the deceased**, in order to raise up the name of the deceased on his inheritance."

5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance."

5 Boaz continued, "On the very day you buy the field from Naomi, you're also "buying" Ruth the Moabite woman, the wife of her dead husband, so the family name may be continued as an inheritance."

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.

- "...the Moabitess, the widow of the deceased" - Boaz doesn't withhold his punches...he clearly describes Ruth as a Moabitess, wife of the dead

— "An Ammonite or Moabite shall not enter into the congregation of the Lord" (Deut 23:3)

Ruth was the only one who could raise up a son to inherit the estate of Elimelech. Therefore, she was not only an important link in the chain of genealogy, but she sustained certain rights over the property which Boaz was discussing with the other kinsman. To redeem the property therefore would involve the *goel* in the affairs of the foreigner from Moab. The one who redeemed the estate would have to redeem Ruth also, as she and her affairs were legally bound up in the field of Elimelech. This was the legal technicality upon which Boaz was depending on for his victory. [J.V. McGee]

6 Then the redeemer said, "**I cannot redeem it** for myself, otherwise I would jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, since **I cannot redeem it.**"

6 The closest relative said, "I cannot redeem *it* for myself, because I would jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, for I cannot redeem *it.*"

6 At this, the nearer related redeemer replied, "Then I am unable to act as related redeemer, because that would complicate my own inheritance. You act instead as the related redeemer, because I cannot do so."

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.

- Here, he is identified as the "nearest" kinsman (closest relative); because of this, he was under a moral, if not legal, obligation to marry the wife of his deceased relative, if he could (Deut 25:5-6)

— His refusal to do so would have brought disgrace on him (Deut 25:7-10)

- "...I cannot redeem *it*" [2x] - he was willing and able to redeem the land, but unable to redeem the bride

- After redeeming the land with his own money, having to then marry Ruth and produce a son through her meant that son would legally be the son of Mahlon, and the one to inherit the property
- In effect, he would pay for the land, but it wouldn't be his offspring who would get the land; the nearer kinsman would thus end up losing both the property and the investment
- Moreover, not only would the son inherit the property the kinsman redeemed, he would also inherit part of the kinsman's own property
- Since he would lose his investment, the redeemed property, and part of his own land, the kinsman would be depriving his own heirs

"Nearer Kinsman"

- Metaphorically, the "nearer kinsman" represents the Mosaic Law
 - To begin with, he's nameless
 - The Law could not redeem us; it was impossible for the Law to redeem us
 - This is made very clear in the NT:
 - "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom 3:20)
 - The Law was never given to be a redeemer
 - The Law was given to reveal man's true condition and show us our need for a Savior
 - Paul calls it a ministration of condemnation (2 Cor 3:9) and a ministration of death (2 Cor 3:7)
 - The Law was never a savior; the Law actually condemned us rather than saved us
- 7** Now this was *the custom* in former times in Israel concerning the redemption and the exchange of *land* to confirm any matter: a man **removed his sandal** and gave *it* to another; and this was the *way of* confirmation in Israel.
- 7** Now this was *the custom* in former times in Israel concerning the redemption and the exchange of *land* to confirm any matter: a man removed his sandal and gave it to another; and this was the *manner of* attestation in Israel.
- 7** During Israel's earlier history, all things concerning redeeming or changing inheritances were confirmed by a man taking off his sandal and giving it to the other party, thereby creating a public record in Israel.
- 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.
- "...removed his sandal" - to the giver, a testimony of deferral; the nearer kinsman decided to pass on redemption (Cf. Gen 13:17; Deut 1:36; 11:24; 25:8-10; Joshua 1:3; 14:9)
- To Boaz, it was a marriage license (to purchase both the land, and a bride)
 - Although this may not be the same as the *chalitzah*, which is based upon Deut 25:5-10

- This verse implies that Ruth was written, or at least compiled, much later than the actual events it documents

(2) Ruth's reward (4:8-22)

(A) Husband (4:8-12)

8 So the redeemer said to Boaz, "Buy *it* for yourself." And he removed his sandal.

8 So the closest relative said to Boaz, "Buy *it* for yourself." And he removed his sandal.

8 So when the nearer related redeemer told Boaz, "Make the purchase yourself," he then took off his sandal.

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

- To show he relinquished the privilege of redemption, the nearer-kinsman handed his sandal to Boaz

— The custom itself arose from the fact that fixed property was taken possession of by treading upon the soil

— Hence, taking off the shoe and handing it to another was a symbol of the transfer of a possession or the right of ownership

9 Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.

9 Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.

9 At this, Boaz addressed the elders and all of the people: "You all are witnesses today that I hereby redeem everything from Naomi that belonged to Elimelech, including what belonged to Chilion and Mahlon,

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Furthermore, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be eliminated from his brothers or from the court of his *birth* place; you are witnesses today."

10 Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his *birth* place; you are witnesses today."

10 along with Mahlon's wife Ruth the Moabite woman. I will marry her to continue the family name as an inheritance, so that the name of the deceased does not disappear from among his relatives, nor from the public record. You are all witnesses today!"

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' emphasis to "raise up the name of the dead" (Mahlon and Elimelech) show Boaz' concern for the reputation and posterity of his family line

— These were important concerns in Israel because of God's promises regarding Abraham's seed, especially Judah's descendants (Gen 49:10)

11 And all the people who were in the court, and the elders, said, "*We are witnesses*. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you **achieve wealth** in **Ephrathah** and become famous in Bethlehem.

11 All the people who were in the court, and the elders, said, "*We are witnesses*. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem.

11 Then all of the assembled people, including the elders who were there, said, "*We are witnesses!* May the LORD make this woman who enters your house like Rachel and Leah, who together established the house of Israel. May you prosper in Ephrathah, and may you excel in Bethlehem!

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 Ephrathah, and be famous in Bethlehem:

- Rachel and Leah, like Ruth, joined the Israelites from a foreign country, and entered the Land from a foreign nation that was hostile to God's people

- "...achieve wealth" - *hayil*, the people joined together and prayed that Boaz would achieve "wealth, standing, valor, worth, ability" in Israel, and become "famous in Bethlehem" (Cf.

2:1; 3:11)

- "...Ephrathah" - "fruitful"

Hermeneutics

- Greek Model: Prophecy = Prediction → Fulfillment
- Hebrew Model: Prophecy = Pattern
 - Hebrews study the Scripture to identify patterns, not just what it says

Boaz as a Type of Kinsman-Redeemer

- This story really did happen; however, there is also a symbolic meaning
- Boaz is in the role of the *Goel*, Kinsman-redeemer; Jesus Christ is our Kinsman-Redeemer
- This does not mean that he was/is Christ, but that his role gives us a perspective about a kinsman-redeemer
- If Boaz is the kinsman-redeemer type of Christ, then Ruth is a type of the Church
 - She is a Gentile who is taken as a wife by the kinsman-redeemer
 - Naomi is a type of Israel
- It seems unusual that Boaz would take to wife a Moabitess, because that was prohibited in the Torah
- He may have been comfortable doing that because Boaz's mother was Rahab, the Amorite (the one from Jericho)
- By Boaz' act of redemption, he takes a Gentile bride, and redeems the land to Naomi

Types: *Goel*

- He had to be a kinsman (Heb 2:16)
- He had to be willing (Rom 3:24; Heb 12:2)
- He had to be able (Heb 7:25)
- He had to assume all obligations (Phil 2:9-11)

Reflexive Observations

- In order to bring Ruth to Naomi, Naomi had to be exiled from her land
- What the Law could not do, Grace did (under the Law, Boaz could not marry Ruth)
- Ruth does not replace Naomi
- Ruth learns of Boaz' ways thru Naomi
- Naomi meets Boaz thru Ruth
- No matter how much Boaz loved Ruth, he had to await her move
 - Boaz, not Ruth, confronts the "Nearer Kinsman"

12 Moreover, may your house be like the **house of Perez** whom Tamar bore to Judah, through the descendants whom the LORD will give you by this young woman."

12 Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the LORD will give you by this young woman."

12 Moreover, may your house be like the house of Perez, whom Tamar bore for Judah, from the offspring that the LORD gives you from this young woman."

12 And let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

- This verse reads like a wedding toast, maybe uttered by one of the elders at the gate to Boaz

- "...house of Perez" - Perez was born as the result of a levirate marriage (Gen 38:6-29)

— Perez was the son of Judah from whom Boaz descended

— Perez' descendants included many leaders who were a blessing to Israel: the tribe of Judah led the Israelites in the wilderness march and in the conquering and settlement of the Land following Joshua's death (Num 10:14; Judges 1:1-2)

— Boaz was of the Clan of Perez, which settled in Bethlehem (1 Chr 2:5; 2:18,50-54; [note the mention of Ephrathah in v50-51])

- There are many parallels between the story of Boaz and Ruth, and Judah and Tamar:

— Ruth and Tamar were both foreigners who had married into Israel

— The first husbands of both women *died* leaving them widows

— Both women participated in *levirate* marriages

— Tamar *seduced* Judah under the *cover* of a *disguise*, but Ruth *encouraged* Boaz under the *cover* of *night*

— When Judah and Tamar appeared before a public tribunal, they were *ashamed* and *condemned*, but when Boaz and Ruth did so, they received *praise* and *blessing*

— In both cases, the husbands were *considerably older* than their wives

— Both women, however, bore sons in the *Davidic messianic* line: Ruth *honorably* and Tamar *dishonorably*

— Tamar bore Perez, and Ruth bore Obed (means "he who serves," v21)

— Obed lived up to his personality trait name by "serving" as Boaz and Ruth's son, and as Naomi's grandson

The Strange Prophecy

Deut 23:2: A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD:

(1) Perez

(2) Hezron

(3) Ram

(4) Amminadab

(5) Nahshon

(6) Salmon

(7) Boaz

(8) Obed

(9) Jesse

(10) David

Why did a godly Israelite such as Boaz marry a Moabite woman, when the Mosaic Law forbade Israelites from intermarrying and admitting Moabites into their nation (Deut 23:3)? The law in Deuteronomy likely had *unbelievers*, who wanted to immigrate into Israel, in view. God had always welcomed *believers* from outside of Israel into the covenant community (Gen 17; 38; Joshua 2; et al.). It was even His *purpose* for Israel that she bring (i.e., draw or attract) people from other nations to God (Ex 19:5-6). God's purpose in the Abrahamic Covenant, to make Israel a blessing to the world by bringing all people into relationship with God, antedated and superseded all provisions of the later Mosaic Covenant. God brought the Mosaic Covenant *in alongside* the Abrahamic Covenant, in order to help the Israelites maximize the blessings He had promised Abraham. How could Samuel anoint Saul (from the Tribe of Benjamin) as King when he knew that the King was to be of the Tribe of Judah (Gen 49)? — David was not ready yet! He was prophesied in the time of the Judges (Ruth) in the genealogy from Perez to David!

Genesis 38

- 1 ויהי בעת ההוא ויבד יהודה נאמן אחיו ויש ערואיש עדלקי ושמו יהודה:
- 2 וירא שם יהודה כתרואיש כנעני ושמו שוע ויקחה ויבא אליה:
- 3 ותהר ותלד בן ויקרא את שמו ער:
- 4 ותהר עוד ותלד בן ויקרא את שמו און:
- 5 ותסף עוד ותלד בן ויקרא את שמו שלה והנה בכזיב בלדתה אתו:
- 6 ויקח יהודה אשה לער בכורו ושמה תמר:
- 7 ויהי ער בכור יהודה בע בשני והנה וימתה והנה:
- 8 ויאמר יהודה לאון בא אלי אשת אהרן ויבס אתה ויבס זרע לאהרן:
- 9 וידע און כי לא לו יהיה ויחזע והיה אסרפ אל אשת אהרן ושתה ארצה לבלתי נקרוצו לאהרן:
- 10 וירע שני יהודה אשר שטה וימת בסאהר:
- 11 ויאמר יהודה לתמר כלתו שכי אלמנה תואבד עד יגדל שלה בני כי אשר פרקמות נסיהו כאהרן ותלד תמר ותשב בית אביה:
- 12 וירבו הילדים ותקם בת שוש אשת יהודה וינחם יהודה וישל של ינני צאנו הוא ויהיה רעהו השדלקי תכננה:
- 13 ויגד לתמר לאמר הנה הניח הניח עליה תכננה לני צאנו:
- 14 ותסר בגדי אלמנה קנעליה ותכס בשער ותחשלה ותשב בפמה ילדים אשר של דרך תכננה כי האמה כירגל שלה והוא לא יתנה לו לאשה:
- 15 ויראה יהודה ויהשבה לזונה כי כסתה פניה:
- 16 ויש אליה אלי הדרך ויאמר הבה נא אבוא אלך כי לא ידע כי כלתו הוא ותאמר פוהחמלתי כי הבוא אלי:
- 17 ויאמר אנכי אשלה גדי נשים פוהחמלתי ותאמר אסתמן גרבון עד שלחה:
- 18 ויאמר מה הערבון אשר אמרלך ותאמר תמר ותתלך וימטה אשר בודו וימחלה ויבא אליה ותהר לו:
- 19 ותקם ותלד ותסר צניפה מעליה ותלבש בדי אלמנותה:
- 20 וישלה יהודה אתגרי העלים ביד רעהו השדלקי לקחת תכבון פנד האשה ולא מצאה:
- 21 וישאל את אנשי מקמה לאמר אנה הקדשה הוא כשינים שלי הדרך ויאמר לא היתה בזה קדשה:
- 22 וישב אלי יהודה ויאמר לא מצאתה וגם אנשי המקום אמרו לא היתה בזה קדשה:
- 23 ויאמר יהודה תקחילה פן נהנה לבני הנה שלחתי הגדי הנה ואתה לא מצאתה:
- 24 ויהיו כמשלש חדשים ויגד ליהודה לאמר זנתה תמר פלחך וגם הנה הרה לזנונים ויאמר יהודה הוציאנה ותשרה:
- 25 הוא מוצאת והיא שלחה אליה לומר לאיש אשר אלה לו אנכי הרה ותאמר הברנא לני החתמת והפתלים והמטה האלה:
- 26 ויבד יהודה ויאמר צדקה ממני כירגלן לא יתמיה ל שלה בני ולא יספ עוד לדעתה:
- 27 ויהי בעת לדתה והנה האומים בבטנה:
- 28 ויהי בלדתה וימחיר ותקח הפלדה ותקשר עליהו שני לאמר זה יצא ראשנה:
- 29 ויהיו כמשב ידו והנה יצא אחיו ותאמר פוהחמלתי עליה פרו ויקרא שמו דוד:
- 30 ואחר יצא אחיו אשר עליהו השני ויקרא שמו ערה:

Boaz בעז

Ruth רות

Obed עבד

Yishay (Jesse) ישי

David דוד

בעז	Boaz
רות	Ruth
עבד	Obed
ישי	Jesse
דוד	David

All in 49-letter intervals; & All in chronological order!

(B) Son (4:13-17)

13 So Boaz took Ruth, and she became his wife, and he had relations with her. And the LORD enabled her to conceive, and she gave birth to a son.

13 So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son.

13 So Boaz took Ruth to be his wife, and when he had marital relations with her, the LORD made her conceive, and she bore a son.

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.

- Key verse: this is the answer to Naomi and Ruth's plans to obtain "rest" (2:2; 3:1-5)

— A son was needed to continue the line of Boaz, as well as that of Mahlon and Elimelech

— With the birth of Obed, Ruth and Naomi could both finally "rest"; they produced someone who would carry on the program of God for Israel

See [7 Gentile Brides](#) for explanations on how each is a type of the Church.

Ruth's Social Progression

Term Used	Meaning	Ruth
<i>Nochriyah</i>	Foreigner	2:10
<i>Shipah</i>	Beneath a lower servant	2:13
<i>Amah</i>	Maidservant	3:9
<i>lishah</i>	Wife	4:13

14 Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel.

14 Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel.

14 Then the women of Bethlehem told Naomi, "May the LORD be blessed, who has not left you today without a related redeemer. May his name become famous throughout Israel!

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.

- In 1:20-21, Naomi delivered a scathing indictment of God as her oppressor to the "women of Bethlehem"

— The vindication of God is not found from the mouth of Naomi in 2:20, but rather from the mouths of the "women of Bethlehem" to whom Naomi addressed her indictment in 1:20-21

15 May he also be to you one who restores life and **sustains your old age**; for your daughter-in-law, who loves you and is better to you than **sevensons**, has given birth to him."

15 May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."

15 And he will restore your life for you and will support you in your old age, because your daughter-in-law, who loves you and who has borne him, is better for you than seven sons!"

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.

- "...sustains your old age" - Obed sustained Naomi in her old age by giving her hope (Cf. 1:20-21)

— The Lord is able to bring new joy and restore years lost to sin or grief (Joel 2:25)

- "...seven sons" - the ancient Israelites believed that "seven sons" constituted the ideal family (Cf. 1 Sam 2:5; Job 1:2; 42:13; Acts 19:14-17)

— Thus, saying Ruth was better to Naomi than "seven sons," the witnesses meant that Ruth had provided all that an ideal family could possibly provide for Naomi

16 Then Naomi took the child and laid him in her lap, and became his **nurse**.

16 Then Naomi took the child and laid him in her lap, and became his nurse.

16 Naomi took care of the child, taking him to her breast and becoming his nurse.

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

- "...nurse" - *áman*, "cared for him" or "one who serves"

— The expression denotes "a guardian" or "a nanny"; Naomi basically adopted this grandson as her own child

17 And the neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David.

17 The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David.

17 So her women neighbors gave the child a nickname, which is "Naomi has a son!" They named him Obed. He became the father of Jesse, who was the father of David.

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.

- This is one of only two instances in Scripture where a child received a name from someone other than immediate family (Cf. Ex 2:10; Luke 1:59)

— The narrative finishes off with Naomi, rather than Ruth, to conclude the main point of Ruth 1. There, Naomi stated it would be impossible for her to have a son (1:11-13), yet at the end of the book, she has a son, in the form of her adopted grandson.

- Based on the mention of these names, most notably David, it's safe to assume that the Book of Ruth was put in final form after David became king in Hebron in 1011 BC

(C) Genealogical prominence (4:18-22)

18 Now these are the generations of **Perez**: Perez fathered **Hezron**,

18 Now these are the generations of Perez: to Perez was born Hezron,

18 This is the genealogy of Perez: Perez fathered Hezron,

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

- "...Perez" - the genealogy begins with Pharez because he was the founder of the branch of Judah's family that took his name, to which Elimelech and Boaz belonged (Num 26:20)

— He was the illegitimate son of Judah and Tamar (1 Chr 2:4), who, like Jacob, seized the initiative to be in the line of the Messiah from his brother (Gen 38:27-30)

- "...Hezron" - immigrated to or was born in Egypt (Gen 46:12)

— He was the head of the Hezron Clan (Num 26:21)

19 Hezron fathered **Ram**, and Ram fathered **Amminadab**,

19 and to Hezron was born Ram, and to Ram, Amminadab,

19 Hezron fathered Ram, and Ram fathered Amminadab.

19 And Hezron begat Ram, and Ram begat Amminadab,

- "...Ram" - mentioned in 1 Chr 2:9

- "...Amminadab" - the father-in-law of Aaron, who married his daughter Elisheba (Ex 6:23)

20 and Amminadab fathered **Nahshon**, and Nahshon fathered **Salmon**,

20 and to Amminadab was born Nahshon, and to Nahshon, Salmon,

20 Amminadab fathered Nahshon, and Nahshon fathered Salmon.

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

- "...Nahshon" - the prince of the Tribe of Judah at the time of Moses (Ex 6:23; Num 1:7, 2:3, 7:12, 7:17, 10:14)

- "...Salmon" - married Rahab (Matt 1:5) and thus he participated in the conquest of the Land and settled in Bethlehem

— Also, spelled as Salman and Salma (1 Chr 2:10-11, 2:51, 2:54)

21 and Salmon fathered Boaz, and **Boaz fathered Obed**,

21 and to Salmon was born Boaz, and to Boaz, Obed,

21 Salmon fathered Boaz, and Boaz fathered Obed.

21 And Salmon begat Boaz, and Boaz begat Obed,

- "...Boaz fathered Obed" - the fact that Obed is connected with Boaz, rather than Mahlon, does not mean Boaz failed to perpetuate Mahlon's line and reputation

- Boaz, like Enoch, represented the seventh of ten generations, and both set the course of his family toward godliness

- 22 and Obed fathered Jesse, and Jesse fathered David.
- 22 and to Obed was born Jesse, and to Jesse, David.
- 22 Then Obed fathered Jesse, who fathered David.
- 22 And Obed begat Jesse, and Jesse begat David.

This genealogy emphasizes how God circumvented custom and tradition in providing Israel's great redeemer, David. Like Perez, Boaz was the descendant of an Israelite father, Salmon, and a Canaanite harlot, Rahab (Matt 1:5). Both Tamar and Rahab became Israelites because they believed and valued God's promises to Israel, as Ruth did. David himself was the youngest (Cf. Jacob and Perez), rather than the oldest, son of Jesse.

The Tenth Man

Adam	Shem	Isaac
Seth	Arphaxad	Jacob
Enosh	Salah	Judah
Kenan	Eber	Pharez
Mahalalel	Peleg	Hezron
Jared	Reu	Ram
Enoch	Serug	Amminadab
Methuselah	Nahor	Nahshon
Lamech	Terah	Salman
Noah	Abraham	Boaz

Comparison of Ruth and Esther

Ruth

A Gentile woman
 Living among Jews
 Married a Jew (Boaz)
 empire
 Emphasizes the sovereignty of God
 God's Name is mentioned

Esther

A Jewish woman
 Living among Gentiles
 Married a Gentile in the royal line who ruled an
 empire
 Emphasizes the providence of God
 God's Name is not mentioned (explicitly)

Both stories demonstrate that "chance" = God working under cover

Review of Prophetic Implications in Ruth

- In order to bring Ruth to Naomi, Naomi had to be exiled from her land
- What the Law could not do, Grace did
- Ruth does not replace Naomi
- Ruth learns of Boaz's ways thru Naomi
- Naomi meets Boaz thru Ruth
- Ruth is introduced to Boaz through an 'unnamed servant'
- No matter how much Boaz loved Ruth, he had to await her move
- Boaz, not Ruth, confronts the "Nearer Kinsman"
- In Ruth 1, Ruth doesn't even know Boaz exists
- In Ruth 2, Ruth is a poor laborer, gleaning in the field of Boaz and receiving his gifts
 - To her, Boaz is only a mighty man of wealth who shows kindness to her
- The turning point is in Ruth 3 where Ruth yields herself at the feet of Boaz and believes his promises
- The result is recorded in Ruth 4: Ruth is no longer a poor gleaner, for now she has Boaz, and everything he owns belongs to her

Too many of God's people are content to live in Ruth 2, picking up the leftovers and doing the best they can in their difficult situation. What a difference it would make if they would only surrender themselves to the Lord and focus on the Giver instead of the gifts!

The events in the Book of Ruth occurred during the period of the Judges, a time not much different from our own day. If you focus only on the evils of our day, you'll become pessimistic and cynical; but, if you ask God what field He wants you to work in and faithfully serve Him, you'll experience His grace, love, and joy.

Judges is the book of "no king" (Judges 17:6; 18:1; 19:1; 21:25). First Samuel is the book of "man's king," when God gave Saul to Israel because they asked for him. Things will get so bad in our world that the nations will one day cry out for a king to feed them and protect them. That king will appear, and we call him the Antichrist. But 1 Samuel isn't the end of the story. 2 Samuel is the book of God's king! David did appear on the scene, and he did (and will) establish the kingdom in the name of the Lord. Likewise, when man's king has done his worst, God's King will appear, judge this evil world, put away ungodliness, and then establish His glorious kingdom.

Types in the Book of Ruth

First, remember that this is a historical story. Ruth, Boaz and Naomi were real people.

Second, there is another level: God uses analogies, or what is Biblically called "types" or

"models." A model is a representation of something for our insight or instruction.

Boaz

Goel = kinsman-redeemer

- (1) Kinsman
- (2) Able
- (3) Willing
- (4) Assume all obligations

Boaz was:

- Mighty in pedigree (2:1)
- Mighty in power (2:1)
- In him lay total authority (2:5)
- ...Riches of grace (2:10)
- ...Large in provision (2:14-16)
- ...Plenteous in redemption (4:19)

Ruth is introduced to Boaz by an unnamed servant (Gen 24; John 16:13)

In order to bring Ruth to Boaz, it was necessary for Naomi to be exiled from her land (Is 6:9-13; Rom 11:11-12)

Ruth

- A Gentile, brought in through the exile of Naomi
- Ruth is a type of the Church
- Law legally forbade intermarriage (Deut 7:2-3); esp. Moabites (Deut 23:3)
- Law shut her out; grace took her in (Rom 8:3-4)
- Ruth does not "replace" Naomi
 - Until Ruth is ready to become the bride of Boaz, Naomi remains in exile!
 - See 2:10 with Grace (see nearer Kinsman)
 - See 3:2 and wash; anointment; raiment
- Mystery of Church (Eph 3:5-6; Rom 11:25-26)
 - Hidden (Matt 13:11,13-15; John 12:36-41)
- The Book of Ruth traditionally associated with Feast of Pentecost
- No matter how much Boaz loved Ruth, he had to await her move!

Naomi

- Naomi = "pleasant" (Land)
- Driven out of the promised land, into the land of the Gentiles
 - Only 25% survive (Deut 4:27; 28:62,64-70)
- During the exile of Israel, the land lay waste and famine-ridden... Israel's widowhood as the "wife of Jehovah" (Is 54:4-8,10; Hosea 1:3-9; 2:1-2,5,14,16; 3:4-5)

- In exile until the Bride is ready (Rom 11:25-26; Lev 26:42,44; Ezek 36:24,28; 37:25; Acts 15:13-16)
- Boaz & Naomi "never meet" (John 1:11)
- Naomi only learns of Boaz through Ruth
- Ruth learns of Boaz's ways through Naomi
- Naomi is complaining of being "empty"; "A son is born to Naomi!" She is the profound recipient.

Nearer Kinsman = The Law

- He had debt of his own to pay (Ps 14:2-3; Ps 49:6-8). The "nearer kinsman" perhaps represents the Law. What the Law could not do, Jesus Christ did.
 - The Law is perfect: that is why imperfect men cannot keep it
 - The Law is holy: that is why sinners are condemned by it
 - The Law is just: therefore cannot show mercy to the guilty
 - The Law prohibits; Grace invites and gives
 - The Law condemns the sinner; Grace redeems the sinner
 - The Law reveals sin; Grace atones for sin
 - By the Law is the knowledge of sin; by Grace is redemption from sin
 - The Law was given by Moses; Grace and truth came by Jesus Christ
 - The Law demands obedience; Grace bestows and gives power to obey
 - The Law says do and do not; Grace says "It is done"
 - The Law says, Continue to be holy; Grace says, "It is finished"
 - The Law curses; Grace blesses
 - The Law slays the sinner; Grace makes the sinner alive
 - The Law shuts every mouth before God; Grace opens the mouth to praise God
 - The Law condemns the best man; Grace saves the worst man
 - The Law says, pay what you owe; Grace says, I freely forgive you all
 - The Law says "The wages of sin is death"; Grace says, "The gift of God is eternal life"
 - The Law says, "The soul that sinneth it shall die"; Grace says, Believe and live
 - The Law was done away in Christ; Grace abides forever
 - The Law puts us under bondage; Grace sets us in the liberty of the sons of God