

Ruth:
A Story of
God's Grace

Introduction to Ruth

The Book of Ruth is a book about love, devotion, and redemption set during the period of the judges which is 450 years according to Acts 13:20. Since this time ends with the death of Samuel, the time of the judges must begin with Moses.

Act 13:18-20 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

Ruth is placed between Judges and Samuel for a definite reason. Judges show the decline of the Jewish nation under the Law; Samuel shows the setting up of the Jewish kingdom, yet future. Ruth is the eighth book of the Old Testament, and the number eight is the number of new beginnings.

The author of Ruth is not identified by the context, but traditional Jewish writings credit the Prophet Samuel as the author but there is no evidence for this assumption.

The date of Ruth is uncertain as well. The story of Ruth itself take place at the latter part of the period of the Judges around 1100 BC and covers a period of about 12 years.

The most prominent theme of Ruth is redemption. The Hebrew word for kinsman is "Go'el" meaning "one who redeems." The redeeming by Boaz points to God's redeeming work through Christ's redeeming work where by He redeemed us from the curse of sin.

Ruth: A story of God's Grace at a Glance

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The Consequences of Life's Decisions

Ruth 1:1-5

A Wrong Decision

<p>The period in which the judges (or deliverers that God would raise up) rules were dark days for Israel. It was a 400 year period of anarchy and oppression from foreign nations. God would bring a person to lead when the nation sought after God.</p>	<p>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 Bethlehem, Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.</p> <p>Sojourn implies "to leave with the idea of returning."</p>	<p>In Deuteronomy 11:13-17 God had promised that there would always be plenty in the land if Israel would obey.</p> <p>The famine meant that Israel as a nation was disobedient.</p>
<p>Elimelech means "My God is King."</p>	<p>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.</p>	<p>Bethlehem means "House of Bread." How ironic no bread in the House of Bread.</p>
<p>Naomi means "Pleasant, Delightful or Lovely."</p>	<p>3 And Elimelech Naomi's husband died; and she was left, and her two sons.</p> <p>Continued there implies "to set down roots."</p>	<p>Mahlon means "Weakness or Sickness."</p>
		<p>Chilion means "Pining or Consumption."</p>

The Change of Scenery did not help. Matters only become worst.

<p>Although Elimelech's name means "My God is King" God was left out of the decision to leave and go to a pagan land.</p>	<p>band died; and she was left, and her two sons.</p> <p>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.</p>	<p>We are not given any indication that Elimelech's death was punishment for his decision to leave.</p>
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Another Wrong Decision

<p>Elimelech's decision to leave Israel and move to Moab lead his two sons to make wrong decision in marrying Moabite women.</p>	<p>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.</p>	<p>Jews were forbidden to marry Gentile women, especially those from Moab and Ammon. This again in disobedience to God instructions. <small>See Deuteronomy 7:1-11; Nehemiah 13:1-3; Ezra 9:1-4</small></p>
<p>Orpah means "Firmness."</p>	<p>5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.</p>	<p>Ruth means "Friend."</p>

Our Decisions may have Consequences for Others

<p>Elimelech and his family left Judah to escape death, yet the three men met death just the same. Their intent was to remain just a short time, but remain for 10 years.</p>	<p>also both of them; and the woman was left of her two sons and her husband.</p> <p style="text-align: center; font-size: small;">CrossBridge Ministries, Inc. P.O. Box 198 Blountville, TN 37617 www.crossbridgeministries.com</p>	<p>Warren W. Wiersbe writes, "We can't avoid taking with us the basic cause of most of our problems, which is an unbelieving and disobedient heart." <small>The Wiersbe Bible Commentary, OT. Warren Wiersbe pg.479</small></p>
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Right Choices: Wrong Reason

Ruth 1:6-18

Naomi makes the decision to return.

Naomi makes the right decision but for the wrong reason. Notice she heard that the famine was over. Her primary interest was food, and not fellowship with God.

Why would Naomi insisted that the two daughter-in-laws return? Was it because of deep love for both or was it to hide the fact that her two sons married Gentile women and especially Moabites women?

Naomi offers a prayer for them.

1. That God would deal in loving kindness toward them.
2. Note the word "as." As you have dealt so let Him deal with you.
3. That they would find rest. Rest is more than cessation of worry and anxiety it combines the idea of security.

Naomi was stressing the perilous time that the two women would have. The ancient law required a brother to be a substitute father and to provide for the inheritance and protection of the widow.

Naomi stresses that it would be impossible in the land of Israel because of no son, and no prospect for a man to marry them being from Moab.

Orpah makes her decision.

Orpah starts out to go with Naomi back to Israel, but makes the wrong decision and turn back. Her heart was back home with the hopes of finding a husband. Orpah left and is never mentioned again in Scripture.

Ruth makes her decision.

When you read the genealogy of Jesus Christ in Matthew 1, you find the names of five women listed.

Four of these women have questionable backgrounds.

1. Tamar - committed incest with her father-in-law.
2. Rahab - was a Gentile harlot.
3. Ruth - was an outcast Gentile from Moab
4. The wife of Uriah "Bathsheba".

The Fifth - Mary the mother of Jesus because of God's grace and her faith.

6 **Then she arose** with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went **forth out** of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, **return** each to her mother's house: the LORD **deal kindly** with you, **as** ye have dealt with the dead, and with me.

9 **The LORD grant you that ye may find rest**, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

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

11 And Naomi said, **Turn again**, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 **Turn again**, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the **LORD is gone out against me**.

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

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: **return** thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

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

Her decision no doubt was painful. She had incurred such great loss. Leaving behind those she love dearly.

She puts actions to her decision.

The First Appeal

This makes sense in that they had stronger family ties to Moab than to the strange land of Israel.

But we must remember that Israel is where the true and living God was worshipped.

But Naomi tried influence them to return to their false gods.

The Second Appeal

She appeals to a ancient laws of Israel.

The Third Appeal

According to the laws of ancient Israel, if a young woman was left widowed, without having had a son, then one of her deceased husband's brothers was responsible for being a "surrogate father" and providing her with a son. Naomi here says that she has no other sons to give either Orpah or Ruth.

Naomi now blames God for her situation.

The Fourth Appeal

Naomi did what she could to discourage Ruth from coming with her back to Israel.

Ruth had experienced trials and disappointments, but instead of blaming God, she had trusted Him and was not ashamed to confess her faith

This was more than change of address. Ruth was willing to forsake the Moabite gods she grew up with, and embrace the God of Israel. She was deciding to follow the LORD. This Gentile woman, once far from God, had drawn near to Him.

What has God Done to Me Ruth 1:19-22

The two went: they put action to their decisions and begin the long journey home.

Moved: a word meaning to cause an uproar.

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?

The whole city could not believe their eyes.

Such a drastic change of Naomi appearance. Could this really be the same Naomi that left. The indication is that they were both surprised and bewildered at seeing Naomi.

Naomi means Pleasant

Mara means Bitter

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

Naomi is blaming God for her trials. Naomi knew that the tragedy that came into her life was not because of fate, chance, or blind fortune.

Someone has said, "that she was running on empty."

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?

Warren W. Wiersbe in his commentary on Ruth writes, "Naomi was a woman with, empty hands, an empty home and an empty heart.

Returned: God's timing is always on the right schedule.

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.

She had lost all kinds of material possessions. All she had left was one daughter-in-law, Ruth. But through that one thing she had left, God was going to bring unbelievable blessing into her life

- I. All the good that happens in the future chapters begins her: With Naomi's godly repentance and honesty. It will make a difference not only in her life, but in the life of her daughter-in-law Ruth - and in the destiny of the nation Israel - and in your eternal salvation.
- II. It is possible for God to accomplish amazing things both for now and eternity, if we will turn towards Him today, not only in our feelings, but also in our actions

The Providence of God

Ruth 2:1-7

The Introduction of Boaz.

Kinsman: a person closely related to someone and having the right of the kinsman redeemer.

Boaz: the exact meaning of his name is not certain, it may mean quickness, of possibly "in him is strength."

Ruth takes the initiative to glean.

You shall not wholly reap the corners of your field: This was one of the public 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.

You shall leave them for the poor and the stranger: This was a wonderful way to help the poor. It commanded the farmers to have a generous heart, and the poor to be active and to work for their food. It made a way for the poor to provide for their own needs with dignity. Lev. 19:9-10

Boaz becomes a channel of Grace.

Ruth's character on display.

Notice:

1. She was already known in the community.
2. She had requested permission to glean.
3. She demonstrated a diligent work ethic.

2:1 And Naomi had a **kinsman** of her husband's, a **mighty man of wealth**, of the family of Elimelech; and his name was **Boaz**.

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.

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.

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.

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

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:

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 term used of Boaz as a mighty man of wealth emphasizes not only his wealth but of his character, influence and standing in the community. As a property owner Boaz would often have to defend against invading enemies. This term is used other places as a military term a mighty man of valor.

Naomi was passive in this decision.

Why didn't Naomi take the initiative to go and glean or at least accompany Ruth for companionship and a measure of protection.

Hap: just happened to, or by chance came to Boaz's field. Ruth's appearance at the field of Boaz was a God thing. "Purely the providence of God."

Boaz greetings: a common greeting of the day. How good it is to know that God had good people living during bad times.

Whose damsel is this? A woman was thought to be under the authority and care of a man. Boaz seeing her in the field first concerned was for her "covering" (a term for protection). When he learned who she was, stepped forward taking the role of a father protecting his daughter, this is the reason for his statement "my daughter in verse 8."

Before God changes our circumstances, He wants to change our hearts. If our circumstances for the better, but we remain the same, then we will become worse. God's purpose in providence is not to make us comfortable, but to make us conformable, "conformed to the image of His Son." (Romans 8:29). Christlike character is the divine goal for each of His Children.

The Wiersbe Bible Commentary, Warren W. Wiersbe, David C Cook, pg482

Boaz the Encourager Ruth 2:8-17

I. Boaz offers words of encouragement.

Boaz takes the initiative to extend grace to Ruth.

1. He speaks to Ruth in an enduring words.
2. Encourages her to remain in his field.
3. Instructs her to stay close to his maids.
4. Assures her of her safety
5. Provides for her needs.

He was kind without being condescending.

Ruth is overwhelmed by this grace.

Ruth responds in gratitude and humility. She falls to knees and bows her forehead to the ground. She had come that morning seeking only to glean so that she and Naomi might have something to eat.

She basically is saying, "Of all your maidens, why have I found grace in your eyes?"

We may say, "Lord why have I found grace in your eyes." His reply, "It is because I love you."

Under whose wings: This is a beautiful picture. "The imagery is probably that of a tiny bird snuggling under the wings of a foster-mother.

Ruth's grateful recognition.

Spoken friendly: literally meaning "unto the heart."

Handmaid: bond slave, servant. She placed herself in an act of submission.

Perhaps now, we see the first 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**.

Left: a word meaning "had to spare."

Boaz gives more encouragement. This was more generous than the command in Lev 19:9-10. Boaz would allow Ruth to take some from among the already gathered sheaves of grain.

Let some grain from the bundles fall purposefully for her: 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.

8 Then said Boaz unto Ruth, Hearest thou not, my **daughter**? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

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?

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.

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.

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**.

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 satisfied, and **left**.

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:

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.

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

Boaz was impressed by the report given him by his overseer. Although she was known in the city she was still a foreigner and nothing had been done to make her feel welcome. After all she was from a despised race of people.

By reading ahead we do find that in time she will win the hearts of all in the village. (3:11, 4:12-12)

Daughter: a term of endearment.

Grace is favor bestowed on someone who doesn't deserve it and can't earn it. The word grace in vss. 2 & 10 and the word favor in vs. 13 are the same Hebrew word.

Boaz's reply to Ruth.

This is a dynamic of small-town life; everybody knows everybody else's business. Yet it also shows that Ruth's devotion to Naomi mattered - it was noticed.

Boaz especially knew of Ruth's commitment to the God of Israel. This was his way of showing kindness and encouragement to a young believer in the LORD.

Favour: This was a very polite way of saying "thank you" to Boaz. Ruth was amazed by his kindness, and was polite enough to say "Thank you."

Country Hospitality.

Boaz eats with his servants. He does not feel the need to keep them at a distance. Men of character do not need to enforce respect. They have earned it because of what (not who) they are. They need no artificial hierarchy, titles, or tokens of superiority. They are assured and confident, so they do not require the homage of those of lower social status. Cyril J Barber, "Ruth", page 67

Boaz's servant cooperated so well that she had to beat out what she had gathered before she could take it home.

Ephah: about 3/5 of a bushel. Approximately 30 pounds.

Look at self and be distressed.
Look at others and be depressed.
Look at Jesus and you'll be blessed.
Warren W. Wiersbe "Bible Commentary OT." pg 484

God's Grace gives Hope Ruth 2:18-23

I. Ruth returns home.

Ruth had labor after her encounter with Boaz with a happy and hopeful heart. She had not experience this kind of compassion since leaving her home land.
Ruth's day of toiling is over. Returning home Naomi noticed the amount of grain she had gleaned.

II. Naomi is given new hope.

Naomi after she had eaten began to ask Ruth questions. The last time we heard from Naomi her comments were of bitterness.
When Ruth ask for permission to go an glean, she offered no words of encouragement.
But notice the change, not only did she praise the benefactor but also praised the Lord.
God's work of grace was taking place in her heart.

III. Naomi blesses the Lord.

What a change has occurred in Naomi's heart. This change has taken place because of new hope that she had in her heart, and the one giving her this new hope was the man named Boaz. A near kinsman.



It is good, my daughter: Of course, Naomi told Ruth, "Stay with this man Boaz!" Not only was he generous, he was one of our near kinsmen - the importance of which will be unfolded in the coming chapters.

IV. Ruth's steadiness.

Ruth remain steadfast in obedience in the instruction from both Boaz and Naomi.
But now she labored with a new hope.

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.

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**.

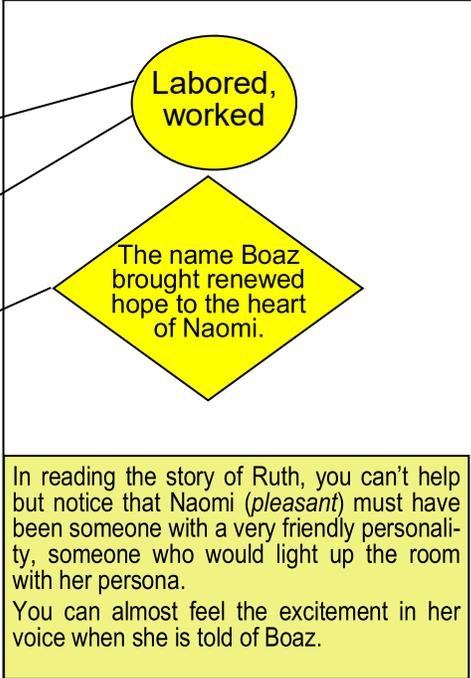
20 And Naomi said unto her daughter in law, **Blessed be he of the LORD**, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

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.

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.

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.

Reserved: that which remained, the rest of.
Besides all the barley grain, Ruth brought Naomi the food left over from the meal with Boaz. This was obviously a blessing for Naomi.
This may have been the only meal that Naomi may have had for several days. Words not spoken until after she ate.



In reading the story of Ruth, you can't help but notice that Naomi (*pleasant*) must have been someone with a very friendly personality, someone who would light up the room with her persona.
You can almost feel the excitement in her voice when she is told of Boaz.

Blessed be the name of the LORD, who has not forsaken His kindness to the living and the dead!
This is the same women who came into town saying, call me **Mara**, for the Almighty has dealt very bitterly with me (Ruth 1:20).
This is the same woman who said, the Almighty has afflicted me (Ruth 1:21).
Now she sees more of God's plan unfolding, so she can see better how all things are working together for good for those who love God.

The barley harvest occurred during the months of March and April, and the wheat harvest came during the months of June and July.
Ruth remained busy and gathered food sufficient for herself and her mother-in-law.

We should use Ruth's example to glean everything we can from the Word of God:

1. Ruth worked hard.
2. Ruth had to stoop to gather every grain.
3. Ruth could only pick up one grain at a time.
4. Ruth had to hold on to each grain, and not immediately drop it.
5. Ruth took the grain home and threshed it.
6. Ruth took the threshed grain and winnowed it.
7. Ruth was nourished by the grain.

David Guzik, "Enduring Word Commentary"

Love Finds a Way

Ruth 3:1-14

I. Naomi focuses on needs of Ruth	<p>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?</p> <p>2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor.</p> <p>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.</p>	<p>Shall I not seek rest for thee, Naomi is now focusing on the well being of Ruth. She has taken her eyes of herself, her troubles and looking out for the welfare of her daughter-in-law.</p>
<p>Rest - is more than cessation of work. See notes at 1:6-18. It involves security, protection, a home and also financial security.</p>	<p>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.</p>	<p>Is he not our relative? She reminded Ruth that Boaz was their family <i>goel</i>. The <i>goel</i> - sometimes translated kinsman-redeemer</p>
II. Ruth is given instructions	<p>5 And she said unto her, All that thou sayest unto me I will do.</p> <p>6 And she went down unto the floor, and did according to all that her mother in law bade her.</p> <p>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.</p>	<p>Anoint: Eastern people use fragrant oils to heal and protect their bodies, to make themselves pleasant to others.</p>
<p>Wash: the Law of Moses required ceremonial washing, for special events.</p>	<p>8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.</p> <p>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.</p>	<p>Done eating and drinking: do not bother him until he is through with he has completed his eating and chores.</p>
<p>Change raiment: she was to take off her sorrowing widow's garments.</p>	<p>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.</p> <p>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.</p>	<p>Lay down at feet: In that day, this was understood to be the role of a servant - to lay at their master's feet and be ready for any command of the master. So, when Naomi told Ruth to lie down at Boaz's feet, she told her to come to him in a totally humble, submissive way.</p>
III. Boaz retires.	<p>12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.</p> <p>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.</p>	<p>We must not lose sight of the larger picture: Ruth came to claim a right. Boaz was her goel, her kinsman-redeemer, and she had the right to expect him to marry her and raise up a family to perpetuate the name of Elimelech. But Naomi wisely counseled Ruth to not come as a victim demanding her rights, but as a humble servant, trusting in the goodness of her kinsman-redeemer. She said to Boaz, "I respect you, I trust you, and I put my fate in your hands."</p>
IV. The Request is made.	<p>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.</p>	<p>Let it not be known: this was not only to protect Boaz's reputation but also to preserve the honor and reputation of Ruth's as well.</p>
V. Boaz's response.		VI. A potential problem.
<p>Since Boaz had been there to protect against thieves, it must have given him quite a shock to wake up and know someone was there. But his shock quickly turned to wondering when he found out the visitor was a woman.</p>		<p>Spread. . . thy Skirt: Ruth identified herself and made a simple request. In beginning with the words "take your maidservant," Ruth again showed great humility and submission. Here, she boldly asked Boaz to take her in marriage. The phrase can also be translated as "spread the corner of your garment over me." This was a culturally relevant way to say, "I am a widow, take me as your wife."</p>
<p>Thou art a near Kinsman: For you are a close relative: This shows that this was not an inappropriate thing for Ruth to do towards Boaz. It was bold, but not inappropriate. Ruth understood this as she identified Boaz as her close relative (literally, you are a goel, a kinsman-redeemer).</p>		<p>A nearer kinsman: Apparently, though Boaz was a recognized goel towards Ruth, Naomi felled to think of there was another goel 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.</p>
<p>Fear not; I will do: Boaz made Naomi look brilliant in her advice to Ruth. The plan worked perfectly. In the midnight darkness Ruth could not see the face of Boaz she could only hear the encouraging words in his voice. His voice spoke of loving assurance to her.</p>		
<p>If he will not. . . I will do: Boaz wasn't willing to cut corners. He would do God's will God's way. He knew that if it was really of the LORD, then it could be done orderly and in a proper way.</p>		

A Promise Kept

Ruth 3:15-4:10

I. Ruth returns home with gifts.

Vail: A wide cloak for a woman

Who art thou, my daughter: This seems an unusual question. What Naomi was wanting to know was Ruth Mrs. Boaz or not.

III. Judicial Business at the Gate.

In ancient times, the city **gate** was the official court to transact judicial business. We are not told what time of the day the man that Boaz was seeking came into the city. May have been early morning or as the men returned from working in the fields at midday. In accordance to the law, when the man came, he ask him to sit down. Then Boaz gather **10 elders** to serve as witnesses to the transaction which was to take place.

Redeem: the word means "to set free by paying a price." The word is used in verses 4 & 6 eight times and once as redeeming in verse 7.

The Kinsman Redeemer

The law concerning the kinsman-redeemer is recorded in Leviticus 25:23-34. the law governing the levirate marriage is recorded in Deuteronomy 25:5-10. Not everybody could perform the duties of a kinsman.

The kinsman-redeemer must:

- ⇒ be a blood relative.
- ⇒ be able to redeem.
- ⇒ be willing to redeem

Christ is able to be our kinsman-redeemer when He came to earth as the Son of Man.

He was able to redeem because of His sinless life.

He is willing to redeem. He is not willing that any should perish.

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.

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.

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.

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.

4:1 Then went Boaz up to the **gate**, and sat him down there: and, behold, the kinsman of whom Boaz spake **came by**; unto whom he said, **Ho, such a one! turn aside, sit** down here. And he turned aside, and sat down.

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

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

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt **redeem** it, **redeem** it: but if thou wilt not **redeem** it, then tell me, that I may know: for there is none to **redeem** it beside thee; and I am after thee. And he said, I will **redeem** it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And the kinsman said, I cannot **redeem** it for myself, lest I mar mine own inheritance: **redeem** thou my right to thyself; for I cannot **redeem** it.

7 Now this was the manner in former time in Israel concerning **redeem**ing and concerning changing, for to confirm all things; a man **plucked off his shoe**, and gave it to his neighbour: and this was a testimony in Israel.

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

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

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

Six measures: Boaz gives Ruth approximately 60 pounds of barley. This gift was to assure Ruth of her future but also was to meet her present need. This would be about a two week supply.

II. Ruth filled with Suspense

Sit still: you can imagine the scene at Naomi's house, Ruth pacing the floor, wringing her hands, asking all types of questions, "What if? What about this?"

Naomi tells Ruth to **sit sill**. Ruth could accomplish nothing by pacing or worrying or helping him keep his promise. Just settle down and trust him.

Waiting is one of the most difficult things for us to do, we want to see things happen in our time frame. But the Lord's time frame is not always our time frame and He says, "*Be still, and know that I AM God.*" Psalms 46:10

Parcel of land: When Boaz brought the matter up to the nearer kinsman, he brought it up as a matter regarding property - something any man would be interested in. Anyone would want to buy back a piece of property and keep it in the family name by keeping it for one's self.

Plucked off his shoe: This was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

This custom of taking off the shoe may have been associated with the command to walk over the land and to take possession of it.

The elders would be called on in years to come to testify the indeed the transaction to place.

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Links in the Family Tree Ruth 4:11-22

I. The blessing of the witnesses to the wedding

This was a happy occasion, the men could see how pretty Ruth was and the women how handsome Boaz was. The romantic spark between the two could not be hidden.

Boaz makes good on his promise (4:10). No cold feet. God's providence is seen as Ruth, the Moabitess, ends up with a great husband in Judah! The very reason Naomi told her to stay in Moab was because she wouldn't be able to find a husband in Judah.

II. Boaz & Ruth's First Child is Born

III. The blessed life of Naomi

She bare a son: The wording moves briskly to this main point - a son is born! This culminates the amazing providence we see in their immediate family. It really is a miracle. All orchestrated by God. The marriage was important, but now we see something viewed as even more important by the author - the birth of the child. Suddenly we see a little bigger reason for the story of Ruth - the birth of a child. There's nothing like the birth of a child - it brings joy and hope, and looks forward to the future. God's provision of both a husband and a son for Ruth illustrates the way God's unseen providence always triumphs!

Obed: one who serves, or servant

IV. Great-grandparents to King David

"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." (Kidner)

11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like **Rachel and like Leah**, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

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

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the **LORD gave her conception**, and **she bare a son**.

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

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

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name **Obed**: he is the father of Jesse, the father of David.

18 Now these are the generations of

Pharez: Pharez begat Hezron,
19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

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

Rachel & Leah: Between these two women they become the "mothers" of the whole nation of Israel.

If these elder only knew how big a blessing Boaz and Ruth would have on the world.

Pharez: Matthew 1:3 and Luke 3:33 each list Perez as an ancestor of Jesus the Messiah. The family of Perez settled in Bethlehem & Boaz was a descendant. Perez's mother, Tamar, was not a godly woman, yet she is listed in the genealogy of Christ. (Matt. 1:3)

The Lord gave her conception: Many believe that Boaz was much older and was a them prime candidates for a fertility specialist. The emphasis is on God allowing her to become pregnant. It was part of His plan!

The gift of children was never taken for granted in Israel

This is a marvelous demonstration of what God can do through one poor woman who gets right with Him.

It is also fitting because Naomi was the one who said in chapter one, "*the Almighty has dealt very bitterly with me... the LORD has brought me home again empty... the LORD has testified against me*" (Rth_1:20-21).

If only Naomi could have seen then how greatly the LORD would bless her at the end!

The son of Ruth and Boaz was named Obed. He had a son name Jesse. He had a son named David. David became king. God made a promise to David that his descendant would have an everlasting rule. The greatest honor God gave David was that of being the ancestor of the Messiah, Jesus Christ!

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