

good weather

Bill W. Chen Tired
Praise Heather New Sargon
No go to us + help call Sargon
Dorothy still is up to 99
Tracy like Tuesday

Lesson 4 Ruth 4 1 to 21

Ruth 4:1-22 (NASB)

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.

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

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.

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*."

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

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*."

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.

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

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.

¹⁰ "Moreover, I have acquired Ruth the Moabite, 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."

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.

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."

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.

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.

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."

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

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.

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

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

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

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

²² and to Obed was born Jesse, and to Jesse, David.

V. RECEIVING REDEMPTION'S LOVING REWARDS ([4:1-13](#))

With the action having turned in his direction, Boaz now took the initiative. Would the nearer kinsman take what had been offered to Boaz?

A. A refusal of redemption ([4:1-8](#))

[4:1](#). **Boaz went up to the town gate** of Bethlehem. The town gate was where personal business and civic affairs of the people were transacted. The threshing floor was below the level of the city itself, and for that reason Boaz went "up" to the gate. The area was quite hilly. **The kinsman-redeemer** closer to Elimelech ([3:12](#)) **came** by the gate and **Boaz** asked him to **sit down**. The fact that the man's name was not given may have been poetic justice since he refused to become the redeemer. The words **my friend** became a catch phrase in Israel. Rabbinic writings used the designation for an unknown "John Doe."

[4:2](#). **Boaz** called together **10 of** Bethlehem's **elders**, and they also sat down. They would serve as witnesses of the legal transaction ([vv. 4, 9-11](#)). Why he chose 10 is not stated. (Centuries later 10 became the number necessary for a Jewish marriage benediction or a quorum for a synagogue meeting.) This was now a man's world where a public decision was to be made on an important matter that profoundly affected the women who had brought it to this point.

[4:3](#). Boaz had a carefully planned strategy. He unfolded the elements in the case step by step. First, he explained that **Naomi** (and Ruth; cf. [v. 5](#)) had a field for sale **that belonged to** Naomi's late husband. No information is given as to how she came to possess it. Her poverty apparently required that she sell it. But if possible the land should remain in the family (cf. [Jer. 32:6-12](#)).

[4:4](#). The nearer kinsman had the first right to the property and Boaz was **next** after him. If Ruth's closer relative would not **redeem** (purchase) it, Boaz was prepared to do so. The man then agreed to **redeem** the piece of land.

[4:5](#). But then **Boaz** explained that when the nearer kinsman redeemed **the land**, he must also acquire **Ruth the Moabitess**. Apparently at the death of Elimelech the property had passed to Mahlon so Mahlon's **widow** Ruth was included in the redemption responsibility. A son, to whom the property would belong, should be raised up to perpetuate the family **name**.

[4:6](#). When the nearer **kinsman** heard this stipulation about marriage, he refused his right of purchase. He feared that his **own estate** might be endangered. So he gave the right of redemption to Boaz. Why did he change his mind? (Cf. "I will redeem it," [v. 4b](#), with "I cannot redeem it," [v. 6](#).) Perhaps he was too poor to sustain the land and a wife. Or, as some have suggested, perhaps he feared to marry a Moabitess lest the fate of Mahlon, Ruth's first husband ([v. 10](#)), befall him. Perhaps the best view is that when he learned from Boaz that Ruth owned the property along with Naomi ([v. 5](#)), he knew that if Ruth bore him a son, that son would eventually inherit not only the redeemed property but probably part of his own estate too. In that sense the nearer redeemer would "endanger" his estate. However, if only Naomi were the widow (not Naomi *and* Ruth), then no son from the levirate marriage would inherit part of the redeemer's estate because Naomi was past childbearing.

[4:7-8](#). A legal transaction was finalized not by signing a paper but by a dramatic symbolic act that others would witness and remember. The passing of the **sandal** symbolized Boaz's right to walk on the land as his **property** (cf. [Deut. 1:36](#); [11:24](#); [Josh. 1:3](#); [14:9](#)). After giving his **sandal** to **Boaz**, the unknown **kinsman** moved from the scene and into anonymity. But the name of Boaz has been remembered in all succeeding generations (cf. [Ruth 4:14](#)).

B. An accomplished redemption ([4:9-12](#))

Boaz moved quickly to complete the transaction. He claimed and received the right of redemption, both for Elimelech's land and for Ruth, who was the only widow left capable of giving birth to a son who would perpetuate the family name.

[4:9-10](#). **Boaz** called **the elders** to witness the transaction as he took possession of Naomi's **property** and **acquired Ruth the Moabitess** (cf. [1:22](#); [2:2](#), [21](#); [4:5](#)). Boaz evidenced no reluctance to call Ruth a Moabitess. He respected her as a worthy person. He would raise a son to continue the name of Elimelech and of Elimelech's son, Mahlon. In [verses 9-10](#) all the family members were mentioned again except Orpah. She had also faded into anonymity with the nameless nearer kinsman. Though not stated, it may be assumed that with Ruth, Boaz also took responsibility for **Naomi**. This logically followed from the commitment Ruth had made to her mother-in-law. This was later confirmed by the Bethlehem women ([v. 15](#)). Boaz is a beautiful illustration of the Lord Jesus Christ who became mankind's Kinsman-Redeemer and who makes things right before God the Father for those who trust in Him.

[4:11](#). **The elders** gave willing witness to this redemption transaction. They blessed Boaz with the desire that the Lord make Ruth a fertile mother. Their mentioning **Rachel and Leah** has significance. Rachel, named first, had been barren for many years before she bore children. Similarly Ruth had been barren in Moab.

The elders prayed that Boaz would **have standing** (*hayil*) **in Ephratah**. This word *hayil* ("valor, worth, ability") is used of Boaz ([2:1](#)) and of Ruth ([3:11](#)). Ephratah (also spelled Ephrath and Ephrathah) was another name for **Bethlehem** (cf. [Gen. 35:19](#); [48:7](#); [Micah 5:2](#)). The elders prayed that Boaz would be **famous** in Bethlehem. God abundantly answered their prayers as many have witnessed.

[4:12](#). The elders also prayed for numerous and distinguished progeny for Boaz. Their prayer acknowledged that children are a gift from God (**offspring the LORD gives you**; cf. [Ps. 127:3](#)). Little did they realize that from this union would issue Israel's greatest kings including David and the Eternal King, the Lord Jesus Christ. **Perez** may have been named here: (a) because of the levirate connection with **Tamar** (see the [Introduction](#)), (b) because Perez's descendants had settled in Bethlehem ([1 Chron. 2:5](#), [18](#), [50-54](#); note "Ephrathah" and "Bethlehem" in [1 Chron. 2:50-51](#)), and (c) because Perez was an ancestor of Boaz ([Ruth 4:18-21](#)).

C. A rewarded redemption ([4:13](#))

[4:13](#). This climax to the narrative is brief but full of meaning. Marriage, God-given conception, and the longed-for heir were all mentioned in a few words.

Ruth had been barren in Moab for the entire period of her marriage to Mahlon ([1:4-5](#)). Now her faithful obedience was rewarded as God gave her conception. In a sense this foreshadowed the miraculous birth of the Son of God that would take place in Bethlehem when the fullness of time had come ([Luke 1:26-38](#); [2:1-7](#); [Gal. 4:4](#)). The sojourn in Moab lasted at least 10 years ([Ruth 1:4](#)). By contrast, within a few short weeks of their return to Bethlehem, Naomi and Ruth had experienced blessing that was rich and full.

VI. CONCLUSION ([4:14-21](#))

This conclusion of the narrative contrasts beautifully with its introduction ([1:1-5](#)). Deep sorrow turned to radiant joy; emptiness gave way to fullness.

A. A joyful filling ([4:14-17](#))

[4:14](#). **Naomi** again moved to the center of the scene. **The women** of Bethlehem who had witnessed Naomi's emptiness when she returned ([1:19](#)) now praised God that she had received a **kinsman-redeemer**. Had Naomi not been past the time of childbearing ([1:12](#); [4:15](#)) she might have been the one at the feet of Boaz that night on the threshing floor ([3:7](#)). The women knew this and they spoke of Boaz as the kinsman-redeemer of Naomi as surely as if she had gone there. They blessed Boaz with a blessing similar to that of the elders (cf. [4:11](#)). They asked that Boaz be **famous in Israel**, a request that God granted. The Book of Ruth is filled with benedictions and blessings of Israel's people ([1:8-9](#); [2:4](#), [12](#), [20](#); [3:10](#); [4:11-12](#), [14-15](#)).

[4:15](#). The women predicted that Boaz would care for Naomi by renewing her **life** and giving her security for her **old age**. Ruth, whom Naomi had not thought worth mentioning when she came to Bethlehem, was declared by the women to be of more worth **than seven sons**. Seven sons symbolized the supreme blessing that could come to a Hebrew family (cf. [1 Sam. 2:5](#); [Job 1:2](#)). Ruth's worth was related to the occasion of the **birth** of her son.

B. A surprising genealogy ([4:18-21](#))

Perez's family line provided documentation for God's providential care. The seemingly ordinary events in the Book of Ruth (e.g., travels, marriages, deaths, harvesting, eating, sleeping, purchasing land) revealed the guiding activity of the sovereign God.

[4:18-20](#). **Perez** was the son of Judah through Tamar ([Gen. 38:12-30](#); [Ruth 4:12](#)). **Hezron** was among the family of Jacob that went to Egypt ([Gen. 46:12](#)). **Ram** is mentioned in [1 Chronicles 2:9](#). **Amminadab** was the father-in-law of Aaron ([Ex. 6:23](#)). **Nahshon** was head of the house of Judah ([Num. 1:7](#); [7:12](#); [10:14](#)).

[4:21](#). **Salmon** was **the father of Boaz**. According to [Matthew 1:5](#), Boaz's mother was Rahab, the Canaanite harlot from Jericho. However, Rahab lived in Joshua's time, about 250-300 years earlier. Probably, then, Rahab was Boaz's "mother" in the sense that she was his ancestress (cf. "our father Abraham," [Rom. 4:12](#), which means "our ancestor Abraham").

Obed, Boaz and Ruth's son, became **the father of Jesse**, who became **the father of David** (1 Sam. [17:12](#)). (See the chart "[David's Ancestry from Abraham](#)," near [1 Sam. 16:1-13](#).) Jesus Christ's lineage, through Mary, is traced to David ([Matt. 1:1-16](#); cf. [Rom. 1:3](#); [2 Tim. 2:8](#); [Rev. 22:16](#)). Christ is therefore called "the Son of David" ([Matt. 15:22](#); [20:30-31](#); [21:9, 15](#); [22:42](#)). Christ will someday return to earth and will sit on the throne of David as the millennial King ([2 Sam. 7:12-16](#); [Rev. 20:4-6](#)).

In spite of all appearances to the contrary, the faithful God had been about His business on Ruth's behalf. Believers should also be about His business. The rewards of responsible living are always the sweet fruit of God's grace.

The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

Lesson 4 Ruth 4 1 to 22

Open it

1. What are some of the unwritten social rules in your family?

You do what you can for family, even if it isn't what you want to do at the time

Explore it

2. What is the central event in this chapter? ([4:1-12](#))

Boaz, talking with the other possible redeemer about the land and taking Ruth in

3. How did Boaz adhere to Jewish tradition in his dealing with the kinsman-redeemer? ([4:1-12](#))

He called the other relative over, called over 10 elders and explained what was needed and the he, Boaz was second. Got told he should move forward with the purchase

4. Why did the kinsman-redeemer decline to buy the land? ([4:6](#))

He did not want to jeopardize his own inheritance

5. What significance was there in the kinsman-redeemer's removing his sandal? ([4:7](#))

It was a Jewish custom to do this, a matter of attestation in Israel

6. How is the elders' blessing on Boaz and Ruth's marriage significant in light of the rest of the chapter? ([4:11-12](#))

It was the first time anyone besides Naomi or Boaz had given her good news

7. What extra blessing did the Lord give to Ruth? ([4:13](#))

She had a son with Boaz

8. In what way could the child Obed renew Naomi's life and sustain her in her old age? ([4:15](#))

"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."

9. What does the genealogy at the end of the chapter add to the story? ([4:17-22](#))

It give us the lineage of Christ Jesus

Get it

10. What character traits did Boaz and Ruth display?

Kindness and love

11. How is this chapter an example of God's providence in our lives?

God took good care of them, even when they did not know it

12. What does the story of Ruth teach you about God's view of the details in your daily life?

No detail is to small for Him to care about

Apply it

13. How can you praise the Lord today for His work in your life?

By being His light in this world

14. With what prayer could you entrust your life to the Lord's care?

I am here because he cares for me, loves me and wants me to love him back