

3:1-4

Then Naomi her mother-in-law this tells on the culture. Technically, by today's standard, they are no longer "in laws," but then because of Deuteronomy 15 and 25, she has married into the family being yet found "in laws."

said to her, "My daughter, ^ashall I not seek security for you, that it may be well with you?

This was Naomi's prayer in 1:9, and she is here finding out that she is probably the answer to her own prayer. **2 Now Boaz, ^cwhose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.** 2 Samuel 24, Psalm 1, and Matthew 3 all mention this idea of chaff being blown free of the heavier wheat. In other words, the **threshing floor** was placed in a location where wind was easily flowing—such as in 2 Samuel 24 which becomes the location of the temple. **³Therefore wash yourself and ^danoint yourself, put on your best garment** as opposed to the "garments of widowhood" (Genesis 38). Perhaps this will explain why Boaz has a different reaction to her presence (along with his partial inebriation).

and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. ⁴Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

3:5

And she said to her, "All that you say to me I will do."

3:6-7

So she went down to the threshing floor and did according to all that her mother-in-law instructed her. 7 And after Boaz had eaten and drunk, and ^ehis heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down. Boaz is wearing here what is probably discussed in Exodus 22:25-27 as the outer garment used in adverse weather.

3:8-9

Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?"

So she answered, "I am Ruth, your maidservant. After Jacob realized he had spent an entire night with the wrong woman (Genesis 29), we see strange mistakes can be made in the dark—like not recognizing somebody you surely know. **^fTake ²your maidservant under your wing,** or "skirt" (as in 2:12). She is asking to be protected as his servant as she has sought for

^a1 Cor. 7:36; 1 Tim. 5:8

^cRuth 2:3, 8

^d2 Sam. 14:2

^eJudg. 19:6, 9, 22; 2 Sam. 13:28; Esth. 1:10

^fEzek. 16:8

²Or *Spread the corner of your garment over your maidservant*

protection as a servant of God (2:12). **for you are ^ga ³close relative.**” If you look at the covenant language of Ezekiel 16, this is Ruth proposing marriage.¹

3:10-13

Then he said, ^h“Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, If Boaz was the age of Naomi, then he was probably 50 while Ruth was probably 25 or 30 (assuming there was 10 years of marriage with her husband and that she was married age in her mid teens. **whether poor or rich. Boaz, then, was considerably older than Ruth, and perhaps this is why he has not pursued her. He saw this as an act of **kindness** toward her older mother in law.**

11 And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town that’s quite a testimony. He probably gleaned this information, by the way, at the city gates.

know that you are ^ja virtuous woman. So much for the modern notions that Ruth was acting sexually with her act; rather, she was seeking the shelter of a man who pictures the “LORD” (verse 10). **12 Now it is true that I am a ^kclose relative; however, ^lthere is a relative closer than I. 13 Stay this night, and in the morning it shall be that if he will ^mperform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, ⁿas the LORD lives! Lie down until morning.”** So, with the wishes of Boaz in 2:12, we see that he became the answer to his own prayers as Naomi had already done. He therefore wishes to be God’s wings to her just as he wished (2:12), and just as she asked (3:9).² Protection trumped pleasure.

3:14-15

So she lay at his feet until morning, and she arose before one could recognize another. Then he said, ^o“Do not let it be known that the woman came to the threshing floor.” It was pretty common to have harlots “finding” workers at this harvest and “service” them behind these piles of barley, and it seems that Boaz wishes to protect her reputation. **15 Also he said, “Bring the ⁴shawl that is on you and hold it.” And when she held it, he measured six *ephahs* not in the originals (or in verse 17). The word is implied and is “measure” in the KJV and contains 2.5 gallons a piece. **of barley, and laid it on her. Then ⁵she went into the city.****

3:16-17

^g Ruth 2:20; 3:12

³ redeemer, Heb. *goel*

¹Piper, 86.

^h2:20

^j Prov. 12:4; 31:10–31

^k Ruth 3:9

^l Ruth 4:1

^m Deut. 25:5–10; Ruth 4:5, 10; Matt. 22:24

ⁿ Judg. 8:19; Jer. 4:2; 12:16

²Piper, 88.

^o [Rom. 12:17; 14:16; 1 Cor. 10:32; 2 Cor. 8:21; 1 Thess. 5:22]

⁴ cloak

⁵ Many Heb. mss., Syr., Vg. *she*; MT, LXX, Tg. *he*

When she came to her mother-in-law, she said, ⁶“Is that you, my daughter?” Then she told her all that the man had done for her. 17 And she said, “These six *ephahs* of barley he gave me; for he said to me, ‘Do not go empty-handed to your mother-in-law.’ ”

3:18

Then she said, “Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.” Jesus is the One Who pursues us and it seems that the confidence of Naomi comes from news that travelled through the little town of Bethlehem. One might see further that the book of Hebrews makes the case that Jesus is “seated at the right hand of God” four times while the book’s purpose seems to be to convince the reader that Jesus is a Superior High Priest and can therefore have a seat/**rest** once His work was done (1:3).

4:1-4

Now Boaz went up to the gate and sat down there; and behold, ^athe close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, ¹friend, sit down here.” So he came aside and sat down. ² And he took ten men of ^bthe elders of the city, and said, “Sit down here.” So they sat down. ³ Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land ^cwhich belonged to our brother Elimelech. ⁴ And I thought to ²inform you, saying, ^d‘Buy it back ^ein the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if ³you will not redeem it, then tell me, that I may know; ^ffor there is no one but you to redeem it, and I am next after you.’ ”

And he said, “I will redeem it.”

4:5

Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, ²to ⁴perpetuate the name of the dead through his inheritance.”

4:6

^hAnd the close relative said, “I cannot redeem it for myself, lest I ruin my own inheritance. Mahlon’s child (the offspring of this **relative** and Ruth) is a partial Gentile (or at least carrying a Gentile name) and this child would split the **inheritance** with his other children.

⁶ Or *How are you,*

^a Ruth 3:12

¹ Heb. *peloni almoni*, lit. *so and so*

^b 1 Kin. 21:8; Prov. 31:23

^c Lev. 25:25

² Lit. *uncover your ear*

^d Jer. 32:7, 8

^e Gen. 23:18

³ So with many Heb. mss., LXX, Syr., Tg., Vg.; MT *he*

^f Lev. 25:25

^g Gen. 38:8; Deut. 25:5, 6; Ruth 3:13; Matt. 22:24

⁴ Lit. *raise up*

^h Ruth 3:12, 13; Job 19:14

You redeem my right of redemption for yourself, for I cannot redeem the verb form of the word “near kinsman” or “near relative” it.”

4:7

ⁱNow 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. Ruth didn't slap him with the sandal and spit in his face (in accordance with Deuteronomy) because...she didn't mind being stuck with Boaz.

⁸Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal. ⁹And Boaz said to the elders and all the people, “You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. ¹⁰Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead The Christ figure raises the dead. Praise His Name! through his inheritance, ^jthat the name of the dead may not be cut off from among his brethren and from ⁵his position at the gate. You are witnesses this day.”

ⁱ Deut. 25:7–10

^j Deut. 25:6

⁵ Probably his civic office