

#### 4:1-4

Now Boaz went up to the gate and sat down there; and behold, the close relative this word is also translated “redeemer” in other places. of whom Boaz had spoken came by. So Boaz said, “Come aside, <sup>1</sup>friend, sit down here.” So he came aside and sat down. 2 And he took ten men of the elders of the city, Later in the Roman Empire days, there had to be 10 Jewish men to be authorized a synagogue in their 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 which belonged to our brother Elimelech. 4 And I thought to inform you, saying, ‘Buy it back <sup>e</sup>in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for 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, to perpetuate the name of the dead through his inheritance.”

#### 4:6

And 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.

**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

Now this was the custom in former times in Israel concerning redeeming and exchanging, discussed in chapter 1. **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.

#### 4:8-10

**Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal.** To carry another man’s shoe was then a signal that you had carried his redemption duty. This is graduated from Deuteronomy, it seems, where one who did not perform his duty was to lose a shoe and be spat upon by the widow of his dead brother. <sup>9</sup> **And 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. <sup>10</sup> Moreover, 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, <sup>j</sup>that the**

---

<sup>1</sup>Heb. *peloni almoni*, lit. *so and so*

<sup>e</sup>Gen. 23:18

<sup>j</sup>Deut. 25:6

name of the dead may not be cut off from among his brethren and from <sup>5</sup>his position at the gate. You are witnesses this day.”

#### 4:11-12

And all the people who were at the gate, and the elders, said, “We are witnesses. <sup>k</sup>The LORD make the woman who is coming to your house like Rachel and Leah, Rachel was buried outside **Bethlehem** so her tomb may have still been there and may have been visited often. Matthew 2:16-18, on the other hand mentions both of these and refers to the mothers of this town as **Rachel**. Between these two sisters they were fruitful, but only through proxy (they both had handmaidens). This is, therefore, ironic as they were responsible for all **the house of Israel**. Even more is that the neighbors want a Moabitess to be as fruitful as the mothers of their nation.

the two who <sup>l</sup>built the house of Israel; and may you prosper in <sup>m</sup>Ephrathah and be famous in <sup>n</sup>Bethlehem. <sup>12</sup> May your house be like the house of <sup>o</sup>Perez, <sup>p</sup>whom Tamar bore to Judah, because of <sup>q</sup>the offspring which the LORD will give you from this young woman.” Because of Genesis 49:8-10 we see that all those in this town were expecting a king from **Judah**.

#### 4:13-17

So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son. **14** Then <sup>t</sup>the women said to Naomi, “Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! **15** And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is <sup>u</sup>better to you than seven sons, has borne him.” Obed, then, is the **restorer of life** to Naomi. Ultimately, because he brings Christ, he truly brings life.

**16** Then Naomi took the child and laid him on her bosom, and became a nurse to him. **17** <sup>v</sup>Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” Boaz, then, raised up seed to his dead kinsman through Ruth to Naomi in accordance to Deuteronomy 25:5. **And they called his name Obed. He is the father of Jesse, the father of David.**

#### 4:18-22

<sup>w</sup>Now this is the genealogy of Perez: Perez we are reaching back into Genesis 38 then. **begot Hezron; 19 Hezron begot Ram, and Ram begot Amminadab; 20 Amminadab begot**

---

<sup>5</sup> Probably his civic office

<sup>k</sup> Ps. 127:3; 128:3

<sup>l</sup> Gen. 29:25–30

<sup>m</sup> Gen. 35:16–18

<sup>n</sup> 1 Sam. 16:4–13; Mic. 5:2; Matt. 2:1–8

<sup>o</sup> 1 Chr. 2:4; Matt. 1:3

<sup>p</sup> Gen. 38:6–29

<sup>q</sup> 1 Sam. 2:20

<sup>t</sup> Luke 1:58

<sup>u</sup> 1 Sam. 1:8

<sup>v</sup> Luke 1:58

<sup>w</sup> 1 Chr. 2:4, 5; Matt. 1:1–7

**Nahshon, and Nahshon begot Salmon; 21 Salmon begot Boaz,** We now see the main similarity between Judges 19 and Ruth: Judges 19-21 has a whore who lives in Bethlehem while here in this story it is “the son of a whore” who lives there. Matthew 1’s genealogy tells us that **Salmon** was the husband of Rahab the harlot (found in Joshua 2-3; Hebrews 11; James 2). **and Boaz begot Obed;** biologically, while other genealogies would have seen Elimelech as **Obed’s** legal father.

**22 Obed begot Jesse, and Jesse begot <sup>a</sup>David.** We know, then, that this book was written at least after **David** had begun his reign (1 Samuel 17).<sup>1</sup> This genealogy, then, reaches back to Genesis 38 and goes forward to at least 1 Samuel 16. Ruth, then, is the 3<sup>rd</sup> non-Jewish woman in Jesus’ genealogy in Matthew 1.<sup>2</sup>

There are ten people in this genealogy. This covers about 700 or 800 years. It is, therefore, probably abridged. This is completely within the allowance of the culture of that day. So one should be careful before they say “Boaz was the son of Rahab.”

---

<sup>a</sup>1 Chr. 2:15; Matt. 1:6

<sup>1</sup> Ruth 4:22; when one realizes the “Bethlehem-Judah vs. Benjamin” dialogue in Judges 17-21 and the fight between Judah (David) and Benjamin (Ishobosheth) in 2 Samuel, it becomes apparent that this is either political propaganda to ask those of Israel to follow David (and is written in the first 7 years of David’s reign) or this is celebratory in view of David’s full kingdom in the last 33 years of his reign. In view of Judges 1:21 & 2 Samuel 5:5, it seems like it was before the unification of the kingdom under David.

<sup>2</sup>Perhaps Bathsheeba is the 4<sup>th</sup> (since she was married to a Hittite).