

kinsman, מוֹדֵעַ, a masc. noun twice in the OT, *kinsman, kinswoman*. (cf. Pv.7.4). The verb is יָדַע, *to know*, and so to be acquainted, and in this case *a relative*.

mighty man, גִּבּוֹר, an adj., tss. *mighty, mighty man, giant, strong man, champion*.

wealth, חַיִּל, a masc. noun tss. *wealth, activity, army, able, valiantly, goods, war, substance, valour, virtuous, strength, power.*,

of the family of Elimelech; and his name [was] Boaz.

kindred, v.3

of the family, מִשְׁפָּחָה, a fem. noun tss. *kind, family, kindred; vss.1, 3.*

Now, Boaz is the son of Salmon. Salmon is the man that married Rachab of Jericho.

2 And Ruth the Moabite said unto Naomi, Let me now go to the field,

and glean	ears of corn	after [him] in whose sight I shall	find	grace.
gather	heads of barley		discover	favor

מָצָא

glean, Piel fut. of the verb לָקַט, tss. *to glean, to gather*. **2.8, Qal infin.; 2.16-19, Piel pret.; 2.15, 23, Piel infin., 2.2, 3, 7, 15, 17, Piel fut.**

ears of corn, שְׂבִילָה, a fem. noun, tss. *ears of corn, ears, floods, channel, branches; the fruiting spike of a cereal grain*.

favor, חַן, masc. noun tss. *grace, favor, gracious, precious; Ru.2.2, 10, 13.*

The LORD had provided a social program for the nation of Israel to care for the poor. It is a program that works for every society whether it is a believer or an infidel.

Lev.19.9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather [every] grape of thy vineyard; thou shalt leave them for the poor and stranger: I [am] the LORD your God.

Deu.15.7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, [in that] which he wanteth.

...

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

He doesn't need our credit card number, our checkbook, our house, car, etc. The LORD doesn't give the poor the right to come into a field to take as they please. No, the LORD has provided what is left around the edges of the fields and in the vineyards as the fields are being reaped. Certainly help the poor without requiring anything in return. Lend without usury if it is within our means to do so. This is what our Lord Jesus was talking about in the Sermon on the Mount.

Mt.5.42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

The LORD's program is not a give-away program. It is not a redistribution of wealth. It is an equitable program that encourages everyone to work to provide for their their own needs. (Not everyone needs are the same.)

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

The sluggard, slothful, are condemned by the word of God. (cf. sluggard (delay), Pv.6.6-11; 13.4; 20.4; slothful (negligent & wasteful), 12.27; 22.13-16; 24.30-34)

Pr 14:23 In all labour there is profit: but the talk of the lips [tendeth] only to penury.

There is nothing *necessarily* wrong or sinful about being poor or rich.

1Sa 2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

Be careful not to make judgments about the poor or the rich. It is not an indicator of godliness or spirituality, election or reprobation. It is a general rule that the most of the poor of this world are they which are rich in faith.

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Certainly there are some that are poor because of sin, AND there are rich because of sin.

Ruth was poor but diligent and godly. Remember how soon she came to be without. Whether we know it or not we all teeter on the edge of complete failure. Ruth see the need and willing to do what she can to meet her needs and her mother-in-law's. At the least she can go out and gather some grain so that the two of them might have something to eat. She only needs to find a field where she might be allowed to take what she needs. Not everyone acts according to the word of God. It would be nice if every Israelite were obedient to the word of God, but the reality is, most were not. So, which field will she be allowed to glean a little barley? She's a Moabite. It is very likely that the Israelites are still quite sensitive to the

This says that Boaz came from Bethlehem. The fields lay beyond the city or village. So, Ruth went outside of the city in order to go to the fields that were being harvested. Later Boaz also came out of Bethlehem to see his harvesters gathering in the barley grain.

and said unto the reapers, The LORD [be] with you.
mowers, harvesters

What a blessing it was to have the opportunity to work for a God-fearing man. Boaz thought well to those that labored in his fields hoping they might be blessed of the LORD.

And they answered him, The LORD bless thee.

And what a blessing it is to hear those who work for you to hope the LORD's blessing would continue on the owner of the business.

נַעֲרָה

5 Then said Boaz unto his servant that was set over the reapers,
(The fem. of appointed, standing
this is damsel,
see directly below.)

set, Niphal part. of the verb נָצַב, 'speaks of a dutiful stance and is tss.
to stand, to stand upright, to set over, to appoint, to set, to erect, to set up.

Very likely this servant was a younger man that appointed to oversee his parcel of land and those that harvested his fields.

נַעֲרָה

Whose damsel [is] this?
maid, maiden, young woman

6 And the servant that was set over the reapers answered and said, It [is] the

שׁוֹב

Moabitish damsel that came back with Naomi out of the country of Moab:
fields

And the servant continues to relate to Boaz what Ruth had said earlier to him ...

7 And she said, I pray you, let me glean and gather after the reapers
gather take away mowers,
harvesters

gather, Qal pret. of the verb אָסַף, tss. to gather, to take away, to bring, to lose, to recover, to gather together, to withdraw, to assemble, to bring in.

עָמַד

among the sheaves: so she came, and hath continued
reaped or gathered bundles stood, remained
of barley grain been employed

sheaves, עֲמָר, a masc. noun tss. omer, sheaf. (Ru.2.7, 15) Reaped or gathered bundles.

Qal infin. of יָשַׁב

even from the morning until now, that she tarried a little in the house.
dwelled, inhabited,
continued, sat, vss. 14, 23

a little, מְעַט, a masc. noun, tss. a little, a little while, some, small, a small thing or matter, few.

Ruth came early in the morning to work in the fields and continued so with the reapers until now, only taking a little rest in the house, probably during the heat of the day.

יָלַךְ

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field,
Walk

neither go from hence, but abide here fast by my maidens:
past, beyond, over this (field) follow close

go, of the verb עָבַר, to pass on, to go past, to go over, to go beyond, etc.

abide ... fast, Qal fut. of דָּבַק, to cleave, to join together, to follow hard, to stick, to take, to keep, to abide fast, to keep fast, to follow close. Qal. fut. 2.8, 21, 23.

**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?**
ordered, commanded smite

have ... charged, Piel pret. of צִוָּה, tss. to command (2.15, Piel fut.), to bade (3.6, Piel pret.), to charge, to order, to send a messenger, to appoint.

shall ... touch thee, the verb נָגַע, tss. to touch, to smite, to reach, to plague, to strike, to beat, etc.

and when thou art athirst, go unto the vessels, and drink of [that]
suffer thirty, are thirsty

vessels, of the masc. noun כְּלֵי, tss. jewels, weapons, vessels, stuff, pot, furniture, skins, instruments.

have drawn, Qal fut. of שָׁאָב, and always tss. to draw.

which the young men have drawn. אָרֶץ
10 Then she fell on her face, and bowed herself to the ground,

and bowed herself, Hithpael fut. of שָׁחָה, tss. to bow, to worship, to crouch, to bow down, to stoop, to do obeisance, to reverence.

מָצָא
and said unto him, Why have I found grace in thine eyes, that thou
discovered favor

shouldst take knowledge of me, seeing I [am] a stranger?
– notice – foreign (one to you)

that thou shouldst take knowledge, of the verb נָכַר, tss. to known, to dissemble, to deliver, to regard, to discern, to acknowledge, to take notice, to respect. 2.10, that thou shouldst take knowledge of me, 2.19, that did take knowledge of thee, 3.14, could know.

stranger, of the adj. נָכַרִי, tss. stranger, strange, alien, foreigner.

11 And Boaz answered and said unto her, It hath fully been shewed me,
certainly expounded to

fully (Hophal infin., causative passive) & it hath been shewed (Hophal pret.), tss. to shew forth, to expound, to tell, to bewray, to shew; Ru.4.4, Hiphil imper., tell; Ru.2.19, and she shewed; 3.4, he will tell, Hiphil fut.

אַחֲרַי

all that thou hast done unto thy mother in law since the death of thine husband:
after

עָזַבְתְּ

אֶרֶץ

and [how] thou hast left thy father and thy mother, and the land of thy nativity,
forsaken birth

and thou hast left, of עָזַבְתְּ, tss. to leave destitute, to leave, to forsake, to leave off, to fortify; 1.16, Qal infin., to leave thee, 2.11, Qal fut., and thou hast left, 2.20, Qal pret. hath ... left off.

nativity, of the fem. noun מוֹלַדְתְּ, tss. kindred, nativity, born.

יָדַעְתְּ

and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee
requite acts perfect wage
'let thy reward be full,' Wigram

recompense, of the verb **שָׁלַם**, tss. *to end, to be at peace, to finish, to prosper, to reward, to restore, to requite, to pay, to render, to perform, to make restitution, to make amends, to make good.*

thy work, **פְּעֵל**, a masc. noun tss. *work, acts, maker, according to the deeds or work.*

full, **שָׁלֵם**, an adj. tss. *full, peaceable, whole, ready, perfect, quiet.,,*

reward, **מִשְׁכָּרַת**, a fem. noun tss. *wages (3), reward (1)*

of the LORD God of Israel, under whose wings thou art come to trust.
skirts, borders take refuge
Ru.3.9

whose wings, **כַּנְפֵי**, a noun tss. *borders, quarters, skirt (Ru.3.9), wing (Ru.2.12), feathered, flying, corners, uttermost part, overspreading.*

trust, of the verb **חָסַן**, tss. *to trust, to take refuge (1, Ps.57.1).*

Ps 57:1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until [these] calamities be overpast.

מֵצָא

13 Then she said, Let me find favour in thy sight, my lord;
discover

favor, **חֵן**, masc. noun tss. *grace, favor, gracious, precious; Ru.2.2, 10, 13.*

עַל-לֵב

for that thou hast comforted me, and for that thou hast spoken **friendly**
upon the heart

thou hast comforted me, Piel pret. of נָחַם, tss. to ease, to repent, to comfort.

unto thine handmaid, though I be not like unto one of thine handmaidens.
woman servant woman servants

handmaid, handmaiden, שֹׁפְטָה, fem. noun, also tss. maidservant, maid, women servant, servant.

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**
(which she did) **abode, remained**

יָשָׁב, vss.7, 23

dip, of the verb טָבַל, to dip, to plunge.

morsel, פֶּת, a fem. noun, tss. also piece.

beside, צֶדֶד, masc. noun tss. beside, in the side.

the reapers, Qal part. of קָצַר, always, the reapers, vss. 2-7, 14, v.9, Qal fut. they do reap; the masc. noun for harvest, קִצִּיר, harvest, Ru.1.22; 2.21, 23 (twice).

beside the reapers: and he reached her parched [corn], and she did eat,
mowers extended to roasted [barley]

and he reached, צָבַט, only this once in the OT.

parched corn, קָלִי, a masc. always tss. *parched corn*. So ‘roasted’ grain (in this case barley).

and was sufficed, and left.
filled reserved [some, v.18]

was sufficed, Qal fut. of שָׂבַע, tss. *to be sufficed, to be satisfied, to be full, to have enough*; **2.18, שָׂבַע**, a masc. noun, tss. **to the full, fill, sufficed, fulness, satisfying.**

left, Hiphil fut. of the verb יָתַר, tss. *to rest, to remain, to leave* (2.14), *to leave behind, to reserve* (2.18).

15 And when she was risen up to glean, Boaz commanded his young men,
gather ordered, charged

commanded, Piel fut. of צִוָּה, tss. *to command* (2.15, Piel fut.), *to bade* (3.6, Piel pret.), *to charge, to order, to send a messenger, to appoint.*

saying, Let her glean even among the sheaves,
gather between reaped or gathered bundles.

sheaves, עֲמֹר, a masc. noun tss. *omer, sheaf.* (Ru.2.7, 15)

and reproach her not:
not cause her to be shamed.

reproach her, Hiphil fut. of כָּלַם, also tss. *to shame, to hurt, to be ashamed, to confound.*

16 And let fall also [some] of the handfuls of purpose for her,
pull out from

Interlinear Bible, J. P. Green, Sr.

let fall (Qal fut.) & of purpose (Qal infin.), of **שָׁלַל**, to spoil, to make a prey or spoil.

the handfuls, **צִבְתִּים**, masc. pl. noun only this once in the OT; the verb is not used in the Scriptures, **צָבַת**, to bind, to take in hand.,

and leave [them], that she may glean [them], and rebuke her not.

gather reprove

and leave them, of **עָזַב**, tss. to leave destitute, to leave, to forsake, to leave off, to fortify; **1.16, Qal infin., to leave thee, 2.11, Qal fut., and thou hast left, 2.20, Qal pret. hath ... left off.**

rebuke, of the verb **גָּעַר**, also tss. to reprove, to corrupt.

17 ¶ So she gleaned in the field until even, and beat out that she had gleaned:

threshed gathered

beat out, of the verb **טָבַח**, also tss. to beat, to thresh, to beat off.

and it was about an ephah of barley.

(just over six gallons, or a bushel)

Ruth did not bring the grain home to thresh it there. She beat out the grain there on site.

An ephah is ten omers, (Ex.16.36) and an omer is said to be enough to feed a man for a day. Ruth was blessed to gather in one day enough to feed the two of them, Ruth and Naomi for than five days, that is, if they ate as much as a man would eat.

Ex.16.16 This [is] the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, [according to] the number of your persons; take ye every man for [them] which [are] in his tents.

20 And Naomi said unto her daughter in law, Blessed [be] he of the LORD,

עָזַב
who hath not left off his kindness to the living and to the dead.
 forsaken

hath ... left off, Qal pret. of עָזַב, tss. to leave destitute, to leave, to forsake, to leave off, to fortify; 1.16, Qal infin., to leave thee, 2.11, Qal fut., and thou hast left, 2.20, Qal pret. hath ... left off.

kindness, טוֹבָה, a masc. noun also tss. mercy, lovingkindness, pity, favor, good deeds.

קָרוֹב, adj.
And Naomi said unto her, The man [is] near [of kin] unto us,
 v.3.12 [relative]
 implying עֵינֵי of v.1.

near, קָרוֹב, an adj. tss. near, next, newly, at hand, short; Ro.2.20, near; 3.12, nearer.

one of our next kinsmen.

being a kinsman redeemer.

Lit. 'He is of our redeemers.'

one of our next kinsmen, Qal part. Poel of the verb לְאַגַּל, tss. to deliver, to purchase, to be a kinsman, to be a next or near kinsman, to ransom, to redeem. Qal part. Poel, 2.20, one of our next kinsmen; 3.9, a near kinsman, 12, near kinsman ... near kinsman; 4.1, 3, 6 8, 14, kinsman; 3.13, Qal infin., do the part of a kinsman to thee; 4.4, 6 (twice), to redeem; 4.4, 6, Qal imper., to redeem; 3.13, Qal fut., he will perform the part of a kinsman ... let him do the kinsman's part; 4.4, wilt redeem (three times).

Two things meet here. The first is the redeemer, לְאַגַּל, called a Goel. The next of kin has the power to purchase both the poor brother from bondage

and to purchase back the things he might have sold to pay his debts. (cf. Lev.25.47-49, 25, respectively)

The second is the *nearest kin*, יְבֵמֶת, y'veh'-meth, brother to the dead husband. Here the nearest of eligible brethren to the deceased husband's wife is to raise up his firstborn child in his brother's place so that his name is not blotted out in Israel. The matter of redeeming (גָּאַל, ga-al) and performing the duty of the near kinsman (יְבֵמֶת, y'veh'-meth) begins with the *closest* relative.

(cf. Deu.25.5-10, יְבֵמֶת, v.7, 9, *his brother's wife*, marg. 'next kinsman's,' and so the husband's family.)

21 And Ruth the Moabite said, He said unto me also, Thou shalt keep fast follow close

by my young men, until they have ended all my harvest.
with accomplished [the] whole of

keep fast, Qal fut. of יָבַק, *to cleave, to join together, to follow hard, to stick, to take, to keep, to abide fast, to keep fast, to follow close.*
Qal. fut. **2.8, 21, 23.**

they have ended, Piel pret. of פָּלַח, also tss. *to determine, to finish, to waste, to consume, to spend, to fail, to faint, to cease, to accomplish, to quite take away, to make clean riddance.*

טוּב

22 And Naomi said unto Ruth her daughter in law, [It is] good, my daughter,

יֵצֵא
that thou go out with his maidens, that they meet thee not in any other field.
proceed

they meet, Qal fut. of פָּגַע, *to intreat, to fall, to meet, to fall upon, to meet together, to intercede.* **1.16, intreat; 2.22, they meet.**

There is some sense of a threat to Ruth if she is found in another field gleaning. Boaz has extended to Ruth unusual refuge from harm if she remains in his field which she will not have in the fields of others.

23 So she kept fast by the maidens of Boaz to glean unto the end
followed close gather
of barley harvest and of wheat harvest; and dwelt with her mother in law.
v.7, tarried, 14, sat

wheat, הַטָּה, a fem. noun, always tss. *wheat*.

Barley harvest was the first of the cereal grains reaped directly after Passover. (Israel's first month of the year. March/April.) Then seven weeks later the wheat was harvested at the time of Pentecost. Seven weeks apart at the beginning of the harvesting of each.

Naomi with her husband and sons had gone out full into the fields of Moab, but came home empty. Ruth forsook everything to come into the fields of Israel and shall be made full.