

230419-4 Ruth 3, Naomi Seeks a Kinsman-Redeemer for Ruth –CThurman

Naomi and Ruth departed from the fields of Moab and arrived to Bethlehem. Once here Ruth sets out, very early in the morning to glean grain after the reapers in the field of whomever she might find favor. ... *and her hap was to light on a part of the field [belonging] unto Boaz, who [was] of the kindred of Elimelech.* And Boaz noticed Ruth and commanded the young men not to touch her nor reproach her as he allowed her to reap even among the sheaves. He commanded his reapers that they purposely drop handfuls of grain for her to reap even among the sheaves. He granted to her, that when she is thirsty, she may come to the vessels and drink of the water which the young men have drawn; and at mealtime she may eat with them as they all rested from the heat of the day. He afforded her protections as she stayed close by his maidens and remained in his field to glean. So, when the work-day was ended, Ruth threshed the grain she had gathered that day on site and took it home to Naomi, along with that part she had reserved at meal-time for her mother-in-law. Ruth had gleaned so much that day that they could eat of it for five days. Naomi seeing all that Ruth had gleaned she desired to know where Ruth had labored that day. And Ruth revealed that she had gleaned in the field of Boaz. And Naomi said, '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.' He is one of our redeemers. And she said to Ruth that she should do as Boaz had instructed her to do, to keep fast by his maids and not go to any other field, which she did through both the barley and wheat harvests.

Ru 2:23 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.

Notice that the 3rd chapter is once again in the time of barley harvest.

Ru 3:2 And now [is] not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. (see also Ru.3.17, six measures of barley gave he me ...)

The last verse of the previous chapter (ch.2) informs us that Ruth had continued in this labor through both harvests, the barley and wheat harvests. The 3rd chapter leads us to understand that we have come to the next barley harvest,

which would be about ten months later. Naomi determines now to act in Ruth's behalf to secure for her and her sons' inheritance a future in Israel. In effect Naomi is going to solicit Boaz to be Ruth's husband.

Chapter 3

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?
make inquisition

shall I ... seek, Piel fut. of שָׁקַף, tss. to seek, to require, to enquire, to request, to make inquisition. The Piel, intensive act. verb, carries the idea of repetition, busy-ness about this matter.

rest, masc. noun מְנוּחָה, always tss. rest; this was the name of Samson's father, Manoah; the fem. noun (cf. Ru.1.9) מְנוּחָהּ, is tss. rest, ease, comfortable, resting place. See the verb נָחַ, tss. to ease, to rest, to cease, to be confederate, etc.

it may be well, Qal fut. of the verb בָּטַח, tss. to be well, pleased, content, merry, accepted, etc.; 3.1, 7, Qal fut., merry, 3.10, Hiphil pret., thou hast showed more kindness.

At the very beginning Naomi thought to send her two daughters-in-law back to their mother's house so that they might find rest.

Ru 1:9 The LORD grant you that ye may find rest, each [of you] in the house of her husband ...

What rest is this that Naomi sought for Ruth? Naomi sought to help her deceased son's wives to rest in the matter of marriage, bearing children and having an house of their own to guide.

1Ti 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

So, Oprah turned back to her people, but Ruth continued with Naomi. So, Naomi will find a husband for Ruth.

Here the mother is shown as having interest in whom her daughters will marry. (cf. Ru.1.9; 3.1) Abraham, after his wife Sarah had died sought to find for his son a wife and commissioned his most trusted servant to find her.

Ge.24.1 ¶ And Abraham was old, [and] well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my (40-yr. old) son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Later, Isaac and Rebekah might not have been as involved as they should have been in their son, Esau's, selection of a wife or wives.

Ge.26.34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

...

27.46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?

So they were quite proactive in finding the wife that Jacob should take. They sent him back 'home', to Padanaram.

28.1 ¶ And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

Of course the concern then was to marry among 'their' own people, which is parallel to the NT teaching that believers ought only to marry in the Lord, or believers should marry only believers.

1Co 7:39 *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

(1Co.7.2, to avoid fornication, marry; 5, the implication is that they are believers, they *fast* and *pray*; 12-16, presents as an extenuating circumstance that a believer was married to an unbeliever; 2Co.6.14, being unequally yoked together with unbelievers.)

I think it is good that Christian parents involve in not only raising their children in such a way so that they might be good husbands and wives, fathers and mothers, but they should also guide their children as they begin to think about marrying, raising children and building a house a house of their own. Parents, ask God for wisdom about this thing.

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?

2 And now [is] not Boaz of our kindred, with whose maidens thou wast?
acquaintance women servants
a relative

of our kindred, a fem. noun, only this once in the OT מוֹדְעָה; masc. noun מוֹדֵעַ, is once *kinsman*, and once *kinswoman*. Again, the verb is *to know*, יָדַע, see v.4.

As far as Naomi is concerned Ruth is every bit an Israelite as any other woman in Israel, but the fact is she has need of an husband in Israel, but not just any husband. She needs a kinsman-redeemer, and Boaz is that man. (copied from p.31)

Two things meet here. The first is the redeemer, גֹּאֵל, 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 and the inheritance is passed on to him. The matter of redeeming (גֹּאֵל, 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. The harshness of this text might be because there is no one that will perform this duty, and the inheritance is lost on that account. In the text of Ruth there is someone willing to assume the role of kinsman-redeemer should the closest relative reject or be disqualified for any reason.

The issue of the levirate (husband's brother) marriage is a matter of *legal* right to a father's inheritance. Apart from this the inheritance is lost. The levirate marriage doesn't change the real parentage. Obed is the real son of Boaz, not Elimelech. (cf. Ru.4.21; 1Chro.2.11; Mt.1.5; Lk.3.32) It's kind of like dual-citizenship, Boaz's firstborn will have legal claim to that which was lost by the death of Elimelech's sons and of course he will have a real claim to the inheritance of Boaz.

This matter of performing the duty of a near-kinsman appears to be something that Boaz has already considered. (cf. v.12)

Behold, he winnoweth barley to night in the threshingfloor.

barn floor

winnoweth, Qal part. Poel of וָרָחַץ, tss. *to straw, to cast, to scatter, to disperse, to spread, to fan, to winnow.*

threshingfloor, a masc. noun גֶּרֶן, also tss. *floor, corn, void place, barnfloor, void place, barn. 3.2, 3, 6, 14.*

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee,

wash thyself therefore, Qal pret. of רָחַץ, also tss. *to bathe.*

anoint, Qal pret. of שָׁחַט, always tss. *to anoint.*

thy raiment, a fem. noun שְׂמֹלֶת, also tss. *garment, clothes, raiment, cloth, apparel.*

Ruth got cleaned from the work of the day, put on her perfume, and put off her work clothes and put on clean clothes.

and get thee down to the floor: [but] make not thyself
(barn) (while it is still light)

and get thee down, Qal pret. of יָרַד, *to come or go down, to descend, to subdue, to run down, to bring down, to put down.*

known unto the man, until he shall have done eating and drinking.
finished

he have done, Piel pret. of כָּלָה, tss. *to finish, to waste, to fail, to faint, to cease, to end, to accomplish, etc.*

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, know

mark, Qal pret. of the verb יָדַע, to know (3.3, make thyself known; 11, doth know; 14, let it be known 18, thou know; 4.4, that I may know), to perceive, to become acquainted, to be, etc.

and thou shalt go in, and uncover his feet, and lay thee down;

and uncover his feet, Piel pret. of גָּלַגַּל, also tss. to discover, to publish, to open, advertise (4.4), etc.

and lay thee down, Qal pret. of שָׁכַב, to lay, lay down, rest, sleep, to stay, even ravish (rape), etc.; Ru.3.4 (3 times), 7 (twice), 8, 13, 14

and he will tell thee what thou shalt do.

expound to

he will tell, Hiphil fut. of גָּנַן, tss. to shew forth, to expound, to tell (4, 16, 4.4), to bewray, to shew; Ru.4.4, Hiphil imper., tell; Ru.2.19, and she shewed; 3.4, he will tell, Hiphil fut.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according
threshing-

to all that her mother in law bade her.

appointed (for) (to do).

bade, Piel pret. of צִוָּה, to command, to bid, to appoint, to charge, to order.

7 And when Boaz had eaten and drunk, and his heart was
drank

יָטַב
merry,
contented, pleased
(3.1, 7)

he went to lie down at the end of the heap of corn:
(threshed) grain

heap of corn, עֲרֵבָה, a fem. noun tss. heaps, heaps of corn, sheaves (Neh.13.15).

and she came softly, and uncovered his feet, and laid her down.
secretly

softly, טָלַת, an adj. tss. enchantments, softly, secretly, privily.

uncovered, Piel fut. of גָּלַג, tss. to depart, to tell, to reveal, to advertise, to open, to discover; 3.4, uncover, 7, uncovered; 4.4, advertise.

8 And it came to pass at midnight, that the man was afraid, and turned himself:
startled

that ... was afraid, Qal fut. of דָּרַךְ, tss. to tremble, be careful, to be afraid, to discomfit, to fray away.

and turned himself, Niphal fut. of פָּתַל, tss. Ru.3.8, and turned himself; Jud.16.29, and (Samson) ... took hold of; Job 6.18, are turned aside.

and, behold, a woman lay at his feet.

9 And he said, Who [art] thou? And she answered, I [am] Ruth thine handmaid:
bondwoman

thine handmaid, אֲמָתָי, a fem. noun, tss. maid, handmaid, maidservant, bondwoman.

In the Book of Ruth this Hebrew noun is only in this verse. (twice) She says, 'I am yours.'

spread therefore thy skirt over thine handmaid;
bondwoman

spread therefore, Qal pret. of the verb פָּרַשׁ, tss. to spread, to spread forth, to stretch, to spread abroad, to lay open, to spread out, etc.

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

Ruth is presenting herself to Boaz to be his wife. To spread the skirt over was symbolic of covering nakedness or shame and is found against in Ezekiel chapter 16.

*Eze 16:2 Son of man, cause Jerusalem to know her abominations,
3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity [is] of the land of Canaan; thy father [was] an Amorite, and thy mother an Hittite.*

4 And [as for] thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple [thee]; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee [when thou wast] in thy blood, Live; yea, I said unto thee [when thou wast] in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: [thy] breasts are fashioned, and thine hair is grown, whereas thou [wast] naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time [was] the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

By Boaz spreading his skirt over her he would bring under his care that which was both Mahlon and Chilion's, which includes Ruth. Boaz would thereby raise up children in the place of the dead, restoring the name of the dead in Israel. (cf. Ru.4.5)

גָּאֵל (the verb & noun is found 23 times in the book of Ruth)
for thou [art] a near kinsman.
redeemer

near kinsman – a Redeemer, the verb and noun forms are found in the Book of Ruth a total of 23 times, a number attributed to ‘death.’ 21 times the verb **גָּאֵל**, gah-lah, and 2 times the noun **גֹּאֵל**, g’ ool-lah; the verbs: **2.20, 3.9, 12 (twice), 13 (4 times), 4.1, 3, 4 (5 times), 6 (4 times), 8, 14**; and the nouns (**4.6, 7**).

This one redeems from what Naomi is selling, the parcel of her son’s inheritance. (Ru.4.3, ... *Naomi, that is come again out of the country of Moab, selleth a parcel of land ...*) She has none to inherit it so it will go out forever to the buyer; BUT with it goes Ruth the Moabite for wife to raise children to inherit it.

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,

thou hast shewed more kindness, Hiphil pret. of the verb **יָטַב**, tss. *to be well, pleased, content, merry, accepted, etc.*; **3.1, 7**, Qal fut., *merry*, **3.10**, Hiphil pret., *thou hast showed more kindness*.

the latter end, **אַחֲרָיוֹן**, an adj. tss. *after, utmost, latter end, rereward, last, come after, hinder*.

at the beginning – A choice normal to nature; a decision after the flesh. Power of the flesh.

in the latter end – A fruit of grace.

inasmuch as thou followedst not young men, whether poor or rich.

young men, **בְּחֹרִים**, masc. noun tss. *young man, choice young man.*,

poor, דָּל, an adj. tss. *poor, weaker, needy.*

rich, עָשִׂיר, masc. noun, tss. *rich, rich man.*

thou hast shewed more kindness in the latter end than at the beginning –

At the beginning Ruth showed such love for her husband to forsake all she had to come after Naomi to the land of Canaan. In the latter end she exceeded that show of love by her willingness to marry this man, a man advanced in years, in order to see to it that her husband's name was restored in Israel.

11 And now, my daughter, fear not; I will do to thee
from this time forth be afraid (the only time יָרָא is in Ruth.)

And now, עַתָּה, part. adv. in 267 verses, tss. now, for whereas, from henceforth, from this time forth, from this time, straightway.

Familiar words of our Lord Jesus. Five times he said 'Fear not,' and three times 'let not your heart be troubled.' (troubled, Mk.13.7; Jn.14.1, 27)

all that thou requirest: for all the city of my people doth know
say gates

city, שַׁעַר, a masc. noun tss. city, gate, door, porter.

the city of my people – Speaks of a certain people.

that thou [art] a virtuous woman.

virtuous, חַיִּל, a masc. noun tss. wealth, activity, army, host, able, valiant, war, valor, virtuous (Pv.12.2; 31.10, 29), strong, power.

Either everyone that comes and goes from the city knows that you are a virtuous woman, or that those that sit in the gate to order the city knows this much of her.

**12 And now it is true that I [am thy] near kinsman: howbeit there is a kinsman
redeemer redeemer
nearer than I.**

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

**13 Tarry this night, and it shall be in the morning,
Remain**

tarry, Qal infin. of the verb of לָוַן, to tarry, to abide, to lodge, to remain, to endure, to dwell, to continue; Ru. 3.13, Qal infin., tarry, Ru.1.16, Qal fut., thou lodgest & I will lodge.

**[that] if he will perform unto thee the part of a kinsman, טוב
redeemed you good**

**let him do the kinsman's part: but if he will not do the part of a kinsman to thee,
he will redeem is not pleased to redeem you**

he will, Qal fut. of יִפְצֵץ, tss. to please, delight, ti will, to favor, to desire, to move.

**then will I do the part of a kinsman to thee, [as] the LORD liveth:
redeem you**

lie down until the morning.

Boaz at this swears an oath to the LORD that if he can he will redeem Naomi's parcel and thereby purchase with it Ruth in order to raise up the dead upon their inheritance. He enters into covenant with Ruth to redeem her, but first wait until the night must pass and the coming of morning.

Eze 16:8 Now when I passed by thee, and looked upon thee, behold, thy time [was] the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

and laid, Qal fut. of **לָשַׁן**, to appoint, to regard, to put, to lay, to shew, to lay up, to array. **3.16, and laid; 4.16, and laid it.**

Don't know what the measure is except to say that it might have been an omer, or 1/10th of an ephah; so 6/10ths of an ephah. If so, this was sufficient grain to feed both Ruth and Naomi for three days. So, it is a substantial amount of grain but not so much that her vail could not contain or that Ruth could not carry.

16 And when she came to her mother in law, she said, Who [art] thou, my daughter?

Still very early in the morning and too dark to clearly discern the face.

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.

empty, the adv. **בְּיָקָם**, without cause, in vain, empty; **Ru. 1.21; 3.17.**

By this Boaz communicates to Naomi that he is agreed to be kinsman redeemer for Ruth.

18 Then said she, Sit still, my daughter, until thou know how the matter

נָפַל, Qal fut.

will fall:

lay down

[p]lay out

for the man will not be

in rest,

idle, settled, appeased, quiet

will ... be in rest, Qal fut. of **שָׁקַט**, to rest, to be quiet, to be still, to be settled, to be idle, to appease.

until he have finished the thing this day.

has made an end of
accomplishes

he have finished, Piel pret. of כָּלָה, tss. to determine, to finish, to waste, to consume, to spend, to fail, to faint, to cease, to end, to accomplish, to make an end, to consume, to be done, to make clean riddance, to quite take away.

Boaz will not be idle about this thing, but he will do all that is in his power to finish this work and take to him Ruth to wife.