

230426-4 Ruth 4, Boaz, the Able Kinsman-Redeemer–CThurman

Ruth has labored in the fields of Boaz as she was instructed by him to do. She labored here for probably about a year, from one barley harvest to the next. Now, Naomi decides it is time for Ruth to let Boaz know that she is willing to become his wife. In this way Boaz could raise up her firstborn son to inherit all that was Elimelech's and his sons. So, on a certain evening Naomi knows that Boaz will be winnowing barley on the threshingfloor. Then Ruth is to get herself cleaned up, and without making herself known to be watching Boaz, she will wait for him to eat and lay down to go to sleep. After this she will come to him in the dark, uncover his feet and lay there at his feet until morning. But it was at midnight that something startled Boaz so that he turned himself, and it was then that he discovered Ruth laying at his feet. Then Ruth asked Boaz to spread his skirt over her, a gesture signifying her desire to be his wife. Now, Boaz was willing to do the part of a near kinsman-redeemer but there was a nearer kinsman-redeemer than he. This one has first right to redeem. This being understood Ruth returns home to her mother-in-law, Naomi, and tells her what Boaz said. Naomi, knowing that Boaz will not rest this day until the question of the kinsman-redeemer is settled, tells Ruth to wait to see how the matter will work out. And this is what the fourth chapter is about: Boaz settling the question of who will redeem Naomi's parcel of land along with Ruth.

יָשַׁב

1 ¶ Then went Boaz up to the gate, and sat him down there: and, behold,

הַגָּאֵל עָבַר
the kinsman of whom Boaz spake came by; unto whom he said,
redeemer passed

Qal imper. of סוּר Qal imper. of יָשַׁב
Ho, such a one! turn aside, sit down here.
(an unnamed person)

סוּר יָשַׁב
And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

| | | | |
|------------------------------------|------------------------|-------------------------|-------------------|
| | לגאל | שוב | |
| 3 And he said unto the | kinsman, Naomi, | that is | come again |
| (Boaz) | redeemer | | returned |
| | Qal pret. | fem noun, | masc. noun |
| | of מְכַר | חֶלְקָה | הַשָּׂדֶה |
| out of the country of Moab, | selleth | a parcel | of land, |
| from the fields | | portion, a plat, a part | the field |

which [was] our brother Elimelech's:

| | | | |
|---------------------------|--------------------|----------------|----------------|
| | Qal pret. of אָמַר | אֵין | |
| 4 And I thought to | advertise | thee, | saying, |
| said | publish | [in] thine ear | |

to advertise, Qal fut. of גָּלַהּ, also tss. to discover, to publish, to open, advertise (4.4), etc.

| | | |
|---|---------------|-------------------------|
| | | part. prep., בְּגֵד |
| Buy [it] before the inhabitants, and | before | |
| Recover, Purchase against, | | in the view or presence |

buy it, Qal imper. of קָנָה, tss. to recover, to attain, to own, get, to buy, to possess, to purchase. Ru.4.5, 9, 10 (Qal pret.); 4.5 (Qal infin., thou buyest); 4.4, 8 (Qal imper.)

the elders of my people.

Incidentally there would be people coming and going through the gates of the city with ten of the prominent figures of Bethlehem present.

| | |
|--|--------|
| | גָּאַל |
| If thou wilt redeem [it], redeem [it]: but if thou wilt not redeem [it, then] | |
| ransom | |

| |
|----------------------------------|
| tell me, that I may know: |
| expound |

he will tell, Hiphil fut. of **אָמַר**, 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.

that I may know, Qal fut. 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.

for [there is] none to redeem [it] beside thee; and I [am] after thee. And he said, I will redeem [it].

Read the terms of this part of the purchase in Lev.25.23-28. The nearest kinsman-redeemer *can* pay this part of the redemption price.

Also, certainly the sonless father's inheritance may be inherited by the daughter. (Nu.27.8) The problem is, eventually, if there is no marriage, the inheritance will by default become another relative's inheritance. And this is the predicament that Naomi and Ruth are in. They need a near kinsman-redeemer to be willing to raise up a son to inherit the land.

Also, those daughters which receive their father's inheritance must marry husbands of the same tribe that they are or else forfeit the inheritance. Why? Because lands do not move from tribe to tribe.

Nu.36.8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, purchase

thou must buy [it] also of Ruth the Moabitess, the wife of the dead,
recover, purchase (Mahlon)

to raise up the name of the dead upon his inheritance.

Had not Ruth been part of the condition of the sell of the parcel of property the nearest kinsman-redeemer would have ransomed the land. But attaching Ruth to the sale requires a marriage. The idea of raising children in the name of the deceased father is an ancient practice. (cf. Ge.38.8) The LORD put this into the law at Deu.25.5-10. So, with Ruth attached to this arrangement ...

לְגַאֲוֹל-לִי

6 And the kinsman said, I cannot redeem [it] for myself,
[prevail to]
am not able

cannot, Qal fut. of the verb יָכַל, tss. to prevail, to be able, can, to overcome, might.

fem. noun נְחִלָּה

lest I mar mine own inheritance: redeem thou my right to thyself;
heritage, possession

I mar, Hiphil fut. of שָׁחַת, tss. to corrupt, to mar, to spill, to perish, to destroy.

for I cannot redeem [it].
[prevail to]
am not able

Whatever the reason is, he cannot fulfill the duty of a near kinsman to Ruth without destroying his own inheritance. Boaz was a mighty man of wealth. (cf. Ru.2.1) This nearest kinsman-redeemer evidently hasn't the means sufficient to bear the burden associated with marrying Ruth, supporting her mother-in-law, Naomi, and raising a child to stand on another man's

inheritance. It was one thing to purchase property, but not all that is associated with marrying Ruth.

masc. pl. noun פְּנִים

7 Now this [was the manner] in former time in Israel
 in times past (Deu.2.10),
 beforetime (Jos.11.10), in old time (Deu.2.12)
 lit. to the faces

part. pres., עַל

concerning redeeming and concerning changing, for to confirm
 upon, for upon, for restitution, exchange establish

changing, תְּמִירָה, a fem. noun tss. an exchange (Lev.27.10), a change (Lev.27.33), a recompence (Job 15.31), a restitution (Job 20.18).

to confirm, Piel infin. of קָוַם, tss. to establish, uphold, continue, decree, perform, enjoin.

כָּל-דָּבָר

all things; a man plucked off his shoe, and gave [it] to his neighbour:
 every matter drew

plucked off, Qal pret. of שָׁלַף, tss. to draw, to draw off, to pluck off, to grow up.

and this [was] a testimony in Israel.
 the record

testimony, תְּעוּדָה, a fem. noun, 3 times in the OT and only tss. testimony. The verb is עָוַד, tss. to witness, protest, charge, testify, admonish, to record, to give warning.

8 Therefore the kinsman said unto Boaz, Buy [it] for thee.
 redeemer Recover, Purchase

So he drew off his shoe.

plucked

masc. noun,

עָד

9 ¶ And Boaz said unto the elders, and [unto] all the people, Ye [are] witnesses

this day, that I have bought all that [was] Elimelech's, and all that [was]
purchased [belongs to]

Chilion's and Mahlon's, of the hand of Naomi.

from

part. conj., וְ

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased

Also, or, yea even

to be my wife, to raise up the name of the dead upon his inheritance, that the
to me for a wife

masc. noun,

שַׁעַר

name of the dead be not cut off from among his brethren, and from the gate

city, door

of his place: ye [are] witnesses this day.

11 And all the people that [were] in the gate, and the elders, said,

city, door

יְהוָה Qal fut. of נָתַן

[We are] witnesses. The LORD make the woman that is come into
grant, give

thine house like Rachel and like Leah, which two did build the house of Israel:
(Boaz)

Rachel bore only two children, and Leah six. Their maids Bilhah and Zilpah bore two children each. But if anything, Rachel and Leah showed great zeal to build Jacob's house. And similarly, Ruth has shown great zeal for the house of her deceased husband, Mahlon, and for the house of her father-in-law, Elimelech.

Rachel, the second wife to Jacob is named first, and Leah, the first married named second.

Qal imper. of עָשָׂה
and do thou **worthily** **in Ephratah, and** **be famous** **in Bethlehem:**
(Boaz) ably, powerfully called a name

worthily, הִילָּל, a masc. noun tss. *wealth, activity, able, valiant, substance, virtuous, strength, power, able.*

פָּרַץ

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah,
Peh-retz'

Pharez, of the verb פָּרַץ, tss. *to spread abroad, to break forth, to break, to increase;* פָּרַץ, a masc. noun is tss. *a breach, a breaking forth, a breaking in, a gap.*

of the seed which the LORD shall give thee of this young woman.

Pharez is twin brother to Zarah. (cf. Ge.38.27-30) When the time came for their births Zarah was about to be born but then there was a breach so that Pharez was first instead. Pharez is reckoned in the genealogy of Christ. (Mt.5.3; LK.3.33) So, Boaz, we hope your children break forth first among many.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her,

נָתַן a masc. noun, הַרְיוֹן
the LORD gave her **conception,** **and she bare a son.**
the verb, הָרָה would be 'with child'

14 And the women said unto Naomi, Blessed [be] the LORD, which hath not left
failed

hath ... left, Hiphil pret. of the verb **שָׁבַת**, tss. *to rid, to rest, to keep, to keep sabbath, to put away, to leave, to cause to fail*.

thee this day without a kinsman, that his name may be famous in Israel.
– redeemer (Boaz) called

This marks the 23rd and last time that the Hebrew verb, **גָּאַל**, *to redeem, to be a kinsman*, and the noun, **גְּאֻלָּה**, *my right, and redeeming* are found in this book. In the Bible the #23 is the number associated with *death*. The Book of Ruth is about redeeming and raising the dead to stand upon their inheritance. And this is the picture of what Jesus Christ has done for those that were dead in trespasses and sins. He redeemed us raised the dead to stand upon their inheritance in Christ.

15 And he shall be unto thee a restorer of [thy] life,
(the child) turning back

restorer, Hiphil part. of the verb **שׁוּב**, tss. *to return, turn away, turn again, bring again, retire, turn back, etc.*

and a nourisher of thine old age: for thy daughter in law, which loveth thee,
sustainer

and a nourisher, Qal pret. of the verb **כּוּל**, tss. *to comprehend, nourish, provide, sustain, feed, contain, guide*.

which is better to thee than seven sons, hath born him.

It is anticipated that the child will grow and return to Naomi the pleasantness of life, and in old age sustain her.

16 And Naomi took the child, and laid it in her bosom,
Qal fut. of **שָׂת**
put, regarded, appointed

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

and became nurse unto it.
a caretaker

nurse, Qal part. of the verb **וַיִּמְנָן**, tss. to be a nursing father, to nurse, to establish, to be steadfast, to verify, to continue, to stand fast, to be trusty, to believe.

17 And the women her neighbours gave it a name, saying,
called him [by]

There is a son born to Naomi; and they called his name Obed:
(grand-) (A Servant)

Obed, **עֹבֵד**, a servant; the verb is **עָבַד**, to serve, to bring to pass, to do, to keep, to execute, to till; the masc. noun **עֶבֶד**, is tss. servant, bondage, bondman; the fem. noun **עֲבוּדָה**, is tss. a service, bondage, a work, an office, ministering, tillage, act.

he [is] the father of Jesse, the father of David.

18 Now these [are] the generations of Pharez: Pharez begat Hezron,
fathered

beget, Hiphil pret. of **וַיֵּלֵד**, tss. to bring forth children, to beget, to deliver, to bear, to travail, so 'to father.'

This begins with the firstborn son of Judah, Pharez. The hope of the nation of Israel is for the day when Christ shall appear.

Ge 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].

At the moment the narrator or editor of the book of Ruth shows the latest of those born in the line of Judah, King David.

- 19 And Hezron begat Ram, and Ram begat Amminadab,
20 And Amminadab begat Nahshon, and Nahshon begat Salmon,
21 And Salmon begat Boaz, and Boaz begat Obed,
22 And Obed begat Jesse, and Jesse begat David.**