

Ruth 3:6-10 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 his 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.

Key: This marks a turning point in the relationship between Ruth and Boaz. In ancient Israelite culture, the act of uncovering the feet had significant symbolic meaning, representing a request for marriage and a willingness to submit to the authority and protection of the man. Ruth's actions symbolize her trust in Boaz's ability to provide and protect her, and her desire to be united with him in marriage.

Ruth 3:8 Now it happened at midnight that the man was startled and turned himself; and there, a woman was lying at his feet.

Midnight is often associated with darkness and uncertainty. In this context, it represents the unknown future that Ruth is facing. As she approaches Boaz in the darkness of night, she is taking a risk and stepping into unfamiliar territory. This is a reflection of the risks and uncertainties we all face in our own lives, and the courage it takes to step into the unknown. The act of Ruth laying at Boaz's feet can parallel the act of believers surrendering themselves to Christ and seeking his protection and guidance.

Ruth 3:9 And he said, "Who *are* you?"

So she answered, "I *am* Ruth, your maidservant [#519 amah; slave].

- one whose will is submitted to the will of the master.

⁹Spread therefore your skirt [kanaph] over your slave, for you are a redeemer [near kinsman]"

Kanaph To spread one's wing—or garment corner—over another expressed commitment.

- Combines personal humility with covenant language and appeal.
- She was asking him to obey the law of the kinsman redeemer and take her as his wife.
- It is used metaphorically to describe protection, covenant covering, and divine refuge.

Ps. 91:4 He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler.

Note: Spread your wing [kanaph] over me parallels Boaz's earlier blessing:

Ruth 2:12 The LORD recompense thy work, and a full reward be given thee of the

LORD God of Israel, under whose wings [kanaph] thou art come to trust [seek refuge].

Fruchtenbaum: Earlier in Ruth 2:12 Boaz complimented Ruth for coming

under the wing of Jehovah. Ruth had put herself under Jehovah's wing when she came to Judah. But now, she sought also to put herself under Boaz's wing. Boaz was being asked to answer his own prayer. The marriage was the means by which God would protect Ruth and at the same time pay her in full the wages for her past kindness.

Ruth 3:10 Then he said, "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, whether poor or rich.

Fruchtenbaum: Her beginning kindness was her loyalty to Naomi and her willingness
to forsake family, homeland and religion out of devotion to Naomi.

The kindness in the latter end: Instead of seeking a husband for herself among the young men,
she has sought a redeemer [goel] for her dead husband's line and for Naomi's sake.

She has pursued the restoration of a family that was not even hers by birth.

- an act of covenant faithfulness
- demonstrates a selfless and sacrificial love.

Ruth 3:11 And now, my daughter, do not fear. I will do for you all that you request,
for all the people of my town know that you *are* a virtuous [chayil] woman.

Chayil: She was a woman of excellence -- worth, virtue, capability, a woman of noble character:

Ruth 3:12-13 Now it is true that I *am* a close relative; however, there is a relative closer than I. ¹³ Stay this night, and in the morning it shall be *that* if he will perform 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, *as* the Lord lives! Lie down until morning."

Ruth 3:14-15 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor." ¹⁵ Also he said, "Bring the shawl that *is* on you and hold it." And when she held it, he measured six measures of barley and laid *it* on her. Then she went into the city.

Ruth 3:16-17 And when she came to her mother-in-law, she said, Who art thou, my daughter?

And she told her all that the man had done to her.

She also said, "These six *measures* of barley he gave to me, for he said,

'Do not go to your mother-in-law empty-handed.'"

Hope for the Future: The gift answered Naomi's earlier emptiness and anticipated the greater fullness God would bring through the redemption of their family. Boaz's faithful provision points forward to Christ, the Redeemer who does not leave His people empty but supplies what they cannot provide for themselves.

Six Measures of Barley: Incomplete Rest Before Full Redemption

Six is often the number of man and incompleteness. Creation was completed on the seventh day.

This suggests redemption has begun—but fullness is still coming.

- Ruth has provision, but not yet marriage.
- Believers have salvation now, but we still await the fullness of eternal glory.
- We are redeemed but still waiting for the marriage of the Lamb.

Ruth 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."

Key: Now that Ruth had put her case into his hands, Ruth now plays a passive role.

If Ruth sits, she has to wait. Waiting and being still implies confidence or trust that what is hoped for will be done and is manifest in steadfastness or patience. Ruth would have accomplished nothing by following Boaz around Bethlehem, trying to help him keep his promises.

- How often does our fallen nature seek to "help God out"!
- It doesn't help and sometimes makes matters even worse!

What else could she do? The work was not hers, but his.

- She had his promise that he would finish the thing.
- By faith, Ruth entered into that blessed rest. It is the stillness of trust.

Ps. 130:5 I wait [patiently] for the LORD, my soul [expectantly] waits,
And in His word do I hope.

The patience that can run: To lie down in the time of grief, to be quiet under the stroke of adverse fortune, implies a great strength. It is the power to work under stress. It is the power to have a great weight at your heart and still run the race of faith. to have a deep anguish in your spirit and still perform the daily tasks. It is a Christ-like thing!

A purpose far wiser than you can ever conceive of is being worked out for you.

A heart infinitely more loving than any other you will ever know is caring for you.

A mind greater than yours is planning for you. So - wait!

Ps. 37:4-5 Delight yourself also in the Lord, And He shall give you the desires of your heart.

⁵ Commit your way to the Lord, Trust also in Him, And He shall bring *it* to pass.

Boaz Redeems & Marries Ruth

Ruth 4:1-4 - Boaz Seeks Legal Resolution at the Gate.

Boaz sits at Bethlehem's gate, gathers ten elders, and calls the nearer relative. He announces that Naomi is selling Elimelech's field and offers the right of purchase. The man agrees—so far.

Ruth 4:5-8 - The First Redeemer Steps Aside

Boaz adds that the buyer must also marry Ruth to preserve Mahlon's name.

The relative backs out, worrying about his own estate, and hands over his sandal,
legally transferring the right to Boaz.

Ruth 4:9-12 - Boaz Redeems Ruth and Receives Blessings. Boaz publicly claims the land and Ruth.

Willingness: Boaz chooses to fulfill the duty, contrasting the nearer relative who declines.

Legality: Elders witness the transaction, rooting the romance in covenant law.

Mercy: The benefits extend beyond property to Naomi's security and Ruth's inclusion in Israel.

Ruth 4:10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You *are* witnesses this day."

- Boaz obviously is not ashamed of her past.

- He accepts her for who she is now not where she came from.

Jesus Christ, the greater Kinsman Redeemer is likewise not ashamed to call us brothers even though we once walked in darkness.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all from one *Father*; for this reason, He is not ashamed to call them brothers *and sisters*,

Ruth 4:11 And all the people who *were* at the gate, and the elders, said,

"*We are* witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. [Blessing]

- Rachel and Leah, known for bearing many children and building the house of Israel, invoke symbols of fruitfulness and legacy.
- The hope that Ruth will similarly build a family and contribute to the lineage of Israel.
- By blessing a Moabite with Israel's matriarchs, the elders affirm God's gracious inclusion of outsiders who embrace Him, prefiguring Galatians 3:28 and foreshadowing Gentile inclusion in the Gospel.

Wealth and Fame: They wish Boaz prosperity in Ephrathah and fame in Bethlehem. They hope that his marriage to Ruth will bring him success and recognition within the community.

- Ephrathah is the ancient name for Bethlehem [Gen. 35:19].
- The blessing ties Boaz's household to the very town destined for David's birth [I Sam. 16:1] and the Messiah's arrival [Micah 5:2; Luke 2:4-11].

Their words quickly blossom into reality: Ruth conceives Obed, ancestor of David and of Christ, revealing how God uses faithful obedience in ordinary settings to advance His redemptive plan for all nations.

The prayer is fulfilled: Boaz and Ruth become great-grandparents to David and forebears of Jesus [Matt.1:5-6, 16], bringing worldwide fame to Bethlehem.

Ruth 4:12 May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman."

Ruth 4:13-17 Birth of Obed and Naomi's Joy

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.

The birth of a son represents new life, hope, and the continuation of a family line. It also points forward to Jesus, who is ultimately the fulfillment of all the promises and blessings of God.

Ruth 4:14 Then 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 better to you than seven sons, has borne him."

- Naomi's [type of Israel] personal restoration parallels Israel's future hope of redemption.
- Jesus Christ is the future hope, restoration & redemption of Israel.

¹⁶ Then Naomi took the child and laid him on her bosom and became a nurse to him.

¹⁷ Also the neighbor women gave him a name, saying, "There is a son born to Naomi."

And they called his name Obed [servant]. He *is* the father of Jesse, the father of David.

Fruchtenbaum Ruth 4:17b should be viewed as the bridge connecting Ruth 1:2,

- which labels the sojourners [Elimelech] as Ephrathites, with I Sam 17:12,
- which states that David was the son of an Ephrathite named Jesse.

The fact that the genealogy connects Boaz and Ruth's son Obed with Boaz rather than Mahlon does not mean he failed to perpetuate Mahlon's reputation. The son would have been eligible to inherit from both Mahlon and Boaz. The Israelites regarded him as the son of both men. Naturally he was Boaz's son, but legally he was Boaz and Mahlon's son as well as Elimelech's descendant. [Biblehub.org]

Why the extended genealogy? Ruth 4:18-22

¹⁸ Now this *is* the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon*, and Nahshon begot Salmon;

²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David.

- *Nashon was prince of the tribe of Judah during the wilderness journey.

The short genealogy in Ruth 4:17 makes the longer one in 4:18 - 22 technically unnecessary within the framework of the story. The longer one is a strategic effort to weave Ruth's story into the narrative of Genesis and into the future hope of the prophets.

Genesis is broken into 10 sections that all start with the phrase,

- "These are the generations of" which is followed by a genealogy.
- Offspring in Hebrew = zera. It is used 49 times.
- The family line is a major theme of Genesis.

Key: Genesis is essentially the Abraham family saga.

The consistent use of offspring is the answer to the great crisis of Genesis.

There is an unresolved tragedy at the beginning of Genesis.

- Adam and Eve listen to the words of the serpent rather than God.

In judgment of Adam & Eve, God is withholding a great benefit from them.

- Result: Adam & Eve are exiled from God's presence.
- The project God had started for humanity to fill and multiply the earth and expand God's kingdom is in danger.

After his fall, man was not abandoned by God. God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall.

God's solution: Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- Proto-evangelium means "First Gospel." 1st announcement of Messiah, Redeemer
- First announcement of: A Battle between the serpent and the woman and of the final victory of a descendant [offspring, seed, zera] of hers.
- First prophetic hint of the coming of Jesus Christ, who would ultimately conquer sin and death.

The offspring of Eve is vitally important because it will lead to a specific, particular offspring that will at last defeat the serpent. He will end the battle that has been raging between the offspring of the woman and the offspring of the serpent.

Revelation graphically illustrates this drama using imagery from the Old Testament to picture this war between the seed of the serpent and the seed of the woman.

Rev. 12:1-5a Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ² Then being with child, she cried out in labor and in pain to give birth.

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. ⁴ His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

⁵She gave birth to a male child, one who is to rule all the nations with a rod of iron.

- John uses much symbolic language to show: The whole story of Israel, all the struggles with fertility and family lines are part of Satan's war to stop the birth of the offspring that is destined to crush his head.

Gen. 49: Jacob pronounces a blessing on each of his twelve sons in the order they were born. Consider the first four: Reuben, Simeon, Levi, and Judah.

- These prophecies: Which son will receive the kingship?
- Abraham's family was promised a great nation.
- The nation was promised a kingdom and a king who would be king of the whole earth.

First-born Birthright: Leader or Patriarch of Family, Spiritual Leader, Double Portion

We would expect, because of the culture of the time, that the first born would naturally become the king.

However, Reuben is passed over by the kingship because he defiled his father's bed.

This was considered a blatant attempt to take his father's place. As a result, he is disqualified from the kingship. Simeon and Levi are also passed over for the kingship because they had used their power in a violent way massacring an entire town because of what Shechem, one of the leaders of the town, had done to their sister, Dinah.

Gen. 49:10 The scepter shall not depart from Judah, nor a lawgiver from between his feet,
Until Shiloh [Jesus Christ] comes; And to Him *shall be* the obedience of the people.
This is a further development of the Genesis 3:15 promise giving us more details about the one
who would crush the serpent's head. He Must Come From The Tribe Of Judah.

Many years after 10 of Jacob's sons sold Joseph into slavery, Joseph was exalted to a high
position under Pharaoh. A famine forces Jacob's sons to go to Egypt to buy grain.
To test their loyalty, Joseph threatens to imprison Benjamin, Rachel's other son.
Judah, knowing that Benjamin was his father's favorite, begs Joseph to imprison him
instead. Judah sacrifices his freedom because of his love for his father.
Judah is characterized by resting in the praise of God and by offering himself
as a substitute because of his love for another.
This gives us a clue as to the features about the character of the king who is to come.

Genealogies and the repeated use of offspring are both used for a reason. Their use signals the
advancement to the solution that will resolve the crisis of the exile of humanity from the
Garden & the potential end of God's project. The Book of Ruth adopts the language of Genesis.
This is a signal that this story is another part of this drama:
by advancing the story toward the OFFSPRING who will defeat the serpent,
return humanity from its exile, and set up His Kingdom
Key: Ruth is part of this war as Elimelech's line moves to the point of extinction.
He is from the tribe of Judah. Both of his sons died before they had any sons.

Ruth 4:18 - 22 is a ten-person genealogy. The Ten Generations: Only 3 Total

The genealogies in Genesis highlight the number 10 in the lineage from Adam to Noah [Gen. 5]
and from Shem to Abraham [Gen. 11]. These ten generations mark significant epochs
in Biblical history, from creation to the flood and from the flood to the call of Abraham.

The use of ten generations underscores the completeness of these historical periods and
God's unfolding plan of redemption. [Biblehub.org].

It often illustrates foreshadows the coming of Jesus Christ.

Each name in these genealogies can carry meaning that contributes to the overarching narrative
of redemption and God's purpose throughout history.

Gospel Message Hidden in A Genealogy

Gen. 5 describes the genealogy of 10 people from Adam to Noah

1. Adam = *Man*
2. Adam's son was Seth = *Appointed* - When he was born, Eve said, "For God hath appointed me another seed instead of Abel, whom Cain slew." [Gen. 4:25]
3. Seth's son = Enosh = *Mortal, frail, miserable*
4. Kenan = *sorrow, dirge or elegy*
5. Mahalalel = *the Blessed God*
6. Jared = *shall come down*
7. Enoch = *teaching or commencement* - first of 4 generations of preachers
8. Methuselah = *His Death Shall Bring*
9. Lamech = *lament, despairing*
10. Noah = *to bring relief or comfort*

Man is appointed mortal sorrow; but the Blessed God shall come down teaching that His death shall bring the despairing rest.

➤ Summary of God's plan of redemption is hidden within the genealogy.

The earliest chapters of Genesis reveal God had already laid out His plan of redemption for the predicament of man. This is the beginning of a love story, ultimately written on a wooden cross which was erected in Judea about 2,000 years ago.

➤ EVERY detail is in Scripture by DESIGN.

God's plan of redemption was not a knee-jerk reaction to the fall of man in Genesis 3.

A 10-person genealogy is an indication that a new age was beginning:

as it did with Noah, and then with Abraham, so too it would with King David.

Now this *is* the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon*, and Nahshon begot Salmon; ²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David.

Ruth 4:18 begins: "These are the generations of..." is identical to the same phrase that divides the book of Genesis into ten parts. [Gen. 2:4; Gen. 6:9; Gen. 10:1; Gen. 11:10; Gen. 11:27; Gen. 25:12; Gen. 25:19; Gen. 36:1; Gen. 36:9, Gen. 37:2.]

It occurs one other time in the Torah [Num. 3:1; #11].

This key phrase in Ruth 4:18 is the 12th occurrence in the entire Old Testament. Coincidence?

➤ Twelve is symbolic of the unified tribes of Israel.

The Book of Ruth points to the future king of Israel who will unify the tribes in one kingdom.

Ruth actively Bridges The Gap between the era of tribal Israel and the nation under The Davidic monarchy, serving as a vital link in the royal lineage that leads to Jesus Christ.

Key: Ruth is part of this war as Elimelech's line moves to the point of extinction.

He is from the tribe of Judah. Both of his sons died before they had any sons.

Wiersbe: The Book of Ruth is the only example of the law of the kinsman-redeemer.

- It also shows how other laws of the Mosaic system operated.
- It furnishes the link between the tribe of Judah and David.
- The genealogy at the end of the book becomes a most important document.

One purpose: Establish the bloodline and pedigree of King David.

- Perez was a son of the patriarch Judah [and Tamar]. Boaz was a descendant of Judah.
- Boaz married Ruth, and their son, Obed, was the grandfather of David.
- Ruth 4:22 and to Obed was born Jesse, and to Jesse was born David.

The line of the Messiah is saved in the story of Ruth by a baby named Obed, servant.

Why Invoke Perez Over Boaz's Family? [Ruth 4:12] Why the genealogy with Perez?

May your house be like the house of Perez, whom Tamar bore to Judah,

because of the offspring which the Lord will give you from this young woman."

- Perez was one of the sons of Judah and Tamar. All 3 are in the Messianic lineage.
- The line of Perez was known for its strength and prosperity.

By invoking this lineage, the elders are expressing their desire for Ruth and Boaz to have a strong and prosperous family, filled with blessings and abundance.

- Fruitfulness: Perez's line quickly multiplied. The blessing asks the same for Boaz and Ruth.

He became the forefather of a thriving clan in Bethlehem [I Chron. 2:4-5, 18-20.]

- Prominence: Perez's descendants held leading roles in Judah.

I Chron. 2:5 The sons of Pharez: Hezron, and Hamul. They gave rise to families that grew rapidly and were fundamental for the formation of the people of Israel. The Messianic lineage came through Hezron. God's divine plan continued until it was accomplished in Christ.

The family of Perez grew and became one of the most prominent tribes in Judah.

- When the Israelites returned to their land after the 70 years in Babylon...

Neh. 11:6 All the sons of Perez that dwelt at Jerusalem were 468 valiant men.

Perez was recognized as an example of fruitfulness, prosperity and hope.

- The people pray that Boaz's house will likewise rise in prominence.

- Redemption after Brokenness: God brought honor from Judah and Tamar's shame.

- God turned that scandal into a lineage that leads straight to David [Ruth 4:18-22] and, ultimately, to Jesus [Matt. 1:3, 6, 16].

- By invoking Perez, the elders highlight how God keeps His purposes alive even when human choices are flawed.

God turned a seemingly hopeless situation into blessing—mirroring Ruth and Boaz's story.

Boaz's marriage to the Moabite Ruth repeats God's pattern of grace.

Perez is significant in the genealogy of King David as he is the legal heir to Judah's birthright, ensuring the Davidic throne remains intact and linking directly to the lineage of Jesus Christ.

The kingship of Israel and ultimately the king of the whole world will come from the line of Judah. This is significant for our story because Boaz and Naomi are from the tribe of Judah. The death of Naomi's sons without children was a threat to this promise. The child that Ruth bears to Boaz is a restoration of this promise. Their child will be the grandfather of King David and the ancestor of Jesus Christ, the Messiah.

The Book of Ruth, a story of a rich nobleman who is kind to a poor Moabite, takes on cosmic significance since the result is the preservation of the family line that leads straight to the salvation of the whole world.

Rev. 5:1-5 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

² And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

³ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

⁵ And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Rev. 5:9-10 Thou art worthy to take the book, and to open the seals thereof:

for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.

- It is not a life of cheap grace without taking up our cross.
- It is a place of daily submission to the Lord Jesus Christ.
- It is a place where we offer ourselves as a living sacrifice with a humble heart on God's threshing floor so He can burn away from us everything that is chaff - - not like Jesus.

This act of worship can be seen as stepping onto God's threshing floor,
To meet with & commune with our bridegroom, Jesus Christ.
What are you willing to do to prepare yourself?