


Day 1

 Please pray for holy guidance and insight before you begin today's study.

¹Meanwhile Boaz [Bōw-az] went up to the town gate and sat there. When the kinsman-redeemer he had mentioned [see Ruth 3:12 (↓)] came along, Boaz said, "Come over here, my friend, and sit down." So, he went over and sat down.

Q1. What is the significance of the "town gate"?

Ruth 3:12 [NIV-1984]

[From our previous StudySheet/Lesson, Boaz explained to Ruth:]

Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I.

 A commentator provides insight:


Boaz went up to the town gate and sat there: The gate, i.e., the open space before the city gate, was the forum of the city, the place where the public affairs of the city were discussed. The expression "went up" is not to be understood as signifying that Boaz went up from the threshing-floor, where he had slept, to the city, which was situated upon higher ground, for, according to Ruth 3:15, he had already gone to the city before he went up to the gate; but it is to be explained as referring to the place of justice as an ideal eminence to which a man went up (see Deuteronomy 17:8 ↓)." [©1857-78; Biblical Commentary on the Old Testament, by Carl Friedrich Keil and Franz Delitzsch. Text: Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/4-1.htm>]

Deuteronomy 17:8-9 [The Message (MSG); a paraphrase]

[In the Book of Deuteronomy, God provides instructions to the Jewish people on living with one another; His expectations for purity, goodness, honor, worship, and obedience. If you read through these passages, you may be struck as I was about the severity of the judgments against those Jews who chose to disobey, those who chose evil. God did not want evil to take root within His chosen people.]


8-9 When matters of justice come up that are too much for you — hard cases regarding homicides, legal disputes, fights — take them up to the central place of worship that God, your God, has designated. Bring them to the Levitical priests and the judge who is in office at the time. Consult them and they will hand down the decision for you.

Q2. How did prosperous property-owners in Ruth's time execute contracts/agreements?

 Note: Different translations (Bible versions) translate the Hebrew for "kinsman-redeemer" to redeemer, relative, redeemer-relative, close relative, guardian-redeemer, and Goel (blood-avenger). For the purposes of our study, all of these descriptive words are synonyms and refer to a person within the extended family who has the specific rights and duties of a kinsman-redeemer.

Lesson 4: Ruth 4:1-22

Q3. Why did the kinsman-redeemer (the one to whom Boaz referred as being “a more closely related individual to Elimelech/Naomi than I”) remain unnamed throughout this narrative?

 Speculation: the Bible is silent on the true relationship of Elimelech to the kinsman-redeemer and to Boaz. However, it may be possible that the three of them, the kinsman-redeemer, Boaz, and Elimelech were all brothers. For Boaz to defer to the kinsman-redeemer, perhaps, the kinsman-redeemer was the eldest brother upon whom the kinsman-redeemer role would fall.


²Boaz took ten of the elders of the town and said, "Sit here," and they did so. ³Then, he said to the kinsman-redeemer, "Naomi, who has come back from Moab, is selling the piece of land that belonged to our brother Elimelech. ⁴I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line." "I will redeem it," he said.

Q4. [Verse 2] What does it say about Boaz’s leadership and stature within the community, when he said to the elders, “Sit here,” and they did?

Q5. What was the purpose of discussing the transaction before “ten of the elders of the town”?

Lesson 4: Ruth 4:1-22

Day 2

 Please pray for holy guidance and insight before you begin today's study.

⁵ Then Boaz said, "On the day you buy the land from Naomi and from Ruth the Moabitess, you acquire the dead man's widow, in order to maintain the name of the dead with his property."

Q6. Was Boaz thorough in his description of the transaction? Was he ethical?


Yes? }
No? } Thoughts?

Yes? }
No? } Thoughts?

Q7. What one word comes to mind to describe Boaz? [Hint: Romans 12:17 (ESV); 2 Corinthians 8:21 (ESV); Philippians 4:8 (ESV, ICB); 1 Thessalonians 4:4 (NIV-2011, ICB); 1 Peter 2:12 (ESV)]

⁶ At this, the kinsman-redeemer said, "Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it."


Q8. Why might the kinsman-redeemer state that he "cannot do it"?

 "The redemption of the land would involve the spending of money, drawn away from the Goel's own estate [goel means 'blood-avenger' in Jewish law]; but the land thus acquired would not belong to the Goel himself, but to the son he should have by Ruth, who would yet be, in the eyes of the law, the son of Mahlon. It would, therefore, be like mortgaging one's own estate, and that for the benefit of another. Josephus [a historian in the first century A.D.] and the Targum [Aramaic translations of Hebrew Scriptures] explain it by saying that he already had a wife, and feared the discord that might arise." [©about 1880, Ellicott's Commentary for English Readers, edited by Charles J. Ellicott. <https://biblehub.com/commentaries/ruth/4-6.htm>]

Lesson 4: Ruth 4:1-22

⁷ (Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.)

Q9. Why might the writer of the Book of Ruth include the explanation of verse 7 (which has been interpreted as a parenthetical to the story)?

 “The taking off of the shoe was an ancient custom in Israel, adopted, according to Ruth 4:7, in cases of redemption and exchange, for the purpose of confirming commercial transactions. The usage arose from the fact, that when any one took possession of landed property, he did so by treading upon the soil, and asserting his right of possession by standing upon it in his shoes. In this way the taking off of the shoe and handing it to another became a symbol of the renunciation of a man's position and property. . .” [©1857-78; *Biblical Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch. Text: Internet Sacred Texts Archive. <https://biblehub.com/commentaries/deuteronomy/25-7.htm>]

⁸ So the kinsman-redeemer said to Boaz, "Buy it yourself." And he removed his sandal.

Q10. What is the significance of “[removing] his sandal”?

Deuteronomy 25:5-10 [International Children’s Bible (ICB)]

[The kinsman-redeemer’s act of removing a sandal (↑) to formally renounce his right may have originated in this act (↓) commanded by God to ensure the continuation of the family line of a deceased husband, and also served to provide for the continued welfare of the widow through the children that her brother-in-law fathered with her on behalf of the deceased brother.]

⁵ Two brothers might be living together. One of them might die without having a son. His widow must not marry someone outside her husband’s family. Her husband’s brother must marry her. This is his duty for her as a brother-in-law. ⁶ The first son she has must be named for the dead brother. Then his name will not be forgotten in Israel.

⁷ But a man might not want to marry his brother’s widow. Then she should go to the elders at the town gate. And she should say, “My brother-in-law will not carry on his brother’s name in Israel. He refuses to do his duty for me.”

⁸ Then the elders of the town must call for the man and talk to him. But he might be stubborn and say, “I don’t want to marry her.”

⁹ If he does, the woman must go up to him in front of the elders. She must take off one of his sandals. She must spit in his face and say, “This is for the man who won’t continue his brother’s family!”

¹⁰ Then that man’s family shall be known in Israel as the Family of the Unsandaled.

Lesson 4: Ruth 4:1-22

- ✍ See also Genesis 38, which describes the plight of a young widow Tamar and the wrongs she suffered by her deceased husband's brother (named Onan) and father (named Judah). It should be noted that God works in mysterious ways and through incredible circumstances to further His wondrous plans: one of Tamar's twin sons (who was named Perez) born from Judah's and Tamar's illicit union is one of Christ Jesus' early ancestors (Matthew 1:3).
- ✍ During Jesus' time on earth, the religious leaders attempted to trick Him using the foundation of God's command expressed in Deuteronomy 25:5-10 (↑). Their farcical attempt is recorded in Matthew 22:23-33. Jesus proved the accuracy of Isaiah's prophecy (Isaiah 29:14 ↓) by having to correct the religious leaders deficient wisdom. This commentator is reminded of Paul's observation made in 1st Corinthians 1:20-25, specifically verse 25^a: *For the foolishness of God is wiser than human wisdom.*

Isaiah 29:14 [(NIV-1984)]

Therefore, once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish."

Day 3

- ✍ Please pray for holy guidance and insight before you begin today's study.


⁹Then Boaz announced to the elders and all the people, "Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion, and Mahlon. ¹⁰I have also acquired Ruth the Moabitess, Mahlon's widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!"

Q11. Boaz became the kinsman-redeemer. Why might the actions of Boaz foreshadow Christ Jesus and His gift of redemption?

Q12. Believers in Christ Jesus have been adopted by God, which makes the Son of God our brother. When our physical bodies die and our souls stand before God, is Christ Jesus our kinsman-redeemer?

Yes? } Thoughts?
No? }

Lesson 4: Ruth 4:1-22

 We who believe are adopted sons & daughters through Christ Jesus who is our kinsman-redeemer.

Romans 8:14-17 [NIV-1984]

¹⁴ . . . those who are led by the Spirit of God are sons [and daughters] of God. ¹⁵ For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."


¹⁶ The Spirit himself testifies with our spirit that we are God's children. ¹⁷ Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Galatians 4:4-7 [NIV-1984]

⁴ But when the time had fully come, God sent his Son, born of a woman, born under law, ⁵ to redeem those under law, that we might receive the full rights of sons [and daughters]. ⁶ Because you are [a child of God's], God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." ⁷ So you are no longer a slave, but a [child of God's]; and since you are a [child of God's], God has made you also an heir.

Ephesians 1:4-8 [NIV-1984]

⁴ For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵ he predestined us to be adopted as his sons [and daughters] through Jesus Christ, in accordance with his pleasure and will — ⁶ to the praise of his glorious grace, which he has freely given us in the One he loves. ⁷ In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace ⁸ that he lavished on us with all wisdom and understanding.

 The following verses describe in part the character of Christ Jesus our kinsman-redeemer, our Redeemer.

Ruth 2:20 [NIV-1984]

"The Lord bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close relative; he is one of our kinsman-redeemers."

Job 19:25 [NIV-1984]

I know that my Redeemer lives, and that in the end he will stand upon the earth.

Psalms 19:1, 7-10, 12-14 [NIV-1984]

¹ The heavens declare the glory of God; the skies proclaim the work of his hands. . .

⁷ The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. ⁸ The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. ⁹ The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure and altogether righteous. ¹⁰ They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. . .

¹² Who can discern his errors? Forgive my hidden faults. ¹³ Keep your servant also from willful sins; may they not rule over me. Then will I be blameless, innocent of great transgression. ¹⁴ May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer.

Lesson 4: Ruth 4:1-22

Acts 7:2-3, 35-41 [The Message (MSG); a paraphrase]

² [The Apostle] Stephen replied, “Friends, fathers, and brothers . . .

³⁵⁻³⁹ “This is the same Moses whom they earlier rejected, saying, ‘Who put you in charge of us?’ This is the Moses that God, using the angel flaming in the burning bush, sent back as ruler and re-deemer. He led [the Jews] out of their slavery. He did wonderful things, setting up God-signs all through Egypt, down at the Red Sea, and out in the wilderness for forty years. This is the Moses who said to his congregation, ‘God will raise up a prophet just like me from your descendants.’ This is the Moses who stood between the angel speaking at Sinai and your fathers assembled in the wilderness and took the life-giving words given to him and handed them over to us, words our fathers would have nothing to do with.

Ephesians 1:13-14 [NIV-1984]

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

Philippians 2:5-11 [NIV-1984]

⁵ Your attitude should be the same as that of Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be grasped, ⁷ but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!

⁹ Therefore, God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Romans 8:31-34 [NIV-1984]


³¹ What, then, shall we say in response to this? If God is for us, who can be against us? ³² He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things? ³³ Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴ Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us.

1 Peter 1:17-21 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]

¹⁷⁻²¹ If you pray to a Father who judges men by their actions without the slightest favouritism, then you should spend the time of your stay here on earth with reverent fear. For you must realise all the time that you have been “ransomed” from the futile way of living passed on to you by your fathers’ traditions, not with some money payment of transient value, but by the costly shedding of blood. The price was in fact the life-blood of Christ, the unblemished and unstained lamb of sacrifice. It is true that God chose him to fulfil this part before the world was founded, but it was for your benefit that he was revealed in these last days — for you who found your faith in God through Christ. And God raised him from the dead and gave him unimaginable splendour, so that all your faith and hope might be centred in God.

Lesson 4: Ruth 4:1-22

Day 4

 Please pray for holy guidance and insight before you begin today's study.

¹¹ Then the elders and all those at the gate said, "We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, who together built up the house of Israel. May you have standing in Ephra-
thah [Ĕff-rāh-thāh] and be famous in Bethlehem [Bĕth-lĕh-hĕm]. ¹² Through the offspring
the Lord gives you by this young woman, may your family be like that of
Perez [Pĕr-ĕzz], whom Tamar [Tāh-mār] bore to Judah [Jĕw-dāh]."


Q13. Did the elders appreciate the manner in which Boaz came before them? What can you infer from the blessing the elders proclaimed over Boaz?

Yes? } Thoughts?
No? }

Q14. Were other people — besides the elders — present at the gate?

Yes? } Thoughts?
No? }

Q15. Why are Rachael and Leah singled-out in verse 11?

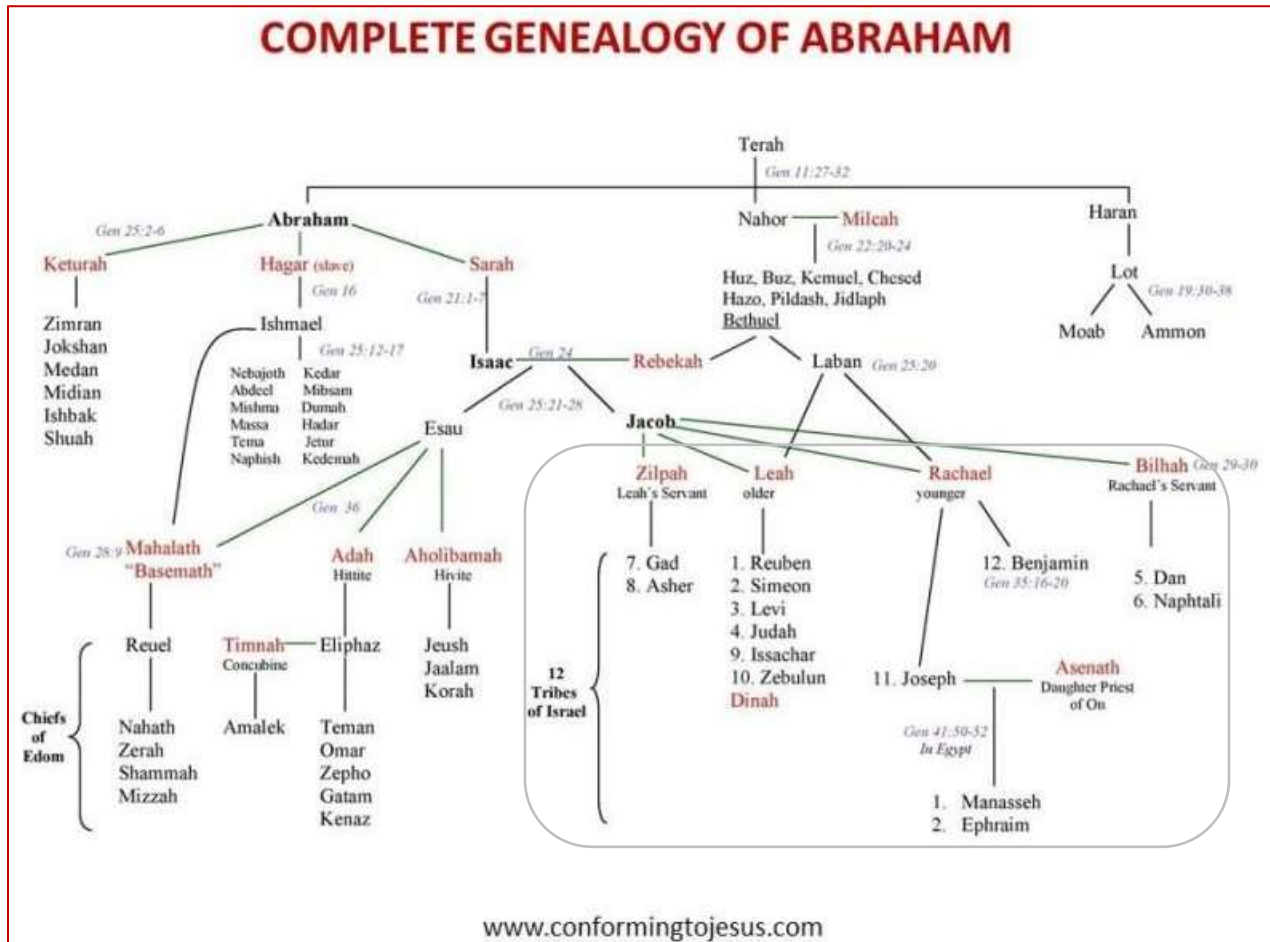
 **Rachel and Leah:** "Amiable and fruitful. These two are singled out, because they were of a foreign original, and yet ingrafted into God's people, as Ruth was; and because of that fertility which God vouchsafed unto them above their predecessors, Sarah and Rebecca. Rachel is placed before Leah, because she was his most lawful and best beloved wife. Which two did build the house of Israel — Were blessed with a numerous posterity. They do not mention the two handmaids [Zilpah and Bilhah], because [Rachel and Leah] were Jacob's principal wives, whose servants [or handmaids] bear children not for themselves, but their mistresses." [©about 1800, *Commentary of the Old and New Testaments* by Joseph Benson. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/ruth/4-11.htm>]

[Abraham's genealogy is depicted on the next page.]

Lesson 4: Ruth 4:1-22

Q16. Are Rachel's and Leah's sons (including those born to their handmaids) important to Jewish history?

Yes? } Why?
No? }




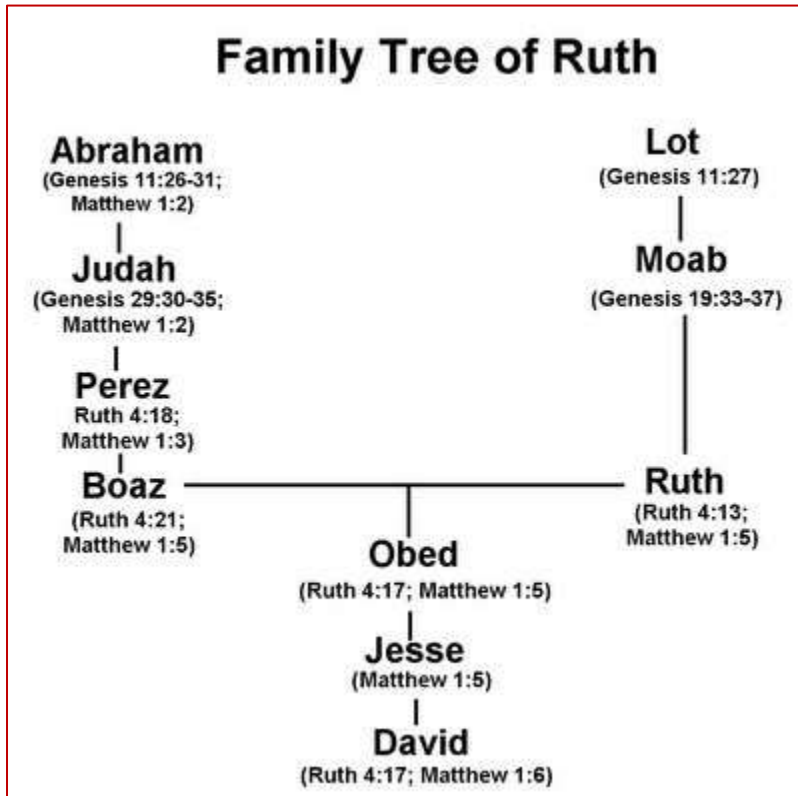
Depicts Abraham's immediate descendants, including the names of the founders of each of the twelve tribes of Israel – Israel's Twelve Patriarchs (ConformingToJesus Ministry - Copyright © 2014-2024. All Rights Reserved. https://www.conformingtojesus.com/charts-maps/en/genealogy_of_abraham.htm)

✍️ “Men are ready to seize opportunities for increasing their estates, but few know the value of godliness. Such are the wise men of this world, whom the Lord charges with folly. They attend not to the concerns of their souls, but reject the salvation of Christ, for fear of marring their inheritance. But God did Boaz the honour to bring him into the line of the Messiah, while the kinsman, who was afraid of lessening himself, and marring his inheritance, has his name, family, and inheritance forgotten.” [©1706, Concise Commentary on the Whole Bible by Matthew Henry; <https://biblehub.com/commentaries/ruth/4-11.htm>]

Q17. Why did the elders invoke the name of Perez in their blessing?

Lesson 4: Ruth 4:1-22

 *may your family be like that of Perez, whom Tamar bore to Judah:* “It was from Perez that the ancestors of Boaz, enumerated in Ruth 4:18 and 1 Chronicles 2:5, were descended. As from Perez, so also from the seed which Jehovah would give to Boaz through Ruth, there should grow up a numerous posterity.” [©1857-78; *Biblical Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch. Text: Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/4-12.htm>]




An abridged genealogy of Ruth & Boaz

(Source: Sara Conn @ <https://www.pinterest.com/pin/the-book-of-ruth--76420524903640425/>)

Lesson 4: Ruth 4:1-22

Day 5

 Please pray for holy guidance and insight before you begin today's study.

¹³ So Boaz took Ruth and she became his wife. Then he went to her, and the Lord enabled her to conceive, and she gave birth to a son.

¹⁴ The women said to Naomi: "Praise be to the Lord, who this day has not left you without a kinsman-redeemer. May he become famous throughout Israel! ^{15a} He will renew your life and sustain you in your old age. ^{15b} For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth."

Q18. Are verses 14 & 15 a prayer?

Yes? }
No? } Why?

Q19. Do any of the words or phrases stand-out to you? Thoughts?

Q20. Verse 15^a: According to the supplications within the women's prayer, what will the newborn son provide Naomi?

(1)

(2)

¹⁶ Then Naomi took the child, laid him in her lap and cared for him. ^{17a} The women living there said, "Naomi has a son."

Q21. Why did the women exclaim, "Naomi has a son"? (After all, Ruth was Obed's mother.)

Lesson 4: Ruth 4:1-22



"Naomi has a son": Naomi's neighbors made this interesting proclamation. Why is Ruth's son considered Naomi's? Since Naomi's husband Elimelech had died, as well as her two sons, Boaz became the kinsman-redeemer for Elimelech's family. Ruth became a surrogate mother, so to speak, for Naomi, and Ruth's firstborn son would, therefore, be raised by Naomi.

Some Bible versions interpret the Hebrew in verse 16 "**Naomi took the child, and laid it in her bosom, and became nurse unto it** [KJV]" to mean that Naomi was a wet-nurse to Ruth's son. One of the definitions for wet-nurse is to provide unbridled care, schooling, and nurturing to a youngster. Naomi probably lived with Ruth and Boaz. Ruth provided the baby with sustenance (breast milk) and Naomi cared for him. Ruth didn't abandon her son, Ruth simply had a live-in 'nanny'!

In keeping with the theme of the firstborn son being Naomi's future caretaker (Ruth 4:15^a ↑), the name "Obed" means worshipper or servant; both words are relevant to the baby boy and the role he will have in his future.

17^b And they named him Obed [Ōh-bĕd]. He was the father of Jesse, the father of David.

Q22. Who was "David"? Is he significant in Jewish history?

Q23. Please review the life-events that occurred to Naomi and Ruth. Do you think that, even in Old Testament times, "God works for the good of those who love him" as the Apostle Paul wrote in Romans 8:28 (↓)?

Yes? } Why?
No? }

Romans 8:28 [NIV-1984]


And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Q24. Can you think of an event in your own life in which you can proclaim, "God works for the good of those who love him"? If yes, would you care to share?

Yes? } Thoughts?
No? }

Lesson 4: Ruth 4:1-22

Day 6

 Please pray for holy guidance and insight before you begin today's study.

¹⁸ This, then, is the family line of Perez [Pĕr-ĕzz]: Perez was the father of Hezron [Hĕz-rŏn], ¹⁹ Hezron the father of Ram, Ram the father of Amminadab [Ăm-mĭn-ă-dăb], ²⁰ Amminadab the father of Nahshon [Năh-shŭn], Nahshon the father of Salmon [Săll-mŭn], ²¹ Salmon the father of Boaz [Bŏw-az], Boaz the father of Obed [Ōh-bĕd], ²² Obed the father of Jesse [Ĵĕss-ĕ], and Jesse the father of David.

Q25. Why are genealogies listed in the Bible? (They seem to be of little to no value, not worthy of the ink required to print them.)

 The following was written by *Got Questions Ministries*:

“The Bible contains multiple genealogical records. Many of us either skim these sections or skip them altogether, finding them largely irrelevant and perhaps even boring. However, they are part of Scripture, and, since all Scripture is God-breathed (2 Timothy 3:16), they must bear some significance. There must be something we can learn from these lists.

“First, the genealogies help substantiate the Bible’s historical accuracy. These lists confirm the physical existence of the characters in the Bible. By knowing family histories, we understand that the Bible is far from a mere story or a parable for how we should live our lives. It is authentic, historical truth. An actual man named Adam had actual descendants (and, therefore, his actual sin has actual consequences).

“The genealogies also confirm prophecy. The Messiah was prophesied to come from the line of David (Isaiah 11:1). By recording His lineage in Scripture, God confirms that Jesus was descended from David (see Matthew 1:1-17 and Luke 3:23-38). The genealogy is yet another attestation of Jesus Christ’s fulfillment of the Old Testament prophecies.

“The lists also demonstrate the detail-oriented nature of God and His interest in individuals. God did not see Israel vaguely, as a nebulous group of people; He saw with specificity, with precision and detail. There is nothing detached about the genealogies. They show a God involved. The inspired Word mentions people by name. Real people, with real histories and real futures. God cares about each person and the details of his or her life (Matthew 10:27-31; Psalm 139).

“Finally, we can learn from various people listed in the genealogies. Some of the lists contain narrative portions that give us glimpses into the lives of the people. For instance, the prayer of Jabez is found within a genealogy (1 Chronicles 4:9-10). From this, we learn about God’s character and the nature of prayer. Other genealogies reveal that Ruth and Rahab are in the Messianic line (Ruth 4:21-22; Matthew 1:5). We see that God values the lives of these individuals, even though they were Gentiles and not part of His covenant people.

“While genealogies may at first glance appear irrelevant, they hold an important place in Scripture. Genealogies bolster the historicity of Scripture, confirm prophecy, and provide insight into the character of God and the lives of His people.” [“What is the relevance of the genealogies in the Bible?” Got Questions Ministries, accessed August 6, 2024, <https://www.gotquestions.org/Bible-genealogies.html>]

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