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Book of ruth summary

Asian All East Asian Abrahamic/Middle East All Abrahamic/Middle East Indian All Other Beliefs & Religions The Book of Ruth is a fascinating short story from the Old Testament (Hebrew Bible) about a non-Jewish woman who married into a Jewish family and became an ancestor of David and Jesus. The Book of Ruth is one of the Bible's shortest books, telling its story in just four chapters. Its main character is a Moabite woman named Ruth, the daughter-in-law of a Jewish widow named Naomi. It's an intimate family tale of misfortune, crafty use of kinship ties, and ultimately, loyalty. The story is told in an old place, interrupting the grand sweep of history found in the books around it. These "history" books include Joshua, Judges, 1-2 Samuel, 1 Kings, 1-2 Chronicles, Ezra, and Nehemiah. They're called the Deuteronomistic History because they all share theological principles (expressed in the Book of Deuteronomy). Specifically, they're based on the idea that God had direct, intimate relationships with the descendants of Abraham, the Jews, and was involved directly in shaping Israel's history. How does the vignette of Ruth and Naomi fit in? In the original version of the Hebrew Bible, the Torah, Ruth's story is part of "the writings" (Ketuvim in Hebrew), along with Chronicles, Ezra and Nehemiah. Contemporary biblical scholars now tend to categorize the books as "theological and didactic historiography." In other words, these books reconstruct historical events to some degree, but they tell the histories by means of imaginative literary devices for purposes of religious instruction and inspiration. During a famine, a man named Elimelech took his wife Naomi and their two sons, Mahlon and Chilion, to Moab to find food. When the famine ended, Elimelech died, and Naomi decided to return to her home, and she urged her daughters-in-law to return to their own mothers in Moab. After much dispute, Orpah decided to return to her mother-in-law's wishes and left her, weeping. But the Bible says Ruth clung to Naomi and uttered her now-famous words: "Where you go I will go; where you lodge, I will lodge; your people shall be my people, and your God my God" (Ruth 1:16). Once they reached Bethlehem, Naomi and Ruth sought food by gleaning grain from the field of a kinsman, Boaz. Boaz offered Ruth protection and food. When Ruth asked why she, a foreigner, should receive such kindness, Boaz replied that he had learned of Ruth's faithfulness to her mother-in-law, and he prayed that the God of Israel would bless Ruth for her loyalty. Naomi then convinced Mary Ruth to Boaz by invoking her kinship with him. She sent Ruth to Boaz at night to offer herself to him. But the upright Boaz refused to take advantage of her. Instead, he helped Naomi and Ruth negotiate some rituals of inheritance, after which he married Ruth. Soon they had a son, Obed, who fathered a son Jesse, who was the father of David, who became king of a unified Israel. The Book of Ruth is the kind of high drama that would have played well in Jewish oral tradition. A faithful family is driven by famine from Judah to the non-Jewish land of Moab. Their sons' names are metaphors for their misery ("Mahlon" means "sickness" and "Chilion" means "wasting" in Hebrew). The loyalty that Ruth shows Naomi is richly rewarded, as is her fealty to the one true God of her mother-in-law. Bloodlines are second in faith (a hallmark of the Torah, where second sons repeatedly win the birthrights that should pass to their elder brothers). When Ruth becomes the great-granddaughter of Israel's heroic king, David, it means that not only could a foreigner be completely assimilated, but he or she might be God's instrument for some higher good. The placement of Ruth alongside Ezra and Nehemiah is interesting. In at least one case, Ruth acts as a rebuke to the others. Ezra and Nehemiah demanded that the Jews not marry non-Jews, but Ruth married a Moabite. Ruth's story is a powerful counterexample to their policies. Christianity. David was Israel's greatest hero, a messiah (God-sent leader) in his own right. Jesus' lineage from David's family in both blood through his mother Mary and legal kinship through his foster father Joseph lent credence to his followers' claims that he was the Messiah, who would liberate the Jews. Thus for Christians, the Book of Ruth represents an early sign that the Messiah would liberate all of humankind, not solely the Jews. Quick Summary: The Book of Ruth tells a beautiful story of loyalty and redemption as Ruth, a Moabite widow, chooses to stay with her mother-in-law Naomi and eventually finds love and purpose in her new life in Bethlehem. The Book of Ruth. Book Summary The Book of Ruth is a short but profound narrative set during the time of the judges in Israel. It introduces us to the lives of Naomi and her Moabite daughter-in-law, Ruth, highlighting themes of love, loyalty, and divine providence. The story begins in a period of famine that drives Naomi and her family from Bethlehem to Moab in search of better conditions. Sadly, Naomi's husband dies, followed by the death of her two sons, which leaves her alone and grief-stricken. In Moab, Naomi's sons marry two Moabite women, Ruth and Orpah. After Naomi learns that the famine in Bethlehem has ended, she decides to return. She urges her daughters-in-law to stay in Moab and find new husbands. Orpah agrees and stays behind, but Ruth insists on accompanying Naomi, demonstrating remarkable loyalty. Ruth famously declares, "Where you go, I will go, and where you stay, I will stay." This presents the foundation of their relationship based on profound love and commitment. As Naomi and Ruth arrive in Bethlehem, they face the challenge of finding food. Naomi encourages Ruth to seek marriage proposals from Moabite men, but Ruth, a pious and loving woman, refuses. Instead, she chooses to glean in the fields of the wealthy landowners, a practice that allows her to survive while also providing for Naomi. Ruth's decision to glean in the fields of Boaz, a Jewish kinsman, sets the stage for the story's climax. Boaz, recognizing Ruth's loyalty and hard work, offers her protection and food. He then invites her to join him at night, a symbolic act that signifies her acceptance into his family and her role as a faithful redeemer. Boaz is taken aback by Ruth's boldness and loyalty both to Naomi and to her new husband, and he agrees to marry her, but he informs her that there is a closer relative who has the first right to redeem. Ultimately, Boaz confirms the close relative in the field of Boaz and presents the opportunity for him to redeem Naomi's land and marry Ruth. The relative declines, opening the way for Boaz. Boaz marries Ruth, and their union is blessed by the community. They have a son named Obed, who becomes the grandfather of King David. The Book of Ruth not only illustrates the importance of loyalty and love but also offers a powerful portrait of God's providence as He weaves together different lives for a great purpose. This story highlights how love can cross cultural boundaries, emphasizing the idea that God's grace is available to all, regardless of their background. Lessons From The Book of Ruth. Lesson 1: The Power of Loyalty The story of Ruth and Naomi is a profound testament to loyalty. Ruth's decision to stay with Naomi despite losing her husband and being in a foreign land demonstrates profound commitment. When faced with hardship, she chooses to support her mother-in-law rather than return to her own family. This teaches us that loyalty can strengthen relationships, even in the most challenging times. Here are some reflections on loyalty: Loyalty nurtures trust. When Ruth commits to Naomi, it fosters a relationship built on trust and understanding. Loyalty transcends boundaries. Ruth, a Moabite, shows that true loyalty knows no cultural borders. In times of crisis, loyalty can provide stability. Ruth's presence offers her mother-in-law comfort and companionship. This lesson inspires us to reflect on our own relationships. Throughout the narrative, Ruth's actions showcase her kindness in several ways. She willingly gleaned in the fields to provide for Naomi, risking her own safety and well-being to support her family. Her encounters with Boaz also demonstrate how acts of kindness can lead to unexpected blessings. The takeaways from this aspect are: Acts of kindness can change lives. Ruth's labor in the fields not only provided food for Naomi but also set the stage for meeting Boaz. Kindness creates a ripple effect. Boaz shows kindness back to Ruth, creating a cycle of goodwill that enriches both their lives. Even small acts can lead to great outcomes. Ruth's simple act of gleaning eventually leads to her redemption and marriage. Kindness is a powerful tool that can be instrumental in building relationships and reshaping destinies. The story encourages us to practice kindness in everyday actions. You never know how a small gesture can impact someone's life positively. Acts of compassion and kindness can lead to profound transformations in our lives and those around us. Lesson 3: God's Providence and Redemption The Book of Ruth reveals a larger narrative about God's providence and redemptive work in our lives. Despite the difficulties faced by Naomi and Ruth, their story shows that God is at work behind the scenes, orchestrating events for their good. As Boaz became the kinsman redeemer for Ruth, this parallels the idea of Jesus as the ultimate redeemer and humanity. Important reflections include: God's providence often unfolds in unexpected ways. Ruth never imagined that her loyalty would lead her to become the great-grandmother of King David. God uses ordinary circumstances for extraordinary outcomes. The common thread of gleaning led to the extraordinary act of redemption. Faith and obedience are integral to experiencing God's providence. Ruth's obedience in approaching Boaz required courage, and her faith in following his lead led to her redemption. This lesson encourages us to trust in God's plans during uncertain times. Faith can help us navigate challenges and believe that God is working in our lives. Ruth's story is a powerful example of one who, through her faith and obedience, found redemption. The story's simplicity is deceptive. While being only four chapters long, it conveys powerful messages about love, loyalty, and God's redemptive workings in our lives. Ruth's character stands out in the narrative. She embodies strength, courage, and kindness. Her commitment to Naomi sets the tone for the story, drawing readers into her world. The portrayal of relationships between Ruth and Naomi, as well as Ruth and Boaz, showcases deep connections that transcend hardship. Additionally, Boaz is portrayed as a noble figure—a model of integrity and kindness. His willingness to act as the kinsman-redeemer provides a beautiful picture of selflessness and love. Reading Ruth is not merely an academic exercise; it allows the reader to meditate on the profound depth of human relationships while grappling with God's overarching plan in our lives. The story encourages a reflection on our own relationships, prompting us to ask if we are embodying the values of kindness, loyalty, and faithfulness in our daily lives. The writing style is accessible and engaging. The dialogues are heartfelt, conveying genuine emotion and connection. The setting details also contribute to immersing readers in the cultural context, providing a rich background to the story. Most importantly, the Book of Ruth is a reminder of love and grace, leaving readers with a sense of hope and potential redemption. Who Would I Recommend The Book of Ruth To? The Book of Ruth is recommended for anyone looking to explore themes of loyalty and love. It is especially suitable for: Young readers: The story's simplicity and focus on positive values make it an excellent introduction to biblical narratives. Those seeking inspiration: Ruth's journey of faith and perseverance offers a powerful example for those facing challenges. Families: The story's themes of loyalty and love are timeless, making it a great choice for family reading. Christians: The story highlights the importance of faith and obedience, which are central to the Christian faith. The Book of Ruth is a powerful testament to the power of love, loyalty, and faith. It reminds us that even in the darkest of times, there is hope and the possibility of redemption. The story of Ruth and Naomi is a beautiful example of how love and loyalty can overcome adversity and lead to a bright future. The Book of Ruth is a powerful testament to the power of love, loyalty, and faith. It reminds us that even in the darkest of times, there is hope and the possibility of redemption. The story of Ruth and Naomi is a beautiful example of how love and loyalty can overcome adversity and lead to a bright future. The Book of Ruth is a powerful testament to the power of love, loyalty, and faith. It reminds us that even in the darkest of times, there is hope and the possibility of redemption. 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And I clave to Him as He turned ...Frances Bevan--Hymns of Ter Steegen, Suso, and OthersWhat is Thy Beloved, More than Another Beloved, O Thou Fairest among Women! what is Thy Beloved, More than Another Beloved, that Thou Dost So Charge Us?The daughters of Jerusalem do not cease to call her the fairest among women, because her most painful wounds are hidden, and those which are exposed even add lustre to her beauty. They are astonished at beholding a love so strong, so constant and so faithful in the midst of so many disasters. They inquire, Who is this Well-beloved? For, say they, He must be of unequalled attraction, thus to engage His Spouse; for though these souls are spiritual, they are not yet sufficiently advanced to comprehend ...Madame Guyon —Song of Songs of SolomonWhether the Old Law Set Fort Suitable Precepts About the Members of the Household?Objection 1: It would seem that the Old Law set forth unsuitable precepts about the members of the household. For a slave "is in every respect his master's property," as the Philosopher states (Polit. i, 2). But that which is a man's property should be his always. Therefore it was unfitting for the Law to command (Ex. 21-2) that slaves should "go out free" in the seventh year. Objection 2: Further, a slave is his master's property, just as an animal, e.g. an ass or an ox. But it is commanded (Dt. ...Saint Thomas Aquinas–Summa TheologicaEpistle xxxii. To Narses the Patrician. Gregory to Narses, &c. Your most sweet Charity has said much to me in your letters in praise of my good deeds, to all which I briefly reply, Call me not Noemi, that is beautiful; but call me Mara, that is bitter; for I am full of bitterness (Ruth i. 20). But as to the cause of the presbyters [1555], which is pending with my brother and fellow-bishop, the most reverend Patriarch John, we have, as I think, for our adversary the very man whom you assert to be desirous of observing . . . Saint Gregory the Great—the Epistles of Saint Gregory the GreatMan. THE IMAGE OF GOD. MAN is God's image, and to curse wickedly the image of God, is to curse God himself. Suppose that a man should say with his mouth, I wish that the king's picture were burned; would not this man's s saying render him as an enemy to the person of the king? Even so it is with them that by cursing wish evil to their neighbors or themselves; they condemn the image of God himself. This world, as it dropped from the fingers of God, was far more glorious than it is now. VALUE OF THE SOUL. . .John Bunyan—The Riches of BunyanEpistle vi. To Narses, Patrician . . .To Narses, Patrician [1305]. Gregory to Narses, &c. In describing loftily the sweetness of contemplation, you have renewed the groans of my fallen state, since I hear what I have lost inwardly while mounting outwardly, though undeserving, to the utmost height of rule. Know then that I am stricken with so great sorrow that I can scarcely speak; for the dark shades of grief block up the eyes of my soul. Whatever is beheld is sad, whatever is thought delightful appears to my heart lamentable. For . . .Saint Gregory the Great—the Epistles of Saint Gregory the GreatA Cloud of Witnesses. "By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a-dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.... By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient.Thomas Charles Edwards—the Expositor's Bible: The Epistle to the HebrewsDeparture from Ireland. Death and Burial at Clairvaux. [Sidnote: 1148, May (?)] 67. (30), Being asked once, in what place, if a choice were given him, he would prefer to spend his last day—for on this subject the brothers used to ask one another what place each would select for himself—he hesitated, and made no reply. But when they insisted, he said, "If I take my departure hence[821] I shall do so nowhere more gladly than whence I may rise together with our Apostle"[822]=he referred to St. Patrick; "but if it behooves me to make a pilgrimage, and ...[H.] J. Lawlor—St. Bernard of Clairvaux's Life of St. Malachy of ArmaghPlace of Jesus in the History of the World. The great event of the History of the world is the revolution by which the noblest portions of humanity have passed from the ancient religions, comprised under the vague name of Paganism, to a religion founded on the Divine Unity, the Trinity, and the Incarnation of the Son of God. It has taken nearly a thousand years to accomplish this conversion. The new religion had itself taken at least three hundred years in its formation. But the origin of the revolution in question with which we have to do ..Ernest Renan—The Life of JesusChrist the Mediator of the CovenantJesus the Mediator of the New Covenant,' &c. Heb 12:24. Jesus Christ is the sum and quintessence of the gospel; the wonder of angels; the joy and triumph of saints. The name of Christ is sweet, it is as music in the ear, honey in the mouth, and a cordial at the heart. I shall waive the context, and only speak of that which concerns our present purpose. Having discoursed of the covenant of grace, I shall speak now of the Mediator of the covenant, and the restorer of lapsed sinners, Jesus the Mediator ...Thomas Watson—A Body of DivinityAppendix xii. The Baptism of ProselytesONLY those who have made study of it can have any idea how large, and sometimes bewildering, is the literature on the subject of Jewish Proselytes and their Baptism. Our present remarks will be confined to the Baptism of Proselytes. 1. Generally, as regards proselytes (Gerim) we have to distinguish between the Ger ha-Shaar (proselyte of the gate) and Ger Toshabb (sojourner, settled among Israel), and again the Ger hatsdeeq (proselyte of righteousness) and Ger habberith (proselyte of the covenantant) . . .Alfred Edersheim—The Life and Times of Jesus the MessiahMeditations of the Blessed State of a Regenerate Man in Heaven. Here my meditation dazzles, and my pen falls out of my hand; the one being not able to conceive, nor the other to describe, that most excellent bliss, and eternal weight of glory (2 Cor. iv. 17; Rom. viii. 18)—whereof all the afflictions of this present life are not worthy—which all the elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ, as joint-heirs (Rom. viii. 17) into that everlasting kingdom of joy. Notwithstanding, we may take a scantling thereof. ...Lewis Bayly—The Practice of PietyRuthGoethe has characterized the book of Ruth as the loveliest little idyll that tradition has transmitted to us. Whatever be its didactic purpose—and some would prefer to think that it had little or none-it is, at any rate, a wonderful prose poem, sweet, artless, and persuasive, touched with the quaintness of an older world and fresh with the scent of the harvest fields.

The love-stronger than country-of Ruth for Naomi, the gracious figure of Boaz as he moves about the fields with a word of blessing. . .John Edgar McFadyen—Introduction to the Old TestamentLinksRuth 1:11 NVIRuth 1:11 NLTRuth 1:11 ESVRuth 1:11 NASBRuth 1:11 KJV

Ruth 1:11 CommentariesBible HubPage 13PeopleChilion, Elimelech, Ephrahtites, Mahlon, Mara, Naomi, Orpah, RuthPlacesBethlehem, MoabTopicsAccount, Bitter, Bitterness, Daughters, Excceedingly, Forth, Greiv, Grieves, Grieveth, Grow, Crown, Hardter, Husband, Husbands, Lord's, Marrying, Nay, Refrain, Sand, Sake, Sakes, Shud, Stay, Tarry, Till, Unmarried, Wait, YourselfseDictionary of Bible ThemesRuth 1:13 1265 hand of GodRuth 1:3-17 5674 daughtersRuth 1:6-18 5339 homeRuth 1:6-18 5339 singlenessRuth 1:11-13 5711 marriage, restrictionsRuth 1:11-18 5681 family, nature ofLibraryA Gentle Heroine, a Gentile ConvertAnd Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: 17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. 18. When she saw that she was stedfastly minded to go with her, then she left speaking unto her. 19. So they two went until they came to Beth-lehem. And it. . .Alexander Maclaren—Expositions of Holy ScriptureThe Worst Things Work for Good to the GodlyDO not mistake me, I do not say that of their own nature the worst things are good, for they are a fruit of the curse; but though they are naturally evil, yet the wise overruling hand of God disposing and sanctifying them, they are morally good. As the elements, though of contrary qualities, yet God has so tempered them, that they all work in a harmonious manner for the good of the universe. Or as in a watch, the wheels seem to move contrary one to another, but all carry on the motions of the watch. ...Thomas Watson—A Divine CordialBands of LoveP. G. 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This world, as it dropped from the fingers of God, was far more glorious than it is now. VALUE OF THE SOUL. . .John Bunyan—The Riches of BunyanEpistle vi. To Narses, Patrician . . .To Narses, Patrician [1305]. Gregory to Narses, &c. In describing loftily the sweetness of contemplation, you have renewed the groans of my fallen state, since I hear what I have lost inwardly while mounting outwardly, though underservng, to the utmost height of rule. Know then that I am stricken with so great sorrow that I can scarcely speak; for the dark shades of grief block up the eyes of my soul. Whatever is beheld is sad, whatever is thought delightful appears to my heart lamentable. For . . .Saint Gregory the Great—the Epistles of Saint Gregory the GreatA Cloud of Witnesses. "By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a-dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.... By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient.Thomas Charles Edwards—the Expositor's Bible: The Epistle to the HebrewsDeparture from Ireland. Death and Burial at Clairvaux. [Sidnote: 1148, May (?)] 67. (30), Being asked once, in what place, if a choice were given him, he would prefer to spend his last day—for on this subject the brothers used to ask one another what place each would select for himself—he hesitated, and made no reply. But when they insisted, he said, "If I take my departure hence[821] I shall do so nowhere more gladly than whence I may rise together with our Apostle"[822]=he referred to St. Patrick; "but if it behooves me to make a pilgrimage, and ...[H.] J. Lawlor—St. Bernard of Clairvaux's Life of St. Malachy of ArmaghPlace of Jesus in the History of the World. The great event of the History of the world is the revolution by which the noblest portions of humanity have passed from the ancient religions, comprised under the vague name of Paganism, to a religion founded on the Divine Unity, the Trinity, and the Incarnation of the Son of God. It has taken nearly a thousand years to accomplish this conversion. The new religion had itself taken at least three hundred years in its formation. But the origin of the revolution in question with which we have to do ..Ernest Renan—The Life of JesusChrist the Mediator of the CovenantJesus the Mediator of the New Covenant,' &c. Heb 12:24. Jesus Christ is the sum and quintessence of the gospel; the wonder of angels; the joy and triumph of saints. The name of Christ is sweet, it is as music in the ear, honey in the mouth, and a cordial at the heart. I shall waive the context, and only speak of that which concerns our present purpose. Having discoursed of the covenant of grace, I shall speak now of the Mediator of the covenant, and the restorer of lapsed sinners, Jesus the Mediator ...Thomas Watson—A Body of DivinityAppendix xi. The Baptism of ProselytesONLY those who have made study of it can have any idea how large, and sometimes bewildering, is the literature on the subject of Jewish Proselytes and their Baptism. Our present remarks will be confined to the Baptism of Proselytes. 1. Generally, as regards proselytes (Gerim) we have to distinguish between the Ger ha-Shaar (proselyte of the gate) and Ger Toshabb (

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3:11And now do not be afraid, my daughter. This phrase reflects Boaz's reassurance to Ruth, emphasizing his protective and caring nature. The term "my daughter" indicates a familial and respectful relationship, highlighting the cultural norms of addressing younger women with care and respect. It also reflects Boaz's role as a kinsman-redeemer, a concept rooted in Levitical law (Leviticus 25:25), where a close relative is responsible for protecting the interests of family members in need.I will do for you whatever you request,Boaz's willingness to fulfill Ruth's request demonstrates his integrity and commitment to the law of levirate marriage (Deuteronomy 25:5-10). This phrase underscores the theme of redemption and foreshadows the ultimate redemption found in Christ, who fulfills the law and offers grace. Boaz's actions are a type of Christ, who willingly redeems those who come to Him in faith.since all my fellow townspeople knowThis indicates the communal nature of ancient Israelite society, where personal reputations were well-known and significant. The mention of "fellow townspeople" suggests that Ruth's actions and character have been observed and discussed within the community, reflecting the importance of communal relationships and accountability in biblical times.that you are a woman of noble character.Ruth's reputation as a "woman of noble character" aligns with the description of the virtuous woman in Proverbs 31:10-31. This phrase highlights her loyalty, hard work, and moral integrity, which have earned her respect and admiration. It also connects to the broader biblical theme of God honoring those who live righteously and faithfully, regardless of their background or nationality, as Ruth was a Moabite. Ruth 3:12Yes, it is true that I am a kinsman-redeemerIn ancient Israel, the concept of a kinsman-redeemer (Hebrew: "goel") was a provision in the Mosaic Law that allowed a close relative to redeem or buy back a family member or their property in times of need (Leviticus 25:25-28). This role was crucial in maintaining the family lineage and property within the tribe. Boaz acknowledges his position as a kinsman-redeemer, which highlights his willingness to fulfill this duty. This concept is a type of Christ, who is the ultimate Redeemer for humanity, purchasing us with His sacrifice (Ephesians 1:7).but there is a redeemer nearer than IBoaz demonstrates integrity and adherence to the law by acknowledging the presence of a closer relative who has the first right to redeem. This reflects the importance of following God's established order and respecting family rights. The mention of a nearer redeemer introduces a tension in the narrative, emphasizing the legal and cultural procedures of the time. It also foreshadows the resolution of Ruth's situation, as Boaz's actions align with God's providential plan. This mirrors the biblical theme of God's sovereignty and the unfolding of His redemptive purposes, as seen in other scriptures like Romans 8:28. Ruth 3:13Stay here tonightIn the context of ancient Israel, it was customary for travelers to seek shelter for the night, especially in rural areas like Bethlehem. Boaz's invitation for Ruth to stay was a gesture of protection and care, ensuring her safety from potential harm. This reflects the cultural norms of hospitality and protection for women, especially widows, who were vulnerable in society.and in the morning, if he wants to redeem you, good. Let him redeem you.The concept of redemption here refers to the Levirate marriage and the role of the kinsman-redeemer (goel), a practice outlined in Deuteronomy 25:5-10. This law provided for a close relative to marry a widow to preserve the family line and property. Boaz acknowledges the presence of a closer relative who has the first right to redeem Ruth, demonstrating his integrity and adherence to the law.But if he does not want to redeem you, as surely as the LORD lives, I will.Boaz's oath "as surely as the LORD lives" underscores the seriousness and binding nature of his promise. This phrase is a common biblical expression used to affirm truthfulness and commitment (e.g., 1 Samuel 14:39). Boaz's willingness to redeem Ruth if the closer relative declines highlights his role as a type of Christ, who redeems humanity out of love and commitment.Now lie here until morning.Boaz's instruction for Ruth to remain until morning was likely for her protection and to avoid any scandal or misunderstanding that might arise from her leaving in the middle of the night. This reflects the cultural importance of maintaining a woman's reputation and the care Boaz had for Ruth's well-being. It also signifies a period of waiting and trust in God's provision, paralleling the believer's trust in God's timing and plan. Ruth 3:14So she lay down at his feet until morningThis phrase indicates Ruth's obedience and trust in Naomi's plan, as well as her respect for Boaz. Lying at his feet was a cultural gesture of humility and submission, not an act of impropriety. The threshing floor was a public place, and Ruth's actions were in line with the customs of the time, seeking protection and provision through a kinsman-redeemer. This act can be seen as a type of the believer's submission to Christ, seeking refuge and redemption.but she got up before anyone else could recognize herRuth's early departure underscores the importance of maintaining her and Boaz's reputations. In a small community like Bethlehem, where everyone knew each other, discretion was crucial. This action reflects the biblical principle of avoiding even the appearance of evil (1 Thessalonians 5:22). It also highlights Ruth's wisdom and integrity, ensuring that no misunderstanding could arise from her presence at the threshing floor.Then Boaz said, "Do not let it be known that a woman came to the threshing floor."Boaz's instruction to keep Ruth's visit confidential demonstrates his protective nature and concern for her honor. In the cultural context, a woman's presence at the threshing floor could be misinterpreted, potentially damaging her reputation. Boaz's actions reflect his righteousness and foreshadow Christ's role as a protector and redeemer of His people. This also aligns with the biblical theme of God covering and protecting His people, as seen in Psalm 91:4. Ruth 3:15And he told her, "Bring the shawl you are wearing and hold it out."In the cultural context of ancient Israel, a shawl or cloak was a common garment used for warmth and carrying items. Boaz's request for Ruth to hold out her shawl signifies a gesture of provision and protection. This act symbolizes Boaz's willingness to care for Ruth and Naomi, reflecting the kinsman-redeemer role, which is a type of Christ who provides and protects His people.When she did so, he poured in six measures of barley and placed it on her.The six measures of barley represent a generous provision, indicating Boaz's commitment to Ruth and Naomi's well-being. Barley was a staple grain, and this gift would have been a significant amount, ensuring sustenance. The number six, often associated with incompleteness in biblical numerology, may suggest that the full redemption is yet to come, pointing to the future complete redemption through Christ.Then he went into the city.Boaz's return to the city signifies his intention to fulfill his promise to Ruth by addressing the legal matters of redemption at the city gate, where such transactions were conducted. This action underscores his integrity and determination to act righteously, paralleling Christ's fulfillment of the law and His role as our Redeemer. Ruth 3:16When Ruth returned to her mother-in-lawRuth's return to Naomi signifies her loyalty and commitment to her family, a key theme in the Book of Ruth. This reflects the cultural importance of family ties and the role of women in supporting one another. The setting in Bethlehem, a small town in Judah, is significant as it later becomes the birthplace of King David and Jesus Christ, linking Ruth to the Davidic line.Naomi asked her, "How did it go, my daughter?"Naomi's inquiry shows her deep concern and hope for Ruth's future. The term "my daughter" indicates a close, affectionate relationship, transcending the typical mother-in-law and daughter-in-law dynamic. This reflects the Hebrew custom of familial bonds and the importance of kinship. Naomi's question also highlights the suspense and uncertainty surrounding Ruth's encounter with Boaz, a pivotal moment in their redemption story.Then Ruth told her all that Boaz had done for her.Ruth's recounting of Boaz's actions underscores his role as a kinsman-redeemer, a concept rooted in Levitical law (Leviticus 25:25-55), where a close relative has the duty to redeem a family member in distress. Boaz's kindness and generosity foreshadow Christ's redemptive work for humanity. This moment also emphasizes the providence of God in orchestrating events for the welfare of His people, a recurring theme in the narrative. Ruth 3:17And she said,This phrase introduces Ruth's report to Naomi, highlighting the importance of communication and accountability in relationships. It reflects the cultural norm of sharing news and developments with family members, especially in matters of provision and protection."He gave me these six measures of barley,The six measures of barley symbolize Boaz's generosity and his role as a provider. In the ancient Near Eastern context, barley was a staple grain, and this gift signifies abundance and care. The number six, often associated with incompleteness in biblical numerology, may suggest that Boaz's actions are part of a larger, unfolding plan. This act of giving also prefigures Christ's provision for His people, as Boaz is a type of Christ, the kinsman-redeemer.for he said,This phrase indicates Boaz's intentionality and thoughtfulness. His words carry authority and purpose, reflecting his character as a man of integrity and foresight. It underscores the importance of spoken promises and the weight they carry in biblical narratives."Do not go back to your mother-in-law empty-handed."Boaz's instruction to Ruth not to return empty-handed highlights his understanding of Naomi's situation and his desire to bless her. This reflects the cultural value placed on family loyalty and support. The term "empty-handed" connects to Naomi's earlier lament in Ruth 1:21, where she describes returning from Moab empty. Boaz's provision is a direct response to this, symbolizing God's restoration and blessing. This act foreshadows the ultimate redemption and fullness found in Christ, who fills the spiritual emptiness of humanity. Ruth 3:18Wait, my daughter,Naomi addresses Ruth with a term of endearment, highlighting their close relationship. This reflects the familial bond and loyalty that Ruth has shown by staying with Naomi. The term "wait" suggests patience and trust in God's timing, a recurring theme in Scripture, as seen in Psalm 27:14, which encourages believers to wait on the Lord.until you find out how things go,This phrase indicates anticipation and uncertainty about the outcome of Ruth's proposal to Boaz. It reflects the cultural practice of seeking a kinsman-redeemer, as outlined in Leviticus 25:25-55, where a relative could redeem a family member in distress. The outcome is uncertain, but there is hope in the process.for he will not restBoaz is portrayed as a man of action and integrity, committed to resolving the situation. This mirrors the character of God, who is depicted as a redeemer who does not rest until His purposes are fulfilled, as seen in Isaiah 62:1. Boaz's diligence foreshadows Christ's redemptive work, who also did not rest until He accomplished salvation.unless he has resolved the matter today.The urgency in Boaz's actions reflects the cultural importance of resolving legal and familial obligations promptly. This resolution is crucial for Ruth and Naomi's future security. The immediacy also points to the certainty of God's promises, as seen in 2 Corinthians 1:20, where all promises find their "Yes" in Christ. Boaz's role as a redeemer is a type of Christ, who resolves the matter of sin and redemption for humanity.