

The Teachings of Ruth

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The Teachings of Ruth

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper

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Ruth 1

Ruth 1:1: "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons."

- This story takes place in the days when the judges ruled. That means it happened before the reign of King Saul.
- In the days of the judges, there was a famine in Israel.
- When a famine arose in Israel, Elimelech left Israel and moved to Moab.
- Elimelech was from Bethlehemjudah (the Bethlehem that was in Judah).
- When Elimelech left Israel he had a wife and two children.

Ruth 1:2: "And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there."

- The name of the man was Elimelech.
- The name of Elimelech's wife was Naomi.
- The name of Elimelech's two sons was Mahlon and Chilion.
- Elimelech and his family were Ephrathites.
- Elimelech and his family traveled from Bethlehemjudah to Moab and lived there.

Ruth 1:3: "And Elimelech Naomi's husband died; and she was left, and her two sons."

- While Naomi was living in Moab, her husband Elimelech died.
- Naomi was now living in Moab with just her two sons.

Ruth 1:4: "And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years."

- Naomi's children married women of Moab.
- One son married a woman named Orpah.
- One son married a woman named Ruth.
- Naomi and her sons lived in Moab for about 10 years.
- The reason one of Naomi's children married Ruth was because of the famine that arose in Israel, which led to Elimelech's decision to leave Israel for Moab, which is where Ruth was from.

Ruth 1:5: "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband."

- After 10 years, Mahlon died in Moab.
- After 10 years, Chilion died in Moab.
- After 10 years, all Naomi had left were her two daughters-in-law. Her husband and her two sons were dead.
- The reason Naomi left Moab to return to Israel was because her husband and both of her sons were dead.

- It seems that Mahlon and Chilion both died without having any children.
- Ruth had been married previously. She was a widow.
- Even though Ruth had been married previously, she didn't have any children.

Ruth 1:6: "Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread."

- Naomi decided to leave Moab and return to Israel.
- Naomi had heard that God had visited His people and given them bread.
- The Israelites are the people of God.
- The reason the famine was over in Israel was because God visited His people and gave them bread.
- The food supply of the nation of Israel came from God.
- News that Israel had bread again had reached Naomi in Moab.
- God has the power to give bread to nations.

Ruth 1:7: "Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah."

- When Naomi left her dwelling place in Moab to return to Judah, her two daughters-in-law went with her at first.

Ruth 1:8: "And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me."

- Naomi told her two daughters-in-law to return to the home of their mothers.
- Naomi told her two daughters-in-law to not accompany her on her trip to Judah.
- Naomi was planning on making the trip from Moab to Judah all by herself.
- Naomi prayed that God would deal kindly with her two daughters-in-law.
- Naomi said that her two daughters-in-law had dealt kindly with their dead husbands.
- Naomi said that her two daughters-in-law had dealt kindly with her.

Ruth 1:9: "The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept."

- Naomi prayed that God would give both of her daughters-in-law rest.
- Naomi prayed that God would give both of her daughters-in-law another husband.
- Naomi kissed both of her daughters-in-law.
- Naomi's daughters-in-law wept.

Ruth 1:10: "And they said unto her, Surely we will return with thee unto thy people."

- Naomi's daughters-in-law told her that they wanted to return with her to Judah.
- Naomi's daughters-in-law didn't want to leave her.

Ruth 1:11: "And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?"

- Naomi insisted that her daughters-in-law not accompany her to Israel, but instead return to the household of their mothers.
- Naomi told her daughters-in-law that she wasn't able to bear any more children, and wouldn't be able to provide them with husbands.
- Naomi told her daughters-in-law that if they wanted to marry and find a husband then they needed to remain in Moab, because Naomi couldn't help them.
- Naomi told her daughters-in-law that it didn't make sense for them to accompany her to Judah.

Ruth 1:12: "Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;"

- Naomi told her daughters-in-law to leave her.
- Naomi said she was too old to have a husband again.
- Naomi said that even if she got married that very night and had sons, it still wouldn't work out for her daughters-in-law.

- Naomi was apparently old when this story took place.
- Naomi was concerned about finding a husband for her daughters-in-law, and wanted them to understand that she couldn't help them.

Ruth 1:13: "Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me."

- Naomi pointed out that even if she got married that very day and had sons, it would take a long time for her sons to grow up and become old enough to serve as husbands for her daughters-in-law. For this reason it made no sense for her daughters-in-law to remain with her, since she couldn't provide them with husbands.
- Naomi said that she was grieved for the sake of her daughters-in-law, because they now had no husbands.
- Naomi believed that the reason her husband and sons were dead was because the hand of the Lord was against her.

Ruth 1:14: "And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her."

- Naomi's daughters-in-law lifted up their voices and wept.
- Orpah kissed her mother-in law. (The implication is that she left at this point.)
- Ruth refused to leave Naomi.

Ruth 1:15: "And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law."

- Orpah returned to her people.
- Orpah returned to her (false) gods.
- Naomi told Ruth to leave just as Orpah had left.

Ruth 1:16: "And 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:"

- Ruth refused to leave Naomi.
- Ruth told Naomi to stop telling her to leave.
- Ruth said that she would go wherever Naomi went.
- Ruth said that she would live wherever Naomi lived.
- Ruth said that Naomi's people would be her people.
- Ruth said that Naomi's God would be her God.
- Ruth left her people and her (false) gods to be with Naomi.

Ruth 1:17: "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."

- Ruth said that she would die in the place where Naomi died.
- Ruth said that she would be buried wherever Naomi was buried.

- Ruth was apparently very attached to Naomi.
- Ruth said that only death would part her from Naomi.

Ruth 1:18: "When she saw that she was stedfastly minded to go with her, then she left speaking unto her."

- Naomi saw that Ruth was determined to go with her.
- Naomi stopped trying to persuade Ruth to go back to her mother's household.

Ruth 1:19: "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?"

- Ruth and Naomi traveled together to Bethlehem.
- When Ruth and Naomi reached Bethlehem, it caused a stir in the city.
- The people of Bethlehem remembered Naomi.

Ruth 1:20: "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."

- Naomi told the people of Bethlehem not to call her "naomi" (which means "pleasant").
- Naomi told the people of Bethlehem to call her "Mara" (which means "bitter").
- Naomi believed that God had treated her very bitterly, and filled her life with bitterness.
- Naomi believed that the things which had happened to

her were from the Lord. She believed that God was the one who took her husband and two sons away.

Ruth 1:21: "I went out full and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

- Naomi said that when she left Bethlehem she was full (meaning she had a husband and two sons).
- Naomi said that when she returned to Bethlehem she was empty (meaning her husband and both of her sons were dead).
- Naomi believed that God ("the Almighty") had afflicted her.
- Naomi believed that the things that had happened to her were God's testimony against her. (She didn't see the purpose behind what was going on, nor did she understand what God was accomplishing through her affliction.)

Ruth 1:22: "So Naomi returned, and Ruth the Moabitess, her daughter in law, with her; which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest."

- Twice in a single verse the passage emphasizes that Ruth was a Moabitess from Moab. The book goes to great pains to emphasize the fact that Ruth was a foreigner from Moab.
- Ruth and Naomi reached Bethlehem at the beginning of the barley harvest.

Ruth 2

Ruth 2:1: "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz."

- Naomi had a rich relative.
- The rich relative was from Elimelech's family.
- The name of the rich relative was Boaz.
- It seems that Naomi didn't call upon Boaz when she returned to Bethlehem, or try to use his wealth to her advantage.

Ruth 2:2: "And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter."

- The book of Ruth continues to emphasize the fact that Ruth was a Moabite and not a Jew.
- It seems that Naomi didn't get a job or go out to work when she returned. Instead Ruth supported her. (It's possible she was too old to work.)
- Ruth wanted to go out into the field and look for food. (There was a provision in the Mosaic Law that allowed this.)
- Naomi gave Ruth permission to go look for food.
- Naomi referred to Ruth as her daughter.
- Ruth wanted to go into the fields.

- Ruth specifically wanted to find corn.
- Ruth wanted to find a field whose owner would allow her to harvest its food.
- Ruth obtained permission from Naomi before she went out to find food.

Ruth 2:3: "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech."

- Ruth harvested food from the field after the reapers were done (which was how the Mosaic Law said it should work).
- Ruth wasn't just handed a bag of free food. Instead she had to go into the field and harvest it.
- Ruth just "happened" to go to a field that was owned by Boaz.
- In the span of just three verses, the book of Ruth says that Boaz was a relative of Elimelech twice.
- There is a lot of "just happened" in this story. A famine just happened to have taken place in Israel. Elimelech just happened to go to Moab. Naomi just happened to have two sons. Naomi's entire family just happened to die. Ruth just happened to go with Naomi back to Bethlehem. Naomi just happened to have a rich relative. Ruth just happened to go to one of his fields.

Ruth 2:4: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered

him, The LORD bless thee."

- Boaz just happened to be in the field that day when Ruth came to glean.
- Boaz came from Bethlehem to visit the people who were reaping his field.
- Boaz blessed his workers by saying "The Lord be with you".
- The workers replied to the blessing of Boaz by saying "The Lord bless thee".

Ruth 2:5: "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?"

- Boaz noticed Ruth gleaning in the field.
- Boaz asked his workers who she was.
- The field workers are referred to as "reapers".
- Boaz asked "Whose damsel is this?", which is essentially "Who does that woman belong to?".

Ruth 2:6: "And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:"

- There was a servant who was in charge of the field workers (the reapers).
- The servant who was in charge didn't know Ruth's name.
- The servant who was in charge called Ruth the Moabite damsel who came from Moab. This book is going out of its way to emphasize the fact that Ruth was a Moabite.

- The servant identified Ruth as the woman who returned from Moab with Naomi.
- This book is about a Gentile woman from Moab. It's not about a Jewish woman from Israel.
- This book is about a rich Jew (Boaz) taking a Gentile bride, who became an ancestor of David and the Messiah.
- There were many Jewish women in the ancestry of Jesus, but no books of the Bible were dedicated to any of them. Instead Ruth is about a Gentile woman.

Ruth 2:7: "And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."

- Ruth asked permission to glean after the reapers were done.
- Ruth worked in the field from the morning until Boaz came to visit the field.
- Ruth was only in the house for a short time.

Ruth 2:8: "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:"

- Boaz called Ruth his daughter. (This is a hint that he's much older than Ruth.)
- Boaz told Ruth to not go to any other fields.
- Boaz told Ruth to remain in his field among his women.

- Boaz had multiple women working for him.
- Boaz took care of Ruth. He did this on his own initiative.
- Boaz first met Ruth when she was working in one of his fields, to get food for her mother in law. He met her when she was hard at work.

Ruth 2:9: "Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

- Boaz told Ruth to follow his reapers and remain in his field.
- Boaz had young men working for him.
- The reapers who were working in the field were young.
- Boaz was older than his workers.
- Boaz commanded his workers to leave Ruth alone.
- Boaz gave Ruth permission to drink water from the vessels that his workers had drawn.
- Boaz provided Ruth with a field to harvest from, and water to drink as well. He also protected her from his workers.
- The reapers had vessels that were full of water that they had drawn. That's what the workers drank from when they were thirsty.

Ruth 2:10: "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in

thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

- Ruth bowed herself on the ground before Boaz.
- Ruth was not proud, or boastful, or spiteful, or hateful. Instead she showed great humility before Boaz.
- Ruth asked Boaz why he was being so kind to her, a woman who was a stranger (a foreigner).
- Ruth realized she was a stranger in Israel, and was amazed when Boaz showed her great kindness.
- Ruth was amazed that Boaz took any notice of her at all.
- Ruth found grace (unmerited favor) in the sight of Boaz, even though she was a stranger (a foreigner).
- Boaz took notice of Ruth, in spite of the fact that she was a foreigner.

Ruth 2:11: "And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore."

- The reason Boaz was kind to Ruth was because of how she had helped Naomi.
- The reason Boaz was kind to Ruth was because when her husband died, she left her people to stay with Naomi, and left Moab to come to Israel. Ruth left everything she knew to go to a land that she had never seen before. Ruth left all the people she knew to travel to a new land where she knew no one.
- Ruth left her homeland, and the people she knew, for a

new country that she had never seen before, which was filled with people that she didn't know.

- Ruth had done a great deal to take care of Naomi.
- It seems that the people of Bethlehem knew Ruth, and knew all the things she had done for Naomi. Her story was known.
- The reason Boaz took notice of Ruth was because Ruth sacrificed everything she had in order to remain with Naomi and serve her. She gave up her family and her country in order to work for her mother-in-law and support her.

Ruth 2:12: "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

- Boaz prayed that God would bless Ruth, and repay her for all the good things that she had done.
- Boaz prayed that God would give Ruth a full reward.
- Boaz said that Ruth had come to trust the Lord.
- Boaz said that Ruth was under the "wings" of the Lord.
- Boaz believed that the good things that Ruth had done were something that God would reward her for doing.

Ruth 2:13: "Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

- Ruth asked that she would find favor in the sight of Boaz.

- Ruth called Boaz her "lord". She was very humble before him.
- Ruth said that Boaz had comforted her.
- Ruth said that Boaz had been friendly toward her.
- Ruth said that she wasn't like the handmaidens of Boaz.
- There seems to be parallels between the relationship of Ruth (a Gentile) and Boaz (a rich Jew), and the relationship between the Gentile church and Christ. This story seems to be pointing to the relationship between Christ and the church in many ways.

Ruth 2:14: "And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left."

- Boaz told Ruth to join the reapers when they ate, and eat with the field workers.
- Boaz told Ruth to dip her food in vinegar.
- Ruth sat beside the reapers and ate.
- Boaz gave Ruth parched corn to eat.
- Ruth ate the corn that Boaz gave to her.
- Ruth ate until she had enough.
- Once Ruth had enough, she left the meal.

Ruth 2:15: "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:"

- Boaz commanded his men to allow Ruth to glean from among the sheaves themselves. (This was going above and beyond what the Law required.)
- Boaz provided food for Ruth. He even allowed her to glean from among the sheaves themselves, instead of gleaning whatever was left over after the harvest.
- Boaz told his field workers to not reproach Ruth when she gleaned from among the sheaves.

Ruth 2:16: "And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

- Boaz told his men to deliberately drop handfuls of food for Ruth to pick up.
- Boaz didn't directly give food to Ruth. Instead he created situations where food was left behind in the field for her so that she could take it.
- Boaz wanted there to be an abundance of food for Ruth to glean.
- It looks like Boaz didn't directly give money to Naomi. Instead he provided an abundance of food for Ruth to glean.
- Ruth didn't have the food handed to her. Instead she had to go out into the field and get it herself.

Ruth 2:17: "So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley."

- Ruth worked in the field from morning until evening.

- When evening came, Ruth beat out what she had harvested.
- Ruth harvested an ephah of barley. (That's about a bushel, or 35 liters.)
- Ruth spent the entire day harvesting barley.
- The barley that had been harvested was beat out and measured at the end of the day.
- Ruth, the Gentile bride, was involved with the barley harvest. She wasn't involved with the wheat harvest (which is threshed), or the grape harvest (which is crushed).

Ruth 2:18: "And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed."

- Ruth carried her 35 liters of barley into Bethlehem. She apparently did this all by herself.
- Naomi saw what Ruth had gleaned.
- Ruth took the food that she needed, and then gave Naomi what was left over.
- Ruth shared her harvest with her mother-in-law.
- Naomi was living in the city.

Ruth 2:19: "And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz."

- Naomi asked Ruth whose field she had worked in that day.
- Naomi blessed the person who allowed Ruth to work in his field.
- Ruth told Naomi that she had worked in the field of Boaz.

Ruth 2:20: "And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen."

- Naomi prayed that God would bless Boaz for the kindness that he had shown that day.
- Naomi indicated that Boaz had a pattern of being kind. He had apparently been good to others in the past, and he hadn't changed.
- Naomi said that Boaz was kind to both the living and the dead.
- Naomi told Ruth that Boaz was a relative. (Boaz had apparently not mentioned that fact to Ruth).
- Naomi told Ruth that Boaz was one of their "next kinsmen". This implied that there were other relatives as well.

Ruth 2:21: "And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest."

- This book mentioned yet again the fact that Ruth was a Moabite. It keeps mentioning this fact over and over again.

- Ruth told Naomi that Boaz said to remain by his workers until the harvest was over.
- The barley harvest wasn't completed in one day. It looks like it took place over a period of time, and Boaz wanted Ruth to continue to work in his fields until it was over.
- The barley harvest belong to Boaz.

Ruth 2:22: "And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

- The book also keeps mentioning the fact that Ruth was the daughter-in-law of Naomi.
- Naomi told Ruth that she should listen to Boaz. It was good for her to be with the maidens of Boaz, and not go anywhere else.

Ruth 2:23: "So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law."

- Ruth remained with the maidens of Boaz.
- Ruth gathered food in the fields of Boaz during the barley harvest.
- Ruth gathered food in the fields of Boaz during the wheat harvest.
- Ruth lived with her mother-in-law.
- Boaz had barley to harvest.
- Boaz had wheat to harvest.

- The barley harvest came first, and then the wheat harvest came after that. First the barley is harvested, and then the wheat.
- Ruth had to work for her food. It wasn't given to her for free while she sat at home.

Ruth 3

Ruth 3:1: "Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?"

- Naomi called Ruth her daughter.
- Naomi wanted to find rest for Ruth.
- Naomi wanted to bless Ruth and give her a good life.
- Naomi believed that finding a husband for Ruth would benefit her and give her the rest and blessing that she sought.
- Naomi believed it was better for Ruth to be married than to live alone.

Ruth 3:2: "And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor."

- Naomi said that Boaz was one of their relatives.
- Ruth had been spending time with the maidens of Boaz when she worked in the fields to gather food.
- Naomi somehow knew that Boaz was winnowing barley on the threshing floor that night.

- Naomi was the one who took action to push Ruth to get a husband. She was the one who came up with the plan.

Ruth 3:3: "Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking."

- Naomi told Ruth to wash herself.
- Naomi told Ruth to anoint herself.
- Naomi told Ruth to dress herself up.
- Naomi told Ruth to go to the threshing floor where Boaz was.
- Naomi told Ruth to wait, and not approach Boaz until he had finished eating and drinking.
- Boaz was at the threshing floor eating and drinking that night.

Ruth 3:4: "And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

- Naomi told Ruth to notice where Boaz lied down that night.
- Apparently Boaz was going to sleep at the threshing floor that night.
- Naomi told Ruth to uncover the feet of Boaz.
- Naomi told Ruth to lay down beside Boaz.
- Naomi told Ruth that Boaz would tell her what to do next.

- Boaz didn't approach Ruth. Instead Ruth followed her mother-in-laws instructions and approached Boaz.

Ruth 3:5: "And she said unto her, All that thou sayest unto me I will do."

- Ruth agreed to do everything that her mother-in-law told her to do.

Ruth 3:6: "And she went down unto the floor, and did according to all that her mother in law bade her."

- Ruth went to the threshing floor.
- Ruth did everything that her mother-in-law told her to do.

Ruth 3:7: "And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down."

- Boaz ate.
- Boaz drank.
- After Boaz ate and drank, his heart was merry.
- Boaz lied down at the end of the heap of corn.
- Ruth came in softly (quietly).
- Ruth uncovered the feet of Boaz.
- Ruth laid down at the feet of Boaz.

Ruth 3:8: "And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet."

- At midnight, at the threshing floor of barley, Boaz became afraid.
- At midnight, Boaz turned and saw that there was a woman lying at his feet.

Ruth 3:9: "And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman."

- Boaz couldn't tell who the woman was.
- Boaz asked the woman who she was.
- Ruth identified herself.
- Ruth called her the handmaid of Boaz.
- Ruth asked Boaz to perform the duty of a near kinsman. (Under the Mosaic Law, this required him to marry her in order to raise up children for her dead husband.)
- Ruth approached Boaz from a position of great humility.

Ruth 3:10: "And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich."

- Boaz blessed her of the Lord.
- Boaz called Ruth his daughter.
- Boaz said that Ruth had showed him great kindness, because she hadn't chased after young men.

- Boaz was apparently not a young man.
- Boaz apparently believed that it was a kindness for Ruth to go to his fields and harvest his leftover crops.

Ruth 3:11: "And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman."

- Boaz again called Ruth his daughter.
- Boaz told Ruth to not be afraid.
- Boaz said that he would do what Ruth asked him to do.
- Boaz said that everyone in Bethlehem knew that Ruth was a virtuous woman.
- Ruth had a reputation for being a woman of virtue.
- Boaz called Bethlehem the city of his people.
- The reason Boaz carried out the role of the near kinsman was because Ruth asked him to.
- The reason Boaz was willing to carry out the role of the near kinsman for Ruth was because she was a woman of virtue.

Ruth 3:12: "And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I."

- Boaz told Ruth that he was indeed a near kinsman.
- Boaz told Ruth that there was someone else who was a nearer kinsman than him. This means another person had the first right to perform that role.

Ruth 3:13: "Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning."

- Boaz told Ruth to remain at the threshing floor that night.
- Boaz told Ruth that in the morning he would go and talk to the nearest kinsman, to see if he would perform the role that the Mosaic Law required him to do.
- If the nearest kinsman would carry out his duty, then that was fine.
- If the nearest kinsman wouldn't carry out his duty, then Boaz would do it.
- Boaz told Ruth to lie down until morning.

Ruth 3:14: "And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor."

- Ruth laid down at the feet of Boaz until morning.
- Ruth left the threshing floor before it was light enough for people to see one another.
- Boaz asked Ruth to keep her presence there a secret, and not let other people know that a woman had been to the threshing floor.

Ruth 3:15: "Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city."

- Boaz asked for the veil that Ruth was wearing.
- Ruth was apparently wearing a veil.
- Boaz filled Ruth's veil with six measures of barley.
- Ruth carried the barley back to Bethlehem.

Ruth 3:16: "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."

- Ruth returned to her mother-in-law.
- When Ruth returned home, Naomi asked her who she was (and yet Naomi still called Ruth her daughter).
- Ruth told Naomi everything that Boaz had done for her.

Ruth 3:17: "And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law."

- Boaz gave Ruth six measures of barley.
- The reason Boaz gave Ruth six measures of barley was so that she wouldn't return to her mother-in-law empty handed.

Ruth 3:18: "Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

- Naomi told Ruth to sit still.
- Naomi told Ruth to wait until the matter had been carried out.

- Naomi told Ruth that Boaz wouldn't rest until he had finished the matter that day.

Ruth 4

Ruth 4:1: "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down."

- Boaz went to the gate of the city.
- Boaz sat down at the gate of the city.
- The kinsman of Naomi walked by while Boaz was sitting at the gate of the city. (Interestingly, the text doesn't record the name of the kinsman. He's not given that honor.)
- Boaz stopped the kinsman as he walked by, and told him to sit down.
- The kinsman listened to Boaz and sat down.
- The city of Bethlehem had walls in the days of Boaz.
- The city of Bethlehem had a gate in the days of Boaz.

Ruth 4:2: "And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down."

- Boaz found ten of the elders of the city.
- In the days of Boaz, the city of Bethlehem had at least ten elders.
- In the days of Boaz, the authority in the city of Bethlehem

was the city elders.

- Boaz found 10 people to witness his interaction with the kinsman.
- Boaz brought 10 of the city elders to the gate of the city, so they could witness his interaction with the kinsman.

Ruth 4:3: "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:"

- Boaz told the kinsman that Naomi had returned from Moab.
- Boaz told the kinsman that Naomi was selling a parcel of land.
- The parcel of land that Naomi was selling used to belong to Elimelech.
- Boaz didn't start by talking about Ruth. Instead he started the conversation by talking about a piece of land that was being sold. (This was laying a trap for him. When the kinsman expressed interest in the land but not in Ruth, it would become obvious that he lacked integrity.)
- Naomi had a parcel of land that belonged to her husband.
- Naomi was selling the parcel of land. (This is the first time that fact is mentioned).

Ruth 4:4: "And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it."

- Boaz asked the kinsman to redeem the land.
- The word "redeem" is used five times in this one verse.
- Boaz said that it was the duty of the kinsman to redeem the land.
- Boaz said that if the kinsman didn't redeem the land, then the only other person who could do it was Boaz. They were the only two people who could do this.
- Boaz told the kinsman to tell him if he wasn't going to redeem the land, so that Boaz could redeem it.
- The kinsman said that he would redeem the land.

Ruth 4:5: "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

- After the kinsman promised to redeem the land, Boaz said that he also had to take Ruth and have children with her. (This was a provision in the Mosaic Law, to raise up children for the husband who had died childless.)
- The kinsman couldn't obtain the land without obtaining Ruth as well.
- It was the duty of the nearest kinsman to have children with Ruth, in order to carry on the name of the man who had died.

Ruth 4:6: "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it."

- The nearest kinsman refused to redeem Ruth.
- The nearest kinsman refused to take Ruth and have children with her, even though the Mosaic Law required him to do so.
- The nearest kinsman lied and said that he couldn't redeem Ruth. In reality it was his legal obligation to do so, but he refused to follow the Law and do what God commanded him to do.
- The nearest kinsman lied and said that having children with Ruth would damage his own inheritance. In reality that wasn't the case at all, and by rejecting Ruth he was refusing to obey the Law and do what God commanded.
- The nearest kinsman immediately went back on his word in the presence of the leaders of the city. He said that he would be the redeemer, but he didn't do what he said he would do.
- The nearest kinsman was a liar.
- The nearest kinsman was disobedient to God.
- The nearest kinsman was lawless. He refused to obey the Mosaic Law.
- The Messiah could have come through either this kinsman or through Boaz, since both were relatives. When the kinsman refused to obey God and follow the Law, the Messiah came through Boaz instead of him.
- When this kinsman refused to obey the Law he robbed himself of a tremendous blessing. In reality his inheritance was marred by *not* taking Ruth, and it would have been greatly enhanced if he had taken her.
- The blessing of God went to the person who obeyed the Law and acted as the redeemer, instead of the person

who disobeyed it and refused to do his duty.

Ruth 4:7: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel."

- The practice at the time was that when the nearest kinsman refused to obey the Law and rejected what God had commanded him to do, he would signify his act of gross disobedience by taking off his shoe and handing it to the person who *did* act as the redeemer. This was a public testimony of his disobedience and lack of integrity (and was required by the Mosaic Law).

Ruth 4:8: "Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe."

- The kinsman took off his shoe and gave it to Boaz, as a public display of his disobedience and lack of integrity.
- The nearest kinsman was so selfish, and disliked Ruth so much, that he was willing to publicly humiliate himself in front of the elders of the city in order to avoid doing what God required him to do. Because of this, he wasn't in the line of the Messiah.

Ruth 4:9: "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 Chilion's and Mahlon's, of the hand of Naomi."

- Boaz did this transaction in the sight of the elders of the city.

- Boaz did this transaction in the sight of other people, who were also standing around.
- Boaz purchased all that once belonged to Elimelech from Naomi.
- Boaz purchased all that once belonged to Chilion and Mahlon from Naomi.

Ruth 4:10: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."

- Ruth was the wife of Mahlon.
- The book of Ruth continues to emphasize the fact that Ruth was a Moabite.
- When Boaz purchased the property of Elimelech, Chilion, and Mahlon, he also purchased Ruth at the same time.
- Boaz the redeemer purchased Ruth to be his wife.
- Boaz took Ruth to be his wife to raise up children for the man who had died, so that his name wouldn't be cut off. (This was what the Mosaic Law required the redeemer to do).
- When Boaz purchased Ruth, she wasn't there at the time. He did these things at the city gate, in the presence of the elders of the city, while Ruth waited at the house of Naomi.
- The Mosaic Law required the nearest kinsman to marry the widow of someone who died childless, to raise up children so that his name wasn't lost. This was important

in the sight of God. (The kinsman had to perform this duty even if he was already married. In that case he would end up with multiple wives.)

- God didn't want the name of the dead to be cut off. Instead He had a provision to provide children for the man who had died, so that his name would be carried on. The children of the redeemer would be counted as the children of the dead man.

Ruth 4:11: "And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:"

- The people who were standing by the gate when this happened said that they were witnesses.
- The 10 elders who were standing by the gate when this happened said that they were witnesses.
- There was apparently a standard speech that the people gave whenever someone was redeemed.
- The people asked God to give Ruth children and make her fruitful like Rachel and Leah, who built the house of Israel (Jacob).
- The people told Boaz to "do worthily" in Ephratah (which was where Bethlehem was located).
- The people told Boaz to be famous in Bethlehem.
- Rachel was a historical person who truly existed.
- Rachel was the wife of Israel (Jacob).
- Leah was a historical person who truly existed.

- Leah was the wife of Israel (Jacob).
- Jacob had two wives: Rachel and Leah.
- Rachel and Leah bore children to Jacob.
- When Rachel and Leah bore children to Jacob, they built up his house. The act of having children was considered to be building up the person's house (since the house was the family – the offspring – not the building in which they lived).
- The people asked God to make Ruth fruitful. They believed that children came from God.
- God is the one who gives children, or who withholds them. Children come from God.
- Having children was considered to be a great blessing, and a good thing. It was something that people wanted. They believed that having many children (as Rachel and Leah did) was a good thing, not a bad thing.

Ruth 4:12: "And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

- The people wished that the house of Boaz would be like the house of Pharez. This means they wanted Boaz to have many descendants.
- The house of a person were his descendants, not the building in which he lived. People wanted a large house, which means people wanted many descendants and a large family line.
- Having many descendants was considered to be a good thing, and a great blessing.

- Pharez was the son of Tamar.
- Tamar had Pharez with Judah.
- Pharez was a real person who actually existed.
- Tamar was a real person who actually existed.
- Judah was a real person who actually existed.
- Tamar really did have a son with Judah. That story in Genesis actually did happen.
- Ruth was a young woman.
- Children come from the Lord.

Ruth 4:13: "So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son."

- Boaz took Ruth as his wife.
- Ruth conceived and bore a son. She had no children from her previous husband, but she did have a child with Boaz.
- The reason Ruth bore a son was because God "gave her conception". God was the one who caused her to conceive and have a son.
- Children are gifts from God. They come from the Lord.
- God is the one who gives conception.
- God has the ability to give children, and to withhold them.

Ruth 4:14: "And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel."

- When Ruth had a son, the women of Bethlehem blessed the Lord for giving Naomi a kinsman.
- The people of Bethlehem expected the offspring of Ruth to be famous in Israel.
- In this book, whenever something good happened the people blessed the Lord.
- The women of Bethlehem gave God the credit for providing a kinsman for Naomi.

Ruth 4:15: "And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him."

- The women of Bethlehem told Naomi that the son of Ruth would restore her life.
- The women of Bethlehem told Naomi that the son of Ruth would nourish her in her old age.
- The women of Bethlehem told Naomi that Ruth, her daughter-in-law, loved her.
- The women of Bethlehem told Naomi that Ruth was better to her than seven sons.
- Children were expected to take care of their grandparents in their old age.
- Children were seen as a blessing, and as a source of care and comfort to their parents and grandparents.

Ruth 4:16: "And Naomi took the child, and laid it in her bosom, and became nurse unto it."

- Naomi nursed the son of Ruth.

Ruth 4:17: "And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

- The passage seems to indicate that the female neighbors of Naomi were the ones who named the son of Ruth.
- The son of Ruth was named Obed.
- Obed was the father of Jesse.
- Jesse was the father of David.

Ruth 4:18: "Now these are the generations of Pharez: Pharez begat Hezron,"

- Pharez had a descendant named Hezron.

Ruth 4:19: "And Hezron begat Ram, and Ram begat Amminadab,"

- Hezron had a descendant named Ram.
- Ram had a descendant named Amminadab.

Ruth 4:20: "And Amminadab begat Nahshon, and Nahshon begat Salmon,"

- Amminadab had a descendant named Nahshon.
- Nahshon had a descendant named Salmon.

Ruth 4:21: "And Salmon begat Boaz, and Boaz begat Obed,"

- Salmon had a descendant named Boaz.
- Boaz had a descendant named Obed.

Ruth 4:22: "And Obed begat Jesse, and Jesse begat David."

- Obed had a descendant named Jesse.
- Jesse had a descendant named David.
- This book seems to have been written after David was born.