

The Book Of Ruth



Sermon Outlines

MARK A. COPELAND

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The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style. To God be the glory!

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MarkCopeland@aol.com

The Book Of Ruth

Ruth's Noble Choice: "I Will Go" (1:1-22)

INTRODUCTION

1. The book of Ruth is a beautiful "**interlude of love**," set in...
 - a. The period when judges ruled Israel - **Ru 1:1**
 - b. An era marked by immorality, idolatry, and war - cf. **Judg 21:25**
2. It tells a heartwarming story of devotion and faithfulness...
 - a. Concerning a **Moabite widow** (Ruth) who leaves her homeland
 - b. To live with her **Jewish mother-in-law** (Naomi) in the land of Israel
3. God honors Ruth's commitment...
 - a. By guiding her to the field of Boaz (a near kinsman to Naomi)
 - b. Where she gathers grain and finds a place in the genealogy of Christ!
4. It has been said the book serves two purposes...
 - a. To illustrate how Jehovah rewards those who make wise spiritual choices and show steadfast filial loyalty
 - b. To explain how Ruth, a Moabitess, came to be an ancestor of David, and ultimately, the Messiah - cf. **Ru 4:21-22; Mt 1:5-6**

[While the book's brevity and beauty makes it easy to read in one sitting, we will let it serve as the basis for four sermons, one for each chapter. In chapter one, we learn of "**Ruth's Noble Choice**"...]

I. A FATEFUL SOJOURN IN MOAB

A. FAMINE PROMPTS THE JOURNEY...

1. The setting - **Ru 1:1**
 - a. In the days of the judges (prior to the period of the kings of Israel)
 - b. There is famine in the land of Judah
 - c. A family of four leave Bethlehem to dwell in Moab
 - 1) Bethlehem, city located 5 mi. S of Jerusalem; birthplace of David and Jesus
 - 2) Moab, country located due E of the Dead Sea
 - a) Descendants of Lot - **Gen 19:36-37**
 - b) Sometimes enemies, friends, of Israel - **Jud 3:12-30; 1 Sam 22:3-4**
2. The family - **Ru 1:2**
 - a. Elimelech the father, Naomi the mother
 - b. Their two sons: Mahlon and Chilion
 - c. Ephrathites - Bethlehem was also known as Ephrath - **Gen 35:19; Mic 5:2**
3. The move
 - a. Prompted by the famine
 - b. Perhaps indicating a lack of faith in God, who made provision for when His children

became impoverished - cf. **Lev 25:35**

B. DEATH STRIKES THREE TIMES...

1. Elimelech dies - **Ru 1:3**
 - a. Leaving Naomi a widow with two sons
 - b. Rabbinic tradition suggests his death was punishment for greed or having forsaken his homeland (Expositor's Bible Commentary)
2. Mahlon and Chilion marry women of Moab - **Ru 1:4**
 - a. Mahlon married Ruth, Chilion married Orpah - cf. **Ru 4:10**
 - b. Such marriages with women of Moab were strongly suspect, if not wrong - cf. **Deu 23:3; 1 Kin 11:1-2; Neh 13:23-27**
 - c. They live in Moab about ten years
3. Mahlon and Chilion die - **Ru 1:5**
 - a. Rabbinic tradition suggests it was because of leaving Judah, and their marriages
 - b. Leaving Naomi a widow and childless, which she took as divine judgment against her - **Ru 1:13,20-21**

[Elimelech and his sons went to Moab to find **bread**, instead they found **graves** (Baxter). Bereaved of her husband and two sons, Naomi gives thought to return to her homeland...]

II. A FAITHFUL RETURN TO JUDAH

A. NAOMI CHOOSES TO RETURN HOME...

1. The famine in Judah had ended - **Ru 1:6**
 - a. The Lord's blessings had return to Judah
 - b. The Lord had given them bread
2. Naomi encourages her daughters-in-law to remain in Moab - **Ru 1:7-9**
 - a. As they were on their way to leave
 - b. Naomi encourages them to return to their mothers' house
 - c. Naomi prays God's blessings upon them
 - 1) To treat them kindly, because their kindness to her
 - 2) To find rest in the homes of future husbands
 - d. Prompting sorrowful displays a great affection

B. RUTH CHOOSES TO RETURN WITH HER...

1. At first, both daughters-in-law desire to go with Naomi - **Ru 1:10**
 - a. Willing to return with her to her people
 - b. Which speaks highly of their love for Naomi and duty as daughters-in-law
2. Naomi seeks to dissuade them - **Ru 1:11-13**
 - a. She has no sons to offer them
 - b. She is too old to have a husband
 - c. If she did marry and have sons, would they wait until they were old enough?
 - d. It grieves her to see them suffer because of God's chastisement of her
3. Ruth cannot be dissuaded - **Ru 1:14-18**
 - a. Weeping, Orpah kisses her mother-in-law and leaves
 - b. Ruth clings to her mother-in-law, and Naomi tries once again to persuade her to return

- c. Ruth's noble choice
 - 1) To go wherever Naomi goes
 - 2) To live wherever Naomi lives
 - 3) To make the people of Naomi her people
 - 4) To make the God of Naomi her God
 - 5) To die and be buried where Naomi is buried
 - 6) To let nothing but death come between them-- In making such a choice, Ruth has become a proselyte to Judaism
- d. Naomi realizes Ruth is determined to go with her

C. NAOMI AND RUTH ARRIVE IN BETHLEHEM...

1. Their arrival sparks excitement in the city - **Ru 1:19**
2. Naomi believes she should be called Mara - **Ru 1:20-21**
 - a. No longer Naomi ("Pleasant"), but Mara ("Bitter")
 - b. For she feels the Lord has dealt bitterly with her
 - 1) She left Judah full, and has returned empty
 - 2) She believes the Lord has testified against her, and has afflicted her
 - c. This may be true - cf. **Deu 28:15-19**
 - 1) Yet not all suffering is indicative of divine chastisement (cf. Job)
 - 2) She may have been the innocent victim of others' sins
3. Naomi and Ruth settle in Bethlehem - **Ru 1:22**
 - a. Naomi, a woman without husband and sons
 - b. Ruth, the Moabitess living in a strange land

CONCLUSION

1. Their arrival was at the beginning of the barley harvest...
 - a. Which sets the stage for the events in the next chapter
 - b. Which portends a new beginning in the lives of Naomi and Ruth
2. This story certainly illustrates the importance of making choices...
 - a. Choices come with consequences, sometimes good, sometimes bad
 - b. Elimelech and his sons made choices...
 - 1) Which may have appeared to be a good business decision
 - 2) But ultimately left a wife and mother a widow and motherless in a strange land
 - c. Ruth made a choice
 - 1) To leave family and false religion, for the true God and His family
 - 2) One that would have provide both temporal and eternal blessings - cf. **Mk 10:29-30**

Sometimes the choice is not between right and wrong, but between good and better. Yet any choice we make will be the right one if made with these words of Jesus in mind:

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” - Mt 6:33

“Ruth's Noble Choice” to follow Naomi and her God illustrates the truth of Jesus' words!

The Book Of Ruth

Ruth's Lowly Service: "Let Me Glean" (2:1-23)

INTRODUCTION

1. In our previous study, we saw how Ruth came to be the daughter-in-law to Naomi...
 - a. The journey to Moab of Elimelech, Naomi, and their two sons
 - b. The death of Elimelech, and marriages of the sons to Naomi and Orpah
 - c. The deaths of the sons, and Naomi's return to Judah accompanied by Ruth
2. We noticed the "**noble choice**" that was made by Ruth...
 - a. To leave her home and religion of Moab
 - b. To adopt Naomi's home and God as her own - cf. **Ru 1:16-17**
3. Noteworthy throughout this story is the filial devotion Ruth has toward her mother-in-law...
 - a. We saw it in her "**noble choice**"
 - b. We will see it again in her "**lowly service**"

[The chapter begins where the previous one ended: at the time of the barley harvest. In such a setting we read how...]

I. RUTH GLEANS IN THE FIELDS OF BOAZ

A. RUTH REQUESTS TO GLEAN IN THE FIELDS...

1. We are introduced to Boaz - **Ru 2:1**
 - a. A relative of Naomi's husband, Elimelech
 - b. A man of great wealth
2. Ruth gains permission from Naomi to let her glean - **Ru 2:2**
 - a. Hoping to find favor (kindness) from a landowner
 - 1) The Law forbid owners from reaping the corners and gathering the gleanings of the harvest - cf. **Lev 19:9-10**
 - 2) In this way God provided for strangers, the fatherless, and widows - **Deu 24:19-22**
 - b. Perhaps not all land owners respected this law
 - 1) Especially toward "strangers"
 - 2) We are reminded eight times in this book that Ruth was a "Moabitess"
3. Ruth "happened" to come upon the field belonging to Boaz - **Ru 2:3**
 - a. Gleaning after the reapers, as the Law allowed
 - b. She "happened" to come to the field belonging to Boaz
 - 1) The word suggests it was by "chance", which may how it first appeared
 - 2) The overall context of the book reveals it was by "providence"

B. BOAZ INQUIRES ABOUT THE WOMAN IN THE FIELDS...

1. We see the respect between Boaz and his workers - **Ru 2:4**
 - a. He entertains the Lord's presence upon them

- b. They bid the Lord's blessing upon him
2. Boaz asks his foreman about the strange woman - **Ru 2:5-7**
 - a. Who relates her Moabite background, and her relation to Naomi
 - b. Who recounts her request to glean, and her diligent labor

[With Boaz now aware of Ruth's identity, we next learn how...]

II. BOAZ EXTENDS KINDNESS TO RUTH

A. HIS INITIAL KINDNESS...

1. Boaz encourages her to glean in his field alone - **Ru 2:8-9**
 - a. To stay by his young women
 - b. To know that his young men have been commanded not to touch her
 - c. To drink when thirsty the water drawn by the young men
2. Ruth inquires why he is so kind to her, a foreigner - **Ru 2:10-12**
 - a. Boaz has heard of her devotion to Naomi, and her "noble choice"
 - b. Boaz prays the Lord will bless her in return for seeking His refuge
3. Ruth is comforted by his kindness - **Ru 2:13**
 - a. She hopes to continue to find favor in his sight
 - b. For his kindness toward one who is not one of his maidservants

B. HIS EXTENDED KINDNESS...

1. Shown to her at the noon mealtime - **Ru 2:14**
 - a. Inviting her to eat with the rest of the workers
 - b. Passing roasted grain over for her to eat
2. Shown by the instructions given to his young men - **Ru 2:15-16**
 - a. To let her glean even among the sheaves without reproach
 - b. To purposely let stalks fall from the bundles for her to glean
3. Allowing her to reap an ephah (about 30-50 pounds) of barley - **Ru 2:17**
 - a. A rather large amount for someone to glean from scraps!
 - b. But then she had a lot of help from the "clumsy" workers!

[At the end of the day, Ruth returns back to the city where...]

III. NAOMI RESPONDS WITH GREAT JOY

A. RUTH SHARES HER PRODUCE WITH NAOMI...

1. Ruth shows her mother-in-law what she gleaned - **Ru 2:18a**
2. Ruth gives Naomi her excess grain - **Ru 2:18b**

B. NAOMI REJOICES OVER GOD'S KINDNESS...

1. In response to Naomi's questions, Ruth tells her about Boaz - **Ru 2:19**
2. Naomi blesses the Lord - **Ru 2:20**
 - a. For His kindness to the living and the dead
 - b. For Boaz is a close relative (who would have a duty to preserve the name of a dead relative)

- c. Note the contrast to her earlier feelings - cf. **Ru 1:13,20,21**

C. NAOMI COUNSELS RUTH TO CONTINUE...

1. Ruth tells of Boaz' instructions to continue gleaning among his workers - **Ru 2:21**
2. Naomi encourages her to stay with the women laborers in Boaz' field - **Ru 2:22**
3. Which Ruth does until the end of the harvest, while living with Naomi - **Ru 2:23**

CONCLUSION

1. In this chapter we have seen two noteworthy examples of righteous character...
 - a. Ruth's **humility** and **willingness to minister** to the needs of her mother-in-law
 - b. Boaz' **kindness** and **sense of propriety** in his treatment of the foreign woman in his field
2. We also saw Naomi's faith in God's care reassured...
 - a. Even though she believed her earlier loss was due to God's discipline
 - b. She was convinced that God had not forsaken His kindness to the living and dead

In this story of "**Ruth's Lowly Service**," we also see another truth displayed, that God gives grace to the humble:

"Likewise you younger people, submit yourselves to [your] elders. Yes, all of [you] be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you." (1 Pe 5:5-7)

Are we willing to render lowly service to those around us, humbling ourselves before God?

The Book Of Ruth

Ruth's Tender Plea: "Take Your Maidservant" (3:1-18)

INTRODUCTION

1. So far our study in the book of Ruth has revealed...
 - a. **Ruth's noble choice: "I will go..." - Ru 1:1-22**
 - 1) Expressing great love for her mother-in-law, Naomi
 - 2) Willing to forego home and religion, and adopt Israel and the true God
 - b. **Ruth's lowly service: "Let me glean..." - Ru 2:1-23**
 - 1) Exercising her right as a widow to glean after the reapers during the harvest
 - 2) Providing sustenance for herself and her mother-in-law

2. Our previous study reviewed how Ruth came to meet Boaz...
 - a. Ruth "happened" to be gleaning in the field of Boaz - **Ru 2:1-3**
 - b. Boaz inquired of his workers about the strange woman - **Ru 2:4-5**
 - c. Learning Ruth's identity, Boaz encouraged her to continue - **Ru 2:8-9**
 - d. Ruth was permitted to glean in the fields of Boaz throughout the harvest - **Ru 2:21**
 - e. Naomi was thrilled, because Boaz was a close relative - **Ru 2:20**

[With advice from her mother-in-law, Ruth will make a "tender plea" that will prompt Boaz to fulfill an obligation that was due the family of Elimelech. Thus chapter three begins with...]

I. NAOMI'S ADVICE TO RUTH

A. MOTIVATED BY MOTHERLY CONCERN...

1. Naomi loves her daughter-in-law as a daughter - **Ru 3:1**
2. Naomi is concerned for Ruth's security and well-being - **Ru 3:1**
 - a. Security (rest, KJV) implies benefits found in marriage - cf. **Ru 1:9**
 - b. It was customary for parents to arrange marriages - cf. **Jud 14:1-2**

B. PROMPTED BY PROVIDENTIAL CIRCUMSTANCES...

1. Boaz, with whose women Ruth gleaned in the fields, was a relative - **Ru 3:2**
 - a. He could fulfill the levirate law of marriage - cf. **Deu 25:5-10**
 - b. Perhaps Naomi had interpreted his kindness as interest in Ruth
2. Boaz would be winnowing barley at the threshing floor - **Ru 3:2**
 - a. Threshing floors were located on a hill; this one outside the city - cf. **Ru 3:15**
 - b. Naomi knew that Boaz would spend the night there - cf. **Ru 3:4**

C. DEVISED TO PROMPT A RESPONSE...

1. Ruth is told to wash, anoint herself, and put on her best garment - **Ru 3:3a**
2. Ruth is told to wait until Boaz has eaten and fallen asleep - **Ru 3:b-4a**
3. Ruth is told to uncover Boaz' feet and lie down, and await his response - **Ru 3:4b**

- a. Some interpret “uncover his feet” and “lie down” as euphemisms for sexual activity - cf. **Eze 16:25 (KJV); Gen 19:32-35**
- b. Yet for Naomi to encourage Ruth to commit such an act of boldness and immorality is completely counter to what we know of Ruth - cf. **Ru 3:11b**
- c. The actual text suggests that nothing indecent happened - cf. **Ru 3:7-8**

[Ruth consents to follow the advice given by Naomi (**Ru 3:5**), and so we read of...]

II. RUTH AT THE FEET OF BOAZ

A. RUTH FOLLOWS NAOMI’S ADVICE...

1. Ruth goes down to the threshing floor - **Ru 3:6a**
2. Ruth does according to her mother-in-law’s instructions - **Ru 3:6b**
 - a. She waits until Boaz had eaten and gone to sleep - **Ru 3:7a**
 - b. She softly uncovers his feet and lies down - **Ru 3:7b**

B. BOAZ STARTLED BY RUTH’S PRESENCE...

1. At midnight Boaz is startled by a woman lying at his feet - **Ru 3:8**
2. Upon inquiry, Ruth identifies herself and makes her plea - **Ru 3:9**
 - a. “Take your maidservant under your wing”
 - 1) Or “spread your cloak over your maid” (NRSV)
 - 2) In that region, a symbolic action denoting protection, marriage (JFB)
 - b. “For you are a close relative (near kinsman)”
 - 1) He could fulfill the levirate law of marriage - cf. **Deu 25:5-6**
 - 2) But he was not the nearest of kin - cf. **Ru 3:12**

C. BOAZ RESPONDS WITH GRATITUDE, HONOR AND KINDNESS...

1. Boaz is grateful for her kindness - **Ru 3:10**
 - a. She showed more kindness at the end than at the beginning
 - b. In that she did not just go after any young man (implying that Boaz was older)
2. Boaz is concerned about preserving her honor - **Ru 3:11-14**
 - a. He would fulfill her request, for everyone knows of her virtue
 - b. Yet there was a kinsman nearer to her than he
 - 1) Boaz must give him the opportunity to do his duty
 - 2) Boaz swears to perform the duty, if the other person does not
 - c. Boaz preserves her reputation
 - 1) By having her stay until morning, rather than leaving during the night
 - 2) By instructing his workers to tell no one
3. Boaz gives Ruth six ephahs of barley - **Ruth 3:15**
 - a. So she might not go empty-handed to her mother-in-law - cf. **Ru 3:17**
 - b. The significance of this gift is uncertain
 - 1) A gift of grain as the bridal price?
 - 2) A message intended for Naomi, recognizing her part or to secure her consent?
 - 3) A “cover” for Ruth, should anyone see her, implying that she had been at work gathering grain?
 - 4) Simply a gift from a man for the woman he hoped to marry?

[With such a large gift in hand...]

III. RUTH RETURNS TO NAOMI

A. RUTH REPORTS TO NAOMI...

1. Ruth tells all that Boaz had done for her - **Ru 3:16**
2. Ruth explains the six ephahs of barley - **Ru 3:17**

B. NAOMI ADVISES RUTH...

1. To wait to see how things turn out - **Ru 3:18a**
2. Confident that Boaz will act immediately - **Ru 3:18b**

CONCLUSION

1. It is tempting to caricature Naomi as a “matchmaker”...
 - a. She certainly had given her plan some thought
 - b. She correctly anticipated Boaz’ response-- But it was definitely “a risky proposition” that could have easily gone awry!
2. Scholars debate whether anything improper took place between Ruth and Boaz; I appreciate the following observation:

“Those who interpret a sexual relation in the events reflect their twentieth-century cultural conditioning of sexual permissiveness. They fail to appreciate the element of Ruth’s trust that Boaz would not dishonor her whom he wanted for his wife. They fail to appreciate the cultural taboos of Ruth’s time that would have prevented a man of Boaz’s position from taking advantage of Ruth, thereby destroying her reputation and perhaps endangering his own. Biblical writers were not squeamish about describing sexual encounters, but the writer of Ruth has deliberately refrained from saying there was a liaison between Ruth and Boaz. If read carefully and with sensitivity, it becomes clear that he was saying just the opposite. Both Ruth and Boaz acted virtuously in a situation they knew could have turned out otherwise. Chastity was not an unknown virtue in the ancient world.” - **F. B. Huey, Jr. (Expositor’s Bible Commentary)**

3. Again we are struck by the noble character of Boaz...
 - a. We saw his **kindness** and **sense of propriety** in the previous chapter
 - b. We see his **kindness** and **concern for duty and reputation** in this chapter

The integrity of Boaz made it possible for Naomi to plan her “risky proposition” with a strong likelihood that he would respond in the proper manner. The benefit of having integrity is that people know how we will respond in a given situation.

Would we have responded like Boaz...?

The Book Of Ruth

Ruth's Marital Joy: "She Bore A Son" (4:1-22)

INTRODUCTION

1. Our brief survey of the book of Ruth has thus far revealed...
 - a. **Ruth's noble choice: "I will go..." - Ru 1:1-22**
 - 1) Expressing great love for her mother-in-law, Naomi
 - 2) Willing to forego home and religion, and adopt Israel and the true God
 - b. **Ruth's lowly service: "Let me glean..." - Ru 2:1-23**
 - 1) Exercising her right as a widow to glean after the reapers during the harvest
 - 2) Providing sustenance for herself and her mother-in-law
 - c. **Ruth's tender plea: "Take your maidservant..." - Ru 3:1-18**
 - 1) Made to Boaz, a near kinsman
 - 2) As part of a careful plan proposed by her mother-in-law, Naomi
2. Noteworthy throughout this story has been the character of Boaz...
 - a. A kind man, with a strong sense of propriety
 - b. A hospitable man, with a concern for duty and reputation
 - c. A man Naomi knew "will not rest until he has concluded the matter this day" - **Ru 3:18**
3. As we come to the fourth and final chapter...
 - a. We see how Boaz fulfills "**Ruth's marital joy**"
 - b. Resulting in the birth of a son who became David's grandfather

[As the chapter opens, Boaz begins the process promised to Ruth earlier (cf. **Ru 3:12-13**)...]

I. BOAZ CONFRONTS A CLOSE RELATIVE

A. AT THE TOWN GATE...

1. Boaz meets the close relative at the gate - **Ru 4:1**
 - a. Where people would travel in and out of the town
 - b. Where business transactions were often made
 - c. Where judges and officers were to be found - cf. **Deu 16:18**
2. Boaz calls together ten elders of the city - **Ru 4:2**
 - a. Who were frequently gathered at the gate - cf. **Pro 31:23**
 - b. Such elders would serve as witnesses - cf. **Ru 4:9**

B. REGARDING NAOMI'S LAND...

1. Naomi had sold the land which belonged to her husband, Elimelech - **Ru 4:3**
 - a. Some translations (NIV, NASB, etc.) indicate she was about to sell it - cf. **Ru 4:9**
 - b. Within her right as one who was poor - cf. **Lev 25:25**
2. Boaz encourages the close relative to redeem it, or Boaz will - **Ru 4:4**
 - a. It was important that land stay within the family - cf. **Lev 25:23-28; Num 27:1-11**

- b. At first, the close relative is willing to redeem it

C. WHO REFUSES TO REDEEM THE LAND...

1. Boaz points out the obligation involving Ruth the Moabitess - **Ru 4:5**
 - a. To buy (or acquire) Ruth (cf. NRSV, NASB) - cf. also **Ru 4:10**
 - b. To marry her and perpetuate the name of her dead husband by giving him a son - cf. **Deu 25:5-6**
2. Prompting the close relative to refuse to redeem it - **Ru 4:6**
 - a. Concerned about ruining his own inheritance
 - 1) Perhaps because he knew the land would belong to Elimelech's family
 - 2) Thus spending money for land that would not long be his
 - b. Who then gave the right (and responsibility) of redemption to Boaz

[With the refusal of redemption by the close relative...]

II. BOAZ REDEEMS NAOMI AND RUTH

A. THE TRANSACTION FOR NAOMI'S LAND...

1. Confirmed by the removal of a sandal - **Ru 4:7-8**
 - a. A custom "in former times"
 - 1) Evidently not when the book of Ruth was written
 - 2) Possibly traced to the practice of taking possession of land by walking on the soil of the land being claimed (**F. B. Huey, Jr., Expositor's Bible Commentary**)
 - b. Similar to another custom involving the removal of a sandal - cf. **Deu 25:7-10**
 - 1) Regarding the refusal to marry the widow of one's brother
 - 2) An expression of shame for such refusal to accept responsibility
 - c. Yet such shame does not appear to be the purpose in this case
2. Witnessed by the ten elders and all the people - **Ru 4:9**
 - a. They witnessed that Boaz purchased all the land of Elimelech and his sons
 - b. That he bought it from the hand of Naomi

B. THE ARRANGEMENT FOR RUTH'S HAND...

1. Boaz has acquired Ruth as wife - **Ru 4:10**
 - a. To perpetuate the name of the dead (Mahlon, Ruth's dead husband)
 - b. To maintain Mahlon's (family?) position at the gate
2. Witnessed and blessed by townspeople and the elders - **Ru 4:11-12**
 - a. The people proclaim themselves witnesses
 - b. They bless Ruth and Boaz
 - 1) That the Lord make her like Rachel and Leah
 - 2) That Boaz prosper and be famous in Bethlehem Ephrathah
 - 3) That their house be like the house of Perez whom Tamar bore to Judah - cf. **Gen 46:12; Num 26:20-22**

[With the transaction for the land witnessed, and their union as husband and wife blessed by the people at the gate...]

III. BOAZ MARRIES RUTH

A. THEY HAVE A SON NAMED OBED...

1. With conception given by the Lord - **Ru 4:13**
 - a. Fertility and barrenness were sometimes attributed to the Lord - cf. **Gen 29:31; 30:2**
 - b. Perhaps in this way the writer was implying God's acceptance of the union of Boaz and Ruth
2. With praise and prayer offered by the women - **Ru 4:14-15**
 - a. Praise to the Lord for His kindness to Naomi through her daughter-in-law
 - b. Prayer that the child be a restorer and nourisher to Naomi in her old age
3. With nursing by Naomi - **Ru 4:16**
4. With his name "Obed" (servant) given by the neighbor women - **Ru 4:17**

B. WHO WILL BE GRANDFATHER TO DAVID...

1. As mentioned at the close of **Ru 4:17**
2. As illustrated in the genealogy of Perez - **Ru 4:18-22**
 - a. Perez (son of Judah)
 - b. Hezron
 - c. Ram
 - d. Amminadab
 - e. Nahshon
 - f. Salmon
 - g. **Boaz**
 - h. **Obed**
 - i. Jesse
 - j. **David**

CONCLUSION

1. At the beginning of our study, we noted that the book of Ruth serves two purposes...
 - a. To illustrate how God rewards those who make wise spiritual choices and show steadfast filial loyalty
 - b. To explain how Ruth, a Moabitess, came to be an ancestor of David, and ultimately, of the Messiah - cf. **Ru 4:21-22; Mt 1:5-6**
2. The book also reveals examples of commendable character...
 - a. Nobility of character in Ruth, who proved to be better to Naomi than seven sons!
 - b. Nobility of character in Boaz, as an employer, and believer in God's promises and commands

Remember that such character was manifested during a dark period in Israel's history...

"In those days [there was] no king in Israel; everyone did [what was] right in his own eyes." (Judg 21:23)

May their example of character encourage us to do what is right when we live among people who seem to be little different than those in the days of the Judges...!