

RUTH AND BOAZ

- Ruth and Boaz exceptionally righteous and faithful followers of YHWH
- New interpretation that there was aggressive sexual behavior going on is unwarranted and intellectually dishonest
- D.B. Macdonald: “***Boaz...a gentleman...dignity and restraint....***”



“I am Ruth your handmaiden...”

- **Amah** = handmaiden
- **Nokri** = alien, foreigner
- Ruth formerly called herself a **nokri**, but now sees herself as an **amah**
- Transitioned from a gentile to a member of Israel
- **Kanaph** = wings, protection



THE GO'EL AND LEVIRATE MARRIAGE



- Ruth says Boaz has an obligation to marry her as he is her *go'el* (redeemer)
- Levirate Marriage limited ONLY to a brother-in-law marrying his brother's childless widow
- Levirate Marriage does NOT apply to Ruth and Boaz
- A *go'el* marrying a widow was a manmade Tradition, not a Torah law

IS IT WRONG TO CREATE TRADITIONS?

- Ruth asked Boaz to marry her based on new Traditions
- By the Law of Moses there was no way to specifically address Ruth and Na'omi's predicament
- It is NOT WRONG to create Traditions
- BUT !! Traditions are manmade and must NOT be put on par with God's ordained holy observances





CHESED: **ACTS OF LOVING KINDNESS**

- 1st ***chesed*** was Ruth dedicating herself to Na'omi and to Israel's God
- 2nd ***chesed*** was Ruth choosing to marry Na'omi's family go'el instead of marrying a younger man
- Who could have been a better husband for Ruth than Boaz?



A STUMBLING BLOCK ARISES



- Another and more senior family *go'el* lives in Beit-Lechem and Boaz must offer the job to him first
- Boaz told Ruth to stay the night at the threshing floor
- 1) avoid exposure to danger for Ruth
- 2) He did NOT touch her
- 3) Protected rights of the nearest kinsman
- 4) Promised to quickly resolve the matter
- Boaz gave Ruth a gift of barley to take home

RUTH CHAPTER 4: DIFFICULT CHOICES



- Underlying current of Ruth is how Believers grappled with matters that had no obvious and direct Law to cover it
- Circumstances had evolved since Mt. Sinai
- Not always easy to figure out how to apply God's commands to any particular situation
- Answer: Learn God's ENTIRE Word and then we will know the principles behind the laws and better how to apply those principles in new situations

DEAD-END AND DESPAIR FOR RUTH AND NA'OMI?



- Levirate Marriage laws did not apply
- *Go'el* laws did not apply
- BUT !! ***“Love your neighbor as yourself....”*** was an over-riding God-principle of the Torah
- Jewish Sages decided the best solution for such widows was to give the additional duty to the family *go'el*



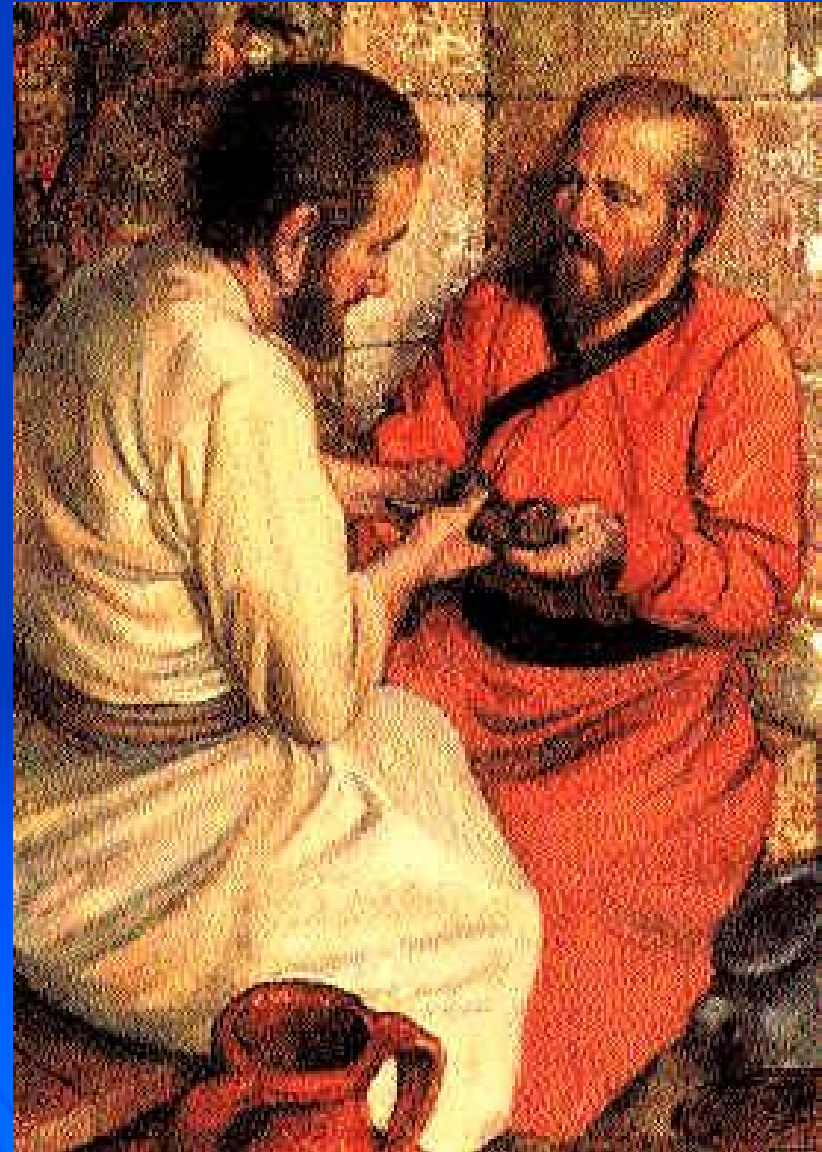
CITY GATE: COURTROOM AND CITY SQUARE



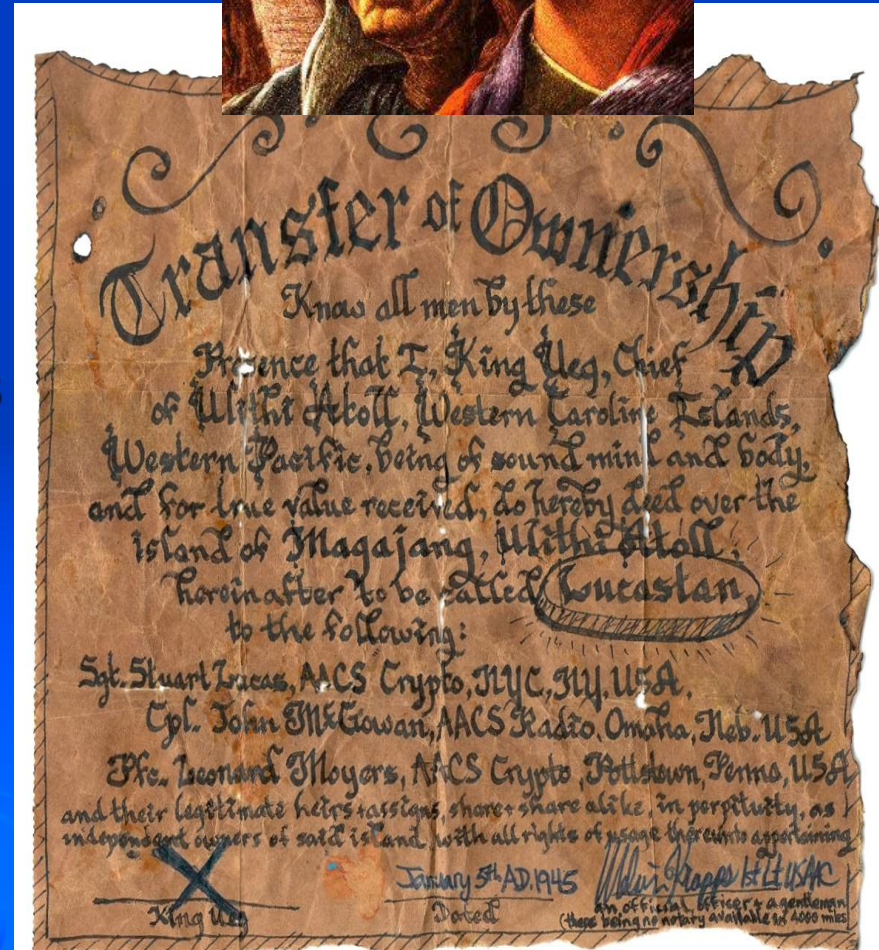
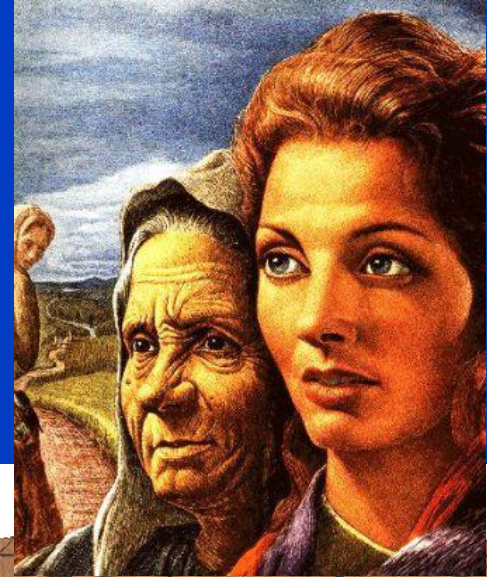
- Business was conducted at the City Gate
- Politics and discussions held there
- Boaz waited for the nearer family go'el at the city gate
- Boaz asks the anonymous man to sit and talk
- Also asks 10 elders to preside over the case
- **Minyan** = minimum of 10 men to hold synagogue

BOAZ PRESENTS HIS CASE

- Boaz explains that this proceeding is about Na'omi and her selling of the family land
- **Ach** = brother, sibling, or a term of endearment
- Boaz offers the rights of being the redeeming kinsman to the man, but also says he will do it if the man refuses



WAS THE LAND ALREADY SOLD?



- Had Na'omi previously sold the land (due to poverty), or was the process at the city gate the selling of the land?
- Biblical Hebrew does NOT use past, present, future
- Vs. 3 uses the “perfect” tense meaning the sale of the land was already “completed”
- Vs. 5 & 9 use the “imperfect” tense meaning the sale of the land was “ongoing”
- Did Na'omi as a widow have the right to sell the land?