

LESSON 7: KINDNESS AND WISDOM

**Intro:**

<sup>16</sup>But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup>For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. **Galatians 5**

BIG IDEA: We must \_\_\_\_\_ our opportunities and desires by the will of \_\_\_\_\_.

**The Request**

<sup>9</sup>He said, “Who are you?” And she answered, “I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer.” **Ruth 3**

- In the \_\_\_\_\_, Boaz can't identify who is at his feet. So he \_\_\_\_\_.
- Ruth identifies herself as “your servant” that humble designation from chapter 2. She is eligible for \_\_\_\_\_ or \_\_\_\_\_.
- For Israelites, to know someone's name gives you the ability to exert \_\_\_\_\_ over them. “She entrusted herself to Boaz's integrity.”<sup>51</sup>
- She asks Boaz to be the \_\_\_\_\_ to his own \_\_\_\_\_ (2:12).
- “*Spread your wings or skirt over your servant.*” It is a request for \_\_\_\_\_.
- In this context it means “to marry” (Ezekiel 16:8; Deut. 22:30; 27:20; Mal. 2:16).
- She is upfront about her \_\_\_\_\_ so he won't misunderstand her presence.
- She identifies him as (potential) redeemer. He has the \_\_\_\_\_ to deliver her and Naomi from their personal disaster.

“Boaz is implicitly being asked to love and care for Ruth's mother-in-law- her *first* husband's mother- a challenging calling.” **Sinclair Ferguson**<sup>52</sup>

**The Obstacle**

<sup>10</sup>And he said, “May you be blessed by the LORD, my daughter. You have made this last kindness greater than the first in that you have not gone after young men, whether poor or rich. <sup>11</sup>And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman. <sup>12</sup>And now it is true that I am a redeemer. Yet there is a redeemer nearer than I. <sup>13</sup>Remain tonight, and in the morning, if he will redeem you, good; let

<sup>51</sup> Hubbard, pp. 211.  
<sup>52</sup> Ferguson, pp. 101.

him do it. But if he is not willing to redeem you, then, as the LORD lives, I will redeem you. Lie down until the morning.” **Ruth 3**

- He says that this \_\_\_\_\_ (*hesed*) is greater than the \_\_\_\_\_ one. What kindness?
- Some, forgetting the nature of *hesed* think this refers to a \_\_\_\_\_ encounter.
- This is about covenant faithfulness, \_\_\_\_\_, not momentary pleasure.
- The earlier kindness was probably the on-going \_\_\_\_\_ of Naomi.
- This kindness is a \_\_\_\_\_ way to care for Naomi.
- Both of them are marked by similar faithfulness. They are \_\_\_\_\_ for one another.
- She has not acted on youthful \_\_\_\_\_ or \_\_\_\_\_ in pursuing the young men under his authority. Her own \_\_\_\_\_ is not what is driving this, but duty to family (*hesed*).
- He acknowledges her as a “*worthy woman*” the phrase used in Proverbs 31. She is a \_\_\_\_\_ woman (remember in the Hebrew OT Ruth follows Proverbs).
- He is a redeemer, but there is a relative closer than Boaz who must have “first right of \_\_\_\_\_.”
- Boaz knew the Scriptures and quickly \_\_\_\_\_ them to the situation at hand. He had a biblically informed conscience that only comes from \_\_\_\_\_.
- Boaz \_\_\_\_\_ in God to do what was right. He didn’t try to work this to his advantage.
- He invokes the name of the Lord in his \_\_\_\_\_. He’s making a solemn promise.
- Lie down, or rest, until the morning. It would be too \_\_\_\_\_ for her to go home at night.

Rejoice not, O Israel!  
Exult not like the peoples;  
for you have played the whore, forsaking your God.  
You have loved a prostitute's wages  
on all threshing floors. **Hosea 9**

“Scripture provides the lenses through which we interpret and respond to every providence of God.” **Sinclair Ferguson**<sup>53</sup>  
“It is because he trusts his God that Boaz is content to apply biblical principles to his situation, to do his duty, and to leave the consequences to the wise and good providence of God.” **Sinclair Ferguson**<sup>54</sup>

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53 Ferguson, pp. 100.  
54 Ferguson, pp. 112.

Boaz is not just a righteous, and therefore compassionate man, he points us to Jesus, the ultimate & final Redeemer who rescues His people from their disasters, personal and corporate. He takes in the poor and powerless, the empty and gives them a family and hope. His integrity is matched by His compassion. Jesus would also take outsiders as His Bride.

“He would absorb loss to himself because of love for God and neighbor.” **Dean Ulrich**<sup>55</sup>

<sup>14</sup>So she lay at his feet until the morning, but arose before one could recognize another. And he said, “Let it not be known that the woman came to the threshing floor.” <sup>15</sup>And he said, “Bring the garment you are wearing and hold it out.” So she held it, and he measured out six measures of barley and put it on her. Then she went into the city. <sup>16</sup>And when she came to her mother-in-law, she said, “How did you fare, my daughter?” Then she told her all that the man had done for her, <sup>17</sup>saying, “These six measures of barley he gave to me, for he said to me, ‘You must not go back empty-handed to your mother-in-law.’” <sup>18</sup>She replied, “Wait, my daughter, until you learn how the matter turns out, for the man will not rest but will settle the matter today.”

- Her \_\_\_\_\_ was at stake if people learned she was at the threshing floor overnight.
- Before she leaves, Boaz provides her with \_\_\_\_\_ of barley for her & Naomi.
- A seah was 1/3 of an ephah. 6 seahs would be between 58-95 \_\_\_\_\_.
- “How did you fare?” is most commonly translated “Who are you, my daughter?” echoing Boaz’ question. What kind of \_\_\_\_\_ is Ruth?
- God continues to \_\_\_\_\_ the \_\_\_\_\_ women thru this man Boaz.
- This \_\_\_\_\_ another way in which they will be filled.
- Naomi affirms that Boaz will live up to his name: \_\_\_\_\_.

**Conclusion:**

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<sup>55</sup> Ulrich, pp. 100.

**LESSON 8: BOAZ (& GOD) AT WORK**

**Intro:**

<sup>25</sup>The LORD is good to those who wait for him, to the soul who seeks him. **Lamentations 3**

**Big Idea:** God's \_\_\_\_\_ should be done in God's \_\_\_\_\_ if we want to have God's \_\_\_\_\_.

**The Good News and a Slight Hitch**

Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, "Turn aside, friend; sit down here." And he turned aside and sat down. <sup>2</sup>And he took ten men of the elders of the city and said, "Sit down here." So they sat down. <sup>3</sup>Then he said to the redeemer, "Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. <sup>4</sup>So I thought I would tell you of it and say, 'Buy it in the presence of those sitting here and in the presence of the elders of my people.' If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you." And he said, "I will redeem it."

- Boaz is "fleeat" and goes to the \_\_\_\_\_. He sits and \_\_\_\_\_.
- This is where the \_\_\_\_\_ gets done and everyone has to pass through.
- The man of whom Boaz spoke arrives. Boaz invites him to \_\_\_\_\_ and \_\_\_\_\_.
- This is no \_\_\_\_\_ talk: 10 elders, a legal quorum, are there.
- Boaz is doing this the \_\_\_\_\_ way for all to \_\_\_\_\_.
- He tells him about Naomi's return from Moab and needs a kinsman to buy the land.  
Technically she was selling the \_\_\_\_\_ of the land, unless there is no \_\_\_\_\_.
- Naomi was evidently too old to \_\_\_\_\_ children, and too old to \_\_\_\_\_ the land.
- If there was only a daughter, she would marry a man from the same tribe to keep the land in the "family."
- Boaz is \_\_\_\_\_. He leaves a few details out.
- The man is \_\_\_\_\_ in the land and what it can \_\_\_\_\_ for him.
- This seems to be a potential problem, a little suspense into the story.

**Excursis:** Why was land so important?

Israel was \_\_\_\_\_ in the Ancient Near East. In Israel, the land was owned by \_\_\_\_\_ and \_\_\_\_\_ to Israel by Him as its Creator. Permanent inheritance meant that all Israelites had an opportunity for \_\_\_\_\_. The \_\_\_\_\_ would guarantee that poverty would not be multigenerational (setbacks do happen). The land was "sold" for a period of time and would

revert back to the original family. In the nations around them, the land was essentially owned by the \_\_\_\_\_ and \_\_\_\_\_ (just like Socialism and Communism). Normal people would live and work it for them.

It was neither unrestrained \_\_\_\_\_ nor \_\_\_\_\_.

“It is a family matter to be worked out by the relatives concerned and then recognized by the society.” **Robert Hubbard**<sup>56</sup>

“In a sense, the measure of true spirituality was how one treated his or her neighbor, including family members. A right relationship with Yahweh would show in caring relationships with others. **Dean Ulrich**<sup>57</sup>

### **The Other Shoe Drops**

<sup>5</sup> Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.”

<sup>6</sup> Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

- In addition to the land there is the matter of \_\_\_\_\_ in need of an \_\_\_\_\_.
- The nameless man quickly changes his mind. He doesn't realize all that he has forfeited. God has more going on than just an \_\_\_\_\_ marriage.
- He doesn't want to \_\_\_\_\_ his own inheritance by only having one child by Ruth.
- He should remind us of Orpah who faced a similarly difficult decision and walked away. They know nothing of \_\_\_\_\_ - loving kindness and faithfulness.
- He \_\_\_\_\_ his right of redemption.
- Ruth and Boaz are two people who are willing to make \_\_\_\_\_ !
- God is not limited by the options we see before us, but has the whole \_\_\_\_\_ as a stage, not just our particular \_\_\_\_\_.

“The loss of land and heirs amounted to personal annihilation- the greatest tragedy imaginable.” **Robert Hubbard**<sup>58</sup>

### **The Blessing of the Community**

<sup>7</sup> Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the

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<sup>56</sup> Hubbard, pp. 231.

<sup>57</sup> Ulrich, pp. 115.

<sup>58</sup> Hubbard, pp. 244.

manner of attesting in Israel. <sup>8</sup> So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. <sup>9</sup> Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. <sup>10</sup> Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.”

- The author gives some \_\_\_\_\_ to the custom.
- The action of removing your sandal & \_\_\_\_\_ it to the other \_\_\_\_\_ a transaction.
- The redeemer removes the sandal and gives Boaz the right to redeem the land and Ruth.
- Boaz speaks to the men gathered there \_\_\_\_\_ what he has agreed to do.
- Boaz also redeems or \_\_\_\_\_ Ruth, the widow of Mahlon, to be his wife.
- The goal is to \_\_\_\_\_ Mahlon’s name by providing an heir for his property.
- Levirate marriage in other cultures in the ANE was concerned primarily with the care of the \_\_\_\_\_, not the \_\_\_\_\_ of a family line or name thru the heir. There was often no land to pass down.

“By inheriting his father’s property, the son assumed or represented the name so that each generation pushed the inheritance into the future and thus signified the continuation of God’s promise to all heirs, even those who died.” **Dean Ulrich**<sup>59</sup>

<sup>11</sup> Then all the people who were at the gate and the elders said, “We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, <sup>12</sup> and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman.”

- The elders \_\_\_\_\_ the transaction & \_\_\_\_\_ the new marriage.
- She becomes a full \_\_\_\_\_ of the covenant community.
- First, that she would be like Rachel & Leah to provide children to build up the house of Israel.
- Both women built up Israel. God blessed and used even a “less than \_\_\_\_\_” form of \_\_\_\_\_.
- They pray that Boaz would act worthily among the tribe and make a \_\_\_\_\_ \_\_\_\_\_ for himself.

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<sup>59</sup> Ulrich, pp. 118.

- They ask that his house be like that of Perez, that God would give him a child from her as God gave a child to \_\_\_\_\_ thru Tamar.
- The focus is probably on the fact that both Tamar and Ruth were not \_\_\_\_\_.
- God blessed another “less than ideal” way to have a child. God accomplishes His purposes through \_\_\_\_\_ AND sometimes their \_\_\_\_\_.
- We don't sin with the \_\_\_\_\_ that God will do this. He does this when we least expect it.
- Boaz and Ruth, in this matter, were guided by the \_\_\_\_\_ in how to display steadfast love. This obedience was a fruit of their justification, not the basis of it.

<sup>15</sup>“If you love me, you will keep my commandments. **John 14**

- \_\_\_\_\_ is not contrary to the gospel. The gospel produces \_\_\_\_\_ which produces God-pleasing obedience.
- Those who \_\_\_\_\_ the law as a rule of life for the Christian don't quite understand the gospel.

“God's covenant blessing comes to the man or woman who employs the law of the Lord as his or her guide, and the wisdom of the Lord to direct his or her lifestyle. ... If it is true that the law of God condemns us and thus drives us to seek Christ because we despair of ourselves, it is also true that Christ by the Spirit enables us to fulfill the law in love in order that, more and more, we may walk in his covenanted ways.” **Sinclair Ferguson**<sup>60</sup>

We do act \_\_\_\_\_ in one another's lives because Christ is working \_\_\_\_\_ us to \_\_\_\_\_ for others.

<sup>10</sup>So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. **Galatians 6**

“In Jesus God has no allowed us to suffer loss because of our sin in particular or the effects of the fall in general. He has redeemed us through the blood of his Son who has become our fellow human. Jesus absorbed the cost for our sin and by his resurrection secured and eternal inheritance for us.” **Dean Ulrich** speaking about 1 Peter 1. 61

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<sup>60</sup> Ferguson, pp. 133.

<sup>61</sup> Ulrich, pp. 116.