

Ruth 4:10

Authorized King James Version (KJV)

Moreover Ruth the Moabite, 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.

Analysis

Marriage declaration: **'Moreover Ruth the Moabite, 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'**. Boaz publicly declares marriage to Ruth, using term 'purchased' in context of kinsman-redeemer law—not buying a person but undertaking legal marriage responsibility. His stated purpose—'raise up the name of the dead'—shows covenantal rather than selfish motivation. The phrase 'Ruth the Moabite' emphasizes her foreign origin, making Boaz's public acceptance before the community remarkable—he proudly claims her despite ethnic difference, demonstrating that covenant relationship transcends ethnicity. The repeated 'ye are witnesses' ensures maximum legal validity.

Historical Context

Levirate marriage served multiple purposes: preserving deceased man's name and memory, providing for widows, keeping property within family, and maintaining tribal inheritance patterns. Boaz's public statement before the community served as both marriage announcement and legal declaration of intent to fulfill covenant

responsibility. His willingness to publicly claim Ruth the Moabitess demonstrated counter-cultural love—ancient peoples typically viewed foreigners, particularly from enemy nations, with suspicion and contempt. Boaz's public honor of Ruth foreshadows the gospel truth that in Christ there is neither Jew nor Greek, all are one through faith (Galatians 3:28).

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What does Boaz's public claiming of 'Ruth the Moabitess' teach about Christian willingness to publicly honor those the world despises?
2. How does raising up the dead man's name illustrate Christian servant-leadership that exalts others rather than self?

Interlinear Text

מִחֵל וֹן	לְאִשָּׁה	הַמֹּאבִּיטָה	רוּת	אֶת	וְגַם
of Mahlon	the wife	the Moabitess	Moreover Ruth		
H4248	H802	H4125	H7327	H853	H1571
עַל	הַמֵּת	שֵׁם	לְהָקִים	לְאִשָּׁה	לִי
of the dead	that the name	to raise up	the wife		
H5921	H4191	H8034	H6965	H802	H0
מֵעַם	הַמֵּת	שֵׁם	יִכָּרֵת	וְלֹא	בְּחֵלֶת וְ
from among	of the dead	that the name	be not cut off		upon his inheritance
H5973	H4191	H8034	H3772	H3808	H5159
הַיּוֹם:	אֶתְּ	עֵדֵי	יָם	מִקוֹמוֹ	וּמִשַּׁעַר
this day	ye are witnesses	of his place	and from the gate	his brethren	
H3117	H859	H5707	H4725	H251	H8179

Additional Cross-References

Deuteronomy 25:6 (Parallel theme): And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

Ephesians 5:25 (Parallel theme): Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

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