

# Ruth 4:10

Authorized King James Version (KJV)

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.

## Analysis

Marriage declaration: '**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**'. 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 Moabitess' 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

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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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

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מִן	וְ	לֹא	שָׁמַן	תְּהִלָּה	בְּמִצְבַּת	בְּ	לְ	רָאשָׁה	רְ	וְ	אַתָּה	וְ	אַגְּדָה	וְ	מִ		
H1571	H853	Moreover	Ruth	the	Moabitess	the	wife	of	Mahlon								
		H7327		H4125		H802		H4248									
עַל	בְּ	תְּ	שָׁמַן	תְּ	לְ	לְ	יְ	לְ	לְ	לְ	לְ	לְ	לְ	לְ	לְ		
have	I	purchased		H0		the	wife	to	raise	up	that	the	name	of	the	dead	
H7069				H802		H6965		H8034		H4191		H5921					
מִעַם	בְּ	תְּ	שָׁמַן	תְּ	לְ	לְ	יְ	לְ	לְ	לְ	לְ	לְ	לְ	לְ	לְ	לְ	
upon	his	inheritance		H3808		be	not	cut	off	that	the	name	of	the	dead	from	among
H5159				H3772		H8034		H4191		H5973							
בְּ	אַתָּה	וְ	עַד	וְ	לֹא	וְ	לֹא	וְ	לֹא	וְ	לֹא	וְ	לֹא	וְ	לֹא	וְ	
his	brethren		and	from	the	gate	of	his	place	ye	are	witnesses					
H251			H8179		H4725		H5707		H859		H3117						

## Additional Cross-References

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**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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