

Ruth 4:13

Authorized King James Version (KJV)

So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

Analysis

Marriage and conception: '**So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son**'.

The narrative economically states marriage consummation and pregnancy. The phrase 'the LORD gave her conception' emphasizes divine action—fertility is God's gift, not automatic natural process. This is particularly significant given Ruth's apparent barrenness during decade with Mahlon. Her previous childlessness could have resulted from God withholding conception until His appointed time and person. Now, in covenant marriage to Boaz, God opens her womb. This demonstrates that God's timing is perfect—delays aren't denials but divine scheduling for optimal fulfillment of redemptive purposes.

Historical Context

Ancient Israelites understood fertility as divine blessing and barrenness as either divine judgment or testing. Ruth's childlessness during marriage to Mahlon (neither she nor Orpah conceived despite ten-year marriages) could indicate God's withholding blessing from those marriages, possibly due to the family's Moab sojourn or marrying Moabites. Alternatively, God may have sovereignly delayed Ruth's fertility until the providentially appointed marriage to Boaz, ensuring her son would be born into the right lineage, family, and circumstances. The explicit statement 'the LORD gave her conception' emphasizes God's active role in opening wombs, a theme throughout Scripture (Genesis 29:31; 30:22; 1 Samuel 1:19-20).

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What does the LORD giving conception teach about recognizing God's sovereignty even in 'natural' biological processes?
2. How does Ruth's earlier barrenness followed by conception illustrate that God's timing, though mysterious, is always perfect?

Interlinear Text

לֵאמֹך הָיָה וְתַהֲרֵה רֹות אֶת בֶּן יַקְנָה
and she was his wife
Ruth H1961 H0 H802
took So Boaz H853 H3947
H1162 H7327

לְהַלֵּךְ אֶל יְהֹוָה וְיִתְּבַּעַר אֶל יְהֹוָה
her conception
H2032 H3068 H0 H5414 H413 H935
and when he went in gave unto her the LORD

בָּנֶה לְדִין
a son
H1121 H3205

Additional Cross-References

Genesis 29:31 (References Lord): And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

Genesis 33:5 (Parallel theme): And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Ruth 3:11 (Parallel theme): And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

Psalms 127:3 (References Lord): Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

Psalms 113:9 (References Lord): He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Genesis 30:2 (Parallel theme): And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

Genesis 25:21 (References Lord): And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

1 Samuel 1:27 (References Lord): For this child I prayed; and the LORD hath given me my petition which I asked of him:

1 Samuel 2:5 (Parallel theme): They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

Ruth 4:12 (References Lord): And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.