

Ruth

Authorized King James Version (KJV)

Author: Unknown (possibly Samuel) · Written: c. 1050-1000 BC · Category: History

Introduction

Ruth stands as a brilliant gem set against the dark backdrop of the Judges period—a story of covenant loyalty, divine providence, and redemptive love. While Judges chronicles Israel's repeated apostasy and moral decline, Ruth presents the quiet faithfulness of obscure individuals who lived according to God's covenant even when 'every man did that which was right in his own eyes.' This short yet profound book follows a Moabite widow who chooses to embrace Israel's God and finds redemption through a kinsman-redeemer named Boaz, demonstrating that God's grace extends beyond ethnic Israel to all who trust in Him.

The book's literary artistry is exquisite—four symmetrical chapters moving from emptiness to fullness, from famine to harvest, from death to life, from bitter sorrow to overflowing joy. Naomi arrives in Bethlehem empty-handed, having lost her husband and both sons in Moab; the book concludes with her arms full, holding a grandson who would become grandfather to King David. This transformation occurs not through dramatic miracles but through the quiet providence of God working through ordinary people making faithful choices—a woman gleaning in a field, a man showing kindness to a foreign widow, a community honoring its covenant responsibilities.

Theologically, Ruth develops the crucial concept of the kinsman-redeemer (Hebrew: *go'el*)—a near relative who had both the right and responsibility to redeem family members from distress and preserve the family line and inheritance. This Old Testament institution provides one of Scripture's richest pictures of Christ's redemptive work. Just as Boaz willingly took upon himself the responsibility to redeem Ruth and restore Naomi's inheritance, Christ became our kinsman through incarnation to redeem us from sin and death.

Ruth's inclusion in the Messianic genealogy—a Gentile woman, a Moabitess from a nation cursed and excluded from Israel's assembly—powerfully demonstrates that God's salvation extends to all peoples through faith. Her presence in the lineage of David and ultimately of Jesus Christ (Matthew 1:5) anticipates the gospel's proclamation to all nations and validates Paul's later teaching that in Christ there is neither Jew nor Gentile, for all are one in Him.

Book Outline

- **Tragedy in Moab** (1) — Naomi's losses and Ruth's commitment
- **Providence in the Field** (2) — Ruth gleans in Boaz's field
- **Proposal at the Threshing Floor** (3) — Ruth appeals to Boaz as kinsman-redeemer
- **Redemption at the Gate** (4) — Boaz redeems Ruth, their marriage, and Obed's birth

Key Themes

- **Covenant Loyalty (Hesed) in Human Relationships:** The Hebrew word 'hesed'—often translated as 'lovingkindness,' 'mercy,' or 'loyal love'—appears repeatedly in Ruth, describing both God's character and the actions of faithful people. Ruth's commitment to Naomi ('thy people shall be my people, and thy God my God'), Boaz's kindness to Ruth ('the LORD recompense thy work'), and Naomi's prayer for her daughters-in-law all exemplify hesed. This loyal, covenant love goes beyond duty to self-sacrificial devotion. It reflects God's own faithful love toward His people and provides a model for human relationships.
- **God's Hidden Providence in Ordinary Events:** Unlike Judges with its dramatic divine interventions, Ruth reveals God working quietly through seemingly chance occurrences and human choices. Ruth 'happened' to glean in Boaz's field; Boaz 'happened' to come from Bethlehem that day; the nearer kinsman 'happened' to be unable to redeem. Yet the book's structure reveals these 'coincidences' as divine orchestration. God's name appears twenty-three times, yet He never speaks or acts overtly. This demonstrates that God's providence operates constantly, even when His hand is invisible, working through ordinary people making faithful decisions to accomplish extraordinary purposes.
- **The Kinsman-Redeemer Concept:** The go'el (kinsman-redeemer) was a near relative who had both the right and responsibility to redeem a family member from slavery, poverty, or distress, and to preserve the family inheritance. The redeemer had to be: (1) a near relative, (2) able to pay the redemption price, and (3) willing to redeem. Boaz fulfilled all three requirements, taking Ruth as his wife to preserve Elimelech's name and inheritance. This Old Testament institution provides Scripture's most complete picture of Christ's redemptive work—He became our kinsman through incarnation, possessed the resources to redeem us, and willingly chose to pay sin's price with His own blood.
- **Inclusion of Gentiles in God's Redemptive Plan:** Ruth's presence in David's genealogy and ultimately in Christ's lineage demonstrates that God's covenant promises extend beyond ethnic Israel to all who trust in Him. Ruth was a Moabitess—from a nation born of Lot's incestuous relationship, cursed by God, and excluded from Israel's assembly to the tenth generation (Deuteronomy 23:3). Yet through faith and covenant loyalty, she was not only accepted into Israel but became an ancestress of the Messiah. This anticipates the gospel's reach to all nations and validates that salvation has always been by grace through faith, not by ethnic privilege or human achievement.
- **From Emptiness to Fullness: Redemption and Restoration:** The book traces Naomi's transformation from bitter emptiness to joyful fullness, accomplished

through redemption. She departed Bethlehem full—with husband and sons—and returned empty, having lost everything. Yet God redeemed her losses through Ruth's loyalty and Boaz's kindness, restoring not only her material well-being but her hope and joy. The women of Bethlehem declared that Ruth was 'better to thee than seven sons,' and Naomi's arms that once were empty now held a grandson. This movement from desolation to restoration, from curse to blessing, from death to life, mirrors the gospel's transformation of believers from spiritual poverty to abundant life in Christ.

- **Faithfulness in Difficult Circumstances:** Ruth, Naomi, and Boaz each demonstrate faithfulness to God's covenant despite difficult circumstances. Ruth chose loyalty over security, accompanying her mother-in-law to a foreign land with uncertain prospects. Naomi, despite her bitterness, continued to invoke God's blessing on others and instructed Ruth in the ways of the covenant. Boaz consistently honored God's law, showing integrity in business, compassion to the poor, moral purity with Ruth, and careful observance of redemption rights. The book demonstrates that covenant faithfulness is possible even in dark times, and that God honors those who honor Him—not necessarily with immediate prosperity but with incorporation into His eternal purposes.

Key Verses

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

— Ruth 1:16-17 (Ruth's declaration stands as one of Scripture's most beautiful expressions of covenant loyalty and conversion. Her commitment was total—not merely to Naomi but to Naomi's God and people. This models true conversion: turning from old gods to embrace the living God, whatever the cost.)

The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

— Ruth 2:12 (Boaz's blessing captures the essence of Ruth's faith journey—she had come to take refuge under the wings of the God of Israel. This imagery of divine protection and shelter appears throughout Scripture and points to the security believers find in Christ.)

And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

— Ruth 3:9 (Ruth's request that Boaz spread his wing/skirt over her echoes the imagery of 2:12, now asking Boaz to be the human instrument of God's protection. The phrase carried marriage connotations (Ezekiel 16:8) and appeal to kinsman-redeemer responsibilities.)

And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

— Ruth 4:14 (The community's blessing acknowledges that God provided a redeemer (go'el) for Naomi through Boaz and the child Obed. This points forward to Christ, the ultimate Redeemer whose name is famous throughout all the earth.)

And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full and the LORD hath brought me home again empty.

— Ruth 1:20-21 (Naomi's lament expresses her bitter emptiness—a condition that God will completely reverse by the book's end. Her honest expression of grief and disappointment with God's providence models authentic faith that can voice suffering while still trusting God.)

And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

— Ruth 2:20 (Naomi recognizes God's hesed (covenant loyalty) extending to both the living and the dead—Boaz's kindness would preserve the names of her deceased husband and sons while providing for Ruth and herself.)

Historical Context

The events occurred 'in the days when the judges ruled' (1:1), placing the narrative during the turbulent period between Joshua's death and the establishment of the monarchy (approximately 1150-1100 BC). While Judges presents this era as characterized by repeated apostasy and moral chaos, Ruth reveals that godly covenant faithfulness persisted among ordinary people even during dark times. The book demonstrates that not all Israel abandoned the LORD—there remained a faithful remnant who honored God's law and lived according to His covenant.

Bethlehem ('house of bread') faced famine—an ironic detail given the town's name—causing Elimelech's family to sojourn in Moab, Israel's traditional enemy descended from Lot's incestuous relationship with his daughter (Genesis 19:30-38). Moab had been cursed and excluded from Israel's assembly to the tenth generation (Deuteronomy 23:3), making Ruth's eventual inclusion in Israel and David's lineage all the more remarkable. The famine may have been one of the divine judgments described in Judges, sent to call Israel to repentance.

The story illustrates two important Old Testament institutions: the levirate marriage custom (Deuteronomy 25:5-10), where a brother-in-law married his deceased brother's widow to preserve the family name and inheritance; and the kinsman-redeemer (go'el) responsibility, where a near relative had both the right and duty to redeem family members from slavery or poverty and to redeem family property that had been sold. Boaz's actions demonstrated both institutions working together to provide for Ruth and preserve Elimelech's family line.

Ruth became the great-grandmother of King David, making her an ancestress of Christ. The book was likely written during the early monarchy, possibly by Samuel, to validate David's lineage and demonstrate God's providential preparation of Israel's greatest king through the faithfulness of ordinary people.

Literary Style

Ruth is a masterpiece of Hebrew narrative art—compact, symmetrical, and perfectly crafted. The book's four chapters form a symmetrical structure moving from emptiness to fullness, from famine to harvest, from death to life, from bitter sorrow to overflowing joy. Chapter 1 presents the problem (death, loss, emptiness); chapters 2-3 develop the solution through providence and initiative; chapter 4 resolves everything through redemption and restoration. The literary artistry is exquisite yet unpretentious, telling a simple story with profound theological depth.

Key words and themes weave throughout the text creating literary unity: 'return' (shub—appearing twelve times in chapter 1 alone), 'rest' (the security of marriage), 'wings' (divine and human protection), 'redeem' and 'kinsman,' 'empty' and 'full,' 'kindness/lovingkindness' (hesed). These repeated terms bind the narrative together and emphasize its central themes.

Dialogue dominates the narrative, revealing character with remarkable economy. The author shows rather than tells—we learn Ruth's character through her actions and words to Naomi, Boaz's integrity through his instructions to his workers, Naomi's faith journey through her evolving prayers and advice. The narrative technique is subtle yet powerful, allowing the story to unfold naturally while guiding readers to theological conclusions.

The story's placement in the Hebrew Bible varies: in the English order (following the Septuagint), it appears with the historical books after Judges; in the Hebrew Bible, it belongs among the Writings (Ketuvim) as one of the five Megilloth (scrolls), read publicly at the Feast of Weeks (Shavuot/Pentecost) because the story occurs during the barley and wheat harvests celebrated at that festival. This liturgical use reinforced Ruth's theological significance for Israel's worship life.

Theological Significance

Ruth makes crucial theological contributions to biblical revelation. First, it demonstrates that God's covenant mercy extends beyond ethnic Israel to all who trust in Him. Ruth the Moabitess—from a cursed nation excluded from Israel's assembly—found full acceptance, redemption, and inclusion in the Messianic line through faith and covenant loyalty. This anticipates the gospel's proclamation to all nations and validates Paul's teaching that in Christ there is neither Jew nor Greek (Galatians 3:28). Salvation has always been by grace through faith, not by ethnicity or works.

Second, the book develops the kinsman-redeemer concept, providing one of Scripture's richest types of Christ's redemptive work. The go'el had to be: (1) a near kinsman, (2) able to redeem (possessing the necessary resources), (3) willing to redeem (choosing to take responsibility). Boaz fulfilled all three requirements; Christ does so perfectly. He became our kinsman through incarnation, possessed the resources to redeem us through His sinless life and substitutionary death, and willingly chose to pay sin's price rather than leaving us in bondage. The kinsman-redeemer theology of Ruth finds its ultimate expression in Christ.

Third, Ruth reveals God's hidden providence working through ordinary events and faithful human choices. Unlike Judges with its dramatic divine interventions, Ruth presents God working quietly behind the scenes through seemingly chance occurrences—Ruth happening to glean in Boaz's field, Boaz happening to notice her, the nearer kinsman being unable to redeem. Yet these 'coincidences' reveal divine orchestration accomplishing redemptive purposes. This teaches that God's providence operates constantly, even when His hand is invisible, and that He works through faithful people making godly decisions to accomplish extraordinary purposes.

Fourth, the book emphasizes covenant loyalty (*hesed*) as the character trait that pleases God and binds His people together. Ruth's *hesed* toward Naomi, Boaz's *hesed* toward Ruth, and their recognition that God's *hesed* underlies all human faithfulness demonstrate that loyal love—going beyond duty to self-sacrificial devotion—reflects God's own character and should characterize His people's relationships.

Fifth, Ruth demonstrates that faithfulness during dark times has significance beyond what we can see. Ruth and Boaz could not have known that their quiet obedience during the judges period would produce David's lineage and ultimately lead to Christ. This teaches that covenant faithfulness in obscurity, when 'every man does what is right in his own eyes,' has eternal significance in God's redemptive plan.

Christ in Ruth

Ruth points to Christ in multiple profound ways. Most prominently, Boaz serves as one of Scripture's clearest types of Christ as the kinsman-redeemer. Just as Boaz redeemed Ruth, bringing her from poverty to prosperity, from widowhood to marriage, from exclusion to inclusion, Christ redeems believers from sin's bondage, spiritual poverty, and separation from God. The parallels are extensive and deliberate:

Boaz was a **near kinsman** who could redeem; Christ became our kinsman through incarnation, taking on human nature to represent us. Boaz was **able to redeem**, possessing the wealth and resources necessary; Christ possessed the sinless life and divine power needed to pay sin's infinite debt. Boaz was **willing to redeem**, choosing to take responsibility when another refused; Christ willingly chose to redeem us, saying 'Lo, I come to do thy will, O God' (Hebrews 10:7). Boaz **paid the redemption price** to restore the inheritance; Christ paid with His own blood to restore us to our inheritance in the kingdom. Boaz **took Ruth as his bride**, bringing her into his family and giving her his name; Christ takes the church as His bride, granting believers adoption as God's children.

Ruth herself represents Gentile believers grafted into Israel through faith. A Moabitess—from a cursed nation, excluded from the assembly—she was fully incorporated into God's people and became an ancestress of the Messiah. This foreshadows the gospel's extension to all nations and the inclusion of Gentiles in the church. Her confession 'thy people shall be my people, and thy God my God' models genuine conversion, and her presence in Christ's genealogy (Matthew 1:5) validates that salvation has always been by grace through faith, available to all who trust in Israel's God.

The **pattern of redemption**—from emptiness to fullness, poverty to prosperity, death to life, sorrow to joy—mirrors the gospel transformation. Naomi departed full and returned empty; through redemption, her emptiness became overflowing fullness. Believers come to Christ spiritually bankrupt and receive abundant life. What Boaz accomplished in Ruth and Naomi's temporal circumstances, Christ accomplishes eternally in believers' spiritual condition.

The **nearer kinsman who could not redeem** (4:6) points to the law's inability to save. He had the right but not the resources—redeeming Ruth would damage his own inheritance. The law can reveal sin but cannot redeem from sin's penalty. Only Christ, the willing Redeemer, could accomplish what the law could not.

Even **Obed's birth**—bringing joy to Naomi's empty arms and establishing David's line—points forward to Christ's birth from David's lineage, bringing joy to the world and

establishing God's eternal kingdom. The women's declaration that Ruth was 'better than seven sons' anticipates Mary's even greater blessing in bearing the Savior.

Relationship to the New Testament

The New Testament explicitly connects Ruth to Christ and redemption theology. Matthew's genealogy deliberately includes Ruth among the four women mentioned (Matthew 1:5), highlighting God's grace to Gentiles and sinners. Her inclusion in the Messianic line validates that God's salvation extends beyond ethnic Israel to all peoples—a truth central to the gospel message.

The kinsman-redeemer typology developed in Ruth informs New Testament teaching about Christ's redemptive work. Though the term *go'el* doesn't appear in Greek, the concept pervades redemption theology. Christ became our kinsman through incarnation (Hebrews 2:14-17), possessed the resources to redeem us (1 Peter 1:18-19), and willingly chose to redeem (Galatians 3:13; 4:4-5). The church is His redeemed bride (Ephesians 5:25-27; Revelation 19:7-9), paralleling Boaz taking Ruth as his wife.

Ruth's conversion—leaving her people and gods to embrace the God of Israel—models the conversion of Gentiles described throughout Acts and the Epistles. Paul's teaching that in Christ there is neither Jew nor Greek (Galatians 3:28) finds historical precedent in Ruth's full acceptance into Israel. Her declaration 'thy people shall be my people, and thy God my God' captures the essence of saving faith: total commitment to God and His people.

The theme of divine providence working through ordinary events resonates with Paul's teaching that 'all things work together for good to them that love God' (Romans 8:28). Ruth demonstrates this principle in narrative form—what appeared as chance encounters and coincidental timing was actually God's sovereign orchestration accomplishing redemptive purposes.

James' teaching about faith and works finds illustration in Ruth's character. Her faith in Israel's God was demonstrated through costly action—leaving her homeland, gleaning in the fields, approaching Boaz at the threshing floor. Faith without works is dead; Ruth's faith produced corresponding obedience.

The book's emphasis on *hesed* (covenant loyalty) informs New Testament love theology. Jesus' command to love one another as He loved us (John 13:34) echoes the self-sacrificial, covenant loyalty demonstrated by Ruth and Boaz. First Corinthians 13's description of love finds Old Testament exemplification in Ruth's character.

Practical Application

Ruth speaks powerfully to contemporary Christian life in multiple dimensions. First, it teaches that God works through ordinary faithfulness in everyday life. Ruth's story contains no dramatic miracles, burning bushes, or audible divine voices—just a woman gleaning in a field, a man showing kindness to a poor foreigner, a community honoring its covenant responsibilities. Yet through these simple acts of obedience, God accomplished extraordinary purposes, establishing David's lineage and the Messianic line. This encourages believers that daily faithfulness in small things has eternal significance. We may not see how God is using our ordinary obedience, but He weaves our faithful choices into His grand redemptive tapestry.

Second, Ruth demonstrates that conversion means total commitment to God and His people. Ruth didn't merely adopt monotheism while maintaining her Moabite identity; she embraced Israel's God, people, and covenant completely. True conversion involves turning from old allegiances to follow Christ wholeheartedly, whatever the cost. It means joining God's people, not merely assenting to doctrinal propositions. Ruth's famous declaration models the totality of saving faith: 'Where you go I will go... your people shall be my people, and your God my God.'

Third, the book teaches that God's providence operates even when we cannot see His hand. Naomi's bitter cry 'the Almighty has dealt very bitterly with me' expressed her inability to perceive God's purpose in her suffering. Yet God was already orchestrating her redemption through Ruth's loyalty and Boaz's kindness. This encourages believers to trust God's goodness even when circumstances seem contrary to His love. Providence works through difficulties, delays, and apparent setbacks to accomplish purposes we cannot yet perceive. What begins in bitter emptiness can end in overflowing fullness when God's redemptive plan unfolds.

Fourth, Ruth models covenant loyalty (*hesed*) in human relationships. Her commitment to Naomi went beyond duty or obligation to self-sacrificial devotion. In a culture that prizes individual autonomy and self-interest, Ruth challenges believers to cultivate loyal love in marriage, family, friendship, and church life. Covenant faithfulness means staying committed when others would leave, serving when it's costly, loving beyond what strict duty requires. This reflects God's own *hesed* toward us and distinguishes the Christian community from the world.

Fifth, the book demonstrates that godly character attracts blessing. Ruth's reputation for loyalty, Boaz's integrity and compassion, and their mutual respect and moral purity throughout their relationship all contributed to God's blessing upon them. While the book refutes prosperity gospel—suggesting that godliness guarantees material wealth—it does affirm that character aligned with God's covenant produces a blessed life,

even if that blessing is spiritual rather than material. Boaz's observation that 'all the city knows that thou art a virtuous woman' (3:11) demonstrates that godly character creates a reputation that opens doors of opportunity.

Sixth, Ruth encourages believers facing difficult circumstances to maintain faith and make wise, godly choices. Ruth faced widowhood, poverty, and uncertain future as a foreigner in Israel, yet she chose covenant loyalty over security, trusted God's provision through gleaning, and approached Boaz with proper respect and discretion. Difficult circumstances don't excuse moral compromise or passivity. The book calls us to active faith—trusting God while taking wise, godly action—rather than passive fatalism.

Seventh, the book's emphasis on community responsibility challenges individualistic Western Christianity. The kinsman-redeemer institution, the community's witness at the gate, and the women's celebration of Obed's birth all demonstrate that biblical faith is communal. Believers have responsibility to care for widows, orphans, and the vulnerable among God's people, not leaving such care only to government programs or professional ministries. The church should function as an extended family where stronger members redeem weaker ones from distress.

Chapter 1

Naomi and Ruth Return to Bethlehem

- 1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.
- 2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.
- 3 And Elimelech Naomi's husband died; and she was left, and her two sons.
- 4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.
- 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
- 6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
- 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.
- 8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
- 9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.
- 10 And they said unto her, Surely we will return with thee unto thy people.
- 11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?
- 12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;
- 13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.
- 14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

- 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.
- 16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:
- 17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.
- 18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.
- 19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?
- 20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.
- 21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?
- 22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.
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Chapter 2

Ruth Meets Boaz

- 1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.
- 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.
- 3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.
- 4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.
- 5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?
- 6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:
- 7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.
- 8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:
- 9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.
- 10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?
- 11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
- 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

- 13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.
- 14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.
- 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:
- 16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.
- 17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.
- 18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.
- 19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.
- 20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.
- 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.
- 22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.
- 23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.
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Chapter 3

Ruth's Appeal to Boaz

- 1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?
- 2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.
- 3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.
- 4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.
- 5 And she said unto her, All that thou sayest unto me I will do.
- 6 And she went down unto the floor, and did according to all that her mother in law bade her.
- 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.
- 8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.
- 9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.
- 10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.
- 11 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.
- 12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.
- 13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

- 14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
- 15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.
- 16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.
- 17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.
- 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.
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Chapter 4

Boaz Marries Ruth

- 1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
- 2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.
- 3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:
- 4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.
- 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
- 6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.
- 7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.
- 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.
- 9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
- 10 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.
- 11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:
- 12 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.

The Genealogy of David

- 13 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.
- 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.
- 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.
- 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.
- 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.
- 18 Now these are the generations of Pharez: Pharez begat Hezron,
- 19 And Hezron begat Ram, and Ram begat Amminadab,
- 20 And Amminadab begat Nahshon, and Nahshon begat Salmon,
- 21 And Salmon begat Boaz, and Boaz begat Obed,
- 22 And Obed begat Jesse, and Jesse begat David.