

7. **The Kindness Of Boaz** He insisted (2:14) that “*at _____ come thou hither, and eat of the _____, and dip thy morsel in the _____---- and he reached her parched _____, and she did eat.*” This continued (V23) “*unto the end of _____ harvest and of _____ harvest; and _____ with her mother in law.*” That Ruth shared the remains from her dinner (V14) is also a token of her kindness and love for Naomi.
8. **Naomi’s Wisdom** The older woman, in keeping with the admonition (Titus 2:3-4) that “*_____ women*” are to “*teach the _____ women,*” told her daughter-in-law (Ruth 3) to go to the threshing floor that night and carefully instructed her (V3-4) how to approach Boaz. Much of this story involves ancient customs both from the Law of Moses and eastern culture that we cannot fully understand unless we are well-versed in history. ~Ed~ Ruth trustingly replied, “*All that thou sayest unto me _____.*” This took trust. Ruth, a virtuous and comely young woman, was aware, as she had told Boaz (2:13), “*I be _____ unto one of thine handmaidens.*”
9. **Ruth’s Encounter With Boaz** It seems, by our lights, that what Naomi told Ruth to do was brash and immodest. She had (3:7) entered his bed, at his feet, as was the ancient custom of deference. (V8) “*And it came to pass at _____, that the man was afraid, and _____ himself: and, behold, a _____ lay at his feet.*”
10. **The Reaction Of Boaz** Unlike the reaction of many a man, Boaz (V9) asked, “*_____ art thou?*” Immediately, “*she answered, I am _____ thine handmaid: _____ therefore thy skirt over thine handmaid; for thou art a _____ kinsman.*” Clarke comments: “The meaning here is, Take me to thee for wife; and so the Targum has translated it, Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer.” Boaz understood and quelled any amorous emotions. He said (V11), “*And now, my daughter, _____; I will do to thee all that thou requirest: for _____ the _____ of my _____ doth know that thou art a virtuous woman.*”
11. **The Levirate Marriage Law** For more information: (Deut 25:5-10). The Law of Moses provided the deceased’s brother would marry his widow if he hadn’t fathered a male heir to perpetuate his lineage. The first male child would bear the deceased’s name. This seems to have been an ancient Near East custom of long standing even before Moses.
12. **A Closer Unnamed Kinsman** Boaz seems to have been Elimelech’s nephew. It is suspected that when he told Ruth (3:12), “*And now it is true that I am thy _____ kinsman: howbeit there is a kinsman _____ than I*” that he spoke of Elimelech’s brother. He assured her (V13) that he would see that he performed “*the _____ part.*” If not, “*then will _____ of a kinsman to thee.*” He told her, “*Lie down until the _____.*”
13. **The Next Day** Boaz (4:1-8) went to the city gate where court was normally conducted and summoned the near kinsman with _____ elders of the city. Interestingly, no lawyers were involved. Naomi, in dire need of money, (V3) “*selleth a _____ of _____, which was our brother Elimelech’s.*” There was a condition of sale: (V5) “*Thou must buy it _____ of Ruth the Moabitess, the _____ of the _____, to _____ the name of the dead upon his inheritance.*” The nearest kinsman said to Boaz, “*Redeem thou my right to _____; for I cannot redeem it.*”
14. **Boaz Takes Ruth To Wife** In accordance with his word Boaz redeemed the land and (V13) “*Boaz _____ Ruth, and she was _____ wife*” with approval of the people and elders.
15. **The Progeny** (V13) “*She bare a _____.*” Their neighbors said: (V17) “*There is a son born to _____; and they called his name _____: he is the father of _____, the father of _____.*” Ruth, by default of the Levirate Law, bore the link in the seed line to David all the way to Jesus. (See: Mt 1:3-6). Boaz and Ruth, what exemplary people of faith and fidelity!