

The Marriage of Boaz with Ruth Part 2

We spoke previously how God brought Ruth from unbelief to have faith on Him and how she was willing to live among His people and to take the responsibility and to do His will. Now when Naomi observed how Ruth made her clear commitment to go back with her, and how she started to work to support the needs of the family and how she was led to work in the field of their next kinsman, then Naomi realized and saw clearly the good plan of God to restore the family line of Elimelech. So she proposed to Ruth to find her a home and it went in this way as you can read:

“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.” (Ruth 3:1-18 KJV) In preparation for the marriage of Boaz with Ruth we had discussed the following points:

I. Naomi put emotions away and used the Word of God in addressing them with the life reality:

II. Naomi exhortation was fruitful: Orpah left her, but Ruth remained with her

III. Naomi further tested the genuine motive of Ruth: Ruth showed her genuine motive that she is after the God of Naomi and she was coming back with her mother in law to care for her. When Ruth showed her genuine motive that led Naomi to do the next step:

IV. Naomi proposed for Ruth that she will find a home to her to be well provided: ***“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?” (Ruth 3:1 KJV)*** Marriage here is not to find a man for Ruth but to find her a home of rest to live and to be well provided. In addition to all that we discussed previously, Ruth, this widow was eligible to marry because she had no children and she was young.

V. Naomi proposed and planned for Ruth to marry the right person: The right person whom Naomi was seeing now was Boaz, being a kinsman to them that he can marry Ruth and can buy the land from them. He was a man well to do, and God had directed the steps of Ruth to work in his field. Therefore Naomi was inspired to direct Ruth to approach him and give him notice that she was willing to marry him and to request him to do his responsibility to marry her, ***“5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6 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.” (Deuteronomy 25:5-6 KJV)*** The right person for the widow to marry is the brother or one of the near relatives so that the land inheritance of the family will be secured. For all these good reasons, if the widow needed to marry it is the responsibility of the brother or the near relative to marry the widow from within the family. ***“7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.” (Deuteronomy 25:7-10 KJV)*** If we will speak now about the ministry of the church in the New Testament, and in line with the story of Ruth, we may say the following:

- If there is a need for the widow to marry, whether he or she, there should be a right person (a brother or sister in Christ) to marry the widow so that the church and the ministry of the Lord shall be continued and be secured.
- If there is a need for the widow to marry, whether he or she, there should be a right person (a brother or sister in Christ) to marry the widow so that the church and the ministry of the Lord shall not be adversely affected.

Ruth was not looking for a rich man to marry. Ruth was young, Boaz was old, even he was calling her, ‘My daughter’, ***“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.” (Ruth 3:10-11 KJV) But Ruth accepted to marry Boaz because she was a woman of noble character who wanted to do God’s will.

One more thing we need to mention here pertains to marriage. Now Boaz was a rich man and was well to do, but why he did not marry till that time and before while he was young? Boaz is a good example for us to learn to wait upon God till He will provide to us to do His will. Sure Boaz was capable to choose and take any woman he wished, but rather he preferred to wait till he will receive from God the wife that He had prepared for him.

VI. Naomi witnessed the marriage of Boaz and Ruth, and she saw God restored her family line: *“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 Bethlehem: 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. 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.” (Ruth 4:1-17)*

The issue of the marriage and the transaction of the land were placed before the elders of the city (the church today) before they proceeded to do it. And we will see clearly that God’s Word and will were fulfilled and everyone agreed on it because it was God’s plan:

“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:” (Ruth 4:3 KJV) Here Boaz announced to the kinsman that Naomi the widow of their Brother Elimelech who came from Moab is selling a piece of land of Elimelech. With this information that Boaz announced it meant that he was approached first by the family of Elimelech to buy the land.

“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.” (Ruth 4:4 KJV) Boaz was a man who trusted God and who was relying fully on the Lord and on His leading. He was so pure, therefore he advertised to the near kinsman redeemer about the land and asked him to buy it. The man when he heard Boaz, he agreed to redeem it. He was happy that a piece of land will be added to his property. Boaz did that before the inhabitants of the land and before the elders of the people. Boaz made everything transparent and the elders of the people dealt with the issues there with complete openness.

“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.” (Ruth 4:5 KJV) Here Boaz, after the kinsman redeemer agreed to redeem, he further told him that he needed also to buy the land from *“Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.”* Boaz informed him, that he needed not only to buy the land from Naomi but as well as to buy it from Ruth, and that entail on him to marry Ruth the widow, so that the name of the dead will be raised upon his inheritance. He was requested to marry Ruth so that the first born will be called upon the name of the dead so that the name of the dead will not disappear. This was to be done based on *Deuteronomy 25:5-10* that we discussed earlier. The wife of Mahlon, who was dead, the eldest son of Naomi, and so his widow, Ruth the Moabitess, had the rights of the estate; therefore the purchase must be made of her as well as of Naomi, and the purchase could not be made of her without marrying her; and it seems to be a condition of the purchase said by Naomi, that she would sell it to no man unless he would consent to marry Ruth. Naomi was concerned for Ruth because Ruth was dutiful to Naomi and that caused Naomi to be affectionate toward Ruth. *See here how God was rewarding faithfulness, and now Naomi she was now fighting for her daughter in law to put her in a family although at the beginning she promised that she will not do that.*

That is why when Boaz called the man, he did not mention his name as we read, *“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.” (Ruth 4:1 KJV)* because if he will not agree to marry Ruth and that what happened, Boaz did not want embarrass him. He did not want his name to be bad spoken if he would not be willing to do the kinsman redeemer part. That is why Boaz offered him a help, that if he did not want to redeem it then he can redeem it instead of him. *“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.” (Ruth 4:6 KJV)* Here the man back out from his willingness to buy and redeem the land, and declared clearly that he cannot redeem, because he cannot marry the widow, for he was married and will endanger his estate, his family, and his new marriage will add more burden to him and to his financial needs if he was going to marry the widow. He asked Boaz to go ahead and to redeem it for himself and add

the land to his land and marry Ruth the widow because Boaz was not married and he was without a family. **Multiple marriages are not only adultery but it is a financial burden on the man and on the children. Those who have second families they are in adultery and they are depriving their first families and children from receiving their rights.**

“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.” (Ruth 4:7-8 KJV) Here the kinsman redeemer gave the permission to Boaz to buy the land for himself, but there is no Scriptural evidence that Ruth came and loose his shoe from off his foot, and spat in his face. It might not happened here and there was consideration because there was agreement between Boaz and the kinsman, as well as the kinsman was married and it is not a Godly thing to marry another woman and put himself into troubles, as well as we are aware that second marriages is adultery and is not of the will of God.

“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.” (Ruth 4:9 KJV) Here we can learn from Boaz not to go forward and take things if the way is not yet clear. Here Boaz waited patiently and tactfully acted until the kinsman convinced that he cannot buy and redeem, and himself gave the way for Boaz to go forward and do it. ***“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.” (Ruth 4:10 KJV)*** Finally Boaz announced that he already purchased Ruth, the widow of Mahlon to be his wife so that the name of the dead will be raised up upon his inheritance, so that the name of the dead will not be cut from the family line. Here in the transaction it mentioned that this redemption of the land and this marriage was to keep the name of the dead, who were Elimelech, Mahlon and Chilion, and as the following: When Ruth went in and out upon the estate or inheritance, they would say, this was the widow of Mahlon, the brother of Chilion, the sons of Elimelech, and so through her name would be made mention of the following: ***“that the name of the dead be not cut off from among his brethren, and from the gate of this place:”*** So their names will not be forgotten in the city and in the court of Bethlehem, and will be kept remembered.

“Moreover Ruth the Moabitess,” Ruth being a Moabites was not allowed to enter the community of God as we read here, ***“An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.” (Deuteronomy 23:3 KJV)*** But Ruth was become proselyte and converted to follow our God that is why she was acceptable for marriage.

“Ye are witnesses this day.” Here now came the rule of the ten elders that Boaz gathered to witness not only about the buying of the land but as well as on the marriage. As well as the people who were there gathered witnessed what took place of selling the land and getting the marriage done.

Boaz said about Ruth, ***“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife.”*** The Hebrew Word for ‘purchased’ is ‘Kaw-naw’, which means to get, acquire, buy, or to possess. **The meaning of it can imply the following: That husband**

should pay for his wife. It might mean that he needed to pay for her a dowry to get her, or it might mean that he should work out to deserve to receive a wife. That is why we can read about the man paying the dowry in the Scripture to the father of the girl: “16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.” (Exodus 22:16-17 KJV) The dowry or the gift the man needed to pay to the father of the girl was decided as fifty shekels of silver (around 2000 USD value today). The Hebrew and the Arabic Word for ‘dowry’ is ‘Mohar’, which means purchase price for wife, or wedding money, perhaps to compensate the losses the father will suffer for his daughter to leave his house. Perhaps also the servant of Abraham gave gifts to the family of Rebekah based on that principle, ***“53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.” (Genesis 24:53 KJV)*** Here I am not recommending paying dowry to the family of the girl otherwise it will be like a business, but what is needed is that the man is to be ready and well provided, and the family of the girl are not in need of their daughter and they can let her go for marriage. But a part of that if a man wants to bless the parents of his wife and if they are in need and he is capable then that is also correct to help them with a gift.

In regard to preparation for Godly marriage, man need to prepare himself for marriage, and the prudent wife is a reward from the Lord. Let us read this Scripture: ***“Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.” (Proverbs 18:22 KJV)*** The favor of God will be given to the man who fear Him and obey His Word and prepare himself as God ordained to have a Godly family. ***“House and riches are the inheritance of fathers: and a prudent wife is from the LORD.” (Proverbs 19:14 KJV)*** * God will not give the wife unless the man is well prepared and He is willing to pay the price of her and to do what is due for him to do. * According to the Word of God the woman is the body of her husband, and the husband is the head. So when the man purchases his wife, and earns her from the Lord she became his body and he became her head.

My Dear and Beloved: The Lord has always a good plan, and this plan will unfold and come true only when those whom He calls show their willingness to leave their plan, surrender their lives to Him, and follow His plan. As you meditate on the message, repent of all your sins, surrender your life to God, give up on doing your own, and commit yourself to apply His Word in your life. **Let us pray ...**

My Prayer: Father God, I come before you in the name of Jesus, who died on the cross for my sins and rose from the dead to give me eternal life. Lord thank you for your Word that teaches me your ways and showing me the way that I need to follow you and live my life to you. Lord thank you for the good plan that you have for me to prosper me and to give me hope and future.

Now confess and renounce all your sins. Confess your worldliness, and your love for material things. Confess and renounce your unfaithfulness, and ungratefulness. Confess and renounce doing your own will and plan and not the will nor the plan of God, especially in pertains to marriage. Confess your lack of patient and non willingness to wait upon God and to be led by the Holy Spirit. Confess your lack of reading God's Word and your lack of prayers. Confess and renounce your yoke with non believers, having many friends and in bondage with the

Media. Confess and renounce your bad example and your non willingness to serve God and suffer for Him. Lord forgive me, I repent of the following sins

Lord I commit myself to serve you and to live my life according to your plan and will for me and according to the teaching that I received in this message. Lord I am willing to suffer for you and to serve your will and your purpose in my life. Lord uphold me with your grace and provide for me so I will continue to live my life for you.

Lord thank you for my Brothers and Sisters who repented of their sins, humbled themselves and willing to follow your will and plan for them. Lord bless them, continue to provide for them and use them to serve you. Lord I pray that you will reward all those who are faithful to you with Godly marriages.

Lord, bless us as your church, and help us to continue to implement the teaching of preparation for Godly marriage and to prepare your people to do your will and your plan in their lives. Lord prepare us for your second coming that we will be ready when you will come to take us to Heaven. Lord refill us with the Holy Spirit and give us the spiritual gifts that we need in order to go on and evangelize, and make new disciples and train new workers to go and plant more Bible studies and congregations for the church. Lord we pray for more people to get water baptized and receive the Holy Spirit baptism. Lord fulfill the vision of the church, 'Multiplication in peace with implementing the whole will of God.' Lord bless us, enlarge our territory, let your hand be with us and free us from harm so that we will not feel pain. May the grace of the Lord Jesus and the love of God and the fellowship of the Holy Spirit be with us all in Jesus name, Amen.

The Marriage of Boaz with Ruth Part 2. Ruth 3:1-18. Deuteronomy 25:5-10. Ruth 4:1-17. Deuteronomy 23:3. Proverbs 18:22. Proverbs 19:14.

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