

c. Finish

This verb means to "make an end." That is what Naomi had an assurance about: Boaz would not sit down or recline until this whole matter had come to an end. What a confidence in Naomi and passed along to Ruth. Furthermore, the expectation was something very quick: "this day."

Conclusion Historically, the facts are plain. Ruth was now being rewarded for her patience in doing the will of God along with her mother-in-law. Boaz agreed with the Word of God and he was going to do it. Assurances had now been given so that even Ruth could accept the advice of her mother-in-law: just sit still. The matter will be decided soon (this day). The application of all of this for the child of God who is stretched out in his experiences is more than clear. The greater than Boaz, even our Lord, will not give up until He has finished His work with us (Phil. 1:6). Isaac was like this with Rebecca. Refreshingly, the Lord could not sit down until redemption (Heb. 1). He waits for the church now (Eph. 5). He also yearns over Israel (Isa. 62:4). Our Kinsman Redeemer will not fail to fulfill all. Blessed be His Name forever.

THE BOOK OF RUTH

"Sit Still, My Daughter"

Ruth 3:14-18

Introduction

1. Where has this study brought us? Actually, right up to the consummation of God's purpose for Ruth and the relation she is to sustain to Boaz.
2. The question may be raised: how did this come about? Three major events brought the issue to this point. First: Ruth made a tremendous decision to pursue the faith to which she had been introduced by her mother-in-law and family (1:16, 17). This was in truth her decision of faith. Second: Ruth pursued the path which her mother-in-law suggested. She practiced her faith. She gleaned where she was told. It was her work of faith (2:1-23). Third: Ruth actually sought for the blessing which Boaz could provide. This was her appeal of faith. It was all in accord with the Word (3:1-18).
3. Every chapter has given evidence of a stride toward a climactic event. It is true that Boaz does not actually make the move for marriage, but he does give himself to that action in promise (v. 13). So at this point in the action, God further presses the events toward His designed end. This is how He does it:

1. REPUTATIONS ARE PROTECTED v. 14.

a. Rest

Ruth is told to stay until the morning hour (v. 13). This she did in obedience (v. 14). Her coming to the feet of Boaz (v. 7) was in full and clear morality. She stayed that way until the morning glow.

b. Know

The key word is that before anyone "knew" anyone, Ruth rose up from the feet of Boaz and removed herself. This verb is the same root as "stranger" (2:10). It means to recognize. Hence, none would see her leave.

c. Quiet

Here the verb for "know" is the generic term and means that no one is to learn of the visit of Ruth to Boaz that night. This is a good word, for some things are unnecessary to speak out (cf. predestination for new believers).

NOTE: These three words head the list to demonstrate that God was protecting the reputation and character of Ruth and Boaz. They were moral persons. The same was done for Joseph in the Old Testament (Gen. 39) and Joseph in the New Testament (Matt. 1:18-25). It is important for us to watch also (1 Thess. 5:22). The word appearance in this verse is not strict, but general. It means "forms" of evil.

2. PROVISIONS ARE PROVIDED v. 15.

a. Cloth

The veil which is mentioned here was a wide upper garment. Some refer to it as a mantle or cloak (cf. Isa. 3:29). Ruth was asked to hold this out so that it formed a sort of bag in which to put grain.

b. Measure

Boaz loaded Ruth with an abundance of richness. The Rabbis say it was equivalent to two ephas. Moderns believe this is too much. That would be equivalent to two month's supply of food for two or about 50 pounds. Actually, Ruth had collected half that amount earlier (2:17). The gift itself was indicative of the fact that Boaz was determined to do for Ruth all that he could. This is what Joseph did for his brethren in the Old Testament (Gen. 43:30-34). The Lord does this for us when we get saved, too (Eph. 1:3) and certainly Israel will enjoy His full bounty someday (Ezek. 37).

3. REPORT IS EXPLAINED vv. 16, 17.

a. Request

When Ruth returned to Bethlehem, the city, she was met by her mother-in-law who was anxious to hear of

the events. Her inquiry was this: "Who are you?" Obviously, she knew Ruth. Hence the question is of another sort. It concerned the outcome of her contact with Boaz. It might be put this way: Are you still Ruth the Moabites or are you the wife of the kinsman Boaz? What have you accomplished?--that is the query. It hardly seems possible that Naomi should have expected such a rapid response from Boaz, but she did. She lived with expectancy in the mighty power of God through His Word. It is clear that she believed Boaz knew the Old Testament law of the land and levirate.

b. Response

Boaz is referred to as "the man." The definite article makes Boaz a person of specificity. Now the full story comes out. God has not been pleased to tell us all of the vital details. All we know is the basic core of things. The food is an item noted. This has led some to believe that the amount bore some special message to Naomi. The whole is a moot question. The point is this: Boaz did not send Ruth away without some sort of a promise. She did not go away empty. That message had to be relayed to the mother-in-law! When God saves a Gentile, he does not go away empty handed (Eph. 2:11-13). So with Israel when she returns to the Lord (Isa. 44:3, 5).

4. COUNSEL WAS OFFERED v. 18.

a. Sit still

Rather than pursue further or make a commotion, Ruth is advised to just sit and wait. While this is a difficult way to get an answer, it is God's way of doing things (Psa. 27:14).

b. Until

God has His "untils" in His will. This is a major one for Ruth. Knowledge, according to this, comes after waiting. Eternity is a long time, so the present is really nothing. God give us patience to see His "until" come to pass. The matter will fall--she must sit still for that time. What a glorious word to all of God's people (Psa. 18:30).