

The Book Of RUTH

Bible Series



Introduction....

- The Book of Ruth is a special canon within scripture.
- The story of Ruth, written (perhaps) by Samuel, and thrown in between the desolating wars of the Judges and those which followed under the Kings,
- is a touching picture of quiet pastoral life—a lifting of the curtain rolled in blood, from the *background* of tragic scenes, upon a peaceful home, where love has its trial and triumph.



Introduction....

- The book of Ruth has only 85 verses and it contains a lot of nuggets that shed light and revelation on our hearts.
- It is the only book named after a non-Jewish person.
- In a male dominated, Patriarchal era, Ruth stands out as a prophetic sign of God's non-gender agenda as well as His heart for all nations and not Israel alone.
- It is the first of only two books in the Scriptures to be named after a Woman.





Introduction....

- The name Ruth can be interpreted as 'Friendly' or 'friendship'
- Ruth becomes a close loyal friend of her Mother-in-Law Naomi
- So why the book of Ruth? It seems out of step with the violence, chaos, and history of spiritual downturn of the nation.
- The book serves us immediately with the fact that in the middle of darkness and madness, God is working something beautiful. If you are not careful, you will miss it.
- If you have a physical Bible and turning the pages towards Ruth, many times you will go pass it before you realise!
- If we are not careful. We can miss God's beautiful work whilst distracted by the overwhelming chaos of Life.

Introduction....

- The book of Ruth is a narrative of God's Providence.
- The concept of Providence is how God works something supernatural through natural means.
- If you are not discerning, you would miss it!
- God takes natural events and mixes them together to produce supernatural results.
- Ruth is a story of Conversion and Redemption.
- The best way to explain the extreme of Ruth is like saying; A Christian marries a Muslim who then becomes a testimony to other Believers through their conversion.



Introduction...

- Lastly, the book of Ruth is like a New Testament epistle, short and full of revelation.
- It could easily be a parable of Jesus to illustrate God's heart and principles.
- The story should make us pause and reflect about the significance of destiny by the Hand of God's providence in our own lives.
- Let us now walk through the book, chapter by chapter.



Overview...

- Taking from Skip Heitzig's review of Ruth, we have:
- Chapter 1 – Love's Resolve
- Chapter 2 – Love's Response
- Chapter 3 – Love's Request
- Chapter 4 – Love's Reward
- This is a book about Love. Not the Hollywood romantic feelings portrayal, but a Biblical Godly and covenant Love.



Chapter One...Love's Resolve

- *Ruth 1:1 - 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 Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.*
- **The** book starts on a dark note, following on from the general theme and context of the previous book of Judges.
- In the language of the Bible. Elimelech goes from the Promised Land back into the Wilderness region. He is going in the wrong direction.
- His Sons marry Women from the land of Moab, This is in direct disobedience to God's instruction to Israel.
- The whole family is decimated by the famine and death as we are introduced to two of the key characters of the book, Naomi and Ruth.



Famine, Funerals & Fruitlessness...

- **Both Mahlon and Chilion died:** As time went on (**about ten years**) Naomi's sons died. So now there were three childless widows — Naomi and her two daughters-in-law, Orpah and Ruth.
- To be a childless widow was to be among the lowest, most disadvantaged classes in the ancient world. There was no one to support you, and you had to live on the generosity of strangers. Naomi had no family in Moab, and no one else to help her. It was a desperate situation.
- So Elimelech dies, then both his sons die. All the men in the household die. In the ancient world, that was equivalent to becoming divorced and bankrupt in modern times without access to Benefits.
- So Naomi's condition was dire, along with that of her two Daughters in law. To cap it all, both of them were childless. Barrenness was viewed as a curse in those days



Chapter 1...

- 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 that the LORD had visited His people by giving them bread. Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.
- a. **She had heard in the country of Moab that the LORD had visited His people:** From distant Moab, Naomi heard that God was doing good things back in Israel. She wanted to be part of the good things that God was doing.
- i. Our life with God should make others want to come back to the LORD just by looking at our life. Our walk with the LORD should be something that makes others say, "I want some of that also!"
- b. **She went out from the place where she was:** This set Naomi apart from many other people. Many hear of the good things God is doing in the lives of others, and only *wish* they could have some of it — instead of actually setting out to receive it. Naomi could have stayed in Moab all of her life wishing things were different, but she did something to receive what God had to give her.



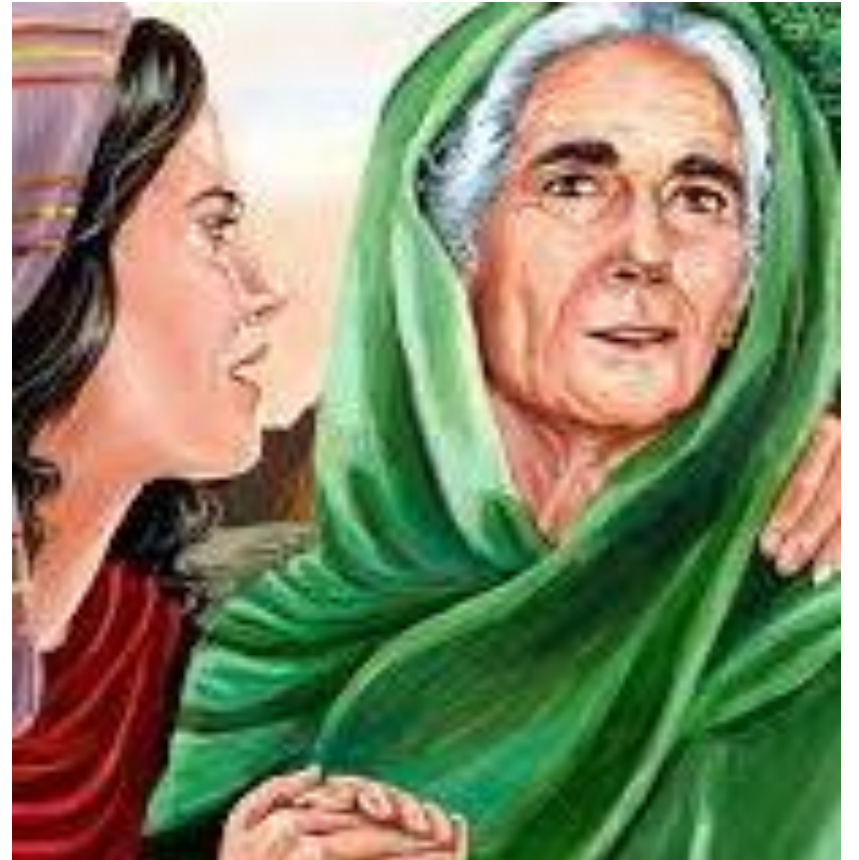
Go Back...!

- **And Naomi said to her two daughters-in-law, “Go, return each to her mother’s house. The LORD deal kindly with you, as you have dealt with the dead and with me. The LORD grant that you may find rest, each in the house of her husband.” Then she kissed them, and they lifted up their voices and wept.**
- a. **Go, return each to her mother’s house:** By all common sense, this was the wise thing to do. Orpah and Ruth had stronger family ties in Moab than they did with Naomi, so it made sense for them to stay in Moab instead of going to a new land — Israel — with Naomi.
- b. **The LORD deal kindly with you... The LORD grant that you may find rest:** With these words Naomi freely blessed them. She prayed that they would remarry (**each in the house of her husband**).
- i. **Deal kindly** is the ancient Hebrew word *hesed*. “*Hesed* encompasses deeds of mercy performed by a more powerful party for the benefit of the weaker one.” (Huey)
- ii. In [Ruth 1:9](#), Naomi described marriage as a place of **rest**: **The LORD grant that you may find rest, each in the house of her husband**. God intends that each marriage be a place and source, of rest, peace, and refreshment in life.
- c. **She kissed them... they lifted up their voices and wept:** This emotion shown is evidence of the real relationship of love between Naomi and her daughters-in-law.



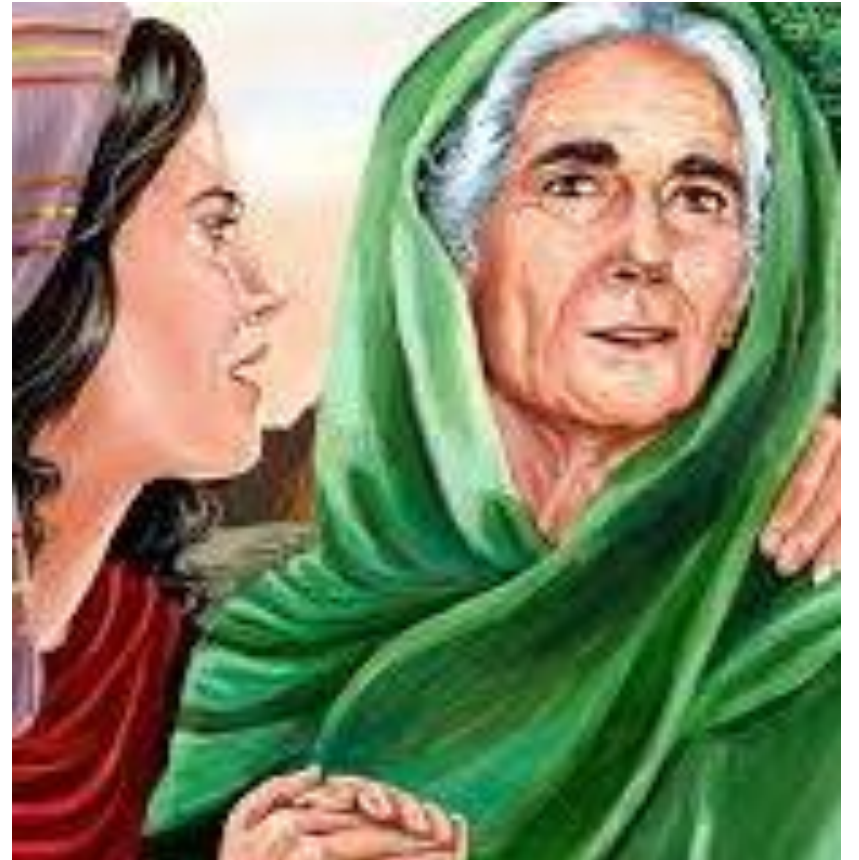
Your God Will Be Mine...

- **And she said, “Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” But Ruth said: “Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your God, my God. Where you die, I will die, and there will I be buried. The LORD do so to me, and more also, if anything but death parts you and me.”** When she saw that she was determined to go with her, she stopped speaking to her.
- a. **Look, your sister-in-law has gone:** Naomi did what she could to discourage Ruth from coming with her back to Israel. It wasn't that Naomi didn't want Ruth to come, but she didn't want a fair-weather friend either.
- b. **Wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people:** This was a noble — even outstanding — friend-to-friend commitment. But Ruth's commitment to Naomi went even further: **And your God, [will be] my God.**
- i. This was more than change of address. Ruth was willing to forsake the Moabite gods she grew up with and embrace the God of Israel. She was deciding to follow the LORD. This Gentile woman, once far from God, had drawn near to Him.
- ii. **And your God, [will be] my God** meant that Naomi's relationship with God made an impact on Ruth. This is striking, because Naomi did not have an easy life. She had been widowed, had lost both her sons, and believed that she had caused each calamity by her disobedience. Yet she still honored and loved the LORD.
- iii. People should be able to look at your life, just as Ruth looked at Naomi's, and say “I want your God to be my God.” Your trust in God, and turning towards Him in *tough* times, will often be the thing that draws others to the LORD.



Your People....

- **Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, “Is this Naomi?” But she said to them, “Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?”**
- a. **The two of them went until they came to Bethlehem:** It was a long walk from Moab to Bethlehem, and the trip was mostly uphill. We can imagine along the way, Ruth asking her mother-in-law Naomi all about the God of Israel and the land of Israel.
- b. **All the city was excited because of them:** Bethlehem was just a large village; everyone in the village would have known everyone else and remembered those who had left years ago.
- c. **Do not call me Naomi; call me Mara:** The name **Naomi** means “pleasant”; the name **Mara** means “bitter.” Naomi used this to tell the people of Bethlehem that her time away from Israel, her time away from the God of Israel, had not been pleasant — it was bitter.
- i. Naomi wasn’t a phony. She wasn’t going to go home, pretend everything was fine, and be “pleasant.” She was going to be honest and say “Here I am and my life has been bitter.”



Your God...



- d. **The Almighty has dealt very bitterly with me... the LORD has brought me home again empty... the LORD has testified against me:** Naomi was not afraid to see the hand of God in all her calamity.
- i. Naomi knew that the tragedy that came into her life was not because of fate, chance, or blind fortune. She felt the tragedies were an example of God's affliction because she could not see the end of His plan. But she knew there was a sovereign God of heaven and didn't think she had just run into a string of "bad luck."
- ii. Yet, in the midst of all these bitter circumstances, Naomi was *not* bitter against the LORD. We can imagine one of the villagers asking, "Naomi, if God has dealt very bitterly with you, if the LORD has brought you home empty, if the LORD has testified against you, then why have you come back?" And she would have said, "Because I want to get right with Him again. Things have been terrible, and the answer isn't in going further from God, but in drawing closer to Him."
- iii. Not everyone reacts to trials the way Naomi did. "Many are humbled, but not humble; low, but not lowly. These have lost the fruit of their afflictions... and are therefore most miserable." (Trapp)

Chapter 2...Please let me...

- So Ruth the Moabitess said to Naomi, “Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor.” And she said to her, “Go, my daughter.” Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.
- Please, let me go to the field, and glean heads of grain: [Leviticus 19:9-10](#) commanded farmers in Israel that they should not completely harvest their fields. They were commanded to “cut corners” in harvesting, and always leave some behind. Also, if they happened to drop a bundle of grain, they were commanded to leave it on the ground and to not pick it up.
- This was one of the social assistance programs in Israel. Farmers were not to completely harvest their fields, so the poor and needy could come and glean the remains for themselves.
- This is a wonderful way of helping the poor. It commanded the farmers to have a generous heart, and it commanded the poor to be active and work for their food — and a way for them to provide for their own needs with dignity.



She Happened To...

- c. **She happened to come to the part of the field belonging to Boaz:** It says that Ruth **happened** to come to that place and certainly, that is how it seemed to her. But it was not how it actually came to pass. Ruth came to that field because God was guiding her.
- i. This shows us some of the wonderful way that the invisible hand of God works. If Ruth would have stayed home and waited for a “spiritual” feeling, she probably might have waited a long time — and still probably would have gone to the wrong field. Instead, Ruth experienced the very *natural* moving of the *supernatural* hand of God.
- ii. Many times when we are really walking in the Spirit, we can only see the invisible hand of God by looking back. If we spend too much time trying to look for His hand ahead of us, we can make problems for our self.



Whose Young Woman Is This..?

- Now behold, Boaz came from Bethlehem, and said to the reapers, “The LORD be with you!” And they answered him, “The LORD bless you!” Then Boaz said to his servant who was in charge of the reapers, “Whose young woman is this?” So the servant who was in charge of the reapers answered and said, “It is the young Moabite woman who came back with Naomi from the country of Moab. And she said, ‘Please let me glean and gather after the reapers among the sheaves.’ So she came and has continued from morning until now, though she rested a little in the house.”
- a. **The LORD be with you:** This shows us something of the heart and character of Boaz. Apparently, his workers loved him and had a good relationship with him. You can often tell the real character of a man in authority by seeing how he relates to his staff and by how they think of him.
- b. **And she said, “Please let me glean and gather”:** As the supervisor reported to Boaz, he told of Ruth’s submissive attitude. There is a sense in which the gleaning was hers by *right* — after all, she could have quoted [Leviticus 19:9-10](#) back at him. But she kindly and properly asked for the right to gather in his field.
- c. **So she came and has continued from morning until now:** Ruth may not have known it, but she was under inspection. The supervisor was looking at what kind of job she did and he was impressed that she did a good job. And the fact that she did a good job was important, because it made a good impression on Boaz.
- i. We are under inspection also. At times when we don’t know it, we are being watched by others to see how we will walk with God. And what they see will make a *difference*.





I Am A Foreigner...?

- So she fell on her face, bowed down to the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, since I *am* a foreigner?” And Boaz answered and said to her, “It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and *how* you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before. The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge.” Then she said, “Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants.”
- a. **Why have I found favor in your eyes:** Ruth’s attitude was wonderful. Some of us would have said, “Well it’s about time someone noticed! I’ve been working hard all day. Now God will give me the blessings that I deserve.”
- i. We never see Ruth asking why all the *hard things* have come upon her in life. Instead, she asks why this *good thing* has come. This is a significant difference in attitude.
- b. **Since I am a foreigner:** This was constantly on Ruth’s mind. She was a Moabitess, and not an Israelite. She knew that on the basis of national background, she didn’t belong. This made Boaz’s kindness to her all the more precious.
- i. The Bible says that we should be kind to the strangers among us, but this also applies on another level. Since our society is no longer structured around the *family*, for many people, their most important circle of association is their *friends*. Sociologists call this “tribalization” — we become part of a little “tribe,” a little circle of friends. The command to love the stranger means that we should not only associate with those of our own tribe, and that we should always welcome those outside of our tribe.

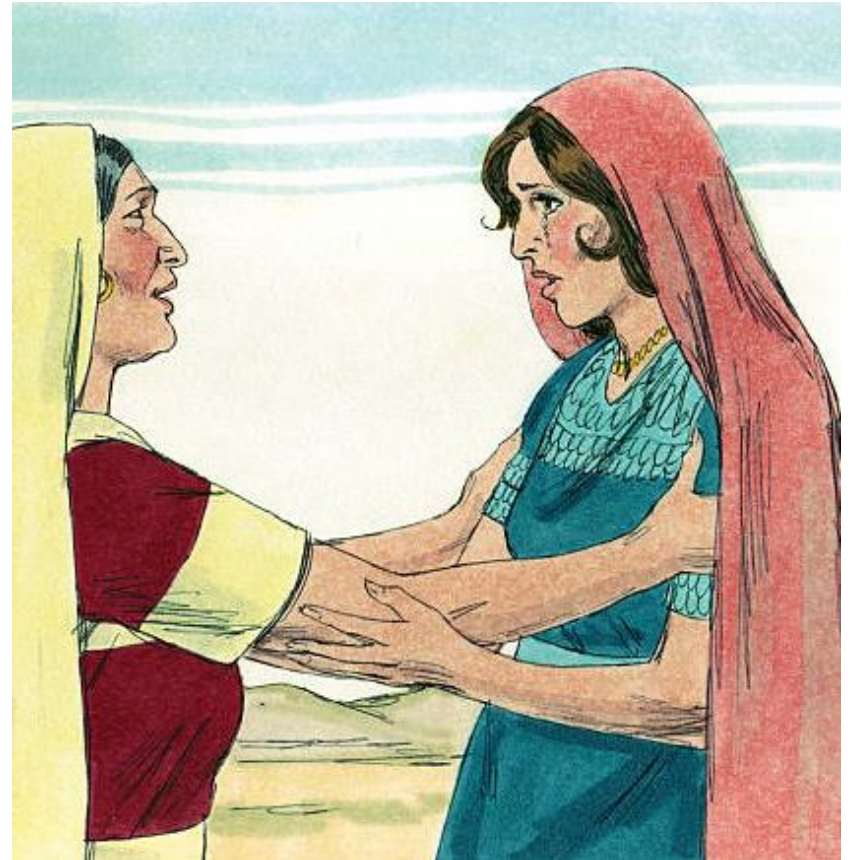


The Lord Repay...

- d. **The LORD repay your work and a full reward be given you by the LORD God of Israel:** Fittingly, Boaz encouraged Ruth as if she were a new convert to the God of Israel. In many ways, Ruth stands as an example of a new convert.
- She put her trust in the God of Israel.
- She has left her former associates.
- She had come in among strangers.
- She was very low in her own eyes.
- She found protection under the wings of God.
- i. In the same way, older Christians should be like Boaz unto younger Christians who are like Ruth. "Observe that he saluted her with words of tender encouragement; for this is precisely what I want all the elder Christians among you to do to those who are the counterparts of Ruth.... I want you to make a point of looking out the young converts, and speaking to them goodly words, and comfortable words, whereby they may be cheered and strengthened." (Spurgeon)

Blessed Be The Name...

- And her mother-in-law said to her, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” So she told her mother-in-law with whom she had worked, and said, “The man’s name with whom I worked today *is* Boaz.” Then Naomi said to her daughter-in-law, “Blessed *be* he of the LORD, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man *is* a relation of ours, one of our close relatives.”
- a. **Blessed be the name of the LORD, who has not forsaken His kindness to the living and the dead:** Is this the same woman who came into town saying, *call me Mara, for the Almighty has dealt very bitterly with me* ([Ruth 1:20](#))? Is this the same woman who said, *the Almighty has afflicted me* ([Ruth 1:21](#))? Of course, it is! Now she sees more of God’s plan unfolding, so she can see better how all things are working together for good for those who love God.





Chapter 3...

- **Now Boaz... Is he not our relative:** One might easily think that this was inappropriately forward of Naomi to suggest this to Ruth. It is possible to think that Naomi plotted with Ruth to make her a man-trap, to go out and hunt down a reluctant Boaz for marriage. Not at all; Naomi's suggestion to Ruth was rooted in a peculiar custom in ancient Israel — the meaning behind the Hebrew word *goel*.
- i. This was the point in Naomi's question about Boaz: **Is he not our relative?** She reminded Ruth that Boaz was their family *goel*.
- ii. The *goel* — sometimes translated *kinsman-redeemer* — had a specifically defined role in Israel's family life.
- The kinsman-redeemer was responsible to buy a fellow Israelite out of slavery ([Leviticus 25:48](#)).
- He was responsible to be the "avenger of blood" to make sure the murderer of a family member answered to the crime ([Numbers 35:19](#)).
- He was responsible to buy back family land that had been forfeited ([Leviticus 25:25](#)).
- He was responsible to carry on the family name by marrying a childless widow ([Deuteronomy 25:5-10](#)).
- iii. In this, we see that the *goel*, the kinsman-redeemer, was responsible to safeguard the *persons*, the *property*, and the *posterity* of the family. "Words from the root *g'l* are used with a variety of meanings in the Old Testament, but the fundamental idea is that of fulfilling one's obligations as a kinsman." (Morris)



Uncover His Feet...

- “In fact, he is winnowing barley tonight at the threshing floor. Therefore wash yourself and anoint yourself, put on your *best* garment and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking. Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do.” And she said to her, “All that you say to me I will do.”
- a. **Therefore wash yourself:** Naomi, in her advice to Ruth, showed a keen knowledge of male behavior. She instructed Ruth to make herself pretty and smelling good (**anoint yourself, put on your best garment**), and to leave Boaz alone while he ate (**do not make yourself known to the man until he has finished eating and drinking**).
- b. **Uncover his feet, and lie down:** At the appropriate time, Naomi instructs Ruth to **go in, uncover his feet, and lie down**. Some might think this was a provocative gesture, as if Ruth was told to provocatively offer herself sexually to Boaz. This was not how this gesture was understood in that day. In the culture of that day, this was understood as an act of *total submission*.
- i. In that day, this was understood to be the role of a servant — to lay at their master’s feet and be ready for any command of the master. So, when Naomi told Ruth to **lie down** at Boaz’s feet, she told her to come to him in a totally humble, submissive way.
- ii. Don’t lose sight of the larger picture: Ruth came to claim a right. Boaz was her *goel*, her kinsman-redeemer, and she had the *right* to expect him to marry her and raise up a family to perpetuate the name of Elimelech. But Naomi wisely counseled Ruth to not come as a victim demanding her rights, but as a humble servant, trusting in the goodness of her kinsman-redeemer. She said to Boaz, “I respect you, I trust you, and I put my fate in your hands.”

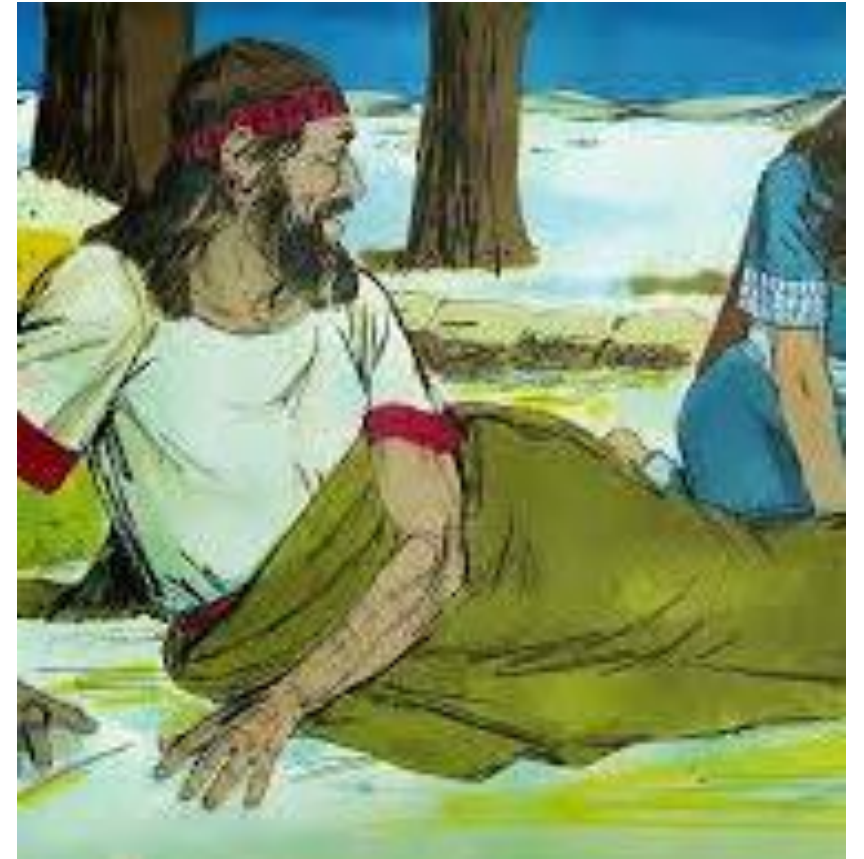
Uncover His Feet...

- So she went down to the threshing floor and did according to all that her mother-in-law instructed her. And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.
- a. **He went to lie down at the end of the heap of grain:** There was a good reason why Boaz slept at the **threshing floor**. These were the days of the Judges when there was much political and social instability in Israel. It wasn't unusual for gangs of thieves to come and steal all the hard-earned grain a farmer had grown. Boaz slept at the threshing floor to guard his crop against the kind of attacks described in [1 Samuel 23:1](#).
- b. **She came softly:** Ruth did just as her mother-in-law Naomi had recommended. She heard the advice, she said she would do it, and she did it.



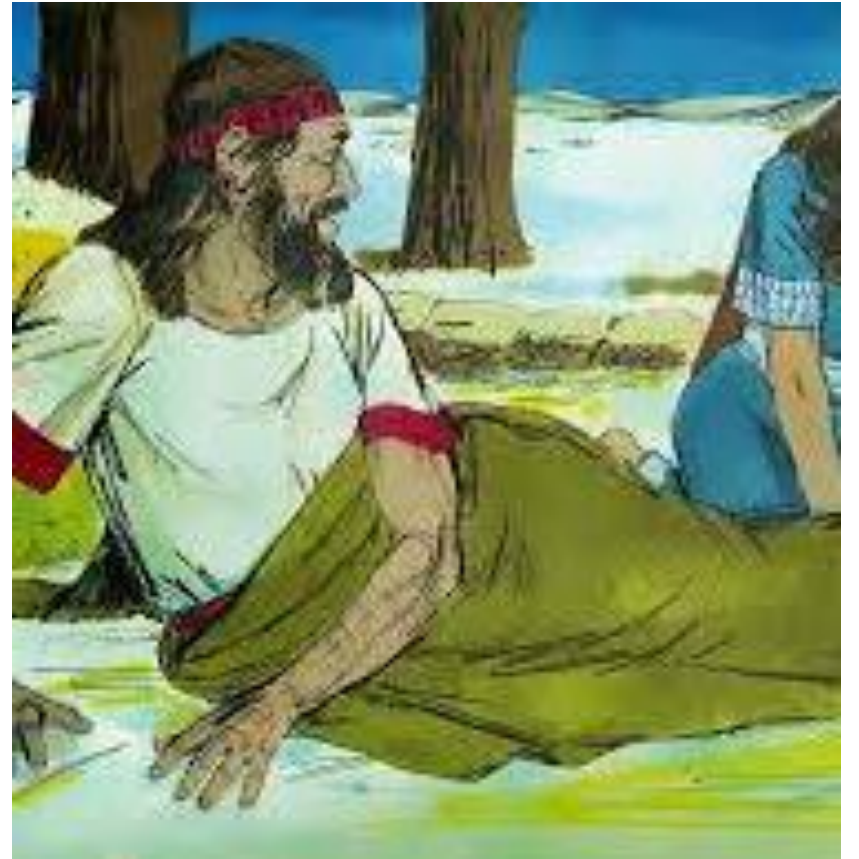
Uncover His Feet...

- **Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."**
- a. **It happened at midnight that the man was startled:** This was an amazing scene. We can well imagine that Boaz was indeed **startled**, waking up in the night as he turned in his sleep, knowing that someone was out there but not being able to see clearly because of the darkness and the sleep in his eyes.
 - i. Since Boaz had been there to protect against thieves, it must have given him quite a shock to wake up and know someone was there. But his shock quickly turned to wondering when he found out the visitor was a woman.
- b. **Take your maidservant under your wing, for you are a close relative:** Ruth identified herself and made a simple request. In beginning with the words "**take your maidservant**," Ruth again showed great humility and submission. She presented herself as Boaz's servant.
- c. **Under your wing:** Here, she boldly asked Boaz to take her in marriage. The phrase can also be translated as "*spread the corner of your garment over me.*" This was a culturally relevant way to say, "I am a widow, take me as your wife."
 - i. "The spreading of a skirt over a widow as a way of claiming her as a wife is attested among Arabs of early days, and Jouon says it still exists among some modern Arabs." (Morris)
 - ii. "Even to the present day, when a Jew marries a woman, *he throws the skirt or end of his talith over her*, to signify that he has taken her under his protection." (Clarke)



Uncover His Feet...

- Then he said, “Blessed *are* you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.”
- a. **Blessed are you of the LORD, my daughter... you did not go after young men:** Apparently, there was a considerable age difference between Ruth and Boaz. It also seems that because of this, Boaz considered himself unattractive to Ruth and had therefore ruled out any idea of a romance between them.
 - i. This shows something else wonderful about Boaz. He had the right to force himself upon Ruth as her *goel*, but he did not. He wasn’t going to just say, “There’s a woman I want, and I have her by right.” He was kind enough to not act as *goel* towards Ruth unless *she* desired it.
 - ii. It also shows something else wonderful about Ruth: She based her attraction to Boaz more on *respect* than on image or appearance. Tragically, many people fall in love with an image or an appearance, rather than with a person we can really respect.



Chapter 4....

- Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which *belonged* to our brother Elimelech. And I thought to inform you, saying, ‘Buy *it* back in the presence of the inhabitants and the elders of my people. If you will redeem *it*, redeem *it*; but if you will not redeem *it*, then tell me, that I may know; for *there is* no one but you to redeem *it*, and I *am* next after you.’” And he said, “I will redeem *it*.”
- a. **Naomi... sold the piece of land:** The duty of the *goel* — the kinsman-redeemer — was more than the duty to preserve the family name of his brother in Israel. It was also to keep land allotted to members of the clan within the clan.
- i. When Israel came into the Promised Land during the days of Joshua, the land was divided among the tribes and then among the family groups. God intended that the land stay within those tribes and family groups, so the land could never permanently be sold. Every fifty years, it had to be returned to the original family group ([Leviticus 25:8-17](#))
- ii. But fifty years is a long time. So, God made provision for land that was “sold,” that it might be redeemed back to the family by the kinsman-redeemer.
- iii. Again, the kinsman-redeemer had the responsibility to protect the *persons*, *property*, and *posterity* of the larger family — and all of these duties went together



Boaz Redeems Ruth

- **And the close relative said, “I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it*.”**
- a. **I cannot redeem it for myself:** Though it would be great to receive the property associated with Ruth, the nearer kinsman knew that taking her into his home and raising up her children would **ruin** his **own inheritance**.
- b. **Lest I ruin my own inheritance:** Probably, the man had grown sons that had already received their inheritance of lands. The problem of dividing that inheritance among future children he would have with Ruth was more than he wanted to deal with.
- i. Also, no doubt, the man was married — and knew it would be awkward (at best!) to bring home Ruth as wife number two.



Ruth and Boaz...

- **So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.**
- a. **The LORD gave her conception:** The gift of children was never taken for granted in Israel. The fact that Boaz and Ruth were able to raise up a son to the deceased Elimelech was evidence of God's blessing.



Ruth and Boaz and Naomi

- Then the women said to Naomi, “**Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.**” Then Naomi took the child and laid him on her bosom, and became a nurse to him.
- a. **Blessed be the LORD:** Look at blessed Naomi! She now had a grandson; she was now **famous in Israel**; and she got to be a nurse to her own grandson.
- b. **Who has not left you this day without a close relative:** It was fitting that these blessings in the life of Naomi be given so much attention at the end of the book. Naomi was the one whose original returning to the LORD began all this great work of God. If Naomi had not decided to go back to Bethlehem, the land of Israel, and the God of Israel, none of this would have happened.



Ruth and Boaz and Obed...

- Also the neighbor women gave him 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. Now this *is* the genealogy of Perez: Perez begot Hezron; Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed; Obed begot Jesse, and Jesse begot David.
- a. **There is a son born to Naomi:** The son of Ruth and Boaz was named **Obed**. He had a son name **Jesse**. He had a son named **David**. And David had a descendant named *Jesus!*
- i. “God’s hand is all over history. God works out His purpose, generation after generation. Limited as we are to one lifetime, each of us sees so little of what happens. A genealogy is a striking way of bringing before us the continuity of God’s purpose through the ages. The process of history is not haphazard. There is a purpose in it all. And the purpose is the purpose of God.” (Morris)
- b. **The father of David:** Naomi’s return to Bethlehem, and the roots of David in Bethlehem, going back to Ruth and Boaz, are why Joseph and Mary had to go to Bethlehem to register in the census of Augustus ([Luke 2:1-5](#)). Ruth and Boaz are the reason why Jesus was born in Bethlehem!



Conclusions...

- But the consideration of Jesus in this book of Ruth doesn't begin with the mention of King David; Jesus has been through the whole book, pictured by Boaz and the office of the kinsman-redeemer.
- The kinsman-redeemer had to be a family member; Jesus added humanity to His eternal deity, so He could be our kinsman and save us.
- The kinsman-redeemer had the duty of buying family members out of slavery; Jesus redeemed us from slavery to sin and death.
- The kinsman-redeemer had the duty of buying back land that had been forfeited; Jesus will redeem the earth that mankind "sold" over to Satan



JESUS OUR
KINSMEN
REDEEMER

Conclusions...

- Boaz, as kinsman-redeemer to Ruth, was not motivated by self-interest, but motivated by love for Ruth. Jesus' motivation for redeeming us is His great love for us.
- Boaz, as kinsman-redeemer to Ruth, had to have a plan to redeem Ruth unto himself — and some might have thought the plan to be foolish. Jesus has a plan to redeem us, and some might think the plan foolish (saving men by dying for them on a cruel cross?), yet the plan works and is glorious.
- Boaz, as kinsman-redeemer to Ruth, took her as his bride; the people Jesus has redeemed are collectively called His bride ([Ephesians 5:31-32](#); [Revelation 21:9](#)).
- Boaz, as kinsman-redeemer to Ruth, provided a glorious destiny for Ruth. Jesus, as our redeemer, provides a glorious destiny for us.



Conclusions...

- ii. But it all comes back to the idea of Jesus as our *kinsman-redeemer*; this is why He became a man. God might have sent an angel to save us, but the angel would not have been our *kinsman*.
- Jesus, in His eternal glory, without the addition of humanity to His divine nature might have saved us, but He would not have been our *kinsman*.
- A great prophet or priest would be our kinsman, but his own sin would have disqualified him as our *redeemer*.
- Only Jesus, the eternal God who added humanity to His eternal deity, can be both the *kinsman* and the *redeemer* for mankind!



Conclusions...

- . [Isaiah 54:4-8](#) describes the beautiful ministry of the LORD as our *goel* — our kinsman-redeemer:
- *Do not fear, for you will not be disgraced, for you will not be put to shame... your [Kinsman] Redeemer is the Holy One of Israel...*
- *For the LORD has called you like a woman forsaken and grieved in spirit... with everlasting kindness*
- *I will have mercy on you, says the LORD, your [Kinsman] Redeemer.*
- Notes culled from BLUE LETTER BIBLE





1 SAMUEL - Bible
Drama!!!
See You Next Week in
Person:
