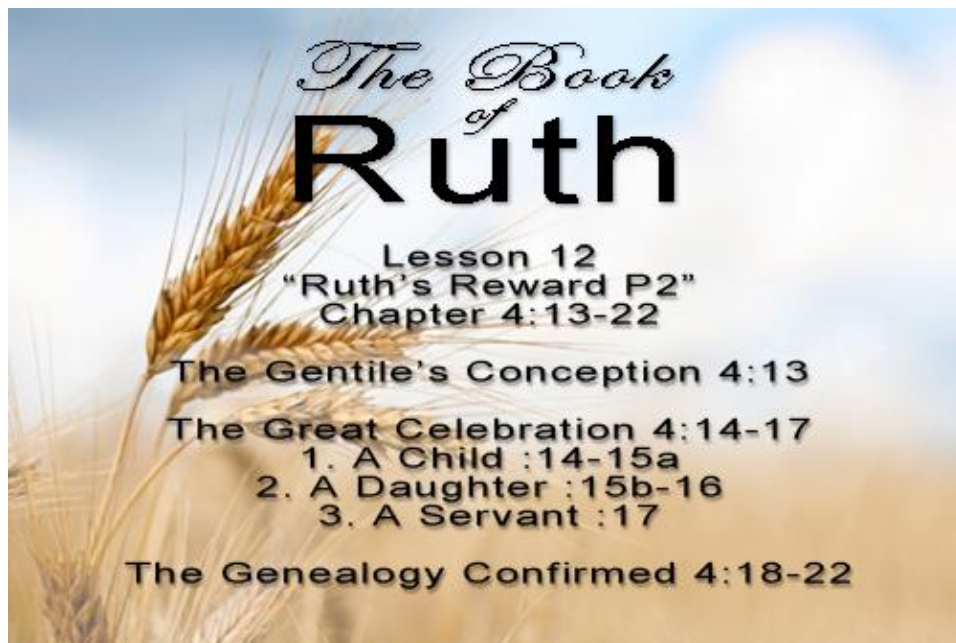


The Book of Ruth
LESSON 12
Chapter 4:13-22
"Ruth's Reward" P-2
The Gentile's Conception 4:13
The Great Celebration 4:14-17
1. A child
2. A Daughter
3. A Servant
The Genealogy confirmed 4:18-22



LAST WEEK:

We found Boaz at the city's gate with 10 elders and the "Closest relative." The end result... Boaz got to be the "Willing Kinsman-Redeemer." Here's our outline and text for what we covered.

A. **Ruth's Reward Ruth 4:1-22**

Gate Conference: 4:1-12

1. **Boaz At the Gate: 4:1-2** Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, 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 down here." So, they sat down.

2. **Boaz And the Closest Relative 4:3-8** Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. 4 "So I thought to inform you, saying, 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.'" And he said, "I will redeem it." 5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance." 6 And the closest relative said, "I cannot redeem it for myself, lest I jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it." 7 Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel. 8 So the closest relative said to Boaz, "Buy it for yourself." And he removed his sandals.

3. **Boaz Seals the Deal 4:9-10** Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. 10 "Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased may not be cut off from his brothers or from the court of his birthplace; you are witnesses today."

4. **Boaz And the Blessing 4:11-12** And all the people who were in the court, and the elders, said, "We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem. 12 "Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the LORD shall give you by this young woman."

INTRODUCTORY COMMENTS:

The story of Ruth and Boaz nears its conclusion with the report that Boaz did redeem and marry Ruth and the result is the birth of a son. The redeemer also, in the process, redeems Naomi, her land and property.

Naomi's story is that of the nation of Israel, specifically Judah, while lost in idolatry, returns home to her God when she realizes her loss in broken fellowship with Him. On her return she finds her redeemer. Fellowship is restored along with her land.

Ruth's story is quite different. She, as a gentile, is sought, found and introduced to faith through Naomi's family. She needs a redeemer. She is found by Boaz working in his field. He woos her and he is found to be the only willing kinsman-redeemer. He redeems her, marries her, and completes her with male offspring.

Looking at the imagery from a Hebrew standpoint, Naomi's story is all about the nation of Israel and her return to her God after breaking fellowship with Him and dabbling in idolatry. Repentance is shown after the chastisement of famine and lost lives. Naomi hears that God has visited her people and land – and she longs to return home to Him. When she returns, she brings with her a Gentile of the faith. Naomi finds her redemption in Boaz, but that redemption cannot be separated from the quite remarkable redemption that is found for Ruth. For Naomi finds her redemption as a child of Israel, returning for fellowship. Ruth finds her redemption as a grafted-in Gentile by a loving and willing redeemer.

Throughout the book Ruth seems to be just carried along with the plot. We don't see her making the plans or giving directions. She plays the role of the quiet participant from the loss of her husband all the way to her marriage to Boaz. That is part of the lesson in this story. She is found and loved for the love she expresses through her life. She comes as an outsider, a foreigner, and alien. She needs a redeemer, and she finds him through the redeemer of Naomi's family. The redeemer finds Ruth and loves her because she willingly chooses to love him.

In both cases the story is about God's people who stray from His fellowship through Idolatry (or any sin). They find themselves in His chastisement because of their hard and wayward hearts. They come to the place where they recognize that it is God and only God who can satisfy their needs and fill their hearts. They turn in repentance, confessing their waywardness and their need. Based on who He is, he provides them with redemption. This is not to say specifically salvation, but the payment to buy them back into fellowship and from their sins, for some it will be salvation. Naomi

is the story of the nation and Ruth is the story of the Gentile being grafted into the nation through the redemption of the Redeemer.

Only by secondary application can we appropriate this symbolic story and see the wondrous truths about our heavenly Father in this, the age of the Church. Especially in Ruth we see the wonderful story of a Gentile who willingly seeks God through the Redeemer Jesus Christ – the only redeemer.

In Naomi we can see the Body of Christ as they help and prepare Ruth as she is in the process of coming to the redeemer, doing everything they can for her.

THE VISUALIZED TEXT (NASB) (conjunctions & prepositions (and other important words) *underlined, words not in original text in italics*)

Gentile's Conception: 4:13

So

Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son.

Brief Commentary on Ruth 4:13

This could be the end of the story were it not for the fulfillment of prophecy and the physical results many generations later.

The paragraph begins with the word "So." This should indicate to us that what will go on here is the results of the previous paragraph. So... Boaz completes his plan to acquire Ruth. The statement, "and she became his wife," is a pleasant statement of

completion. The two of them joined together and became one flesh, pulling together the split that the Lord had made with the removal of one of Adam's ribs to create his wife, Eve. The bond is made, the process is complete, she has been redeemed.

Out of this story of love for each other comes a boy child, a son, and the line of David remains unbroken.

The Great Celebration, Ruth 4:14-17

INTRODUCTORY COMMENTS:

These four verses are about Naomi. Occasionally in the Bible someone comes forth who has no name and places a blessing upon a person or persons. This is one of those times. A neighbor woman comes to Naomi and expresses her gratitude to the LORD for giving a redeemer to Naomi. We'll see by way of the context of the following verses that Naomi's redeemer would be Ruth's baby son, Obed. Boaz has provided much for Naomi; however it is this new baby that continues Naomi's family line. It's Boaz who brings the "Kinsman-Redeemer" law into effect through Ruth. That is followed by a list of the benefits of having a son and the exceedingly good benefit of having a good daughter-in-law.

As in the custom of many cultures, especially those who have gone before us, the grandmother becomes the nurse and caregiver to the baby.

Then this neighbor woman (and others) tells her that this son should be named Obed, or "the one who serves," probably based on their expectations expressed in their blessings.

The addition of "he is the father of Jesse, the father of David" is added by the narrator of the story who most bible scholars agree was the prophet Samuel.

Ruth 4:14-15a, A Child

14 Then

***the women said
to Naomi,***

***"Blessed is the LORD who has not left you
without a redeemer today, and
may his name become famous in Israel.***

15

***"May he also be to you
a restorer of life and
a sustainer of your old age.***

Brief Commentary on Ruth 4:14-15a

One of Naomi's birthing helpers gives a blessing and tells her how blessed the LORD is for giving this very special child to her - "May his name be famous in Israel." The question might arise, because of translation issues with the "he's and "his's," is this blessing upon The Lord or upon the Redeemer, Boaz or Obed? And the answer is "Yes." Certainly, the Lord is blessed by family and friends with the birth of this redeeming child. And as well The Child is greatly to be blessed, and Boaz for willingly becoming the "Kinsman-Redeemer." This neighbor woman also wishes that this little one will bring happiness and new life to Naomi, as well as sustenance and support in her old age.

We should probably limit the comment about becoming famous in Israel to Boaz and the child Obed. The Lord God is already and always famous – everywhere. Both Boaz and Obed's names have been recorded forever now in the Holy Scripture – not everyone has that great blessing and honor. And there's more...

Ruth 4:15b-16, A Daughter

15b for

***your daughter-in-law,
who loves you and
is better to you than seven sons,
has given birth to him."***

16 Then

***Naomi
took the child and
laid him in her lap, and
became his nurse.***

Brief Commentary on Ruth 4:15b-16

The manner in which he will be the redeemer of Naomi is to comfort and care for her in her old age. She tells Naomi that a good daughter-in-law, who loves her, is better than seven sons! (Seven being the "perfect" number).

How precious are the first moments of birth - not only to the child and the mother, but in this case, to the grandmother (turned nurse) as well.

Ruth 4:17, A Servant

And

***the neighbor women
gave him a name, saying,
"A son has been born to Naomi!"***

So they named him Obed.

He is

***the father of Jesse,
the father of David.***

Brief Commentary on Ruth 4:17

It's interesting that the name of "Obed" is given to the child by a neighbor woman. Her expectation of the life of little Obed is that he will follow in his mother's footsteps as a caring and serving person.

I placed a space after "A son has been born to Naomi" to remind us that the story has a narrator, many years after the actual events of the story. Our narrator now begins his wrap-up of the story. He adds the names of Obed, his son Jesse (20-30 years later), and his son (another 20-30 years) David who becomes the God Anointed King of all Israel in 1011 B.C.

D. The Genealogy Confirmed, 4:18-22

¹⁸ **Now**

***these are the generations of Perez:
to Perez was born Hezron, ¹⁹ and
to Hezron was born Ram, and
to Ram, Amminadab, ²⁰ and
to Amminadab was born Nahshon, and
to Nahshon, Salmon, ²¹ and
to Salmon was born Boaz, and
to Boaz, Obed, ²² and
to Obed was born Jesse, and
to Jesse, David.***

And 28 generations later, Jesus.

If you want an interesting document on Jesus' rights to become king through His mother and father, "The Legal Kingship of Jesus," written by Paul F. Taylor for answersingenesis.org

And so, we come to the conclusion of the Book of Ruth with this list of famous (and not so famous) men in the genealogy of David – and of Christ.

The LORD God is a God of the individual. His words contain thousands of the names of not only His people, but those of the world in general as well. He knew them and wrote down their names.

You may well ask, "Why is Naomi the center of attention here at the end?" Well, Naomi has been the center of the actions in the story that point to her as the one who, at every turn of events, points Ruth to The Redeemer. She never gives up, she never disappoints. We should look upon her as upon the Lord Jesus in the yet-to-be believer's walk. Always encouraging, always setting plans, always willing, to bring redemption to the one who is also willing to be redeemed. And how all we who believe should be acting towards those all around us who need that redemption.

Please remember that the book is about Elimelech, Naomi, Ruth, Boaz, Obed and other members of this family. It is a wonderful story of the dedication and love that made up the lives of the people in it.

The other things we have had to say along the way, have been by application – seeing into God's word the way in which it not only tells one story, but also how wonderfully He tells the bigger picture through symbolism and allusion (not illusion). All at one time He shows us His love of this family, His "covenant people," and how He deals with the wayward and then repentant heart, the preservation of the lineage of king David, and that of the Christ.

Because you can see the character of our God in these words. We can also make application to the age of the Church and how He has made available for us, if we would turn back from a break in fellowship with him, that confession which restores us.

We can see His character as He calls us and brings us to Himself through redemption in His Son, Jesus, The Christ.

Thank you all for your faithfulness in participating in this class. The book of Ruth has so many beautiful messages for us buried so wonderfully in the story. There is much more information about the book of Ruth on the website. There are some condensed commentaries, any number of teaching outlines, seven different addenda topics, horizontal study charts, and so much more there.

May the Lord continue to fill your lives with His Word.

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Jeremiah 18:15

"Don't stumble from the Ancient Path."

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