

Ruth

Who is the author of Ruth?

The bible doesn't present any proof of the author. Jewish history attributes Ruth to the prophet Samuel. Swindoll's commentary agrees with this along with John Gill (biblestudytools.com). Other possible authors that have been suggested are Gad, Nathan, Hezekiah, and Ezra.

When was Ruth written?

Varying sources estimate between 1046 and 931 but Samuel was the last of the Judges and according to John Gill's exposition (biblestudytools.com) lived from 1056 to 1004 BC. If we accept these approximate dates it would seem Ruth was written in the late 1000's BC.

That said there is much disagreement on the dates of Samuels life, the times of the Judges and time of Ruth.

What was the time and setting for the book?

The book took place in Israel (Bethlehem of Judah) and Moab during the time of the Judges. At the time Israel was a theocracy and God had appointed judges to rule over the people.

Moab was a gentile land and worshipped pagan idol gods such as Chemosh and others. Moab was cursed by God and, consequently, Ruth, being a Moabitess was under that curse. Moab was cursed by God, because Moab rejected the true and living God. Moab was an idolatrous nation, and Moab was the perennial enemy of Israel. That nation was constantly hostile to the people of God and to God. Moab was actually formed when Lot...you remember the brother of Abraham...had a child... Genesis 19:37...named Moab. That child, Moab, was born to Lot through an incestuous relationship with his oldest daughter. Elimelech sojourned to Moab with his family due to a famine in Judah as he heard there was food there.

Who was it written to?

Ruth was written to the Israelites.

Who are the main characters in the book? How old are they? What do we know about them?

Elimelech a Jew of Israel from Bethlehem Ephratah in Judah. Name means “my God is King” which indicates he was a follower of the Lord of Israel.

Naomi a Jew of Israel from Bethlehem Ephratah in Judah. Name means sweet, pleasant. Naomi is being selfless in imploring her daughters in law to stay in Moab with their families and in Ch1 V 12-13 seems to imply that she is beyond child bearing age and even if she could the children would be too young for Ruth and Orpah.

Ruth Name means beautiful, of good aspect. Ruth is a Moabite woman who became the wife of Mahlon and has no children by Mahlon.

Boaz a Jew of Israel from Bethlehem Ephratah in Judah. is a close relative of Elimelech but not the closest. Boaz is a wealthy land owner and farmer. Boaz is respectful of the closer relative's right to be the redeemer of Elimelech's and Mahlon's inheritance including Ruth and asks him first before becoming the kinsman redeemer.

Elimelech's closer relative than Boaz. He was asked if he wanted to redeem the land of Elimelech and marry Ruth widow of Mahlon but gave his right to Boaz.

Obed the son of Ruth and Boaz and ancestor of David and Jesus Christ.

What do you think the purpose and theme of Ruth is? What words describe the lessons that are taught by Ruth, Boaz, or Naomi?

Historical record of part of the line of Christ. Brings a Gentile into the line of Christ demonstrating God's intent that the Messiah will be for all people, not just the Jews.

Teaching lessons of unconditional love, humility, loyalty, obedience to God, reward for kindness, blessing to those who follow God's commandments to love one another.

Examples of : **humility**

Patience in affliction obedience to God and Jewish custom

Industriousness respect for others

Courtesy Kindness

**What did Ruth see in Naomi that led her to accept the people and God of Israel?
And to promise to live with her till death?**

Ruth evidently had a very close bond to her mother-in-law and also desired to care for her as she aged. We can assume also that Naomi had taught Ruth about the God of Israel and that Ruth had a desire to know Him.

What caused Ruth to glean in the fields? Boaz field?

Gleaning in this context is gathering what was left of the harvest after the main harvesters are finished.

So we can assume that Ruth and Naomi were poor and this act was to provide food for Ruth and Naomi.

Gleaning is the custom of following a harvest so that what remains might be used primarily for the poor who have little or no means of supporting themselves. These disenfranchised people are often the widows and the elderly who have lost their husbands or relatives due to death or abandonment and have no other way to survive. There was a law of God that commanded this such as in Leviticus 19:9 which says "*When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest.*"

The reason for this is further expounded in Leviticus 23:22 "*And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the Lord your God.*"

Did Ruth know about Boaz?

One in whose sight I might find favor" does this refer to Boaz or is she just hoping to find a husband? I don't see where she has been told of Boaz at this time.

Ruth new testament references

Mat 1:5 chronicles Ruth and Obed in the line of Christ.

Luke 3:32 mentions Obed in the line of Christ.

1Ti 5:3 Honor widows who are widows indeed;

1Ti 5:4 but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.

What is the significance of the sojourn in 1:1?

Sojourn is defined in the dictionary as a temporary stay as opposed to moving somewhere on a permanent basis. This implies that Elimelech intended to return to Judah when conditions improved.

Because Elimelech died soon after going to Moab and his and Naomi's sons Mahlon and Chilion married their wives there there may not have been any urgency to return until the sons died. Naomi had heard that there was food in Judah now and so decided to end the sojourn and return to her homeland.

What were the afflictions of Naomi and how did she feel about them ?

Obviously she lost her husband and both her sons. She assumed that the Lord had treated her harshly by giving her these afflictions. Ruth 1:20-21. She did however still trust in God as evidenced by her return to Bethlehem in Judah.

What did Boaz tell Ruth when he met her in the fields the first time?

Go out with the reapers in the morning and stay with them all day.

Why did he tell her this?

So that she would be with the same servants all day and thus avoid possible harm from strangers

Only glean in the fields owned by Boaz. Why did he tell her this?

So that she would be protected and treated kindly

Boaz also treated Ruth very kindly by giving her rights to glean without any trouble and instructed his servants to treat her kindly in all respects. He also instructed them to set aside extra portions of grain so that she would have a good portion for her and Naomi. This, of course was in keeping with Gods command in Leviticus 19 and 23 as we noted above.

What was the purpose of Naomi telling Ruth to go to Boaz at night and lay at his feet?

It seems to be that this was offering herself as available for marriage to Boaz and letting him know he was a close relative to her.

Then later when he discovered her there she asked him to spread his covering over her and told him he was a close relative. What is the significance of this act?

This may have been the act of acceptance of her veiled offer as there was a later Jewish custom where the man spread his robe over the wife in the marriage service.

Why did Boaz want to keep her visit a secret?

Possibly because Ruth being there all night may be misinterpreted that something improper had happened and this would possibly influence the closer relative to refuse to redeem her. Boaz knew that another relative of Elimelech would have the first right to redeem the estate and marry Ruth. He was respectful of the custom of the kinsman redeemer.

Why did Naomi tell Ruth to wait to see how the matter turned out?

Naomi assumed that Boaz was going to marry her if the other relative did not but didn't want to talk about it until it was settled.

What was meant by the women in ch 4 v 11 saying “may the woman be like Rachel and Leah”? And further in v 12 ” like the house of Perez whom Tamar bore to Judah through the offspring...”

Rachel and Leah were mothers of the Jews... Perez was to be in the line of David and ultimately in the line of Christ.

What was the fate of Naomi at the end of her trials in the book?

So Naomi was ultimately also redeemed and blessed by having Ruth and Boaz to care for her and also a grandson (Obed) to care for as nurse.

What parallels can we draw from the reference to the “Kinsman-redeemer” in Ruth?

Bakers Evangelical dictionary(biblestudytools.com). defines “Kinsman Redeemer” as:

Male relative who, according to various laws found in the Pentateuch, had the privilege or responsibility to act for a relative who was in trouble, danger, or need of vindication.

Heb 2:11, 17 Heb 4:14-16 These passages identify Christ as our Kinsman-redeemer.

So the greater purpose of Ruth can be seen as a narrative giving a prelude of Christ as redeemer of all including Jew and Gentile.

Thursday 3-9-17 Ruth Continued

Ruth 1:1

A famine in the land: God specifically promised there would always be plenty in the land if Israel was obedient. Therefore, **a famine in the land** meant that Israel, as a nation, was not obedient unto the LORD ([Deuteronomy 11:13-17](#)).(*blue letter bible commentary, David Guzik*)

Although the question remains why Elemilech had to go to Moab when other Jews (including Boaz) stayed in Judah and survived. It seems that God used this situation for His greater purpose bringing Ruth to faith in Him and to the line of Christ.

Ruth 1:4

Now they took wives of the women of Moab: Mahlon and Chilion grew, and took wives among the Moabite women, named Orpah and Ruth. This seems not in obedience to God; God commanded the Israelites to not marry among the pagan nations surrounding them. In Deuteronomy 7: 3 the Israelites were prohibited

from marrying pagans but the Moabites were not specifically mentioned and in Deut. 23: 3-6 Moabites are prohibited from entering the assembly of the Lord.

We can assume that the Lord had a plan for Ruth and she must have been proselytized by Naomi or Boaz to be accepted by the Israelites.

1:8-9

Naomi acknowledged that Ruth and Orpah had treated their husbands kindly and herself as well and wished them well.

1: 16

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.

Ruth 1: 19-21

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."(BLB)

Ruth 2:1-7

Ruth demonstrates her humility and industriousness by gleaning in the fields. When she is in the fields of Boaz she is noticed by him and he asks his servants who she is. When he finds out he treats her very well and recognizes that she is kind to Naomi, his relative and also that she is a hard worker and respectful. Boaz shows himself to be a man of the Lord and respected by his servants.

2:18-23

Ruth gleaned an ephah of barley which is about a bushel. She took it home and shared with Naomi. It was at this time that Ruth learned from Naomi that Boaz was a close relative and that Ruth should stay close to him.

2:20

Blessed be the name of the LORD, who has not forsaken His kindness to the living and the dead! Is this the same women 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.

Ruth 3

Ruth had continued to work in Boaz fields until the end of the harvest. We don't know how long that was but probably lasted long enough for Ruth and Boaz to get to know each other. Naomi's instruction to Ruth to go to Boaz was intended to be an offer of marriage as this would provide security for Ruth and Naomi as well.

Boaz is impressed that she has not gone after any of the young men and tells her he will do whatever she asks. Then he tells her of the closer relative and that he must ask him first to be the redeemer but if he can't do it then Boaz will become her redeemer.

3:1-11

Kinsman Redeemer

Commentary below from (*blue letter bible, commentary by David Guzik*)

c. **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)

d. **Is he not our relative?** Since Boaz was a recognized *goel* for the family of Elimelech - the deceased husband of Naomi and father-in-law of Ruth - Ruth could appeal to him to safeguard the posterity of Elimelech's family, and take her in marriage. It may seem forward to us, but it was regarded as proper in that day.

i. If Boaz did not fulfill this duty towards Elimelech (though he was now deceased), then the direct family and name of Elimelech would perish. Perpetuating the family name of Elimelech (and every man in Israel) was thought to be an important duty. These protections showed how important it was to God to preserve the institution of the family in Israel - and that it is also important to Him today.

2. (2b-5) Naomi instructs Ruth as to how to petition Boaz to exercise his responsibilities as her *goel*.

"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.

Ruth 3:7 from John Gill's commentary(biblestudytools.com)

And when Boaz had eaten and drunk, and his heart was merry,
&c.] Having ate and drank freely, though not to excess; and innocent mirth was always allowed in the time of harvest, and of the vintage, and of gathering the fruits of the earth, see ([Judges 9:27](#)) ([Isaiah 9:3](#)) or "his heart was good"; he was in a good frame and disposition of mind, praising God for his goodness to him, and to his people; so the Targum, (*Targum was an Aramaic language interpretation of the Torah used by rabbis to teach when Aramaic was the common language of the people*)

``and his heart was good, and he blessed the name of the Lord who had received his prayer, and removed the famine from the land of Israel:''

he went to lie down at the heap of corn; in the threshingfloor, which had either been threshed out, or lay in sheaves to be threshed out: however, it seems probable that he had laid himself down on some of the straw of the corn threshed out, with his clothes on, covering his feet with the lower part of his garment; it being usual in those countries to wear long garments, which served to sleep in by nights, as well as to cover them by day; nor was it thought mean and unworthy of persons of note to sleep in such a place, and in such a manner as this ^{F18}. And it might be chosen for coolness in those hot countries. Jarchi (*Jarchi also known as Rashi was a medieval rabbi whose commentary on the Talmud was widely respected as being a concise understandable explanation*) thinks it was to preserve his corn from thieves; though it might be because it was late ere the festival was over, and too late to go home, and besides he was ready for his business the next morning:

and she came softly;

with stillness and quietness, as per Jarchi, making as little noise as possible; or secretly, as per the Targum, that no one might see her, and have knowledge of what she did:

and uncovered his feet;

turned up the skirt of the garment that was upon his feet, or removed whatever covering was laid on them:

and laid her down;

not on the side of him, which would have seemed immodest, but at his feet, perhaps across them.

Ruth 4

Commentary below from (*blue letter bible commentary, David Guzik*)

- a. **On the day you buy the field from the hand of Naomi, you must also buy (it from)* Ruth the Moabitess:** Boaz then put the surprise on the nearer kinsman. He told him that he wasn't only dealing with Naomi and the property of Elimelech, he also had to deal with Ruth.

**"it from" does not appear in the NASB that we are using in this study. NASB uses the word "aquire" in place of buy.*

i. Because Naomi was older and beyond the years of bearing children, the nearer kinsman was not expected to marry Naomi and raise up children to the family name of her deceased husband Elimelech. But Ruth was another matter - she was able to marry and bear children.

b. **Buy (*it from*)* Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance:** Boaz explained what everyone knew - that this was a package deal. If someone was going to exercise the right of kinsman-redeemer towards the deceased Elimelech, he had to fulfill the duty in regard to *both* the property and the posterity.

i. Because of Boaz's wise (perhaps shrewd) way of framing the occasion, this was the first time the nearer kinsman considered this, and it was a pretty big question to take in all at once. When it was just a matter of property, it was easy to decide on; but if he must take Ruth as a wife, that was another matter.

4. ([Rth 4:6](#)) The nearer kinsman declines his right of redemption towards the property and posterity of Elimelech.

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.

c. **You redeem my right of redemption for yourself, for I cannot redeem it:** These were glorious words in the ears of Ruth and Naomi. A moment before, all seemed lost when the nearer kinsman had said, "**I will redeem it.**" But Boaz's plan had a surprise and an unexpected wisdom to it. And it worked!

i. Some might of have thought Boaz's plan was foolish: to gain Ruth by offering her and her land to the nearer kinsman. How could that work? But the seemingly foolish plan did work.

B. The ceremony to document the proceedings.

1. ([Rth 4:7-8](#)) The custom of the sandal in transactions.

Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel. Therefore the close relative said to Boaz, "Buy *it* for yourself." So he took off his sandal.

a. **It was the custom in former times in Israel:** [Deuteronomy 25:5-10](#) describes the ceremony conducted when a kinsman declined his responsibility. The one declining removed a sandal and the woman he declined to honor spat in his face. But in this case, because there was no lack of honor was involved, they just did the part of the ceremony involving the sandal.

b. **Buy it for yourself:** The nearer kinsman said, "The land is yours to redeem, because you are also willing to redeem the posterity of Elimelech by taking Ruth as wife, something I am not willing to do."

2. ([Rth 4:9-10](#)) Boaz's announcement to the elders and the people.

And Boaz said to the elders and all the people, "You *are* witnesses this day that I have bought all that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi. Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You *are* witnesses this day."

a. **Boaz said to the elders and all the people:** Boaz joyfully proclaimed - legally sealing the transaction - that he would redeem both the property and the

posteriority of Elimelech, and (best of all!) take Ruth, the woman he loved, as his wife.

i. **That the name of the dead may not be cut off from among his brethren and from the gate of this place** is a good description of the idea of preserving the posterity of the deceased.

b. **Ruth ... I have acquired as my wife:** Back in chapter one, Ruth seemed to be giving up on her best chance of marriage by leaving her native land of Moab and giving her heart and life to the God of Israel. But as Ruth put God first, He brought her together in a relationship greater than she could have imagined. Today, God will bless those wanting to get married in the same way if they will only put Him first.

c. **You are witnesses this day:** This explains why a marriage ceremony is important, and why it should be recognized by the civil authorities. Boaz had a love for Ruth that was public, a love that wanted to be publicly witnessed and registered.

3. ([Rth 4:11-12](#)) The blessing of the witnesses to the wedding

And all the people who *were* at the gate, and the elders, said, "*We are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."

a. **All the people who were at the gate, and the elders, said, "We are witnesses":** No doubt, the crowd cheered! The men thought Ruth was beautiful and the women thought Boaz was handsome. Everybody could see what a romantic, loving occasion this was.

b. **Like Rachel and Leah:** These two had thirteen children between them, and were the "mothers" of the whole nation of Israel. This was a big blessing to put on Boaz and Ruth.

c. **Like the house of Perez:** What was so special about Perez? The story of his birth is in [Genesis 38:27-30](#).

i. Trapp on **May your house be like the house of Perez**: "That breach-maker, as the midwife called him, because he would needs be born before his brother, and carried away the first birthright: and afterwards became happy in a numerous and honourable posterity."

ii. "Indeed, it seems that Pharez was the ancestor of the Bethlehemites in general ([1 Ch. 2:5, 18, 50f.](#)). Moreover, Pharez gave his name to the section of the tribe of Judah that was descended from him ([Num. 26:20](#))."
(Kidner)

C. Happily ever after.

1. ([Rth 4:13](#)) Ruth and Boaz have their first child.

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.

2. ([Rth 4:14-16](#)) The blessed life of 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.

i. This is a marvelous demonstration of what God can do through one poor woman who gets right with Him.

ii. It is also fitting because Naomi was the one who said in chapter one, *the Almighty has dealt very bitterly with me ... the LORD has brought me home again empty ... the LORD has testified against me* ([Ruth 1:20-21](#)). If only Naomi could have seen *then* how greatly the LORD would bless her at the end!

iii. We can't blame Naomi - we certainly do the same kind of thing. But we should also learn from what she learned. We should learn that God's plan is perfect and filled with love, and even when we can't figure out what He is doing and it all seems so desperate, He still knows what He is doing. We should learn that *all things work together for good for those who love God, to those who are the called according to His purpose* ([Romans 8:28](#)).

3. ([Rth 4:17-22](#)) Ruth and Boaz: Great-grandparents to David, king of Israel.

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." (Kidner)

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!

i. 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.
- 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.

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!

iii. [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.*

iv. From eternity, God planned to bring Ruth and Boaz together, and thus make Bethlehem His entrance point for the coming of Jesus as our true Kinsman-Redeemer, fully God and fully man.

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7388 kinsman-redeemer

The relative who restores or preserves the full community rights of disadvantaged family members. The concept arises from God’s covenant relationship with Israel and points to the redemption of humanity in Jesus Christ.

Covenant rules for the kinsman-redeemer

The kinsman-redeemer’s obligation to redeem the land [Lev 25:25-28](#); [Jer 32:6-9](#)

The kinsman-redeemer’s obligation to redeem the enslaved [Lev 25:47-55](#)

The kinsman-redeemer’s obligation to provide an heir [Ge 38:8-10](#); [Dt 25:5-10](#); [Mt 22:23-28](#) pp [Mk 12:18-23](#) pp [Lk 20:27-33](#)

The kinsman-redeemer’s obligation to avenge death [Nu 35:16-21](#)

The kinsman-redeemer’s obligation to be a trustee [Nu 5:5-8](#)

The kinsman-redeemer in the book of Ruth

[Ru 2:20](#) See also [Ru 3:1-4:17](#)

The Lord as redeemer

[Ex 6:6-7](#) See also [2Sa 7:22-24](#); [Isa 43:1-7](#); [Isa 54:5-8](#); [Jer 50:33-34](#)

The kinsman-redeemer reflects God’s concern for the poor and oppressed

[Pr 23:10-11](#) See also [Ps 68:5-6](#); [Ps 72:2-4](#)

God's provision of Jesus Christ as kinsman-redeemer

Gal 4:4-7 *See also [Gal 3:13-14](#); [Heb 2:11-18](#)*

See also

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2321 Jesus Christ, as redeemer

Jesus Christ redeems believers from all forms of sinful bondage and oppression through his death and resurrection. The price of that redemption, his own death, represents a ransom paid to secure the freedom of those held in bondage to sin.

The incarnate God as redeemer

God as redeemer [Isa 63:16](#) *See also [Job 19:25](#); [Isa 49:26](#); [Isa 59:20](#); [Lk 1:68-75](#)*

Jesus Christ as redeemer [1Co 1:30](#)

Forms of bondage from which Jesus Christ redeems believers

Jesus Christ redeems from slavery to sin [Rev 1:5](#) *See also [Ps 130:8](#); [Ro 3:23-24](#); [Ro 6:18,22](#); [Tit 2:14](#); [Tit 3:3-5](#); [1Pe 3:18](#)*

Jesus Christ redeems from the curse of the law [Gal 3:13](#) *See also [Gal 4:4-5](#)*

Jesus Christ redeems from empty religion [1Pe 1:18](#) *See also [Gal 4:3](#); [Col 2:20](#); [Heb 9:14 fn](#)*

Jesus Christ redeems from the power of Satan [Col 1:13](#) *See also [Ac 26:18](#); [Gal 1:4](#)*

Jesus Christ redeems from the coming judgment [1Th 1:10](#) *See also [Ro 5:9](#); [Ro 8:1-2](#); [1Th 5:9](#)*

Jesus Christ redeems from death [Heb 2:14-15](#) *See also [Hos 13:14](#); [1Co 15:54-57](#)*

The means by which Jesus Christ has redeemed believers

Redemption comes through the incarnation of Jesus Christ [Gal 4:4-5](#) *See also [Ro 8:3](#); [Heb 2:14](#)*

