

# Ruth 4:11-22

## A Family Restored

### 1. 4:11-12 - Witnesses of the Gate

- a. *“the people... and the elders”* - the people and elders of Israel - see Heb 11:1-2
- b. *“We are witnesses”* - The great cloud of faithful witnesses - Heb 12:1
- c. These people were “moved” by Naomi’s return and Ruth’s faith - 1:19, 2:11-12
- d. *“LORD make the woman..”* - Now they give a blessing due to Boaz’s grace, Ruth’s faith
- e. *“like Rachel and like Leah”* - The wives of Jacob (most favored / most fruitful)
- f. *“worthily in Ephratah”* - which means bearing fruit (she had not for 10 yrs) but Psa 128
- g. *“famous in Bethlehem”* - Foreshadow of fame to come by her sons - Mic 5:2
- h. *“like... Pharez, Tamar, Judah”* - also kin claimed by righteous young woman - Gen 38:26
  - i. Also, the house of Judah was enlarged through Pharez (see Chronicles)
- i. *“the seed the LORD shall give”* - Blessed of God, a heritage of the Lord - Psa 127:3-5

### 2. 4:13-17 - A Son is Born

- a. *“Boaz took Ruth...”* - Less than one verse about the marriage (the book is not about this)
- b. *“the LORD gave her conception”* - not to be said of every conception.
- c. Moabites began w/childless woman that sinned for a son, but obedient Ruth redeems this
- d. *“she bare a son”* - The fruit of grace and faith is a son that restores ~~Israel~~ Naomi.
- e. 14 - *“Blessed be the LORD...”* - a big change from the bitterness of 1:20-21
- f. *“hath not left thee this day without a kinsman”* - Boaz/Ruth/Obed redeem Naomi.
- g. *“that his name...”* - the LORD does for Israel for his name’s sake - Eze 36:20-28
- h. 15 - *“restorer of thy life”* - Naomi was dead, but now Isa 1:26, 49:6, 62:4, and Rom 11:15
- i. *“for [Ruth], which loveth thee...”* - The real story is Naomi’s restoration through Ruth
- j. *“better to thee than seven sons”* - because of her devotion, faith, love, obedience.
- k. 16 - *“Naomi took the child...became nurse”* - She embraced him as her son - cf. 4:10
- l. 17 *“There is a son born to Naomi”* - to the barren, a son is born to God’s delight (1:11)

### 3. Naomi, Ruth, Boaz

- a. 11-12 - *“let ... be like”* - Language that identify types (historical prophecy in hindsight)
- b. The book of Ruth filled with typology of the LORD redeeming Israel through Christ.
- c. Naomi (God’s delight, sweet) = (remnant) Israel
  - i. (1) She flees, returns, and cries out (Psalms);
  - ii. (2) She has hope, teaching a Gentile (Law);
  - iii. (3) She points to a faithful man, waits until the end (Prophets);
  - iv. (4) She is redeemed, restored by a son (New Testament)
- d. Ruth = (remnant) Nations - Gen 12:3
  - i. (1) Brings Israel back, seeks the God of Israel
  - ii. (2) Trusts the LORD, blesses and feeds Israel
  - iii. (3) Seeks Israel’s redeemer
  - iv. (4) Receives a place in the family of the King (Kingdom)
- e. Ruth/Boaz = Naomi’s redemption - Acts 1:6
  - i. (1) Pursues scattered Israel with love (promise)
  - ii. (2) Does the work to obtain grace for Israel (cross)
  - iii. (3) Departs in night, to bring salvation back to Israel (endure to the end) Mt 24:13
  - iv. (4) Redemption comes, a marriage and restoration of Israel (kingdom)

- f. Bethlehem = house of bread
  - i. (1) No bread in the house, infertile, beginning of the end (harvest-last days)
  - ii. (2) Fields are ripe, times of trouble, Boaz comes and provides daily bread
  - iii. (3) Time of threshing, darkness, judgment, Boaz confirms covenant and leaves
  - iv. (4) Joy in the morning, fertile field, glory and fame to Bethlehem

#### 4. 4:17-22 - Famous Generations

- a. This final section the main reason for writing this book – to provide David’s lineage.
- b. Genealogies can appear dull but they serve an important purpose in the Bible.
- c. Inspiration-preservation-chronology-prophecy, true history, lineage of kings, land, Christ
- d. 17 - Obed (servant) > Jesse (existing-I AM) > David (expression of love) → JESUS
- e. 18 - “*these are the generations*” - Not seen since Genesis. Connects Judah to David.
- f. Pharez is in Jesus’ line (Lk 3:33) 10 generations before a Judahite reigned (Deu 23:2)
- g. 19 - Hezron, Ram, Amminadab” = Esrom, Aram, Aminadab in Matt 1:3-4, Luke 3:33
- h. Through Hezron was Caleb, Ephrath, Bezaleel (architect of the tabernacle, ark), Othniel
- i. Amminadab: Aaron’s father-in-law, grandson Eleazar, Phinehas, Zadok, Ezra - Exo 6 :23
- j. 20 - Nahshon: standard bearer and head of the house, captain of the host, prince of Judah, first to lead the nation in the wilderness - Num 1:7, 2:3, 10:14, 1Chr 2:10
- k. 21 - Salmon’s (Salma - maybe one of the Jericho spies) wife was Rahab - Mt 1:5
- l. 22 - David: man after God’s own heart in obeying his will - 1Sam 13:14, Acts 13:22-23

### Importance of Genealogies

Genealogies and chronologies in the Bible can be dry and tedious reading, but they serve important functions in the study of God’s word. This is why throughout history men of faith have devoted years to studying these records including the esteemed James Ussher (the “leviathan of learning”) and Isaac Newton.

1. They show divine inspiration
2. They aid in identifying the preserved text of the Bible through history
3. Multiple chronologies and their form guard against corruption
4. They authenticate the Bible/Israel/people as true history not myth or fable
5. They connect Israel with the history of other people/nations
6. They connect the last Adam (Christ) to the first Adam
7. They bridge gaps in Biblical narratives
8. They give information about our origins
9. The chronologies can be used for dating/times for events/people
10. They legitimize rulers, priests, tribes in Israel by their heritage
11. They show connections and influences upon families from their fathers (Cain Gen 4)
12. They identify the patriarchs of Israel
13. They describe primeval life and culture (through names and notes)
14. They are used prophetically in identifying the Messiah
15. They are used to identify God’s covenant people
16. They emphasize the importance of some people
17. They show God’s continual involvement through history
18. They catalog God’s people through history (the remnant, the seed, etc.)

There are no genealogies in the church since there is neither Jew nor Gentile in Christ.