

Introduction to Ruth
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Title:

The book of Ruth is titled after a Moabitess who had married a Hebrew. After the death of her husband, Ruth followed her mother-in-law back to Israel where she cared for her.

Author:

The author is not known, though Samuel seems likely.

Date:

Ruth was written during the period of the Judges (Ruth 1:1). The explanation of an unpracticed tradition (Ruth 4:7), as well as the genealogy of David (Ruth 4:17-22), would suggest the events of the book occurred in the latter part of the twelfth century B.C.

Audience:

The audience appears to be Israelites living during the time of David, since he is the last person mentioned in the book (Ruth 4:22).

Purpose:

The book was written to highlight God's sovereignty, loyal-love and providential care over those who trusted Him during difficult times (Ruth 2:12). Ruth—a Moabitess—trusted God and agreed to care for Naomi, her mother-in-law, who had lost her husband and two sons (Ruth 1:1-22). Boaz, as the kinsman-redeemer (Ruth 3:9), is a model of Christ, who willingly redeemed us with His own blood (1 Pet. 1:17-19). The book also reveals God's grace in saving a Gentile woman who was included in the genealogical line of David (Ruth 4:17-22) and Jesus Christ (Matt. 1:5).

Ruth 1:1-22

Now it came about in the days when the judges governed [a dark period in Israel's history], that there was a famine in the land [perhaps as divine judgment for Israel's disobedience; see Deut. 28:23-24]. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab [the Moabites were born out of sin; see Gen. 19:30-38] with his wife and his two sons.² The name of the man was Elimelech [אֵלִמֶלֶךְ *Elimelek* - Heb. *my God is king*], and the name of his wife, Naomi [נְעֻמִי *Noomi* - Heb. *pleasant*]; and the names of his two sons were Mahlon [מַחֲלֹן *Machlon* - Heb. *sickly*] and Chilion [כִּלְיוֹן *Kilyon* - Heb. *frail*], Ephrathites of Bethlehem in Judah [the birthplace of David and Jesus; 1 Sam. 17:58; Luke 2:4-7]. Now they entered the land of Moab and remained there.³ Then Elimelech, Naomi's husband, died; and she was left with her two sons.⁴ They took for themselves Moabite women as wives [forbidden under the Law; see Deut. 7:1-4]; the name of the one was Orpah [עֲרַפָּה *Orpah* – back of the neck] and the name of the other Ruth [רוּת *Ruth* – friend or companion; Ruth married Mahlon; see Ruth 4:10]. And they lived there about ten years.⁵ Then both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband.⁶ Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD [יְהוָה *YHVW* – God's covenant name] had visited His people in giving them food [God controls circumstances].⁷ So she departed 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.⁸ And Naomi said to her two daughters-in-law, “Go, return each of you to her mother's house. May the LORD deal kindly [חֶסֶד *chesed* – loyal-love, kindness; cf. Ruth 2:20; 3:10] with you as you have dealt with the dead and with me.⁹ “May the LORD grant that you may find rest, each in the house of her husband [advising them to remarry].” Then she kissed them, and they lifted up their voices and wept.¹⁰ And they said to her, “No, but we will surely return with you to your people.”¹¹ But Naomi said, “Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands? [to fulfill the Levirate marriage custom; see Deut. 25:5-10]¹² “Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons,¹³ would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the LORD has gone forth against me.”¹⁴ And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her [דָּבַק *dabaq* – to cling, hold fast].¹⁵ Then she said, “Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.”¹⁶ But Ruth said [her statement of faith in God], “Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your

people *shall be* my people, and your God, my God [[clinging to God](#)].¹⁷ “Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if *anything but* death parts you and me [[a total break from her past and commitment to God and His people](#)].”¹⁸ When she saw that she was determined to go with her, she said no more to her.¹⁹ So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, “Is this Naomi?”²⁰ She said to them, “Do not call me Naomi [[נְעֻמִי Noomi – pleasant](#)]; call me Mara [[מָרָא Mara - bitter](#)], for the Almighty has dealt very bitterly with me.²¹ “I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?” [[perception ≠ reality](#)]²² So Naomi returned, and with her Ruth the Moabitess [[Ruth’s nationality is mentioned several times; see Ruth 2:2, 6, 21; 4:5, 10](#)], her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

Summary of Ruth 1:1-22:

1. The *Central Idea of the Text* is that Ruth abandoned her birth-family and culture and entrusted herself to God, committing to care for Naomi, her mother-in-law.
2. The chapter opens with a Jewish family leaving Israel because of a famine and traveling to Moab (Ruth 1:1-2). Elimelech died sometime after entering Moab and his two sons, Malhon and Chilion, married Moabite women, Orpah and Ruth, and remained there ten years until they died (Ruth 1:3-5). Naomi heard there was food in Israel and decided to return to her homeland (Ruth 1:6-7). Naomi then encouraged Orpah and Ruth to return to their families and remarry (Ruth 1:8-15). After much weeping, Orpah consented, but Ruth clung to Naomi (Ruth 1:14). Ruth then abandoned her birth-family and culture and entrusted herself to God and committed to care for Naomi (Ruth 1:16-17). Then Naomi and Ruth traveled to Bethlehem and arrived at the beginning of the barley harvest (Ruth 1:18-22). Naomi originally left Israel because of a food famine in the land and returned with a famine in her soul, believing God was against her (Ruth 1:20-21). However, though Ruth had suffered greatly too—being poor, husbandless and childless—her faith in God was unshaken and the Lord would eventually bless Naomi through Ruth (Ruth 4:14-15). Ruth’s selfless character became well known in Bethlehem (Ruth 2:11).
3. God will, at times, permit us to leave the place He wants us to be, and after a time of suffering, will forgive and restore us when we return to Him (Isa. 55:7; Micah 7:18; cf. Luke 15:11-24). Trials and hardships provide an opportunity

to live by faith and to let our lives shine for others to see (Ruth 2:11). Faith in God lifts us above the circumstances of our lives so that we can thank Him for the things He causes that help us to be better rather than bitter (Rom. 5:1-3; 8:28; Eph. 5:20; 1 Thess. 5:18; Jam. 1:2-4). Scripture reveals that God is not only with us (Heb. 13:5-6), but that He is for us (Rom. 8:31), and this gives us stability in our souls while living in an unstable and hostile world (Isa. 26:3-4; Matt. 6:25-34; Phil. 4:6).

Ruth 2:1-23

Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech [see [Ruth 1:3](#)], whose name was Boaz [צֹבֹא *Boaz - quickness*].² And Ruth the Moabitess [emphasizing her Gentile heritage; cf. [Ruth 1:22](#); [2:6, 21](#); [4:5, 10](#)] said to Naomi, “Please let me go to the field and glean among the ears of grain [see [Lev. 19:9-10](#); [23:22](#); [Deut. 24:19](#)] after one in whose sight I may find favor [חֵן *chen – favor, grace*].” And she said to her, “Go, my daughter.”³ So she departed and went and gleaned in the field after the reapers; and she happened [by divine providence] to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.⁴ Now behold, Boaz came from Bethlehem and said to the reapers, “May the LORD be with you.” [an expression of faith that desires God’s best for the needy] And they said to him, “May the LORD bless you.” [an expression of faith that desires God’s blessing to the merciful-wealthy]⁵ Then Boaz said to his servant who was in charge of the reapers, “Whose young woman is this?” [Boaz takes note of Ruth]⁶ The servant in charge of the reapers replied, “She is the young Moabite woman who returned with Naomi from the land of Moab.”⁷ “And she said, ‘Please let me glean and gather after the reapers among the sheaves [asks permission rather than assuming her rights].’ Thus she came and has remained from the morning until now; she has been sitting in the house for a little while [working hard, taking short breaks].”⁸ Then Boaz said to Ruth, “Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids.”⁹ “Let your eyes be on the field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw.” [offering Ruth protection and provision beyond what the Law required]¹⁰ Then she fell on her face, bowing to the ground and said to him, “Why have I found favor in your sight that you should take notice of me, since I am a foreigner?” [Ruth was surprised by grace]¹¹ Boaz replied to her, “All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know [demonstrating unselfish love to care for Naomi; see [Ruth 1:16-17](#)].”¹² “May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge [The Lord would fulfill Boaz’ request through Boaz himself].”¹³ Then she said, “I have found favor in your sight, my lord, for you have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants.”¹⁴ At mealtime Boaz said to her, “Come here, that you may eat of the bread and dip your piece of bread in the vinegar [making Ruth feel welcome in his company].” So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied and had some

left.¹⁵ When she rose to glean, Boaz commanded his servants, saying, “Let her glean even among the sheaves, and do not insult her.”¹⁶ “Also you shall purposely pull out for her *some grain* from the bundles and leave *it* that she may glean [providing more than what the Law prescribed], and do not rebuke her [i.e. do not make her feel rejected].”¹⁷ So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley [i.e. about thirty pounds].¹⁸ She took *it* up and went into the city, and her mother-in-law saw what she had gleaned. She also took *it* out and gave Naomi what she had left after she was satisfied.¹⁹ Her mother-in-law then said to her, “Where did you glean today and where did you work? May he who took notice of you be blessed [realizing Ruth had received special treatment].” So she told her mother-in-law with whom she had worked and said, “The name of the man with whom I worked today is Boaz.”²⁰ Naomi said to her daughter-in-law, “May he [Boaz] be blessed of the LORD who has not withdrawn his kindness [חֶסֶד *chesed* – loyal-love] to the living and to the dead [i.e. Ruth, Naomi, and her dead sons].” Again Naomi said to her, “The man is our relative, he is one of our closest relatives [גֹּאֵל *gaal* – redeemer, i.e. a family-guardian who cares for the widows of his diseased relatives; see Deut. 25:5-10; Ruth 4:5].”²¹ Then Ruth the Moabitess said, “Furthermore, he said to me, ‘You should stay close to my servants until they have finished all my harvest.’”²² Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his maids, so that *others* do not fall upon you in another field [and harm her].”²³ So she stayed close by the maids of Boaz in order to glean until the end of the barley harvest and the wheat harvest [two month process – April thru June]. And she lived with her mother-in-law [and cared for her].

Summary of Ruth 2:1-23:

1. The *Central Idea of the Text* is that Ruth fell under the gracious care of Boaz, her kinsman-redeemer.
2. Ruth went to glean from the fields in order to get food for her and Naomi and was providentially guided to the field of Boaz, her kinsman (Ruth 2:1-3). Boaz reveals himself as one who cares for the poor and desires to bless them (Ruth 2:4). Boaz notices Ruth and enquires about her and receives a glowing report (Ruth 2:5-7). Boaz, moved with compassion, tells Ruth to stay in his fields for her protection and provision (Ruth 2:8-13). More so, Boaz welcomed Ruth into his company and personally served her, providing for her from among the harvest and not merely the edges of his field (Ruth 2:14-16). Ruth worked hard and shared her resources with Naomi (Ruth 2:17-18). Naomi learned that Ruth had been blessed by Boaz and informed her that he was a kinsman-redeemer (Ruth 2:19-21); a term employed of God (see Ex.

6:6; 15:13; Isa. 41:14). Finally, Ruth explained that Boaz offered his provision and protection to her during the harvest season (Ruth 2:22-23).

3. God's providential protection and provision for Ruth and Naomi came through Boaz, who modeled faith in God and favor to those under his care, a favor that went beyond what the law required. Favor among men is often the result of God's sovereign work in the hearts of others (Gen. 39:21; Ex. 3:21; 11:3; Dan. 1:9). Ruth modeled a godly worker who shared her resources with her family and who demonstrated humility and integrity. God is gracious to us (Eph. 2:1-10), provides for all our needs (Eph. 1:3; Phil. 4:19), and blesses us beyond what we deserve (Rom. 8:28-38; Eph. 3:20-21; 1 Pet. 1:3-5).

Ruth 3:1-18

Then [at the end of harvest season] Naomi her mother-in-law said to her, “My daughter, shall I not seek security for you, that it may be well with you? [i.e. lasting security]”² “Now is not Boaz our kinsman, with whose maids you were? Behold, he winnows barley at the threshing floor tonight [threshing = separating the kernels of grain from the chaff].”³ “Wash yourself therefore, and anoint yourself and put on your *best* clothes [perhaps to indicate she is passed grieving her deceased husband; see Gen. 38:14; 2 Sam. 14:2], and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking.”⁴ “It shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down [a picture of submission implying a request for marriage]; then he will tell you what you shall do.”⁵ She said to her, “All that you say I will do.”⁶ So she went down to the threshing floor and did according to all that her mother-in-law had commanded her.⁷ When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down [an expression of submission].⁸ It happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet.⁹ He said, “Who are you?” And she answered, “I am Ruth your maid. So spread your covering [כַּנָּפִי *kanaph* – lit. *wing* – i.e. “cover me with the covering I removed from you”; a picture of protection and provision; cf. Ezek. 16:8] over your maid, for you are a close relative [גֹּאֵל - *goel* – *kinsman-redeemer*].”¹⁰ Then he said, “May you be blessed of the LORD, my daughter. You have shown your last kindness [חֶסֶד *chesed* – *loyal-love*; i.e. to carry on the name of her deceased husband] to be better than the first [to sacrifice all to care for Naomi; see Ruth 1:16-17] by not going after young men, whether poor or rich [Ruth pursued a marriage that would provide protection and provision for her and Naomi].”¹¹ “Now, my daughter, do not fear. I will do for you whatever you ask [concerning marriage], for all my people in the city know that you are a woman of excellence [אִשָּׁת חַיִּיל - *esheth chayil* – *woman of worth*; cf. Prov. 31:10 the woman of excellence has a strong work ethic, commitment to family and concern for others].”¹² “Now it is true I am a close relative; however, there is a relative closer than I [Boaz recognizes the legal right of a closer relative; thus honoring/submitting to God’s word].”¹³ “Remain this night, and when morning comes, if he will redeem you [as the Law directs], good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the LORD lives [i.e. swearing an oath of promise; see 1 Kings 1:29-30]. Lie down until morning.”¹⁴ So she lay at his feet until morning and rose before one could recognize another; and he said [probably to his workers], “Let it not be known that the woman came to the threshing floor [to avoid gossip and protect her reputation].”¹⁵ Again he said, “Give me the cloak that is on you and hold it.” So she

held it, and he measured six *measures* of barley and laid *it* on her [approximately 60 pounds, as a sign of his good will]. Then she went into the city.¹⁶ When she came to her mother-in-law, she said, “How did it go, my daughter?” [i.e. did Boaz agree to the proposal?] And she told her all that the man had done for her.¹⁷ She said, “These six *measures* of barley he gave to me, for he said, ‘Do not go to your mother-in-law empty-handed.’” [Boaz is thoughtful about others]¹⁸ Then she said, “Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today.” [Boaz is not a procrastinator]

Summary of Ruth 3:1-18:

1. The *Central Idea of the Text* is that Ruth proposes marriage to Boaz, her kinsman-redeemer, and he agrees.
2. At the end of the harvest season, Naomi suggests to Ruth that she pursue a lasting relationship with Boaz and instructs her about how to approach him (Ruth 3:1-4), and Ruth consents (Ruth 3:5). Ruth went to the threshing-floor where Boaz was working and, after he’d eaten and fallen asleep, she came and lay at his feet and uncovered them (Ruth 3:6-7). Boaz woke in the middle of the night and was startled to find Ruth lying at his feet (Ruth 3:8), who then expressed her desire for Boaz to serve as her kinsman-redeemer (Ruth 3:9), to protect and provide for her as the widow of his deceased relative (see Lev. 25:25; Deut. 25:5). Boaz was pleased by her request and acknowledged Ruth as a woman of excellence, whose inner qualities appealed to him (Ruth 3:10-11). However, Boaz recognized there was another kinsman-redeemer whose legal right was greater than his (Ruth 3:12-13). Being a man of excellence (Ruth 2:1), Boaz promised to quickly pursue the matter (Ruth 3:13b), then advised Ruth to wait until morning, at which time he gave her a large portion of food as a gesture of his good intention (Ruth 3:14-15). Ruth then returned to Naomi with the good news of Boaz’ reply (Ruth 3:16-17), and Naomi advised her to wait until she hears the news of Boaz’ handling of the matter (Ruth 3:18).
3. Boaz and Ruth both modeled godly virtues, which are those settled inner qualities which conform to the character of God and are manifest in the thoughts, words and actions of a regenerate person. Some of the virtues that Boaz and Ruth displayed include:
 - a. Commitment to God, His will, and His people (Ruth 1:16-17; 2:11-12; 3:12-13; cf. Rom. 12:1-2; Gal. 6:10).
 - b. A strong work ethic (Ruth 2:7, 3:2; cf. Eph. 4:28; 2 Thess. 3:7-9).
 - c. Compassion for the less fortunate (Ruth 2:8-16; 18; 3:15-17; cf. Jam. 1:27; 1 John 3:17).

- d. A desire to protect and help the weak (Ruth 2:8-9; 3:10-11; cf. Acts 20:35; Rom. 15:1-2; 1 Thess. 5:14).
- e. A desire to seek the best interest of others (Ruth 3:1-5; cf. Eph. 4:1-2; Phil. 2:3-4).

Ruth 4:1-22

Now Boaz went up to the gate and sat down there [to fulfill his promise; see Ruth 3:11-13], and behold, the close relative of whom Boaz spoke was passing by [according to God's providence], so he said, "Turn aside, friend, sit down here." And he turned aside and sat down.² He took ten men of the elders of the city and said, "Sit down here." So they sat down [this was common legal practice].³ Then he said to the closest relative [not named], "Naomi, who has come back from the land of Moab, has to sell the piece of land [in her legal possession] which belonged to our brother [אָח *ach* – brother, relative] Elimelech."⁴ "So I thought to inform you [according to your legal right], saying, 'Buy *it* before those who are sitting *here* [as witnesses], and before the elders of my people [see Lev. 25:23-25]. If you will redeem *it* [גָּאָל *gaal* – i.e. to pay the price for freedom], 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 [see Deut. 25:5-6]."⁶ The closest relative said, "I cannot redeem *it* for myself, because I would jeopardize my own inheritance [by marrying Ruth and having children]. 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 [perhaps forfeiting his right to walk on the land]; and this was the *manner of attestation* in Israel [the writer explains the custom to his generation].⁸ So the closest relative said to Boaz, "Buy *it* for yourself." And he removed his sandal.⁹ 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 will not be cut off from his brothers or from the court of his *birth* place; you are witnesses today."¹¹ 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 [Jacob's wives], both of whom built the house of Israel [along with their two maids; Bilhah and Zilpah; see Gen. 30:1-13]; 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 [a surrogate father; see Gen. 38:6-30], through the offspring which the LORD will give you by this young woman."¹³ So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive [God controls the womb; cf. Gen. 16:2; 29:31; 30:2, 22], and she gave birth to a son.¹⁴ Then the

women said to Naomi, “Blessed is the LORD who has not left you without a redeemer today [in contrast to [Ruth 1:19-21](#)], 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 [care for you in later years]; for your daughter-in-law, who loves you and is better to you than seven sons [high praise for Ruth], has given birth to him.” ¹⁶ Then Naomi took the child and laid him in her lap, and became his nurse. ¹⁷ The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed [[עֹבֵד Obed – one who serves; perhaps Naomi in old age](#)]. He is the father of Jesse, the father of David [a godly man from a godly line]. ¹⁸ Now these are the generations of Perez [the son Judah by Tamar; [Gen. 38:27-29](#)]: 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 [[God did bless Boaz and Ruth; see Ruth 4:11-13; ultimately in Jesus, the Messiah; see \[Matt. 1:3-6, 16\]\(#\)](#)].

Summary of Ruth 4:1-22:

1. The *Central Idea of the Text* is that Boaz fulfilled his promise to Ruth and became her kinsman redeemer.
2. Boaz fulfilled his promise to Ruth by going to the city gate—where the elders of the city gathered and legal transactions took place—and approaching the kinsman redeemer who was closest to Naomi and Ruth and requesting he purchase Naomi’s land and take Ruth as his wife (Ruth 4:1-5). The nearest kinsman refused the offer claiming it would jeopardize land he currently owned, and then offered Boaz the option of buying the land and marrying Ruth (Ruth 4:6-8). Boaz accepted the offer and purchased the land and took Ruth as his wife (Ruth 4:9-10). All the witnesses present approved of Boaz’ actions and pronounced a blessing on him and Ruth (Ruth 4:11-12). Boaz and Ruth married and she bore a son, named Obed (Ruth 4:13, 17). The women of the city celebrated the Lord’s love for Naomi and pronounced a blessing on her and her new grandson (Ruth 4:14-15). Naomi then cared for her grandson (Ruth 4:16-17). The author—presumably Samuel—provided a genealogical record from Judah’s son, Perez, to David, showing both David’s connection with a Jewish patriarch, as well as the godly grandparents, Boaz and Ruth (Ruth 4:17-22). God rewarded Boaz and Ruth who demonstrated sacrificial love to the needy. God provides for His own people. This includes Naomi who lost faith in God and became bitter, believing the Lord was against her, as well as Ruth and Boaz, who were committed to God, walked in His ways, and demonstrated sacrificial love for the less fortunate.

3. Jesus is our redeemer (Mark 10:45; 1 Tim. 2:6; Tit. 2:14). All humanity is enslaved to sin (Rom. 5:6-10; Eph. 2:1-3), and we are too poor to pay the price for our own spiritual liberation (Isa. 64:6; Rom. 3:20; Gal. 2:16; Eph. 2:8-9; Tit. 3:5), but Jesus paid the price for our sin (1 Pet. 1:18-19; Rev. 5:9-10), and now we are free and able to walk with God and do His will (Col. 1:13-14; cf. Rom. 6:17-18; Eph. 5:8-10).