

# Ruth

## On Christian Courtship

# How to Think?

“Let us reason together says the Lord” [Isaiah 1:18]

Scripture	Reason
Tradition	Experience

- I. Biases
  - A. Isagesis – Inserting unsupported meaning or doctrine into a passage of Scripture
- II. Exegesis – What does the biblical text actually say?
- III. Bias Assumptions
  - A. Scripture is true and reliable.
  - B. Reason is valuable and necessary to understand the Scriptures
- IV. Tradition and Experience are valuable, but not necessarily reliable

# Ruth 1:1-5

## Critical Background Material

# Ruth 1:1-5 [ESV]

## Elimelech, Mahlon, and Chilion die

<sup>1</sup> In the days when the judges ruled there was a famine in the land, and a man of Bethlehem [**“House of Bread”**] in Judah went to sojourn in the country of Moab, he and his wife and his two sons. <sup>2</sup> The name of the man was Elimelech [**“My god is king”**] and the name of his wife Naomi [**“Pleasant”** or **“Lovely”**], and the names of his two sons were Mahlon [**“Sickness”**] and Chilion [**“Annihilation”**]. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. <sup>3</sup> But Elimelech, the husband of Naomi, died, and she was left with her two sons. <sup>4</sup> These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, <sup>5</sup> and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

# The covenant curses under the Law

## Deuteronomy 28:15-24 (ESV)

**<sup>15</sup> “But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. <sup>16</sup> Cursed shall you be in the city, and cursed shall you be in the field. <sup>17</sup> Cursed shall be your basket and your kneading bowl. <sup>18</sup> Cursed shall be the fruit of your womb and the fruit of your ground,** the increase of your herds and the young of your flock. <sup>19</sup> Cursed shall you be when you come in, and cursed shall you be when you go out. <sup>20</sup> “The Lord will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. <sup>21</sup> The Lord will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. <sup>22</sup> The Lord will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish. <sup>23</sup> **And the heavens over your head shall be bronze, and the earth under you shall be iron. <sup>24</sup> The Lord will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.**

# Idolatry explains the calamity

## Old Testament Proofs

**Exodus 20:4-6** <sup>4</sup> "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup> **You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me,** <sup>6</sup> but showing steadfast love to thousands of those who love me and keep my commandments.

**Leviticus 20:2-5** <sup>2</sup> "Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. <sup>3</sup> **I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name.** <sup>4</sup> And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, <sup>5</sup> then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.

# Why do Elimelech, Mahlon, and Chilion die? The danger of idolatry



This is an idol named Molech. A great many people used to pray to this idol. It had the head of a calf, and was made of brass, and it was hollow inside. There was a place in the side to make a fire in it. When it got very hot the wicked people used to put their little children in its arms. The little children were burned to death there. This man in the picture is just going to put a little child in the idol's arms. Other men are blowing on trumpets and beating on drums, and making a great noise, so that no one can hear the poor little child cry.

- Elimelech [אֵלִימֶלֶךְ] – “My god is King” or “King is my god”  
מֶלֶךְ – King (“melech”)  
בִּשְׁתָּה – Shame (“bosheth”)  
מֶלֶךְ – Molech (“molech”) – later Hebrew edit  
אֵלִימֶלֶךְ – My god is Molech – implied name if edited
- Naomi [נְעֻמִי] – “pleasant” or “lovely”
- Mahlon [מַחֲלוֹן] – “sickness” or “sterility”
- Chilion [כְּלִיּוֹן] – “annihilation”

**Why was it a blessing that Naomi had no grandchildren?**

# What is the relevance?

## Matthew 7:15-23

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. <sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? <sup>17</sup> So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. <sup>18</sup> A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you will recognize them by their fruits. <sup>21</sup> **"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.** <sup>22</sup> On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' <sup>23</sup> And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

**How does one discern the true Christian?**

**Why is this so important and central to Christian courtship?**

# Marriage Call

## Background Material

# Do Not Be Unequally Yoked with Unbelievers

## 2 Corinthians 6:14-18

<sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? <sup>15</sup> What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? <sup>16</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. <sup>17</sup> Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, <sup>18</sup> and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

For Christians, Marriage is a high calling with a very, very low bar (like most other callings), because Jesus Christ is going to do all the real work

**There are only two Biblical Rules for entering Marriage**

- 1. Christian Male and Female**
- 2. Unmarried**

**That is it!**

There are lots of biblically unimportant considerations to the Marriage Call

1. Form of the wedding, whether civil or religious, simple or complex
2. Social, economic, racial, cultural, or other standing of either person
3. Similarities or differences in taste, habit, interests, dress, etc.
4. Level of sexual attraction or so-called chemistry
5. Career of either or both persons
6. Age of either or both persons
7. Future plans

# How do I discern God's call?

## The Marriage Call is like any other Call

- Is the \_\_\_\_\_ forbidden according to the Scriptures?
- Can I do the \_\_\_\_\_ in good conscience?
- How does the \_\_\_\_\_ relate to God's covenants?
- Through the \_\_\_\_\_, what group of people does God want me to minister to?
- Has God equipped me with the necessary spiritual gifts to do the \_\_\_\_\_?
  - Be careful not to confuse talents with spiritual gifts
  - Inventory which spiritual gifts you may or will need
- What does the church say about the \_\_\_\_\_?
  - **Matthew 18:20** "For where two or three are gathered in my name, there am I among them."
  - For example, have you discussed the \_\_\_\_\_ with your small group?
- How will God shape my character through the \_\_\_\_\_?
  - Remember – FAITH WORKS CHARACTER (from Wisdom Class)

# Ruth

## A Biblical Theology of Courtship

# Some guidelines to interpret Ruth

## A Covenantal Worldview

- I. There are biblical covenants operating in the story background, for example:
  - A. Various Covenants of Works: Marriage, Noahic, Sinai, etc.
  - B. Various aspects of the Covenant of Grace – “The New Covenant”
    1. Covenant with Eve – Seed of the Woman
    2. Covenants with Abraham, Isaac, Jacob, and David
- II. Elimelech, Naomi, Mahlon, and Chilion are all living unfaithfully under the Sinai covenant, as well as other works covenants
  - A. Elimelech, Mahlon, and Chilion have also rejected the Covenant of Grace
  - B. Naomi is spared and ultimately converts into the Covenant of Grace
- III. Naomi repents, returning to Israel and life under the Sinai Covenant
- IV. Ruth converts into the Sinai Covenant
- V. Ruth and Boaz meet, and at some point, Ruth converts into the New Covenant
  - A. The Lord’s Supper like meal is the turning point in their relationship
- VI. Boaz, living faithfully to both the Covenants of Grace and Works, answers the Marriage Call, as a Kinsman Redeemer
- VII. God reveals His covenant faithfulness and provides Obed, the father of Jesse, David, and ultimately Jesus Christ, our Kinsman Redeemer

# Some guidelines to interpret Ruth

## A Thematic View

- I. Idolatry – As discussed in Ruth 1:1-5  
Creation, Noahic and Mosaic Covenants
- II. **Steadfast Love** – Brotherhood, Abrahamic and Grace Covenants
- III. **Social Justice** – Mosaic and Grace Covenants
- IV. **Sexual Purity** – Marriage and Grace Covenants
- V. **Lord's Supper** – Grace Covenant (“New Covenant”)
- VI. **Kinsman Redeemer** – Creation, Marriage, Brotherhood, Abrahamic, Mosaic, and Grace Covenants

## Ruth 1:6-14 [ESV]

<sup>6</sup> Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. <sup>7</sup> So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. <sup>8</sup> But Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. <sup>9</sup> The LORD grant that you may find rest, each of you in the house of her husband!" Then she kissed them, and they lifted up their voices and wept. <sup>10</sup> And they said to her, "No, we will return with you to your people." <sup>11</sup> But Naomi said, "Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? <sup>12</sup> Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, <sup>13</sup> would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me." <sup>14</sup> Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

# Ruth 1:15-22 [ESV]

<sup>15</sup> And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." <sup>16</sup> **But Ruth said, "Do not urge me to leave you or to return 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. <sup>17</sup> Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you."** <sup>18</sup> And when Naomi saw that she was determined to go with her, she said no more. <sup>19</sup> So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, "Is this Naomi?" <sup>20</sup> She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. <sup>21</sup> I went away full, and the LORD has brought me back empty. Why call me Naomi, when the LORD has testified against me and the Almighty has brought calamity upon me?" <sup>22</sup> So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.

# Ruth 2:1-7 [ESV]

<sup>1</sup> Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. <sup>2</sup> And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor." And she said to her, "Go, my daughter." <sup>3</sup> So she set out 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 clan of Elimelech. <sup>4</sup> And behold, Boaz came from Bethlehem. And he said to the reapers, "The Lord be with you!" And they answered, "The Lord bless you." <sup>5</sup> Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" <sup>6</sup> And the servant who was in charge of the reapers answered, "She is the young Moabite woman, who came back with Naomi from the country of Moab." <sup>7</sup> She said, 'Please let me glean and gather among the sheaves after the reapers.' So she came, and she has continued from early morning until now, except for a short rest."

## Ruth 2:8-13 [ESV]

**<sup>8</sup> Then Boaz said to Ruth, “Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. <sup>9</sup> Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn.”** <sup>10</sup> Then she fell on her face, bowing 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?” <sup>11</sup> But Boaz answered her, **“All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. <sup>12</sup> The Lord repay you for what you have done, and a full reward be given you by the Lord, the God of Israel, under whose wings you have come to take refuge!”** <sup>13</sup> Then she said, “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.”

# Instructions Concerning Widows

## 1 Timothy 5:3-16 [ESV]

<sup>3</sup> Honor widows who are truly widows. <sup>4</sup> But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. <sup>5</sup> She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, <sup>6</sup> but she who is self-indulgent is dead even while she lives. <sup>7</sup> Command these things as well, so that they may be without reproach. <sup>8</sup> **But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.** <sup>9</sup> Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, <sup>10</sup> and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. <sup>11</sup> **But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry <sup>12</sup> and so incur condemnation for having abandoned their former faith. <sup>13</sup> Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.** <sup>14</sup> So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. <sup>15</sup> For some have already strayed after Satan. <sup>16</sup> **If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.**

# Ruth 2:14 [ESV]

**14** And at mealtime Boaz said to her, “Come here and eat some bread and dip your morsel in the wine.” So she sat beside the reapers, and he passed to her roasted grain. And she ate until she was satisfied, and she had some left over.

# The Lord's Supper – A Passover-like Meal

## Luke 22:14-20 [ESV]

<sup>14</sup> And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> **And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it until it is fulfilled in the kingdom of God." <sup>17</sup> And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." <sup>20</sup> And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.**

# Ruth 2:15-16 [ESV]

**15** When she rose to glean, Boaz instructed his young men, saying, “Let her glean even among the sheaves, and do not reproach her. **16** And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her.”

# Boaz goes beyond the Sinai Covenant

## Deuteronomy 24:18-22 [ESV]

**19 "When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. 20** When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. 22 **You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.**

## Ruth 2:17-23 [ESV]

<sup>17</sup> So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. <sup>18</sup> And she took it up and went into the city.

Her mother-in-law saw what she had gleaned. **She also brought out and gave her what food she had left over after being satisfied.** <sup>19</sup> And her mother-in-law said to her, “Where did you glean today? And where have you worked? Blessed be the man 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.” <sup>20</sup> And Naomi said to her daughter-in-law, “May he be blessed by the Lord, whose kindness has not forsaken the living or the dead!” Naomi also said to her, “The man is a close relative of ours, one of our redeemers.” <sup>21</sup> And Ruth the Moabite said, “Besides, he said to me, ‘You shall keep close by my young men until they have finished all my harvest.’ ” <sup>22</sup> And Naomi said to Ruth, her daughter-in-law, “It is good, my daughter, that you go out with his young women, lest in another field you be assaulted.” <sup>23</sup> So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law.

# Ruth 3:1-8 [ESV]

<sup>1</sup>Then Naomi her mother-in-law said to her, “My daughter, should I not seek rest for you, that it may be well with you? <sup>2</sup>Is not Boaz our relative, with whose young women you were? See, he is winnowing barley tonight at the threshing floor. <sup>3</sup>Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. <sup>4</sup>But when he lies down, observe the place where he lies. Then go and uncover his feet and lie down, and he will tell you what to do.” <sup>5</sup>And she replied, “All that you say I will do.” <sup>6</sup>So she went down to the threshing floor and did just as her mother-in-law had commanded her. <sup>7</sup>And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet and lay down. <sup>8</sup>At midnight the man was startled and turned over, and behold, a woman lay at his feet!

## Ruth 3:9-18 [ESV]

<sup>9</sup> He said, “Who are you?” And she answered, “I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer.” <sup>10</sup> And he said, “May you be blessed by the Lord, my daughter. You have made this last kindness greater than the first in that you have not gone after young men, whether poor or rich. <sup>11</sup> And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman. <sup>12</sup> And now it is true that I am a redeemer. Yet there is a redeemer nearer than I. <sup>13</sup> Remain tonight, and in the morning, if he will redeem you, good; let him do it. But if he is not willing to redeem you, then, as the Lord lives, I will redeem you. Lie down until the morning.” <sup>14</sup> So she lay at his feet until the morning, but arose before one could recognize another. And he said, “Let it not be known that the woman came to the threshing floor.” <sup>15</sup> And he said, “Bring the garment you are wearing and hold it out.” So she held it, and he measured out six measures of barley and put it on her. Then she went into the city. <sup>16</sup> And when she came to her mother-in-law, she said, “How did you fare, my daughter?” Then she told her all that the man had done for her, <sup>17</sup> saying, “These six measures of barley he gave to me, for he said to me, ‘You must not go back empty-handed to your mother-in-law.’ ” <sup>18</sup> She replied, “Wait, my daughter, until you learn how the matter turns out, for the man will not rest but will settle the matter today.”

# Levirate Marriage

## Deuteronomy 25:5-10 (ESV)

<sup>5</sup> “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband’s brother shall go in to her and take her as his wife and perform the duty of a husband’s brother to her. <sup>6</sup> And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. <sup>7</sup> And if the man does not wish to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to perpetuate his brother’s name in Israel; he will not perform the duty of a husband’s brother to me.’ <sup>8</sup> Then the elders of his city shall call him and speak to him, and if he persists, saying, ‘I do not wish to take her,’ <sup>9</sup> then his brother’s wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, ‘So shall it be done to the man who does not build up his brother’s house.’ <sup>10</sup> And the name of his house shall be called in Israel, ‘The house of him who had his sandal pulled off.’”

# Ruth 4:1-6 [ESV]

<sup>1</sup> Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, “Turn aside, friend; sit down here.” And he turned aside and sat down. <sup>2</sup> And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. <sup>3</sup> Then he said to the redeemer, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. <sup>4</sup> So I thought I would tell you of it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders of my people.’ If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.” And he said, “I will redeem it.” <sup>5</sup> Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.” <sup>6</sup> Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

## Ruth 4:7-12 [ESV]

<sup>7</sup> Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. <sup>8</sup> So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. <sup>9</sup> Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. <sup>10</sup> Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.” <sup>11</sup> Then all the people who were at the gate and the elders said, “We are witnesses. May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, <sup>12</sup> and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the Lord will give you by this young woman.”

## Ruth 4:13-22 [ESV]

<sup>13</sup> So Boaz took Ruth, and she became his wife. And he went in to her, and the Lord gave her conception, and she bore a son. <sup>14</sup> Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without a redeemer, and may his name be renowned in Israel! <sup>15</sup> He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” <sup>16</sup> Then Naomi took the child and laid him on her lap and became his nurse.

<sup>17</sup> And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

<sup>18</sup> Now these are the generations of Perez: Perez fathered Hezron, <sup>19</sup> Hezron fathered Ram, Ram fathered Amminadab, <sup>20</sup> Amminadab fathered Nahshon, Nahshon fathered Salmon, <sup>21</sup> Salmon fathered Boaz [by Rahab the Harlot], Boaz fathered Obed, <sup>22</sup> Obed fathered Jesse, and Jesse fathered David.

# Genealogy of Jesus Christ

## Mathew 1:1-16[ESV]

<sup>1</sup> The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, <sup>4</sup> and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and **Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,** <sup>6</sup> and **Jesse the father of David the king.** And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>8</sup> and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. <sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

# There are lots of biblically unimportant and often idolatrous considerations to marriage

1. Form of the wedding, whether civil or religious, simple or complex
  - Boaz and Ruth were married through a 3<sup>rd</sup> party transaction
2. Social, economic, racial, cultural, or other standing of either person
  - Boaz is an elder whereas Ruth is a foreigner
  - Boaz is rich whereas Ruth is destitute
  - Boaz is a Jew (although the son of Rahab the Harlot) whereas Ruth is a Moabite
3. Similarities or differences in taste, habit, interests, dress, etc.
  - Boaz is a “man among men” whereas Ruth is a lonely stranger on society’s margin
4. Level of sexual attraction or so-called chemistry
  - No indication of any level of sexual attraction or chemistry however the sexual purity here is unmistakable
  - Attraction here is based on Christ’s righteousness
5. Career of either or both persons
  - Boaz is a gentleman farmer whereas Ruth has no career to speak of
6. Age of either or both persons
  - Boaz is old whereas Ruth is young
7. Future plans
  - Boaz subordinates his future to Ruth, and importantly, her dead husband, Mahlon
  - Ruth subordinates her future to Naomi