

**Ruth 4:13-22**  
**Know Your History**  
**February 24, 2008**

- I. God gives a seed
  - A. Reversals in the story of Ruth
    1. from famine to abundance
    2. from widower to wife
    3. from homeless to inheritance
  - B. But what about the seed?
    1. Naomi lost Elimelech and Mahlon and Chilion
    2. no more sons in her womb (1:11)
    3. Boaz, the kinsman redeemer → I have bought [Ruth] to be my wife, to perpetuate the name of the dead in his inheritance (v. 10)
    4. the Lord gave her conception (see v. 12)
    5. notice, one more time, God's hand of providence – working in and through the ordinary lives of ordinary people
  - C. The women of the neighborhood
    1. They recognize God's gracious providence (v. 14)
    2. The Lord provides a redeemer for Naomi – who is he?
      - a. might naturally look to Boaz – ever since 2:20, he has been the redeemer of this story
      - b. Boaz raised up the name of her dead husband and sons
      - c. But he's not her redeemer – the baby is (v. 14)
    3. in fact, our story elevates the son of Boaz to a higher position in redemptive history than even his father
      - a. Boaz – renowned in Bethlehem (v. 11)
      - b. Obed – renowned in Israel (v. 14)
    4. notice their admiration for Ruth (v. 15)
      - a. they recognize her love for Naomi
      - b. more to you than seven sons
      - c. high praise considering the important position of sons in Israel's culture  
**1 Samuel 2:5<sup>5</sup> Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.**
      - d. a far cry from the Moabite woman that Naomi and the women seemed to ignore at the end of chapter 1
    5. They (the women) named him Obed
      - a. Obed → “servant”
      - b. Notice the Messianic implications
        - i. not only a redeemer
        - ii. not only renowned in Israel
        - iii. but a servant who is a restorer of life

- iv. in case the typology remains unclear, the writer connects Obed directly to David
- c. Messianic confusion: faithful husband or faithful son?
  - i. presented side by side
  - ii. highlight different aspects of Christ's work

## II. Why a genealogy

### A. the OT and generations

- 1. the book of Genesis
  - a. every major section introduced by this same phrase (v. 18)
  - b. the competing generations of Genesis
    - i. Cain and Adam
    - ii. Ishmael and Isaac
    - iii. Esau and Jacob
  - c. two generations – two seeds  
**Genesis 3:15** <sup>15</sup>**I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."**
- 2. a theology of generations
  - a. ethnic superiority?
    - i. was Jacob any better than Esau?
    - ii. Besides, in each case, the competing seeds come from the same father
  - b. know your history – genealogies recount God's sovereign grace in the life of the covenant

### B. The generations of Perez

- 1. immediately, this genealogy reminds you of God's grace
  - a. He chooses to extend his salvation through the instruments of flawed men and women
  - b. Perez – the product of an immoral, incestuous relationship
- 2. if you need another reminder of God's grace
  - a. Salmon, the husband of Rahab, a Canaanite prostitute
  - b. And Ruth, a Moabite woman
  - c. God's gracious covenant a blessing to the nations and to those who were once far off  
**Genesis 12:1-3** **Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup>And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."**
- 3. Obed fathered Jesse, and Jesse fathered David

### C. The Big Picture

- 1. one more reversal in Ruth
- 2. the Israelites don't even realize they need a king
  - a. time of the judges (Judges 21:25)

- b. but God already preparing the way for their greatest king
- 3. again, God works in the lives of ordinary people to accomplish extraordinary things
- 4. not only does he provide for Ruth and Naomi, but the Lord raises up a king for Israel

D. The Bigger Picture

- 1. This book reveals ordinary people doing extraordinary things
- 2. But not even Boaz or Obed can fully restore the dead
- 3. they can restore the name of the dead, but not their life or person
- 4. the promises of the OT constantly drive you forward to something or Someone greater
- 5. the constant march through time – generations and seed – pointed forward to the perfect seed

**Matthew 1:1, 3-6 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 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.**

E. God works out his purpose in time and space and history

- 1. Throughout redemptive history, God opened the womb of barren women and brought forth life
- 2. And in Ruth, he opened the womb of a barren woman from Moab – outside the household of faith
- 3. That is the promise of genealogies
  - a. they reveal God's grace and faithfulness to an often unfaithful people
  - b. and they point us to a greater Boaz and a greater Obed and a greater David, Jesus Christ – the faithful husband and the faithful Son and the faithful King
  - c. they point us to our place in the household of faith – as those who have been redeemed from our faithless past and joined to the faithful Seed, united through him to his church for all eternity