

I

The fourth chapter of the Biblical book of Ruth represents the final act of this ancient narrative. This chapter will resolve the dramatic ending of chapter three with a conclusion that showcases God's behind-the-scenes orchestration of these events...

“Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, ‘Come aside, friend, sit down here.’ So he came aside and sat down” (Ruth 4:1).

While “sitting at the gate” may sound like an insignificant activity, a seat at the city gate was a prominent position in the Old Testament era.

As you might expect, the “gate” offered passage through the perimeter walls of an ancient city. But it also served as a central hub where many of the city's legal, social, and commercial activities transpired. For instance, the city gate functioned as a public forum, a place where people could gather to discuss the news of the day.

It also served as a high-traffic marketplace where vendors could display their wares. In addition, the gate functioned as a venue where municipal officials would convene for official proceedings or to issue public announcements. Finally, the city gate was a place where judges sat to render verdicts and local authorities (or “elders”) gathered to witness legal transactions. ⁽¹⁾

So while much of Ruth chapter three took place in the secluded darkness of the threshing floor, chapter four begins in the public arena of the city gate. Given its role as the focal point of urban activity, the gate served as an excellent location for anyone who might seek to locate a person of interest. And sure enough, it wasn't long before Boaz found his target: ***“Soon the family redeemer Boaz had spoken about came by” (HCSB).***

And with that, Boaz executed the first step in his carefully orchestrated plan.

(1) This explains why the husband of the virtuous woman spoken of in Proverbs chapter thirty-one was “...***known in the gates, When he sits among the elders of the land” (Proverbs 31:23).***

II

“And [Boaz] took ten men of the elders of the city, and said, ‘Sit down here.’ So they sat down” (Ruth 4:2).

Having invited this unnamed relative to join him at the city gate, Boaz next moved to secure an audience of ten city elders. While the custom of that era likely mandated the presence of ten elders to ratify a legal agreement, we'll later find that many others convened to watch these events unfold. That gathering undoubtedly formed another portion of Boaz' strategy.

So, having completed these preliminary steps, it was now time to get down to business...

“Boaz said to the man, 'Naomi, who has come back from the country of Moab, is selling the field that belonged to our relative Elimelech'” (Ruth 4:3 GW)

It's interesting to note that our text never explicitly names this “close relative” from Ruth chapter four. While Boaz certainly would have known his identity, this passage simply refers to him as a friend, man, or relative. We'll consider one potential explanation for this curious omission later in this chapter.

Boaz then explained why he had brought them all together: ***“Naomi, who has returned from the country of Moab, must sell the plot of land which belonged to our brother Elimelech” (Ruth 4:3 AMP).*** While this seems like a relatively straightforward announcement, it's unclear whether Naomi's family sold this land prior to her departure from Bethlehem or if she had now opted to sell those rights following her return.

One commentary outlines the possibilities in this manner...

“Two interpretations are possible: 1. Naomi owns the land but is so destitute that she is forced to sell. It was the duty of the kinsman-redeemer to buy any land in danger of being sold outside the family. 2. Naomi does not own the land—it had been sold by Elimelech before the family left for Moab—but by law she retains the right of redemption to buy the land back. Lacking funds to do so herself, she is dependent on a kinsman-redeemer to do it for her. It is the right of redemption that Naomi is ‘selling.’”

(1)

(1) Zondervan NIV Study Bible (Fully Revised), Ruth Copyright © 1985, 1995, 2002 by The Zondervan Corporation

III

It's clear from the preceding chapters of this book that Ruth and Naomi were in a state of financial distress. If Naomi had been financially secure, then her daughter-in-law would not have had to resort to scavenging leftover crops from nearby farms to ensure their survival ([Ruth 2:2](#)).

Given that bleak outlook, Naomi apparently chose to raise some desperately needed funds by selling her share of the family property. It was this “notice of divestment” that Boaz delivered to this unnamed relative here in Ruth 4:3: ***“Naomi has come back from Moab and is selling the land that belonged to her husband Elimelech” (CEV).***

So, having informed the potential buyer that this property was available for purchase, Boaz proceeded to explain the purpose of their meeting...

“And I thought to inform you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you!’” (Ruth 4:4).

Before continuing, we should remember that “buying” and “selling” were relative terms with respect to property in the Old Testament era. According to Old Testament law, God was the ultimate owner of the land (see [Leviticus 25:23](#)). However, He assigned portions of the Promised Land to each of the tribes of Israel. Each tribal family then received a share of that allocation.

These family units maintained control over their respective properties, although others could purchase usage rights for a period of time. A seller (or a family member with sufficient financial resources) always held the option to redeem those usage rights. But even if those options were not viable, the land would ultimately revert to the originating family every fifty years ([Leviticus 25:8-17](#)).

That was the proposal Boaz put forth when he said, ***“I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people” (NIV).*** When framed in that manner, this was an offer that was too good to refuse.

IV

“...’Now then, if you want it, buy it in the presence of these men sitting here. But if you don’t want it, say so, because the right to buy it belongs first to you and then to me...’” (Ruth 4:4 GNB).

This passage offers some insight into Boaz' strategy and his plan to secure the right to marry Ruth. Remember that Boaz assembled a group of elders to witness his discussion with this unnamed relative. In fact, he specifically stated that he had done so for that very purpose. While this may seem insignificant, there is a difference between *discussing* redemption rights and *formalizing* an agreement concerning those rights.

For instance, Boaz might have opted for a private conversation with this relative first. Instead, he elected to disclose Naomi's proposal, along with his own potential interest, in the presence of this assembly.

In doing so, Boaz cultivated a strategic environment that pressed his relative to commit to an immediate decision. And sure enough, his target took the bait...

“...And he said, ‘I will redeem it!’” (Ruth 4:4).

This unnamed relative made a great tactical error in making this response: he agreed to exercise his right of redemption before he knew the terms and conditions of the sale. For instance, he could have said, *“Are there any stipulations associated with this option?”* Instead, he immediately accepted Boaz' offer.

One commentator explains why this anonymous relative might have viewed this opportunity as an offer that was too good to pass up...

“Why not? Indeed, this would have been quite a windfall. Naomi was a poor widow and probably could not command a very high price for the land; and besides that, in the year of Jubilee, which might not have been very far away, it would revert, theoretically, to Elimelech’s heirs. But, since he had no heirs, it would have remained in the near kinsman’s possession!” (1)

So, even if this unnamed relative elected to purchase Naomi’s property rights, his right to the land would eventually revert to Naomi’s family by law. But since Naomi’s husband and sons were deceased, this meant that her property would likely remain in this unnamed relative’s possession following her death.

As a result, he would take possession of an estate that he could bequeath to his own family simply by paying the redemption price. Because of this, the opportunity to redeem the land represented a very attractive business proposition, and he readily agreed to exercise his option.

(1) *Ruth 4 - Coffman’s Commentaries on the Bible* (n.d.). StudyLight.org. <https://studylight.org/commentaries/eng/bcc/ruth-4.html>

V

Even though Boaz was honest in his representation of the facts, there was one piece of information he had yet to disclose. That hidden detail will underscore the negotiating talent that undoubtedly contributed to his success as a business leader...

“Then Boaz said, ‘On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance!’” (Ruth 4:5).

While the *price* to redeem Naomi’s property rights was undoubtedly attractive, the *cost* of acquiring those rights was another matter. Ruth’s involvement added several layers of complexity to what otherwise seemed to be a fairly straightforward business transaction.

First, the addition of “Ruth the Moabitess” meant this unnamed relative would have to assume responsibility for Ruth as his new wife. Her mere presence would alter his family dynamics in unpredictable (and likely negative) ways.

Next, he would lose the rights to Naomi’s property (along with the purchase price) if a son was born to Ruth through their relationship. Finally, this unknown relative would have to feed, house, and care for any children born from their union. Those children would carry the family legacy of his departed kinsman instead of his own.

Boaz' decision to conduct these negotiations in public (and in full view of these municipal leaders) also enabled him to capitalize on several advantages...

- Boaz first presented this opportunity in a way that pressured his counterpart to make a quick

decision.

- This nameless relative also had to be mindful of how the community might interpret his response. Any perceived attempt to evade his responsibility to Ruth would not reflect well on him. That served to restrict his negotiating ability.
- Finally, this strategy did not permit enough time to formulate a creative means of severing these desirable property rights from an undesirable commitment to Ruth.

Taken together, the weight of these realities quickly prompted this unknown relative to reassess his offer.

VI

“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’” (Ruth 4:6).

So, Boaz skillfully maneuvered his unnamed relative into a strategic withdrawal by first presenting the availability of Naomi’s property rights, followed by the conditions of the sale.

Since this anonymous family member had no interest in the human element of this transaction, he quickly agreed to transfer his rights to someone who did. His rationale for transferring those rights further demonstrated his self-serving nature: ***“I cannot redeem it because I might endanger my own estate” (NIV).***

While the Law of God prescribed the proper course of action in this scenario, there is no evidence to suggest this man ever considered God’s will in this matter. Instead, this unidentified relative apparently based his decision on one factor: *“What’s in it for me?”*

Naomi’s desperate financial condition, Ruth’s grim prospects as a childless, foreign widow, and the opportunity to perpetuate the lineage of a departed relative were seemingly less important than protecting his assets. This may explain why Boaz enjoys an honorable reputation, while this relative remains anonymous.

In the words of one commentator, *“...it remains none the less an instructive fact that he who was so anxious for the preservation of his own inheritance, is now not even known by name.”* (1)

(1) *Ruth 4 - Lange’s commentary on the Holy Scriptures: critical, doctrinal and homiletical* (n.d.). StudyLight.org. <https://www.studylight.org/commentaries/eng/lcc/ruth-4.html>

VII

“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” (Ruth 4:7-8).

This passage suggests that the Book of Ruth was written long after the events it describes. For instance, the need to explain the archaic custom involving this sandal tells us that this practice had fallen into disuse by the time our author committed this account to written form. It thus became necessary to explain this custom so everyone could understand the significance of that practice.

This ritual may relate to the following Old Testament Scripture...

“If brothers live together and one of them dies without having a son, the dead man’s wife must not go outside the family and marry a stranger. Instead, her brother-in-law should go to her and take her as his wife. He will then consummate the marriage according to the brother-in-law’s duty. The brother-in-law will name the oldest male son that she bears after his dead brother so that his brother’s legacy will not be forgotten in Israel.

If the brother does not want to marry his sister-in-law, she can go to the elders at the city gate, informing them: ‘My brother-in-law refuses to continue his brother’s legacy in Israel. He’s not willing to perform the brother-in-law’s duty with me.’

The city’s elders will summon him and talk to him about this. If he doesn’t budge, insisting, ‘I don’t want to marry her,’ then the sister-in-law will approach him while the elders watch. She will pull the sandal off his foot and spit in his face. Then she will exclaim: ‘That’s what’s done to any man who won’t build up his own brother’s family!’ Subsequently, that man’s family will be known throughout Israel as ‘the house of the removed sandal’” (Deuteronomy 25:5-10 CEB).

A sandal likely symbolized one’s right to walk upon the land. This unnamed relative may have followed a modified version of that ancient directive in expressing his refusal to act on behalf of his brother’s widow.

VIII

“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’” (Ruth 4:9).

So, having drawn off his sandal in a symbolic transfer of his rights, this anonymous relative officially relinquished his prior claim. That enabled Boaz to assume control of Naomi’s estate and secure the right to marry Ruth.

The only remaining step to complete this transaction involved the issuance of a public notice- and it appears Boaz wasted little time in doing so: ***“All of you are witnesses that today I have bought from Naomi the property that belonged to Elimelech and his two sons, Chilion and Mahlon” (CEV).***

But unlike the unidentified relative who relinquished those rights, Boaz saw this transaction as more than just money and property. In fact, Boaz clearly articulated the motive behind this acquisition...

“I have also acquired Ruth the Moabite, Mahlon’s widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from his hometown” (Ruth 4:10 NIV).

This announcement may leave the impression that Ruth was part of this transaction. But Ruth was not “purchased” as a mere commodity. Instead, Boaz purchased Naomi’s *estate*. That purchase included the right and obligation to enter a marital relationship with Ruth.

It’s also interesting to note that while Naomi, Elimelech, Mahlon, Chilion, and Ruth are all mentioned by name in these verses, there is one member of Naomi’s family who is conspicuous by her absence. That was Orpah, Naomi’s other daughter-in-law.

Much like the unknown relative who declined the option to marry Ruth and raise up an inheritance to her deceased husband, Orpah’s choice to leave Naomi and return to Moab has relegated her to historical obscurity.

IX

The public reaction to Boaz’ announcement concerning his purchase of Naomi’s property (along with the right to marry Ruth) was immediate and highly enthusiastic...

“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’” (Ruth 4:11).

Those who had gathered to watch these deliberations initially served as neutral observers. But now,

with the conclusion of these negotiations, these formerly impartial witnesses quickly became enthusiastic participants in this process. In doing so, this assembly invoked the names of Rachel and Leah, two women “...*who together built the house of Israel*” (CEV).

The Biblical book of Genesis provides us with the account of these women and their marriages to Abraham’s grandson, Jacob. Rachel bore Jacob two sons named Joseph and Benjamin ([Genesis 35:24](#)). Later, Joseph’s sons Ephraim and Manassah also became legally recognized members of the twelve tribes of Israel (see [Genesis 48:5-6](#)).

Leah’s relationship with Jacob produced six sons according to Genesis 35:23: “*the sons of Leah were Reuben, Jacob’s firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.*” In addition to these children, Jacob’s other sons included Dan and Naphtali ([through Rachel’s maidservant Bilhah](#)) as well as Gad and Asher ([through Leah’s maidservant Zilpah](#)). Since Rachel and Leah legally accepted the sons born to Bilhah and Zilpah as their own children, it may be said that these two women single-handedly established what eventually became known as the nation of Israel.

As a result, the invocation we read here in Ruth 4:11 represents one of the greatest blessings one could ask on behalf of a woman of Israel. So instead of responding with a perfunctory blessing, these witnesses enthusiastically proclaimed their hope that Boaz’ relationship with Ruth would be as fruitful as the relationship Jacob enjoyed with the women who established their nation.

This benediction also reflected their respect for Boaz in undertaking the responsibility of continuing the family lineage of his deceased relative. But if that was not enough, these enthusiastic witnesses went even further.

X

“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” (Ruth 4:12).

[Genesis chapter thirty-eight](#) provides the context for this passage by recounting an unsavory event in the life of Jacob’s son, Judah. Tamar’s relationship with Judah produced twin sons named Zerah and Perez. Perez grew to become a notable person within the Biblical record, and his family tree was [deeply rooted](#) in the Bethlehem region. The closing verses of this chapter also tell us that Perez was an ancestor of Boaz himself.

Knowing their history, it may be difficult to understand why this assembly invoked the names of Judah and Tamar in their blessing. For instance, Genesis chapter thirty-eight tells us that Judah made a promise to Tamar that he never intended to keep. She responded by disguising herself as a prostitute in order to lure him into a sexual encounter with her.

That sequence of events hardly seems appropriate for such a benediction. Yet even though their relationship might seem better left forgotten, there are several reasons to explain why these witnesses invoked their memory as part of this blessing.

First, Tamar and Ruth were both foreigners. Tamar hailed from Canaan, and Ruth from Moab, two regions with a history of animosity towards ancient Israel. Both women were widows, and each had an opportunity to preserve the ancestral lineage of their departed husbands. In addition, each of these women pursued relationships with men who were old enough to be their fathers.

Yet despite those similarities, there is one notable difference in these examples. Ruth and Boaz traveled a God-honoring path in their developing relationship, while Tamar and Judah did not. Nevertheless, one commentator offers something to consider: “*Certainly Tamar’s behavior would not normally be commended. Yet she was desperate because her husband’s brothers would not fulfill their responsibility to her, and in the end Judah praised her as more righteous than himself (Gen. 38:26).*” ⁽¹⁾

It's also important to note that Tamar and Judah's son Perez holds a position within Jesus' own ancestral lineage (see [Matthew 1:3](#) and [Luke 3:33](#)). That family history should prompt us to consider a serious question: given Tamar and Judah's questionable conduct, how can we explain their presence in Jesus' human ancestry?

The answer is that God may sometimes choose to employ flawed, imperfect human beings to fulfill His objectives. Instead of selecting from among those who seemingly have more to offer, these examples tell us that God may elect to use ordinary people (along with their shortcomings and deficiencies) to accomplish some extraordinary things.

This benediction thus presents us with an important reminder. If God can use these fallible human beings to achieve His purposes, then He can certainly do the same for us.

(1) Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (Ru 4:12). Nashville: T. Nelson Publishers.

XI

“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” (Ruth 4:13).

While the Biblical narrative of Ruth chapter four moves quickly to the birth of their son, we might stop to consider what may have transpired between verses twelve and thirteen.

For example, how did Boaz feel as he departed the city gate with the news that Ruth and Naomi were anxiously awaiting? While Boaz was surely looking forward to a new life with his new bride, we can also imagine the sense of fulfillment this prominent businessman must have felt as his skillful negotiating strategy helped him secure the biggest transaction of his life.

Then there was Ruth, the poor, widowed, childless resident alien who now had an opportunity to begin life anew. While Ruth's prospects seemed terribly bleak just a few weeks earlier, she now possessed the joyous hope that a marriage relationship with Boaz offered.

We might also consider the sense of happiness Naomi must have felt as she delivered this joyous news to her friends and neighbors. Like Boaz, Naomi surely must have found great satisfaction in the following thought: *“My plan worked.”* And once the initial excitement over this announcement had subsided, perhaps Naomi may have thought to herself, *“I won't have to live in poverty any more.”*

Imagine what it must have been like to plan this marriage ceremony along with the traditional feast and celebration that accompanied it. An Old Testament wedding feast bore some resemblance to a contemporary wedding reception and signified a time of celebration and festivity. It offered a welcome respite from the drudgery of daily life that might continue for a week or more.

This wedding ceremony probably brought together many of the supporting figures in our narrative. That group likely included Boaz' employees, Naomi's friends and neighbors, and one individual who was instrumental in making this wedding a reality. That person was the unnamed relative who appears here in Ruth chapter four.

He was the man who almost talked himself into taking Boaz' place as the groom during their negotiations. With the possible exception of Ruth and Naomi, he may have been the happiest person to see these events unfold.

So in the end, Boaz and this anonymous relative each got what they wanted. But Boaz chose the better part.

XII

“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!’” (Ruth 4:14).

So “Ruth the Moabitess” was no longer a resident alien, foreigner, and outsider within the Bethlehem community. Nor was she a poverty-stricken young woman who had to glean leftovers from the local farmlands in order to survive. Ruth was now the wife of a prominent and honorable man of Israel and fully accepted into the family of God.

These things serve to remind us of what God has done in reconciling us in Christ. As we’re told in the New Testament book of Romans...

“For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Romans 5:10-11).

While Ruth surely received many congratulatory responses following the birth of her son, our text from verse fourteen tells us Naomi was similarly blessed as well. Those who had [earlier witnessed](#) Naomi’s deep sense of disappointment with the hardships God allowed to enter her life now had the pleasure of returning to acknowledge His blessings. Thus, the woman who once sought to change her name from “pleasant” (Naomi) to “bitter” (Mara) was now “Naomi” once more.

“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” (Ruth 4:15).

The Biblical Scriptures commonly associate the number seven with the idea of completion, fulfillment, or perfection. Naomi’s friends employed this idiom in speaking of Ruth as “...***your daughter-in-law, who loves you and is better to you than seven sons***” (CSB).

Since the birth of a son was a sign of great blessing, the idea that Ruth had exceeded the blessings associated with seven sons by herself was one of the highest compliments one could hope to receive.

XIII

“Then Naomi took the child and laid him on her bosom, and became a nurse to him. 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” (Ruth 4:16-17).

Naomi likely maintained living quarters in or near Ruth and Boaz’ home following their marriage. That arrangement would enable Naomi to assist her beloved daughter-in-law during and after her pregnancy. It also offered an opportunity for Ruth to maintain the deep emotional bond she shared with Naomi and benefit from her experience.

It also seems that Naomi was so close to this newborn child that her neighbors (perhaps only half-jokingly) began to refer to him as “Naomi’s son.”

So Naomi had a fulfilling, satisfying family role to play once again. Much like the experience of Job in the Biblical book that bears his name, the Lord blessed Naomi’s latter days [more than the beginning](#). Naomi thus exemplified a Biblical truth that appears in the New Testament book of Romans: “...***all things work together for good to those who love God, to those who are the called according to His purpose***” (Romans 8:28).

Naomi’s experience also draws our attention to an important Biblical admonition from Proverbs 3:5: “***Trust in the LORD with all your heart and lean not on your own understanding...***” (NIV). There was a time when Naomi struggled to make sense of the circumstances of her life. Her experience tells us God does not prohibit us from attempting to reconcile the seemingly inexplicable events of life. But

neither does He offer to explain everything we cannot comprehend.

Our responsibility is to trust God in the midst of our circumstances. As we're told in Hebrews 10:35, "...do not cast away your confidence; it will be richly rewarded."

XIV

"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" (Ruth 4:18-22).

Now that we've reached the end of the Book of Ruth, these closing verses provide us with an opportunity to make two final observations. To begin, let's take a moment to recall the account of Jesus' birth from Luke chapter two...

"And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city.

Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child" (Luke 2:1-5).

While many people (including those who are irreligious) may know that Jesus was born in Bethlehem, the location of His birth within that city was no accident. As we're told in the passage from Luke quoted above, Joseph and Mary specifically traveled to Bethlehem for registration purposes. Since Joseph's ancestral family hailed from the Bethlehem area, this is the place where he returned to take part in that registration.

Their return to Bethlehem (as foretold in [Micah 5:2](#)) provides us with a direct connection to Ruth, Boaz, and the events that occurred within the Book of Ruth. In a sense, Joseph was returning "home" to prepare for Jesus' birth since he was a member of the same family line mentioned here in Ruth 4:18-22. That line that included Boaz, his son Obed, his grandson Jesse, and great-grandson David.

Finally, this abbreviated genealogy (stretching over hundreds of years) illustrates the generational impact of the choices and decisions we make today. In the words of one commentary...

"The theological message of the Book of Ruth may be summarized as follows: God cares for needy people like Naomi and Ruth; he is their ally in this chaotic world. He richly rewards people like Ruth and Boaz who demonstrate sacrificial love and in so doing become his instruments in helping the needy. God's rewards for those who sacrificially love others sometimes exceed their wildest imagination and transcend their lifetime." (1)

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