

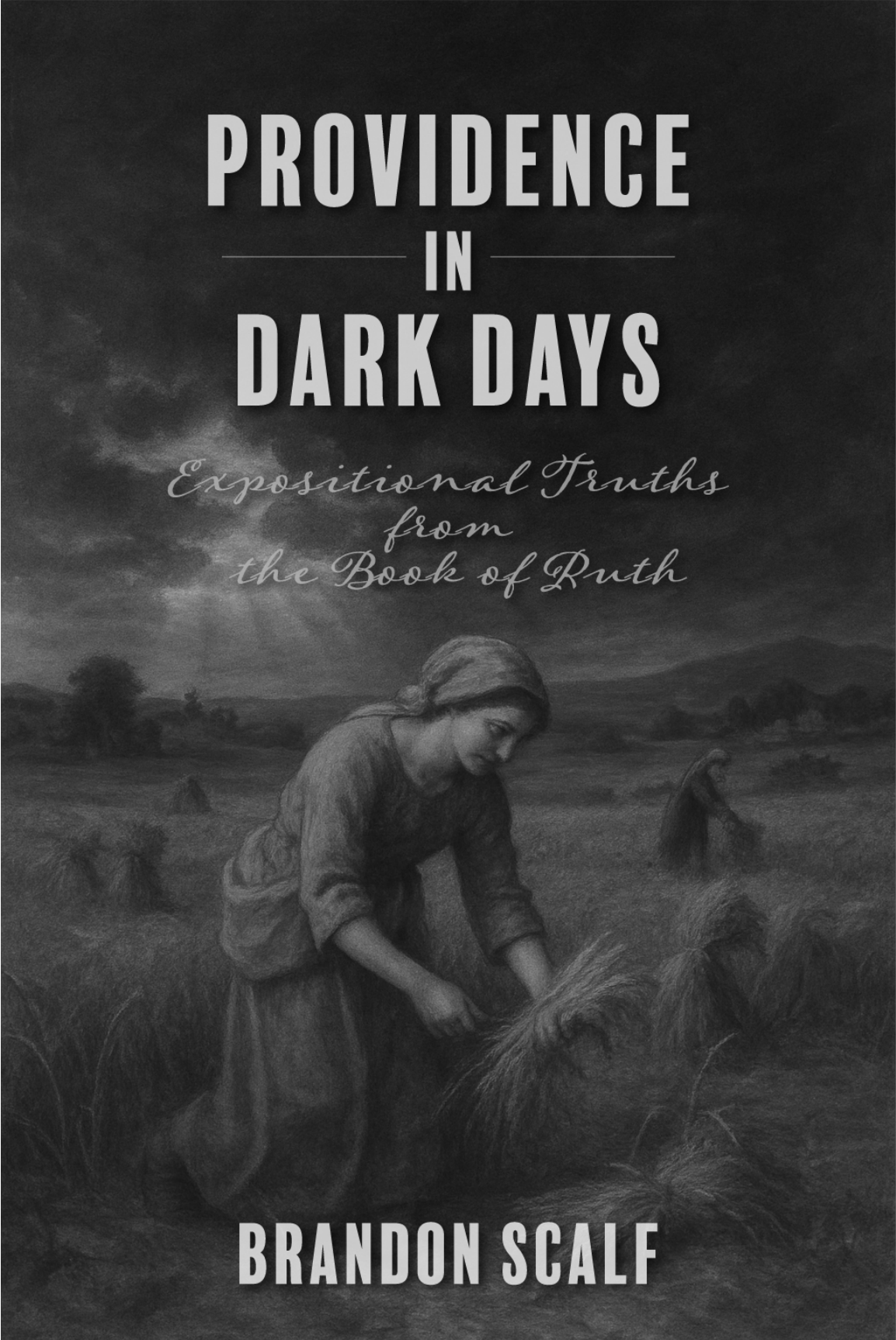
PROVIDENCE — IN — DARK DAYS

*Expositional Truths
from
the Book of Ruth*

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Providence in Dark Days:
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By

Brandon Scalf

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Unless otherwise noted, **Scripture** quotations are taken from the ***Legacy Standard Bible***. *Three Sixteen Publishing, 2022.*

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Introduction

The book of Ruth is not a sentimental romance. Though it is often preached and written about in that way. It is not a quaint tale about love found in a barley field. It is a record of God's powerful and purposeful sovereignty (Piper's definition of *providence*) in the darkest of days. The story opens with famine, funerals, and faithlessness. Yet behind it all stands the sovereign hand of God, bending sin, sorrow, and suffering toward His saving purposes.

We live in days not unlike the days of the judges, when every man does what is right in his own eyes. The world around us is fractured by rebellion, idolatry, and gross unbelief. Families suffer, churches compromise, and nations unabashedly shake their fists at the heavens. In such times, it is easy to question God's purposes. Does He see? Does He care? Is He still at work when life hurts?

Ruth answers those questions with a resounding yes. This little book shows us that famine is not final, funerals are not ultimate, and even the failures of men cannot frustrate the sovereign plans of God. What begins with judgment and suffering ends with redemption and hope. From Moab's fields will come the line of David, and from David will come Christ, the Redeemer.

My aim in the pages that follow is simple: to trace the thread of God's providence through Ruth and to show you Christ in every scene. Through this ancient story of God's faithfulness, I hope to lay before you rich expositional truths that can be applied to your life today in the form of a short and succinct commentary. These truths will prayerfully remind you that when all seems lost, God is still working. In addition, I prayerfully hope that these truths would summon you to repent where you might have fled from Him, to trust Him when you feel like your life is collapsing, and to cling to Him when His providence feels severe.

As Charles Spurgeon once said, "Providence is a soft pillow for anxious heads." May you find that pillow in the book of Ruth. May you learn, with Naomi, that bitter providence is but the prelude to blessed redemption. And may you see, with Ruth, that under the wings of the Redeemer there is refuge, restoration, and everlasting hope.

- Brandon Scalf

6 Reasons You Should Study Ruth

Before we begin our study, I would like to give you six solid reasons why you should wholeheartedly embrace the study of Ruth. Men and women alike will find more than enough heavenly treasure in this short story to warm their hearts and propel them into new levels of trust in the God of the Bible.

1. THE BOOK OF RUTH IS GOD-BREATHED SCRIPTURE

The first reason we ought to study the book of Ruth is that it's a story written by God through the Biblical authors (and their personalities) for the edification of God's covenant people. 2 Timothy 3:16 says, "*All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness.*" This means that everything contained in the canon of Scripture, your Bible, is infinitely important, beneficial, valuable, and unshakably true. Nothing can be thrown away without throwing away God's message. And nothing can be neglected if we are to be, as 2 Timothy 3 finishes, "equipped, having been thoroughly equipped for every good work."

2. THE BOOK OF RUTH IS ABOUT GOD AND HIS PURPOSEFUL SOVEREIGNTY OR PROVIDENCE

Though the Book of Ruth is named after a Moabite woman living in Bethlehem, her mother-in-law Naomi, and a noble man named Boaz, it's actually a book about God and His Purposeful Sovereignty. That is, it is a story designed to help us see that all of life's sorrows and tragedies fall under the providential arm of God and that He is good and has a good purpose in it all, regardless of how we might feel about our circumstances at any one given moment.

3. THE BOOK OF RUTH IS A BEAUTIFUL LOVE STORY

The Book of Ruth is also a passionate love story where a noble man swoops in to reverse the misfortune of godly woman and call her his own. It is so heartwarming that it has been contemplated, written about, and cherished by many for thousands of years. More than that, it is also a love story that points to an even bigger love story; the love story between Christ and His bride, the church.

4. THE BOOK OF RUTH TEACHES US ABOUT BIBLICAL MANHOOD AND WOMANHOOD

We live in a day and age when many are confused about what it means to be a man and what it means to be a woman. In fact, some are blurring the lines of gender entirely and are absurdly claiming that men can be women and vice versa. The Book of Ruth, in sharp contrast, helps us to see clearly that there are such things as men and women and that they are uniquely and purposefully gifted by God to fulfill certain roles and behave in certain ways that glorify Him and promote His good order.

5. THE BOOK OF RUTH IS ABOUT FAMILIES

It is true, the Book of Ruth promotes God's sovereign and providential rule over nations, epochs in history, and family lineages (when you really get into it) but it is also deeply concerned with the real-life experience of a particular family living in the unpredictable and often unexpected winds of God's disorienting but perfectly executed plan.

6. THE BOOK OF RUTH GLORIFIES JESUS CHRIST

Most importantly, and maybe most surprisingly, the Book of Ruth exists to magnify the Lord Jesus Christ by proving the reality that all of history, even its bleakest of moments, exists to prepare the world's people to see Christ's grace, goodness, and greatness. For instance, Ruth delightfully shows us, a thousand years before Christ's coming, that He would one day be the sole kinsman redeemer of His people.

Judgment, Suffering, and the Providence of God

Ruth 1:1–5

The book of Ruth opens with darkness. “*Now it happened in the days when the judges judged*” (Ruth 1:1). These were days not marked by blessing but by bloodshed, not by faith but by faithlessness. Judges 21:25 records the climate: “*In those days there was no king in Israel; everyone did what was right in his own eyes.*”

This is not just a time stamp. It is a theological marker. The nation had abandoned covenant faithfulness and plunged into moral anarchy. Idolatry reigned. Violence spread unchecked. Israel had forgotten her King.

Famine in the Land

Into this context came famine. This was no accident of nature. Deuteronomy 28:15–24 had warned that disobedience would bring drought, disease, and hunger. The famine was God’s covenant discipline. When Bethlehem (the “house of bread”) has no bread, it is a divine rebuke.

Elimelech’s Flight

Elimelech, whose name means “My God is King,” reveals by his actions that he does not live under God’s kingship. Instead of repenting, he flees to Moab. This was a land of idolatry and immorality, a nation born from Lot’s incest (Gen 19:36–37), and an enemy of Israel. God had declared, “*No Ammonite or Moabite shall enter the assembly of Yahweh... even to the tenth generation*” (Deut 23:3). Yet Elimelech sojourns there, seeking survival outside God’s covenant land.

The consequences are swift. Elimelech dies. His sons, Mahlon and Chilion, take Moabite wives—direct disobedience to God’s commands. Within a decade, they too are dead. Naomi is left widowed, childless, destitute.

Providence Behind Pain

On the surface, Ruth 1:1–5 reads like tragedy upon tragedy. But beneath it lies the providence of God. Behind famine and funerals, God is weaving redemption. Elimelech’s failures cannot thwart His plan. Out of Moab will come Ruth, and out of Ruth will come David, and out of David will come Christ.

Romans 8:28 is written over this chapter: *“God causes all things to work together for good to those who love God, to those who are called according to His purpose.”* Even rebellion and ruin will serve His redemptive ends.

Application

1. **Do not flee from discipline.** Elimelech ran from Bethlehem, but you cannot outrun God’s providence. Better to repent in Bethlehem than prosper in Moab.
2. **Your decisions shape your family.** Fathers, Elimelech’s pragmatism led his family into death. Lead your home with faith, not fear.
3. **God writes straight with crooked lines.** Naomi’s loss will be the soil where God plants redemption. As Spurgeon said, *“God is too good to be unkind, and He is too wise to be mistaken. And when we cannot trace His hand, we must trust His heart.”*

Conclusion

Ruth begins in ashes but will end in glory. Behind every dark providence stands a sovereign God working for His glory and our good. Even when all seemed lost, He was at work preparing the way for Christ, our Redeemer.

Faltering Faith and God's Saving Grace

Ruth 1:6–22

Naomi's Return Without Repentance

The famine ends. Bethlehem has bread again. Naomi hears that “*Yahweh had visited His people*” (v. 6). She returns, but not in repentance, rather in bitterness. She seeks the blessing but not the Blessor. She sought the bread in Israel but not the Bread of Life.

How often do we want the gifts of God without turning our hearts back to Him? Psalm 106:15 warns, “*He gave them their request, but sent a wasting disease among them.*” Naomi seeks a full stomach, but she lacked a faithful heart.

Anti-Evangelism

Shockingly, Naomi urges her daughters-in-law to return to Moab. “*Go, return... may Yahweh grant that you find rest, each in the house of her husband*” (vv. 8–9). In other words: “Go back to your idols. Go back to Moabite men.” This is not evangelism—it is anti-evangelism.

And yet, here grace triumphs. God will save Ruth in spite of Naomi's counsel. Even the failures of God's people cannot frustrate His saving plan.

Ruth's Conversion

Ruth responds with one of the most glorious confessions in Scripture: “*Your people shall be my people, and your God, my God*” (v. 16). This is more than loyalty to Naomi—it is

covenant loyalty to Yahweh. She renounces idols, family, and homeland, embracing Israel's God as her God and His people as her people. Here, Ruth is converted.

Jesus said, *"If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me"* (Matt 16:24). Ruth does exactly that. She clings while Orpah kisses and departs. True faith clings.

Naomi's Bitterness

Upon arrival in Bethlehem, Naomi says, *"Do not call me Naomi [pleasant]; call me Mara [bitter], for the Almighty has dealt very bitterly with me"* (vv. 20–21). She recognizes God's sovereignty but misjudges His goodness. Her theology is intact, but her trust is broken.

Bitterness blinds us. Naomi cannot yet see that God has already provided a Redeemer—Boaz—and that the barley harvest (v. 22) is the dawn of hope.

Application

1. **Failures cannot frustrate God.** Naomi failed in witness, yet God saved Ruth. Our weakness cannot derail His sovereign grace.
2. **True faith clings.** Orpah turned back; Ruth clung. Faith is not convenience—it is costly commitment.
3. **Bitterness blinds.** Naomi saw emptiness, but God was filling her life with redemption. How often do we misinterpret providence through pain instead of promise?

Conclusion

Naomi returns bitter, but God's grace has already given her Ruth, the firstfruits of hope. Our faith may falter, but His saving grace never fails. *"If we are faithless, He remains faithful, for He cannot deny Himself"* (2 Tim 2:13).

How to Be a Mighty Man of Excellence

Ruth 2

Our world mocks manhood: “masculinity is toxic.” It hates protecting and providing men, “Smash the patriarchy.” But Scripture declares: “*The glory of young men is their strength*” (Prov 20:29). We need men! Not effeminate boys, not passive shadows, but mighty men of excellence.

Enter Boaz. He is introduced as “*a mighty man of excellence*” (Ruth 2:1). The Hebrew word (חַיִל, *hayil*) conveys strength, courage, worth, and moral resolve. Boaz is the antithesis of Elimelech. He is a godly man in ungodly days.

Boaz’s Character

Boaz greets his workers, “*Yahweh be with you*” (v. 4). His speech is God-saturated. He protects Ruth from harm (v. 9), provides abundantly (vv. 14–16), and treats her with dignity (v. 13). He is a warrior, not with sword but with character.

Proverbs 20:7 says, “*A righteous man who walks in his integrity—how blessed are his sons after him.*” This is Boaz. He is a man of worth because he fears God.

Contrast with Elimelech

Elimelech abandoned the covenant land. Boaz remains faithful in Bethlehem. Elimelech endangered his family. Boaz protects the vulnerable. The narrator wants us to see: Boaz is what Elimelech was not.

Application

1. **Men, be protectors.** Boaz shields Ruth from harm. Christ does the same for His bride (Eph 5:25–27).
2. **Men, be providers.** Boaz ensures Ruth has bread. Christ is the Bread of Life (John 6:35).
3. **Men, be principled.** Boaz stands firm in godliness in a culture of compromise.

Conclusion

The church, the home, the world needs Boaz-like men: steadfast, sacrificial, Christlike. Be a mighty man of excellence, not a worthless man of compromise. “*Act like men, be strong*” (1 Cor 16:13).

How to Be a Woman of Excellence

Ruth 2–3

If Boaz models manhood, Ruth embodies womanhood. She is called an “*excellent woman*” (Ruth 3:11). The same word used of Boaz is used of Ruth. Together they form a portrait of godly masculinity and femininity.

Ruth’s Excellence

Ruth is industrious. She rises early and gleans until evening (2:7, 17). She is loyal, clinging to Naomi in covenant love (1:16). She is humble, falling on her face before Boaz (2:10). She is godly, trusting Yahweh’s providence.

Proverbs 31:10 asks, “*An excellent wife, who can find? For her worth is far above jewels.*” Ruth is that woman. She is strength clothed in modesty, courage veiled in humility.

Contrast with Worthless Women

Proverbs 12:4 warns, “*An excellent wife is the crown of her husband, but she who shames him is like rotteness in his bones.*” Our culture prizes extravagance, self-promotion, and independence. Scripture prizes godliness, faithfulness, and submission. Ruth rejects feminism’s lie and embraces God’s design.

Application

1. **Excellence is strength under submission.** Ruth is strong, but her strength is rooted in trust in God and respect for His order.
2. **Excellence is industrious.** Ruth works hard, reflecting Titus 2:4–5: “*workers at home, kind, being subject to their own husbands, so that the word of God will not be slandered.*”
3. **Excellence is covenantal.** Ruth’s faithfulness mirrors the faithfulness of Christ’s bride.

Conclusion

The world mocks biblical womanhood. But Ruth shows its beauty. She is an excellent woman whose worth is far above pearls. Feminism breeds confusion; faith breeds excellence.

Yahweh's Providential Lovingkindness

Ruth 2:17–23

Naomi's Awakening

Naomi, once bitter, now blesses. *“May he be blessed of Yahweh who has not forsaken His lovingkindness to the living and to the dead”* (2:20). The Hebrew word is *hesed*, which means covenant love, steadfast mercy, loyal kindness.

Naomi recognizes what she had forgotten: providence is not cold fate, but covenant kindness.

Lovingkindness in Action

Boaz's generosity to Ruth is the tangible hand of God's lovingkindness. Behind Boaz stands Yahweh. Behind provision stands Providence. Behind kindness stands Covenant Love.

Psalm 136 repeats it twenty-six times: *“His lovingkindness endures forever.”* That refrain is the heartbeat of Ruth. God's covenant love never fails.

Christ the Greater Redeemer

Boaz is a shadow of the greater Redeemer. Just as he shelters Ruth under his wings (2:12), so Christ gathers His people under His wings (Matt 23:37). Just as he redeems Naomi's family, so Christ redeems God's family by His blood. In Christ, God's *hesed* is embodied and secured.

Application

1. **Providence is personal.** It is not luck or chance. It is God's covenant love ordering all things.
2. **Providence is perpetual.** His mercies are new every morning (Lam 3:23).
3. **Providence is purposeful.** It aims at His glory and our eternal good (Eph 2:7).

Conclusion

Naomi's bitterness gives way to blessing because she remembers Yahweh's lovingkindness. So must we. Even in famine and faint-heartedness, His *hesed* endures forever. In Christ, the covenant Redeemer, we are secure.

Transitional Considerations

The first two chapters of Ruth move us from famine to faith, from bitterness to blessing, from judgment to the first rays of redemption. We have seen God's hand in suffering, His grace in faltering faith, His design for men and women, and His lovingkindness in providence.

This is no small story. It is the story of Christ foreshadowed. Ruth is not merely about Ruth, It is about the Redeemer to come. In the darkest days of Israel, God was preparing Bethlehem's fields to bring forth the Bread of Life.

The next part of the story shows us how God's providence blossoms into redemption, marriage, and the royal line that leads to David—and ultimately to Christ Jesus, the King of kings.

Redeemer – A Short Excurses

Providence Meets Redemption

If providence is the backdrop of Ruth, then redemption is its centerpiece. Again and again, the Hebrew word *go'el* (kinsman-redeemer) rips through the narrative, climaxing in Boaz's gracious act on Ruth's behalf. Providence sets the stage, but redemption resolves the story. The question driving the narrative is this: will Boaz act as redeemer? Naomi schemes, Ruth obeys, but the hinge is Boaz's response. His answer will not only determine the fate of two widows but also the future of redemptive history.

Ruth's Bold Request

The drama unfolds at the threshing floor. Ruth, adorned and anointed, follows Naomi's instructions and lies down at Boaz's feet in the night (Ruth 3:7–9). This was no act of seduction but of supplication. When Boaz wakes startled and asks, "Who are you?" Ruth answers with stunning clarity: *"I am Ruth, your maidservant. So spread your covering over your maid, for you are a redeemer"* (3:9).

The word for "covering" (כַּנָּף, *kanaph*) also means "wing." Ruth essentially prays, "Spread your wings over me." The same wings Boaz had prayed about earlier: *"May you be richly rewarded by Yahweh, the God of Israel, under whose wings you have come to seek refuge"* (2:12). Ruth asks Boaz to be the visible expression of Yahweh's invisible protection. Here we glimpse Christ. Just as Ruth lay at Boaz's feet, needy and empty, so the sinner lays before Christ, seeking refuge under His wings. Our plea is the same: "Redeem me. Cover me. Take me as Your own."

The Kinsman-Redeemer in God's Law

This request was rooted in covenant law. Leviticus 25 outlines the duty of the kinsman-redeemer (*go'el*): to redeem family property, protect family honor, and raise up offspring for the deceased (cf. Deut 25:5–10). Redemption required cost. It meant stepping in, bearing burdens, and providing a future where none existed.

Naomi had already recognized Boaz's role: *"The man is our close relative, one of our redeemers"* (2:20). Ruth now claims that promise. The rest of the story hinges on whether Boaz will fulfill this covenant role.

Boaz's Righteous Response

Boaz replies with godly honor: *"Now, my daughter, do not fear. I will do for you all that you ask... Yet now it is true I am a redeemer; however, there is a redeemer closer than I"* (3:11–12). His answer reveals both grace and integrity. He desires Ruth, yet he refuses to act unlawfully. Righteousness restrains romance. He will redeem but he will redeem rightly. He then provides Ruth with six measures of barley (3:15), a pledge of his intention and a down payment of future provision. Here again Boaz foreshadows Christ, who gives His Spirit as the down payment of our inheritance (Eph 1:13–14).

The Marriage of Wisdom and Virtue

Ruth's placement in the Hebrew Bible is striking: it follows Proverbs. Proverbs closes with the "woman of excellence" (Prov 31), whose "works praise her in the gates" (v. 31). Ruth is called that very thing: *"All my people in the gate know that you are a woman of worth"* (Ruth 3:11).

Boaz embodies wisdom. Ruth embodies virtue. Together they fulfill the ideal marriage—wisdom united with worth, the righteous man joined to the excellent woman. Their union foreshadows the greater union of Christ, who is wisdom incarnate (1 Cor 1:30), and His church, the purified bride (Eph 5:25–27).

Boaz Foreshadows Christ

Every detail in Boaz points to Christ, the ultimate Kinsman-Redeemer:

- **Boaz redeems lawfully** – Christ fulfilled the law perfectly (Matt 5:17).
- **Boaz redeems sacrificially** – Christ redeemed us "not with perishable things like silver or gold, but with precious blood" (1 Pet 1:18–19).
- **Boaz redeems personally** – he takes Ruth as his wife; Christ takes the church as His bride (Eph 5:25–32).

- **Boaz redeems graciously** – Ruth had nothing to offer but need; Christ redeems us while we were sinners (Rom 5:8).

Boaz is the shadow. Christ is the substance.

The Redeemer's Son

Boaz's redemption is sealed with marriage and offspring: *"So Boaz took Ruth, and she became his wife. And he went in to her, and Yahweh gave her conception, and she bore a son"* (Ruth 4:13). That son is Obed—the grandfather of David, ancestor of Christ.

Isaiah 9 foretells the greater Son: *"For a child will be born to us, a son will be given to us; and the government will rest on His shoulders."* The son of Boaz preserved a family line; the Son of God preserved the world. Jesus is the Redeemer to whom all of Ruth points—the One who redeems His people from sin, death, and judgment.

Applications

1. **Redemption is costly** – Boaz bore expense; Christ bore the cross. Do not cheapen grace.
2. **Redemption is covenantal** – Boaz's redemption produced marriage; Christ's produces the everlasting covenant with His church.
3. **Redemption exalts the outcast** – Ruth the Moabitess becomes a mother in Israel; we, once strangers, are brought near by the blood of Christ (Eph 2:13).

Conclusion

The heartbeat of Ruth is not romance but redemption. Boaz foreshadows Christ, the true Redeemer. Ruth foreshadows the church, empty yet exalted. And Obed's birth foreshadows the greater Son who would come, Christ Jesus, the King of kings.

What began with widows in despair ends with a Redeemer in delight. And what began with Adam's fall ends with Christ's cross.

"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace" (Eph 1:7).

Under the Wings of Redemption

Ruth 3:1–18

Ruth 3 begins not with Boaz, but with Naomi scheming. Instead of trusting Yahweh's providence, she devises a risky, even questionable plan. She instructs Ruth to wash, anoint, dress in her best garments, and secretly approach Boaz at the threshing floor. This was a dangerous situation, filled with temptation, yet Ruth conducts herself with dignity and purity.

At midnight, Ruth lays herself at Boaz's feet and utters the words that mark the heart of the chapter: *"Spread your covering over your maid, for you are a redeemer"* (Ruth 3:9). In Hebrew, the word for "covering" (כַּנָּף, *kanaph*) is the same as "wing." Ruth is asking Boaz to cover her with covenant protection, just as Boaz had prayed earlier: *"May Yahweh reward your work, and may your wages be full from Yahweh, the God of Israel, under whose wings you have come to seek refuge"* (Ruth 2:12).

As I have said previously, this is not seduction but supplication. It is a proposal in the language of redemption. Ruth places herself under the wings of Boaz, the redeemer, just as the believer places himself under the wings of Christ (Ps 91:4).

Boaz responds with integrity: *"Now, my daughter, do not fear. I will do for you whatever you ask"* (Ruth 3:11). He acknowledges her excellence and her virtue. But there is a problem—there is a nearer redeemer. The tension is left unresolved. Will Ruth be redeemed? Will Naomi's line be restored? The chapter ends in suspense but also in certainty: *"The man will not rest until he has settled it today"* (Ruth 3:18).

Applications

1. **Purity in a perverse world** – Ruth’s conduct shows that holiness is possible even in compromising circumstances.
2. **Prayer under His wings** – Just as Ruth asked Boaz for covering, so we must seek Christ’s covering by faith.
3. **Providence works through delays** – The nearer redeemer is no accident. God ordains delays to magnify His glory.

Christ is the greater Boaz, and the Gospel is the greater covering. Under His blood-bought wings, we find eternal refuge.

The Kinsman Redeemer

Ruth 4:1–10

Redemption now comes to the city gate, the place of law and justice. Boaz meets the nearer redeemer, the man we might call “Mr. So-and-So” (Ruth 4:1). His anonymity is intentional. He fades into obscurity because he sought his own interests.

Boaz lays out the case: redeem Naomi’s land and care for Ruth. At first, Mr. So-and-So agrees until he learns Ruth is part of the deal. *“I cannot redeem it for myself, lest I ruin my own inheritance”* (v. 6). His refusal exposes his selfishness. He is unwilling to bear the cost of redemption.

Boaz, in contrast, steps forward. He honors the law, calls witnesses, and declares: *“You are witnesses today that I have acquired... Ruth the Moabitess... to be my wife”* (vv. 9–10). His redemption is lawful, public, costly, and covenantal.

Christ the Greater Redeemer

Boaz points us to Christ, the ultimate Kinsman Redeemer. Like Boaz, Christ redeems willingly, not reluctantly (John 10:18). He redeems lawfully, fulfilling the law rather than abolishing it (Matt 5:17). He redeems personally, taking His bride as His own (Eph 5:25). He redeems sacrificially, bearing the cost of our salvation (1 Pet 1:18–19).

Applications

1. **False redeemers always fail** – Wealth, career, relationships—none can bear the cost of your soul.
2. **Redemption is costly** – Boaz bore cost; Christ bore the cross. Do not cheapen grace.

3. **Christ redeems fully** – He does not leave us in limbo. His work is finished, His covenant sealed.

The nameless redeemer fades. Boaz stands. And Christ, the greater Boaz, secures our eternal redemption.

The Redeemed Bride

Ruth 4:11–12

The people and elders at the gate erupt in blessing: “*We are witnesses. May Yahweh grant the woman who is coming into your house to be like Rachel and Leah... May your house be like the house of Perez*” (Ruth 4:11–12).

This is a public declaration of Ruth’s redemption. She is no longer “Ruth the Moabitess.” She is now Ruth, the wife of Boaz, folded into Israel’s covenant story

Marriage here is not traditional, but theological. It is a covenant that mirrors Christ and His church (Eph 5:22–33). Ruth, the once barren widow, becomes a type of the church—the redeemed bride. Boaz, the mighty man of excellence, becomes a type of Christ—the Redeemer who secures His bride with covenant love.

Applications

1. **Marriage preaches the Gospel** – Every Christian marriage is a living parable of Christ and the church.
2. **The Bride is exalted by grace** – Ruth had nothing, yet she received everything. So too the church.
3. **God brings fruitfulness from faithfulness** – Ruth’s covenant loyalty now blossoms into blessing.

This is more than a wedding—it is a window into eternity. The marriage supper of the Lamb awaits (Rev 19:7)

Blessed with Conception

Ruth 4:13

Boaz takes Ruth, and Yahweh grants conception. This is no small detail. For ten barren years in Moab, Ruth had no children. But now, in covenant marriage, God opens her womb. Every conception is from God. Psalm 127:3 says, “*Behold, children are a gift of Yahweh, the fruit of the womb is a reward.*” God gives life, not man.

Obed is born, whose name means “servant” or “worshiper.” He will be the grandfather of David, the ancestor of Christ. From a Moabite widow’s womb comes the Messiah’s line. What seemed hopeless becomes history-shaping.

Applications

1. **God gives life** – Conception is not by chance but by divine granting (Ps 139:13–16).
2. **God uses the unlikely** – A barren Moabite becomes the mother of kings.
3. **Christ gives new birth** – Beyond physical conception, Christ grants spiritual birth (John 3:3).

The barren womb becomes the cradle of redemption. The Redeemer’s line is secure.

Blessed with a Redeemer to Praise

Ruth 4:14–17

The women of Bethlehem lift their voices: “*Blessed is Yahweh who has not left you without a redeemer today*” (v. 14). Naomi, once bitter, is now blessed. Her arms that once ached with loss now cradle Obed, the child of promise.

This is more than a baby, it is a declaration of redemption. Naomi, who once said, “Call me Mara,” is now filled with joy. The Redeemer’s work turns bitterness to blessing, emptiness to fullness, despair to delight.

Obed means “servant.” He points to David, and ultimately to Christ, the Servant King (Mark 10:45).

Applications

1. **Providence turns sorrow to song** – Naomi’s lament becomes praise. So will ours in Christ.
2. **Redemption produces praise** – To know Christ is to bless His name continually.
3. **Christ is the true Obed** – He is the greater Servant who brings eternal restoration.

The story that began with funerals ends with a cradle. The Redeemer has come.

Blessed with the Coming King

Ruth 4:18–22

The book closes with a genealogy: Perez to David. This is no dry list. It is a trumpet blast of hope

In the days of the judges, when everyone did what was right in his own eyes, God was silently weaving the royal line. Out of famine, widowhood, and foreign soil came the line of the King.

David will come. And from David, Christ will come: the King of kings, the Lord of lords. Ruth ends by lifting our eyes beyond Bethlehem's fields to Bethlehem's stable, where the Son of David will be born.

Applications

1. **Providence is personal and generational** – God works in Naomi's tears and in centuries of genealogy.
2. **God's King has come** – Christ, the Son of David, reigns now and forever.
3. **Live in hope of the greater King** – The story doesn't end with David. It ends with Christ enthroned.

The book that began with famine ends with fullness. The book that began with no king ends with the promise of the King. And the book that began with death ends with life eternal in Christ.

Final Considerations

Boaz points us to Christ. Ruth ends not in despair but in doxology. God turns famine to fullness, barrenness to blessing, bitterness to praise. In Boaz, Ruth, and Obed we see shadows. In Christ we see the substance.

The Redeemer has come. The Bride has been won. The King reigns forever.

**To watch the sermons these expositional truths were formed from, please visit

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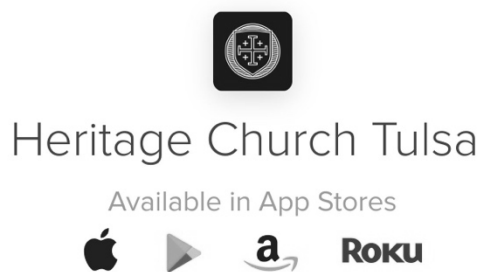
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If you do not call Heritage Church home, we would love for you to join us for a Worship Service
in **Tulsa, Oklahoma** soon!

In a world where faith is fragile and darkness often seems to prevail, the book of Ruth shines as a beacon of hope.

This short but staggering narrative reminds us that even in famine and failure, God is weaving redemption.

Ruth is more than a love story—it is a providence story. It is the drama of a sovereign God guiding ordinary lives toward extraordinary ends, culminating in Christ, our greater Redeemer.

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The Mission of Light and Heat is to teach the whole Bible with relentless passion for the glory and honor of God and the good of Heritage Church and God's people everywhere.

