

Ruth 4:13-22 “Watching God Bring Good Out of Bad” **

Main Idea: God specializes in bringing good results out of what appear to be bad circumstances. He does so in two ways in Ruth 4:13-22.

I. God can bring good out of bad for a family (13-17).

A. A family’s move to Moab was a bad thing.

1. Naomi’s family left the promised land.
2. Naomi’s sons married non-believers.
3. Naomi lost her husband and sons.

B. A family’s move to Moab became a good thing (13-17).

1. Ruth gained salvation.
2. Boaz gained a godly wife (13a).
3. Boaz and Ruth gained a special son (13b).
4. Naomi gained a special daughter-in-law, son-in-law, and grandson (14-15).
5. Israel gained a godly king (16-17).
6. The world gained a Savior.
7. The Lord gained praise (14a).

II. God can bring good out of bad for a nation (18-22).

A. God works through undeserving people.

1. The mother of Perez had sex with her father-in-law.
2. The mother of Boaz was a prostitute.
3. The mother of Obed was from a pagan family.

B. God works through unlikely people.

1. David was from a common family.
2. David was the youngest of eight sons.
3. David was a sinner like us.
4. David was a great king because God was great to David.

Lessons from Ruth:

1. Learn to see God in the ordinary events of life.
2. Learn to trust God in the perplexing events of life.
3. Learn to magnify God in all the events of life.

It's a tale as old as time. Girl meets boy. Boy falls for girl. Girl lets boy know she's interested in him. Boy lets girl know he feels the same. Boy and girl marry and live happily ever after!

Someone might say, "That's not the way it is in real life. Boy and girl may meet and fall for each other, but in real life there is no happily ever after." Sad to say that's often the case. Which helps explain why many in our day have a low view of marriage.

Be assured, marriage isn't the problem. When God is in it, a marriage can sing! And God saw fit to include in His Word a true story to illustrate the point. We've been examining this amazing love story the past four weeks and we'll finish it today, the story of Ruth.

In case you've missed the previous episodes, allow me to review the highlights...

Ruth met Boaz. Boaz fell for Ruth. Ruth let Boaz know she was interested in him. Boaz let Ruth know he felt the same. Boaz and Ruth married and lived happily ever after!

Okay, maybe that's not exactly the way the story went. We're not sure about the 'happily ever after' part, but the rest is close.

Answer this. Who is the main character in the book of Ruth? Someone might say, "It's Ruth, isn't it??" Actually, she is *not*. Although the book bears her name (at least in our English Bibles), Ruth is not the main character. Nor is Boaz. Nor is Naomi. Who then is? Let there be no doubt about it. The main character in the book of Ruth is *God*.

Always keep this in mind when you study the Bible. When God gave us the Bible He never intended for it to be merely a collection of inspirational stories filled with role models for living. The Bible is first and foremost *His self-disclosure*. That is, in giving us the Bible God is giving us the revelation of Himself.

God wants us to know Him. We can learn some things about Him by looking at general revelation (creation)—that He is powerful and wise and caring. But if we're really going to know God, we need more than general revelation. We need *special* revelation. That's what the Bible is, a book that reveals God to us, a book that ultimately reveals the person of God's Son to us, Jesus Christ, a person we must know and believe in if we are to truly know God.

So what do we learn about God from the book of Ruth? We learn a very simple yet very encouraging truth. We learn that God specializes in bringing *good results out of what appear to be bad circumstances*. That's good to know if you happen to have any what appear to be bad circumstances in your life! The book of Ruth makes it clear that God is at work in our lives even when it doesn't feel to us like He is at work.

Allow me to restate the premise. God is able to bring good results out of what appear to be bad circumstances. You say, "I'd like to see some proof to substantiate that premise." Okay, here it is. God brings good out of bad in two ways in Ruth 4:13-22.

I. God can bring good out of bad for a family (13-17).

The story begins with the spotlight on one very ordinary family that lived in Israel during the time of the judges (about twelve centuries before Christ). It was the family of a woman named Naomi. Naomi's family (which consisted of Naomi, her husband Elimelech, and their two sons Mahlon and Kilion) made a decision to do something that was a bad thing, bad in the sense that it resulted in some very unpleasant outcomes. Yet as we'll see by the end of the story, God turned that which was *bad* into an amazingly good thing. To appreciate this truth we need to go back to the beginning of the story.

Verse 1—“In the days when the judges ruled, there was a famine in the land, and a man from Bethlehem in Judah , together with his wife and two sons, went to live for a while in the country of Moab .” Note the decision. A family decided to move to Moab . Was that a good decision? No.

A. A family’s move to Moab was a bad thing. It ended up being bad in three ways.

1. *Naomi’s family left the promised land.* They lived in Bethlehem which means “house of bread,” but they left Bethlehem and went to Moab looking for bread. Why did they leave? A famine hit.

You say, “That sounds like a legitimate reason to leave.” But wait. God sent this famine just like He said He would in Deuteronomy 28:23-24. God had given Israel the promised land and had promised to meet their needs IF they would trust and obey Him. This famine was a God-sent wake-up call to His wayward people. The proper response was not relocation but repentance. The fact that Naomi’s family moved to Moab seems to indicate a lack of trust in the Lord. That’s a bad thing. And so is this...

2. *Naomi’s sons married non-believers.* Moabite women, to be precise. That’s what happens when you move your family to Moab . Your Hebrew boys meet Moabite girls. Kilion married Orpah. Mahlon married Ruth. Both young ladies were raised in families that worshipped false gods, the chief being Chemosh (1:15). The fact that Naomi’s sons married Moabite young ladies seems to indicate that they married non-believers (we know that Orpah went back to her ‘gods’ in 1:15). That’s a bad thing. And so is this...

3. *Naomi lost her husband and sons.* Her husband, Elimelech, died first, leaving her to raise her sons alone. Then Mahlon and Kilion died. All three of her men died and left her all alone, a widow in a foreign land. That’s a bad thing.

There’s a contrast in the book of Ruth between *emptiness* and *fullness*. This contrast is exemplified in the words Naomi spoke after she returned from Moab to Bethlehem in 1:21—“I went away *full*, but the LORD brought me back *empty*.”

I think we can make a pretty solid case that the move to Moab was a bad thing, at least bad in the sense that it resulted in some great losses for Naomi and her family. But on the other hand...

B. A family’s move to Moab became a good thing (13-17). Think your way through the book and you’ll see six demonstrations of goodness that resulted all because Naomi’s family moved to Moab . In other words, if the family had not moved to Moab the following would not have occurred, not from a human perspective that is.

1. *Ruth gained salvation.* Mahlon married Ruth—although not a forbidden decision it certainly was not a wise decision for a Hebrew boy to marry a Moabite girl. But through it all God worked to bring salvation to Ruth so that she could testify to her mother in law in Ruth 1:16, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God.” Because Naomi’s family moved to Moab a pagan girl named Ruth gained salvation. That’s a good thing! So is this...

2. *Boaz gained a godly wife (13a).* The two met in a barley field in chapter two. Ruth, following Naomi’s instructions, made known to Boaz her willingness to marry him in chapter three, and Boaz reciprocated in chapter four, fulfilling the role of kinsman redeemer. In contrast to Mr. Paloni Almoni, the nearer kinsman who considered Ruth a liability to his estate, Boaz gladly paid the necessary redemption price in the first scene of chapter four, and in so doing secured Ruth’s hand in marriage.

Verse 13—“So Boaz took Ruth and she became his wife.” If Naomi hadn’t gone to Moab , Ruth would never have come to Bethlehem . But Naomi did go, and Ruth did come, and Boaz gained a godly wife! That’s a good thing. As is this...

3. *Boaz and Ruth gained a special son (13b).* Verse 13 continues, “Then he went to her, and the LORD enabled her to conceive, and she gave birth to a son.” Why did this dear couple bear a son? The text makes it clear that *the LORD* gave the child to them. He *enabled her to conceive*.

Do you view your children that way, as gifts the Sovereign Lord has placed in your care? Sometimes I wonder when I hear things like, “We’ve decided to get our education first, then work for three years, and then after we’ve purchased our home—one with three bedrooms and a fenced in backyard—we’re going to have our first of three children, three years later our second, and four years later our third child.” I’m not against family planning, but I am concerned when we “plan” God right out of our lives.

If there is anything the book of Ruth makes clear it’s this. God is sovereign. Nothing just happens in our lives for in all things God is at work. That’s true when Naomi loses two sons in chapter one, and when Ruth gains a son in chapter four. In 1:13 Naomi said, “The LORD’s hand has gone out against me!” In 4:13 we’re told of Ruth, “The LORD enabled her to conceive.” God is in control when ‘bad’ things enter our lives—a famine, the loss of a spouse, and the death of children. He also is in charge of the ‘good’ things that come our way—such as the conception of a child for Ruth and Boaz.

Naomi’s family moved to Moab—not a good thing. But out of that God brought about something very good—Boaz and Ruth gained a special son! There’s more. Out of the losses of the Moab venture...

4. *Naomi gained a special daughter-in-law, son-in-law, and grandson (14-15).* “The women said to Naomi: ‘Praise be to the LORD, who this day has not left you without a kinsman-redeemer. May he become famous throughout Israel ! He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.’”

At the end of chapter one we saw the women of Bethlehem witnessing Naomi’s bitter lament. Now at the end of chapter four the women gather around this new grandmother to celebrate her joy. They affirm that the Lord has given her a kinsman redeemer, not referring here to Boaz but to this baby. This newborn is now the *goel*, the *deliverer*, the one who takes away Naomi’s sorrow and guarantees the future hope of her family.

Blessings from God often come in unexpected packages. At the beginning of the story Ruth seemed like a liability to Naomi, but not anymore! The women’s compliment of Ruth is quite striking. In Old Testament times people placed great stress on the importance of sons, but here the women assert that Ruth is more valuable to Naomi than *seven sons*! Today’s world is skeptical about the mother-in-law and daughter-in-law relationship—and the jokes abound. But God used a daughter-in-law to give hope not only to her mother-in-law, but as we’ll see, to the entire nation of that mother-in-law.

Out of the painful losses of Moab Naomi gained a devoted daughter-in-law, a generous son-in-law, and a joy-giving grandchild. Those are three good things! And there’s still more!

5. *Israel gained a godly king (16-17).* “Then Naomi took the child, laid him in her lap and cared for him [oh the joys of grandmothering!]. The women living there said, ‘Naomi has a son.’ And they named him Obed. He was the father of Jesse, the father of David.”

Obed means ‘servant’ (perhaps a shortened form of ‘Obadiah’ which means ‘servant of Yahweh’). That’s a strange name and it’s even stranger noting that the women of Bethlehem gave the child his name. Perhaps the ladies are anticipating the fact that this newborn will serve and care for Naomi in her old age.

When Obed grew up he had a son named Jesse. Jesse later grew up and had eight sons (1 Sam. 16:1-13) and the youngest was a shepherd boy, poem-writing singer and slayer of giants who delivered Israel and became their king. It’s ironic that the one the ladies called ‘servant’ ends up being the grandfather of Israel’s greatest ruler, David!

It’s also worth noting that David did not forget his Moabite roots, for during the time in his life when he fled from Saul, David asked the king of Moab to allow his parents to stay there for refuge (1 Sam. 22:3-4).^[1] A family’s move to Moab, a bad thing? Yes, but out of it God gave to Israel a godly king who made God’s reputation great in the world! And that’s a good thing. But there’s still more! Out of a family’s loss in Moab ...

6. *The world gained a Savior.* The book of Ruth ends with a genealogy which we’ll examine momentarily.

For now note where the Ruth genealogy ends, *with David*. What happened after David? We need another genealogy to answer that question. Turn to Matthew 1 and notice the names...

1:2 “Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers...” Let’s skip a few names and pick it up at...

1:5-6 “Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David...” Look familiar? Those are the names we see in Ruth 4. Now move to the end of the genealogy...

1:15-16 “Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.” Now we know what the story of Ruth is ultimately all about! Twelve centuries ahead of time God was providing a vital link that would move His plan forward another step, a step closer to Jesus! But why? Why did Jesus come? We find the answer right here in Matthew 1...

1:21 “She [Mary] will give birth to a son, and you [Joseph] are to give him the name Jesus, because he *will save his people from their sins*.”

A family moved to Moab and experienced great loss, but out of their loss the world gained a Savior! And that’s not only a *good* thing but the *best* thing. It means that you and I can be saved from our sins because Jesus took the penalty for them on the cross, and you and I can enjoy eternal life because Jesus conquered the grave and lives and saves any person who will believe in Him.

But even that isn’t the end. There’s something else that’s good that God brought out of the loss of Naomi’s family. You say, “What could be better than our salvation?” You need to realize that our salvation is a means to something, something that is the highest good in the entire universe...

7. *The Lord gained praise (14a)*. Notice verse 14 again, “The women said to Naomi: ‘*Praise be to the LORD*, who this day has not left you without a kinsman-redeemer.’” That’s why God gave Naomi a redeemer named Boaz. That’s why God gave the world a redeemer named Jesus. That’s why God does everything that He does, so that He might receive what He alone rightfully deserves. *Praise!*

Verse 14 may well be the key verse of the book. Who brought this family through the pain they endured? Who then provided the redeemer, Boaz? Who blessed this couple with a child? The answer to each question is *God!*

May I ask you a question? Are you giving God what He deserves? Did your lips give Him heartfelt praise this morning, and did your life give Him deserving praise this past week for His redeeming love? He is worthy, my friend! He is worthy for many reasons and here is the one we’re pondering today. He specializes in bringing *good results out of what appear to be bad circumstances*. He can do it for a family, as He did with Naomi’s. He can do it with *your family*, so trust Him.

But perhaps you’re still not convinced of the premise. Perhaps you’re struggling to believe that God can bring *good out of bad*, thinking, “You don’t know how bad things are in my life!” Be encouraged. The book of Ruth concludes with yet more evidence of the premise in verses 18-22:

“This, then, is the family line of Perez: Perez was the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, Boaz the father of Obed, Obed the father of Jesse, and Jesse the father of David.”

You say, “What kind of evidence is that? All I see is a bunch of strange names!” Then let’s look again because in that peculiar list we discover something else about God. The God who can bring good out of bad for a family can also...

II. God can bring good out of bad for a nation (18-22).

Why does the book of Ruth end with a genealogy? We can't be sure because the author doesn't specify. But we know there is purpose for all Scripture is inspired and profitable (2 Tim. 3:16-17). I would offer the conjecture that the purpose here is to teach us something about God and how God works. This genealogy makes it clear that God works through two types of people as He accomplishes His redemptive plan.^[2]

A. God works through undeserving people. The author mentions ten names covering a span of around 650 years from Perez to David. Many commentators feel that names have been omitted from the list, that it took more than ten generations to cover the span of 650 years, and that's possible.^[3] The ten names in Ruth 4 can be organized into two groups of five. The first five names (Perez to Nashom) were men who lived during the time Israel was in Egypt and then in the desert journey after Egypt. The second five names (Salmon to David) all lived in the land of Canaan. Again, there were probably other names in David's ancestry, but these ten are sufficient to show a vital connection. In other words, the point of the author is to show the link between Judah (by his son Perez) and David. He wants us to know that David is from the tribe and line of Judah.

But why? The answer is *grace*. God works through *undeserving people*. This list mentions only *fathers*, but every time a child is born there is also a *mother*. Think about the kind of mothers God used in this link between Judah and David. The list begins with Perez so let's start there. What was true of her?

1. *The mother of Perez had sex with her father-in-law.* The sordid story appears in Genesis 38. Judah married a Canaanite woman who bore him three sons, Er, Onan, and Shelah. When Er became of age Judah gave him a wife by the name of Tamar. But Er was a wicked man and the Lord put him to death childless. Judah proceeded to give Tamar to his second son, Onan, so he could have a son to carry on his brother's name. But Onan refused, so the Lord put him to death. Judah had one more son, Shelah, who was eligible to take the widowed Tamar. But Judah refused to give Shelah to Tamar, fearing he would die, too.

When Tamar realized Judah had no intent to allow her to marry Shelah, she took matters into her own hands. She disguised herself and dressed up as a prostitute, and enticed Judah, her own father-in-law, to have sex with her. She conceived twin boys, the oldest named Perez. That illegitimate son, Perez, became the link through which the messianic line continued.

Is there significance to the fact that ten generations are listed in Ruth 4 from Perez to David? Consider this stipulation of the Law recorded in Deuteronomy 23:2, "No one born of a forbidden marriage nor any of his descendants may enter the assembly of the LORD, even down to the tenth generation." According to M. R. DeHaan, ancient rabbis interpreted it to mean that no descendant of an illegitimate child would sit upon the throne of Israel until the tenth generation.^[4] God never violates His own word.

The point of the story isn't to commend Tamar. It's to show that God works with and through undeserving people.

Let's look at another example. Verse 21 tells us who Boaz's father was, *Salmon*. Do you know who his mother was? The genealogy in Ruth 4 doesn't tell us, but the one in Matthew does. According to Matthew 1:5, Boaz's mother was Rahab. Why does Matthew record Rahab's name? Who was she?

2. *The mother of Boaz was a prostitute.* Rahab, according to Hebrews 11:31, was the Canaanite harlot from Jericho that became a believer in the Lord and hid the spies.

In case you're doing the math and wondering, Rahab actually lived in Joshua's time—that's roughly 1400 B.C. Was Boaz a contemporary of Joshua? Probably not. Boaz probably lived towards the end of the period of the judges, about 250-300 years after Joshua and hence *after* Rahab.

"But Matthew's genealogy says Rahab was his mother, doesn't it?" The NIV does, but literally the text says Boaz was "of Rahab," indicating that he came from her. It's likely that Rahab was Boaz's 'mother' in the sense that she was his ancestress (like the Bible refers to 'our father Abraham,' Rom. 4:12, which means 'our ancestor

Abraham’).^[5]

Whether it’s mother or great-grandmother, the point is still the same. Does Rahab deserve to be included in the genealogy that connects Judah to David, and David to Jesus? No, and that is the point. She didn’t deserve it. No one deserved it! But God works through undeserving people. There’s more...

3. *The mother of Obed was from a pagan family.* Who’s that? Ruth. Ruth didn’t grow up in a God-fearing home. She was raised to worship idols. Yet the Lord saved her.

It’s worth noting that in his genealogy Matthew makes reference to four women: Tamar, Rahab, Ruth, and Bathsheba (whom he simply calls the one who ‘had been Uriah’s wife’). And why are they there? Because of *grace*. God works through *undeserving* people.

The genealogy in Ruth 4 reveals something else about God...

B. God works through unlikely people. Look at the final word of the book. *David*. What was true of David? Much could be said, but allow me to point out four things...

1. *David was from a common family.* The book of Ruth shows us that.

2. *David was the youngest of eight sons.* When Samuel came to Jesse’s house to anoint one of his sons as Israel’s next king, he was impressed by Eliab, the oldest son. But God told him no and explained (1 Sam. 16:7), “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart.” David was so unlikely a candidate that he wasn’t even invited to the meeting!

3. *David was a sinner like us.* Who can forget his blunder with Bathsheba? He never did. What made David a great king?

4. *David was a great king because God was great to David.*

It’s amazing to think that God was preparing the line of David long before Israel even requested a king, years before their first king, Saul, was even alive! Yes, God specializes in bringing good out of bad. He did it for a family and even for a nation.

Lessons from Ruth: Let’s reflect on three lessons.

1. *Learn to see God in the ordinary events of life.* When you read the book of Ruth you don’t see blazing and spectacular miracles. There is no parting of the Red Sea, no staffs turning into snakes, no children being raised from the dead. Instead, you see God working in the way He seems to most prefer, behind the scenes in the *ordinary events of life*.

Beloved, God is always at work, *always*. Nothing just *happens* in His universe, for indeed He orchestrates every detail to bring about His good and perfect will.

Most of us have a dwarfed view of God. We believe in a miniature God, a domesticated God. What we need is a *big* view of God, a view that sees Him in the ordinary events of life.

2. *Learn to trust God in the perplexing events of life.* When you don’t know what God is up to, be assured that He does. Even in the ‘bad’ times, He is up to something *good*.

That’s Romans 8:28. “And we know that in all things God works for the good of those who love him, who have been called according to his purpose.” In *all things* God works for the good of His people. And what is that good?

Verse 29 tells us. “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.” God is forming a people that will resemble His Son, the Lord Jesus. That’s what He is doing in the book of Ruth. He is fulfilling His plan to form a people who share the likeness of His Son.

Without Naomi, there would be no Ruth. Without Ruth, there would be no Boaz. Without Boaz, there would be no Obed. Without Obed, there would be no David. Without David, there would be no Son of David, Jesus. Without Jesus, there would be no people for God to conform to the likeness of His Son, and that means there would be no hope for you or me.

Dear friend, life is filled with perplexing events. Perhaps yours is even now.

William Cowper, a friend of John Newton the writer of *Amazing Grace*, suffered with severe bouts of depression throughout his life. At times he was so low that he became suicidal. Is depression a good thing? Yet God worked through Cowper’s struggles. Cowper learned to meditate on the deep truths of God that sustained his soul. He even wrote some amazing hymns that we sing today, such as *There Is a Fountain Filled With Blood*. He also wrote the following poem filled with amazing insight into the nature and ways of God.

*God moves in a mysterious way His wonders to perform;
He plants his footsteps in the sea, and rides upon the storm.*

*Deep in unfathomable mines of never failing skill
He treasures up his bright designs and works his sovereign will.*

*Ye fearful saints, fresh courage take; the clouds ye so much dread
Are big with mercy, and shall break in blessings on your head.*

*Judge not the Lord by feeble sense, but trust him for his grace;
Behind a frowning providence He hides a smiling face.*

*His purposes will ripen fast, unfolding every hour;
The bud may have a bitter taste, but sweet will be the flower.*

*Blind unbelief is sure to err, and scan his work in vain;
God is his own interpreter, and he will make it plain.*

The cross was the greatest tragedy of all, for on the cross the perfect Son of God was brutally killed, an utter atrocity! Yet God was there, guiding, even using that terrible deed to bring about the greatest of goods, the demonstration of His matchless grace and the salvation of helpless sinners like us.

Dear friend, we can trust God for He knows what He is doing. And that's what we must do. When life is perplexing we need to learn to *trust God*.

3. *Learn to magnify God in all the events of life.* This past Saturday, Yvonne Pickering went to be with the Lord. Yvonne was the wife of Dr. Ernest Pickering, President of Baptist Bible College in the 70s. These were her final written comments:^[6]

"My only desire is to honor Christ and not the servant. All I am or have been is because 'by the grace of God, I am what I am. And His grace which was bestowed on me was not in vain. But I labored more abundantly ... yet not I, but the grace of God which was with me' (I Cor. 15:10). He took me from very poor, humble beginnings and gave me a husband who taught me so much and led me in a great life of ministry. To God be the glory! My only desire was to be an example of Christ's love and serve Him to the best of my ability in His enablement without pretense. I have loved my life. I have loved being wife to my wonderful Ernie and mother to my precious children, Dawn and Lloyd. I have also loved being grandmother to Amber, Derek, Northe, Darielle, Nighte, and Daveni who I love dearly. Forget my failures and remember the good times."

And I would add, remember the One who specializes at bringing good out of bad.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

^[1] Huey, p. 547.

^[2] It's interesting that Mahlon is not mentioned in the lineage. Remember, in a levirate marriage such as Boaz had with Ruth, the first child was to keep alive the family name of the deceased husband, in this case, Mahlon. But in this genealogy, Boaz is identified as the father of Obed.

^[3] For instance, here Ram appears as the son of Hezron, whereas in 1 Chronicles 2:25, 27 Ram is listed as the son of Jerahmeel and the *grandson* of Hezron. The Hebrew word translated "father of" is flexible and is meant to show a connection but not necessarily a literal father-son connection.

^[4] M. R. DeHaan, *The Romance of Redemption*, p. 179.

^[5] Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (Ru 4:21). Wheaton , IL : Victor Books.

^[6] Taken from an email from ABWE president, Dr. Michael Loftis, 2/15/07