

RUTH 4:13–22, “ROLL CALL OF FAITH: RUTH”

¹³So Boaz took Ruth, and she became his wife. And he went in to her, and the LORD gave her conception, and she bore a son. ¹⁴Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel! ¹⁵He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” ¹⁶Then Naomi took the child and laid him on her lap and became his nurse. ¹⁷And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

¹⁸Now these are the generations of Perez: Perez fathered Hezron, ¹⁹Hezron fathered Ram, Ram fathered Amminadab, ²⁰Amminadab fathered Nahshon, Nahshon fathered Salmon, ²¹Salmon fathered Boaz, Boaz fathered Obed, ²²Obed fathered Jesse, and Jesse fathered David.

Discussion Questions

1. What (Ruth 1:1–5) were the reversals that had piled up for Naomi?
2. When, like Naomi, your situation grows desperate, how much of a challenge is it to believe God’s words to Joshua (Josh. 1:5): “I will not leave you or forsake you”?
3. What (1:13b) was Naomi’s initial reaction to the reversals she had experienced?
4. What do you think motivated Ruth (1:16–17) to cast her lot in with her destitute mother-in-law and insist that Naomi’s God would be hers?
5. The biblical account says (2:3) that Ruth happened to glean leftovers from the harvested barley field of a man related to Naomi’s deceased husband. What do you make of “coincidences” such as this in a believer’s life?
6. What about Ruth (2:12) did Boaz find especially commendable?
How (2:8–9, 14–16) did Boaz demonstrate his favor for Ruth?
What (2:19–20) did Naomi make of it?
7. What Pastor Garrett Nates dubbed the “midnight maneuver” at the threshing floor took place in a much different age and culture. But do you agree with his two key conclusions about the drama, choreographed by Naomi and followed to the letter by Ruth, that . . .
 - a.) . . . while Ruth was not in any way acting as a “loose woman,” her words to the startled Boaz (in 3:9) amounted to a proposal?
 - b.) . . . Boaz’s response (in 3:12–13) was a model of self-control?
8. How humanly likely was it that the wish (4:11–12) of the witnesses at the city gate for Boaz and Ruth, who had been barren for the ten years with her first husband—would come true?
How literally should the words of 4:3 that “the LORD gave her conception” be taken?
9. How (4:17b) were God’s purposes much larger than simply reversing the desperate situations of Naomi and Ruth?
How prepared are we to make allowance for God’s overarching purposes even if there is no personal happy ending as occurred in the story of Naomi and Ruth?