

Coda:

The Genealogy of David

4: 18-22

DIG: Why do you think the story of Ruth concludes with a genealogy of David? What would someone reading this genealogy of David's roots have to conclude about the righteousness of Ruth and Bo'az.

REFLECT: Who is in control of your life? As you look back on the story of Ruth, you can see that God was in control the whole time. Have you let God take the steering wheel of your life? Or are you holding on? What did Ruth do? What are you going to do? What is the most important lesson in the book of Ruth for you?

The genealogy provides a fitting end to the story because it adds a striking significance to the narrative, for that resolution has meaning not only by virtue of all that was discussed in the epilogue, but also by virtue of the fact that it provided an integral link in the family line that led two generations later to **David**.¹⁰⁵ At the end of the book we discover that **God** has throughout the whole book been pursuing bigger plans than bringing two worthy people together. What looked like a simple story of personal emptiness filled and personal needs met turns out to be **YHVH's** way of meeting a far greater need. The story that opened with the statement: **Back in the days of the judging of the judges (1:1a CJB)**, closes with the genealogy of **Isra'el's** most famous king: **and Jesse was the father of David (4:22b)**.¹⁰⁶

Here we are given **ten generations**: It seems likely that the genealogy is somewhat compressed, with certain names being omitted because the span of 640 years lists only ten names. The material found in this genealogy is also found in **First Chronicles 2**, but in a slightly different form. In the ancient world genealogies represented an efficient and economical way of writing history.¹⁰⁷

First, then, is the family line of **Perez**: The narrator starts with **Perez** because he was the founder of that family within the tribe of **Judah** of which **Bo'az** belonged as did **Elimelek**. **Perez was the son of Judah through Tamar** (see the commentary on **Genesis Jf - Tamar Gave Birth to Twin Boys, She Named them Perez and Zerah**).

Second, **Perez was the father of Hezron (4:18)**: Apparently he was born in Canaan since **Genesis 46:12** lists him among those who migrated with Jacob to Egypt. The **Hezronite** clan in **Numbers 26:21** is named for and presumably descends from him.

Third, **Hezron the father of Ram**, also mentioned in **Second Chronicles 2:9**. He was probably the second born to **Hezron (First Chronicles 2:9 and 25; Matthew 1:4, Luke 3:33)**. Beyond that, his only distinction in his being the father of **Amminadab**, about whom slightly more is known.

Fourth, **Ram the father of Amminadab (4:19)**, he was the father-in-law of Aaron who married his daughter **Elisheba** in **Exodus 6:23** and the father of the very notable **Nahshon**.

Fifth, **Amminadab the father of Nahshon**, he was a leader of the tribe of **Y'hudah** during the time of **Moshe (Exodus 6:23; Numbers 1:7, 2:3, 7:12 and 17, 10:14; Second Chronicles 2:10)**.

Sixth, **Nahshon the father of Salmon (4:20)**, **Second Chronicles 2:10-11**, also spelled **Salma** in **Second Chronicles 2:51 and 54**. He's the one who married **Rahab** in **Matthew 1:5**, and therefore contributed to the conquest of **the Land** and settled in **Beit-Lehem**. However, **Rahab** lived in **Joshua's** time, about 250-300 year earlier. Therefore, **Rahab** was probably **Bo'az's** "mother" in the sense that she was his ancestress (like when the Jews say, "our father Abraham").

Seventh, **Salmon the father of Bo'az**, it is no accident that **Bo'az** is the seventh ancestor named. Ancient genealogical practice reserved that spot for the ancestor of special honor and importance. This placement implies a link between **Bo'az**, the hero of the story, and **Bo'az**, the revered ancestor of **David**. In effect, it accords him special heroic honors for rescuing a faltering family line from extinction.¹⁰⁸

Eighth, **Bo'az the father of Obed (4:21)**,

Ninth, **Obed the father of Jesse**, **Jesse's** greatest legacy, of course, was **David**.

and tenth, **Jesse the father of David (4:22)**. The books of **Samuel** never provide a genealogy for **David**, but we see it here in the book of **Ruth**. So **Ruth** serves as a genealogical link between the books of **Joshua** and **Judges** and **First and Second Samuel**.¹⁰⁹

Therefore, the descent of the great king and poet in Isra'el is traced to Moabite ancestry. But according to Deuteronomy 23:3, no Moabite or any of his or her descendants for ten generations could enter the assembly of YHVH to worship or to serve God. David was a third-generation descendent of a Moabite, yet he became king of Isra'el, built an altar, and sacrificed to ADONAI (Second Samuel 24:24)! The Torah is always binding, by Yeshua pointed out that human need sometimes transcend Torah. He appealed to the fact that David ate the showbread that was only for the priests and that the priests made bread on Shabbat for the Temple (see the commentary on [The Life of Christ Cv - The Son of Man is Lord of the Sabbath](#)).

The book of Ruth shows that Torah is not to be played with. Elimelek left the Land of Promise and consequently lost his life. His sons died as well. But the book also demonstrates that the LORD can make exceptions. That's what makes Him God! Here, there is an exception based on faith and loyalty to ADONAI. Ruth, the Moabitess, demonstrated faith and covenant loyalty to YHVH. The prohibition against Moabite participation in the assembly of Ha'Shem was superseded by the principle of faith.

The Rabbis, recalling David's conquest and suppression of the children of Mo'av (Second Samuel 8:2), were led to quote the proverb, "From the very forest itself comes the handle of the axe that fells it." Tradition ascribes to Ruth unusual longevity. She died, says a Midrashic comment, until after beholding her royal descendant Solomon sitting and judging the case of the prostitutes (First Kings 3:16-28).

If you remember, the first requirement of a kinsman-redeemer was to be a blood relative (see [Aq - Ruth Gleans in the Field of Bo'az](#)). Now Na'omi had a [blood] relative on her husband's side, a man of standing from the clan of Elimelek, whose name was Bo'az (2:1). Jesus was a blood relative of humanity in general (John 1:14; Philippians 2:1-11), but He was particularly a blood relative of the Jewish people (see the commentary on [The Life of Christ Ai - The Genealogies of Joseph and Mary](#)).

Everything leads up, in the last instance, to David, and so the whole purpose of the book is achieved in the final verse and final word of this chapter. Considering Judah's irresponsibility (Genesis 38), the perilous intervening centuries, and Ruth's unlikely prospects of finding a husband in Judah, that David was born at all attests to the providence of God. Further, Saul's cruel vengeance (First Samuel 18 to 28), and David's ascent to power provided weighty corroborating evidence. God is, indeed, King.¹¹⁰ Therefore, in the dark days of the judges, the foundation was laid for the line that would produce the

Savior, the Messiah, the Redeemer for a lost and spiritually destitute humanity; so redemption could be offered and heaven's door opened to all who choose to follow **the Jewish Messiah, Yeshua**, as **Savior and Lord**. **Ruth's** faith is an example showing that **God** accepts *Gentiles* who put their faith in **the God of Abraham, Isaac, and Jacob**. Merely knowing about the offer of **God** is not enough. Faith choose to follow **God's** redemption offer. **Without faith it is impossible to Please God (Hebrews 11:6)**. **YHVH** in **His** wisdom choose to include the story of **Ruth** in the Holy Scriptures, thereby giving evidence to the *Gentiles* that they too may enter **His** heaven (if they have **faith**) not just knowledge about - but a **faith** that trusts.