

An aerial photograph of a forest with a central text overlay. The text is white and set against a dark, wood-grain background. The background image shows a dense forest of tall, thin trees, likely pines or firs, with a mix of green and brown foliage. The text is centered and reads: "WELCOME", "— THANKS FOR JOINING US —", "GIVING", and "PRAYER".

WELCOME

— THANKS FOR JOINING US —

GIVING

PRAYER

WELCOME

— THANKS FOR JOINING US —



PARTNERS

in the Gospel

*I thank my God in all my remembrance of you,
always in every prayer of mine for you all making my prayer with joy,
because of your partnership in the gospel from the first day until now.*

Philippians 1:4-5





PETR DVOŘÁK



A SURVEY OF THE
BIBLE

Context · Content · Conviction



FELLOWSHIP BIBLE CHURCH

THE PENTATEUCH

THE FOUNDATION OF THE THEOCRACY

(GOD'S PLAN FOR HIS PEOPLE)



THE HISTORICAL BOOKS

THE OUTWORKING OF THE THEOCRACY

(GOD'S WORK WITH HIS PEOPLE)



RUTH

FAITHFUL LIVING IN A HOSTILE WORLD



JUDGES RESOURCES




THE CONCEPT OF HESED
Ruth
Lawson Younger

THE CONCEPT OF *hesed* is important to understanding the book of Ruth since it is used to describe both secular and divine-human relationships. Unfortunately, it is a Hebrew word that no one English word can begin to convey fully. Being expressive of relationships, the term connotes altogether the notions of parental loyalty, faithfulness, kindness, goodness, mercy, love, and compassion paired together. None of other Hebrew words, no single word can replace it in its relationship to the other, and thus one can provide an exact synonym. A summary of a number of main points concerning *hesed* is helpful:

- *Hesed* springs from a deep relationship, usually some sort of prior relationship. Because of this, it is usually tied to the concept of covenant (*brit*) and is expressive of the deep and enduring loyalty and commitment between the parties of a covenant.
- While *hesed* contains an emotive quality that highlights the affective side of a relationship, it fundamentally contains an action. *Hesed* recognizes and acts to relieve an urgent need, and on the part of the recipient. It is not just something nice or someone who is continuously or because it expresses "special favor." While it is specific as to the essential need it meets, it is normally "deliverance from the snare", which is a specific act, it comes out as ongoing protection "from the snare". *Hesed* refers to an act performed for the benefit of a person in relation to a specific need, in the context of a deep and enduring commitment between the parties.
- *Hesed* is normally performed by a situationally weaker person to a situationally more powerful person. This is clearly illustrated in God's acts of *hesed* for his people.
- *Hesed* is a voluntary act of extraordinary mercy or generosity, going beyond the call of duty. Because it is performed by a situationally more powerful person who has the ability to *hesed* is something which a person can do to another. No situation can really force it. However, because some sort of relationship is in place, or a need is identified, or a specific background for *hesed* is established, it is not just a random act of mercy.

Yahweh is the one who models *hesed* (over two-thirds of the words total number of occurrences are God's *hesed* to humans). Clark argues that it is "a characteristic of God rather than human beings; it is rooted in the divine nature." It is not only the basis on which the divine-human relationship is established, but the means and enablement for its continuance. *Hesed* precedes, and indeed gives rise to, the covenant (*brit*), which then provides additional assurance that God's promise will not fail. While the righteous may call for help based on a relationship in good order, there can also be appeal for help based not on any human



RUTH

THE HIDDEN HAND OF GOD



THE HIDDEN HAND OF GOD

NAOMI SAID TO HER, “GO AHEAD, MY DAUGHTER.” SO SHE WENT OUT, ENTERED A FIELD AND BEGAN TO GLEAN BEHIND THE HARVESTERS. **AS IT TURNED OUT**, SHE WAS WORKING IN A FIELD BELONGING TO BOAZ, WHO WAS FROM THE CLAN OF ELIMELEK.

Ruth 2:2-3



“IT JUST SO HAPPENED . . .”
(יְקַר מִקְרָה)

THE HEBREW READS LITERALLY, “HER CHANCE CHANGED”. THIS IS HYPERBOLIC IRONY AND IS MEANT TO DRAW ATTENTION TO EXACTLY THE OPPOSITE OF WHAT IS IMPLIED. THIS IS NOT MERE CHANCE, THIS IS THE CLEAR, YET HIDDEN, SOVEREIGN HAND OF GOD. THE BEAUTY AND ARTISTRY OF THE BOOK OF RUTH IS ON DISPLAY YET AGAIN.



VERY FEW BOOKS IN THE BIBLE EMPHASIZE THE SOVEREIGNTY OF GOD MORE THAN THE BOOK OF RUTH. HOWEVER IT DOES IT IN A HIDDEN AND SUBTLE WAY. IT KIND OF SNEAKS UP ON YOU IN THIS BOOK.

ALLEN P. ROSS



THE BOOK OF RUTH ILLUSTRATES HOW GOD IS AT WORK VERY QUIETLY AND BEHIND THE SCENES TO PROVIDE A SOLUTION (A DELIVERER, DAVID) TO THE TERRIBLE SITUATION ISRAEL HAS CREATED FOR ITSELF IN JUDGES. THUS RUTH BRIDGES THE STORY FROM JUDGES (DISASTER IN ISRAEL) TO 1-2 SAMUEL (DAVID THE HERO).



DANNY HAYS



THE THEME OF RUTH

“THE LORD BLESS [BOAZ]!” NAOMI SAID
TO HER DAUGHTER-IN-LAW. “**HE** HAS NOT STOPPED
SHOWING **HIS** KINDNESS (חַסְדֵּךָ)
TO THE LIVING AND THE DEAD.”

Ruth 2:20

THE THEME OF RUTH

“THE LORD BLESS YOU, MY DAUGHTER,” HE REPLIED.

“THIS KINDNESS (חַסְדֵּךָ) IS GREATER THAN THAT WHICH YOU SHOWED EARLIER: YOU HAVE NOT RUN AFTER THE YOUNGER MEN, WHETHER RICH OR POOR.”

Ruth 3:11

THE THEME OF RUTH

LOYAL LOVE
(חַסֵּד)

THIS WELL KNOWN HEBREW WORD (USED 246 TIMES IN THE OLD TESTAMENT) DESCRIBES THE LOYAL, COVENANT FAITHFULNESS OF THE LORD TO THOSE WITH WHOM HE IS IN RELATIONSHIP BECAUSE OF HIS GRACE. IT DESCRIBES GOD'S FAITHFUL LOVE TO KEEP COVENANT PROMISES.



ḤESED IS ONE OF THOSE HEBREW WORDS WHOSE MEANING CANNOT BE CAPTURED IN ONE ENGLISH WORD. THIS IS A STRONG RELATIONAL TERM THAT WRAPS UP IN ITSELF AN ENTIRE CLUSTER OF CONCEPTS, ALL THE POSITIVE ATTRIBUTES OF GOD — LOVE MERCY, GRACE, KINDNESS, GOODNESS, BENEVOLENCE, LOYALTY, COVENANT FAITHFULNESS; IN SHORT, THAT QUALITY THAT MOVES A PERSON TO ACT FOR THE BENEFIT OF ANOTHER WITHOUT RESPECT TO THE ADVANTAGE IT MIGHT BRING TO THE ONE WHO EXPRESSES IT.

DANIEL I. BLOCK



THE THEME OF RUTH

LOYAL LOVE
(חַסְדָּא)

SELFLESS ACTS OF GENEROUS KINDNESS.



CONTEXT: WHO, WHEN, WHERE, AND WHY?



WHO COMPOSED RUTH?

AS WITH THE BOOK OF JUDGES, THE AUTHOR OF RUTH IS UNIDENTIFIED BUT DETAILS SEEM TO INDICATE SOMEONE WHO WAS CLOSE TO THE TIME PERIOD WHEN THE EVENTS TOOK PLACE. AGAIN SAMUEL IS A GOOD SUGGESTION.



WHEN DID THIS HAPPEN?

THE EVENTS COVERED IN JUDGES, AND THEREFORE IN THE BOOK OF RUTH, TAKE PLACE SOME TIME DURING A ROUGHLY 325 YEAR PERIOD FROM THE DEATH OF JOSHUA AT THE AGE OF 110 IN 1375 B.C. TO JUST BEFORE THE REIGN OF SAUL IN 1050 B.C..



DATES

4000 BC 2000 BC 1500 BC 1000 BC 500 BC

PEOPLE



HISTORY



PROPHETS



CHRONOLOGY OF THE OLD TESTAMENT

1300 BC

1000 BC

1446
Exodus

1375
Death of Joshua

1050
Reign of Saul

ASSYRIA DESTROYS
(722 BC)

BABYLON
(586 BC)

MOSES

JOSHUA

SAMUEL

DAVID

SOLOMON

ISRAEL

JUDAH

70 YEARS

IN EGYPT
(430 YEARS)

UNITED KINGDOM
(120 YEARS)

DIVIDED KINGDOM
(400 YEARS)

{325 years}

EXODUS

NUMBERS

JOSHUA

JUDGES

1 SAMUEL

2 SAMUEL

1 KINGS

2 KINGS

ESTHER

LEVITICUS

DEUTERONOMY

RUTH

1 CHRONICLES

2 CHRONICLES

ESTHER

PSALMS

PROVERBS

ECCLESIASTES

SONG
OF SOLOMON

POETRY



WHEN DID THERE EVENTS TAKE PLACE?

NAOMI, RUTH AND BOAZ WERE LIVING DURING
THE CHAOTIC TIME OF THE JUDGES IN THE MIDST
OF THE RISE OF FOREIGN OPPRESSORS
ESPECIALLY THE PHILISTINES.



WHEN WAS RUTH COMPOSED?

RUTH WAS WRITTEN AT SOME TIME CLOSE TO THE REIGN OF DAVID ESTABLISHING THE SOVEREIGN HAND OF GOD IN RAISING UP THE DAVIDIC LINE.

RUTH PRESENTS A BACKDROP FOR THE SUPERIORITY OF THE REIGN OF DAVID OVER THE REIGN OF SAUL.



DATES

4000 BC 2000 BC 1500 BC 1000 BC 500 BC

PEOPLE



HISTORY



PROPHETS



CHRONOLOGY OF THE OLD TESTAMENT

1050
Reign of Saul

1010
Reign of Saul

970
Reign of Solomon

1000 BC

ASSYRIA DESTROYS ISRAEL (722 BC)

BABYLON CAPTIVITY (586 BC)

70 YEARS

RESTORATION

SAUL

DAVID

SOLOMON

ISRAEL

JUDAH

UNITED KINGDOM (120 YEARS)

DIVIDED KINGDOM (400 YEARS)

SAMUEL

JUDGES

1 SAMUEL

2 SAMUEL

1 KINGS

2 KINGS

EZRA

NEHEMIAH

RUTH

1 CHRONICLES

2 CHRONICLES

ESTHER



WHERE WERE THEY?

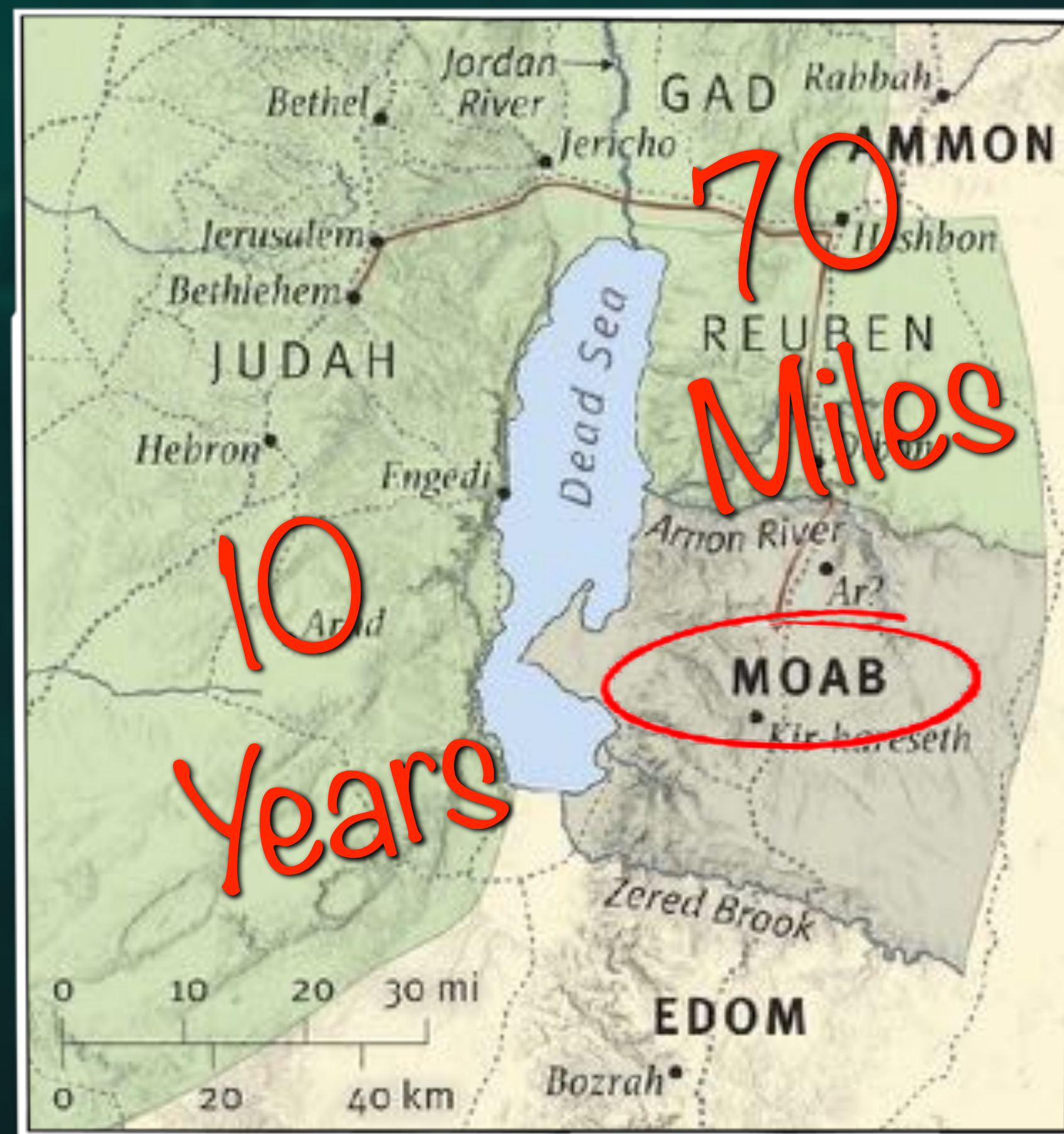
THE PEOPLE WERE LIVING IN THE LAND OF ISRAEL AT THE BEGINNING OF THE DAVIDIC MONARCHY WHILE DAVID IS LIKELY TRYING TO UNITE THE KINGDOM AND DRIVE OUT THE FOREIGN OPPRESSORS ESPECIALLY THE PHILISTINES.



WHERE WERE THEY?



WHERE WERE THEY?



WHERE WERE THEY?



WHY WAS RUTH WRITTEN?

RUTH WAS WRITTEN TO SHOW GOD'S PEOPLE THAT THE LORD WAS INSTRUMENTAL IN SOVEREIGNLY BRINGING INTO EXISTENCE THE DAVIDIC MONARCHY BY HIS MIGHTY, BUT OFTEN HIDDEN, GUIDANCE.



WHY WAS RUTH WRITTEN?

THE SOVEREIGN LORD IS ALWAYS AT WORK TO
BRING ABOUT HIS PLAN AND FULFILL HIS PROMISES.
REGARDLESS OF HOW IT MAY LOOK AT THE TIME.



CONTENT: HOW AND WHAT



HOW IS RUTH ORGANIZED?

In the Dark Days of the Judges (1:1-2)

- A. Naomi-Too Old to Conceive (1:3-22)
- B. The Possible Redeemer is Introduced (2:1)
- C. Ruth and Naomi Make a Plan (2:1)
- D. Ruth And Boaz's Field (2:3)
- E. Boaz Comes from Bethlehem (2:4)
- F. Boaz Asks: "Whose Young Woman is that?" (2:5-7)
- G. Ruth Becomes Part of the Boaz Clan (2:8-18)
 - Ruth Brings One Ephah of Barley to Naomi (2:18)
- H. Naomi Blesses Boaz (2:19)
- I. Boaz The One Who is in Position to Redeem (2:20)
- J. Ruth Joins Boaz's Workers (2:21-23)

TURNING POINT-THE PLAN LAID BY NAOMI AND RUTH (3:1-8)

- J'. Ruth Identifies Herself as Boaz's Handmaid (3:9a)
- I'. Ruth Challenges Boaz to Act as a Redeemer (3:9b)
- H'. Boaz Blesses Ruth (3:10)
- G'. Boaz Promises to Marry Ruth (3:11-15)
 - Ruth Brings 6 Measures of Barley to Naomi (3:17)
- F'. Naomi asks: "Who are You?" (3:16-18)
- E'. Boaz Goes to Bethlehem (4:1)
- D'. Ruth and a Field (4:2-12)
- C'. Ruth and Naomi's Plan is Fulfilled, Marriage (4:13)
- B'. The Redeemer was not Denied (4:14-16)
- A'. A Son was Born to Naomi! (4:17)

With the Bright Future of David (4:18-22)

Chiasm

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With the Bright Future of David (4:18-22)

Ruth The Hidden Hand of God



<p>Prologue: Famine & Death in the midst of Dark & Distressing Days. “In the days when the Judges ruled...” (1:1-2)</p> <p>1375 TO 1050</p>	<p>10 Years</p> <p>A. Naomi Too Old to Conceive (1:3-22)</p> <p>B. The Possible Redeemer is Introduced (2:1)</p> <p>C. Ruth and Naomi Make a Plan (2:1)</p> <p>D. Ruth And Boaz's Field (2:3)</p> <p>E. Boaz Comes from Bethlehem (2:4)</p> <p>F. Boaz Asks: "Whose Young Woman is that?" (2:5-7)</p> <p>G. Ruth Becomes Part of the Boaz Clan (2:8-18)</p> <ul style="list-style-type: none"> Ruth Brings One Ephah of Barley to Naomi (2:18) <p>H. Naomi Blesses Boaz (2:19)</p> <p>I. Boaz The One Who is in Position to Redeem (2:20)</p> <p>J. Ruth Joins Boaz's Workers (2:21-23)</p> <p>50 Days</p> <p>TURNING POINT-THE PLAN LAID BY NAOMI AND RUTH (3:1-8)</p> <p>J'. Ruth Identifies Herself as Boaz's Handmaid (3:9a)</p> <p>I'. Ruth Challenges Boaz to Act as a Redeemer (3:9b)</p> <p>H'. Boaz Blesses Ruth (3:10)</p> <p>G'. Boaz Promises to Marry Ruth (3:11-15)</p> <ul style="list-style-type: none"> Ruth Brings 6 Measures of Barley to Naomi (3:17) <p>F'. Naomi asks: "Who are You?" (3:16-18)</p> <p>E'. Boaz Goes to Bethlehem (4:1)</p> <p>D'. Ruth and a Field (4:2-12)</p> <p>C'. Ruth and Naomi's Plan is Fulfilled, Marriage (4:13)</p> <p>B'. The Redeemer was not Denied (4:14-16)</p> <p>A'. A Son was Born to Naomi! (4:17)</p>				<p>1 Day</p> <p>9 months</p> <p>10 GENERATIONS</p> <p>Epilogue: A King is Born and the Future is Bright. “This, then, is the line of Perez... David” (4:18-22)</p> <p>1885 TO 1040</p>
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1:1 Death 1:2	1:3 Plan 2:3	2:4 Provision 2:23	3:1 Proposal 3:18	4:1 Fulfillment 4:17	4:18 Birth 4:22
Prologue: Days of Judges	Moab to Bethlehem	Gleaning in The Field of Boaz	Ruth's Proposal of Marriage to Boaz	Boaz Redeems Ruth	Epilogue: Birth of David

<p>Levirate Marriage & Redemption (גואל - used 23 times)</p> <p>The provision for levirate marriage is found in Deut. 25:5-10. The provision for redemption from bondage is found in Lev. 25:23-25, 47-49. In both cases the redeemer/spouse must be related and willing.</p>	<p>Hesed (חֶסֶד) in Ruth (1:8; 2:20; 3:10)</p> <p>This is God's loyal, covenant love for His People. It is undeserved & unconditional. It is help to the helpless. It is God's very nature.</p>
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The author recorded the story of an Israelite family's journey to Moab and back to Bethlehem, the marriage of a faithful Moabitess (Ruth) and a loving kinsmen-redeemer (Boaz), and the birth of their son Obed, the ancestor of David, in order to demonstrate the sovereign providence of Yahweh, which was at work even in the chaotic times of the Judges, guiding the history of the nation toward a monarchy and ultimately a theocracy under Christ.

Ruth The Hidden Hand of God



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THE PEOPLE GOD USES

NOW NAOMI HAD A RELATIVE ON HER HUSBAND'S
SIDE, **A MAN OF STANDING** FROM THE CLAN OF
ELIMELEK, WHOSE NAME WAS BOAZ.

Ruth 2:1



“MAN OF VALOR, MAN OF STANDING” (גִּבּוֹר חַיִּל)

THIS HEBREW PHASE IS OFTEN USED OF A WARRIOR AND TRANSLATED “MIGHTY MAN OF VALOR”. THE IDEA IS THAT THIS IS A MAN OF GOOD STANDING IN THE COMMUNITY. HE IS CERTAINLY WEALTHY BUT HE IS ALSO A MAN OF HONOR WHO CARES FOR OTHERS AND LIKELY EMPLOYS MANY IN THE COMMUNITY. HE IS GENEROUS AND HAS A GOOD HEART. THIS IS AN ARISTOCRAT IN THE BEST SENSE OF THE WORD. VIRTUE IN THIS SENSE IS A PERSON WHOSE LIFE IS A VIRTUOSO.

Wealthy
Influential
Powerful
Aristocrat

Community Benefactor

Boaz Grantham



THE PEOPLE GOD USES

AND NOW, MY DAUGHTER, DON'T BE AFRAID. I WILL DO FOR YOU ALL YOU ASK. ALL THE PEOPLE OF MY TOWN KNOW THAT YOU ARE **A WOMAN OF NOBLE CHARACTER.**

Ruth 2:11



“WOMAN OF VIRTUE, WOMAN OF EXCELLENCE” (אִשֶּׁת חַיִּל)

THIS HEBREW PHRASE IS OFTEN USED OF AN ARISTOCRATIC WOMAN AND TRANSLATED “WOMAN OF NOBLE CHARACTER”. THE IDEA IS THAT THIS IS A WOMAN OF GOOD STANDING IN THE COMMUNITY. SHE IS CERTAINLY WEALTHY BUT SHE IS ALSO CARES FOR OTHERS AND LIKELY EMPLOYS MANY IN THE COMMUNITY. SHE IS GENEROUS AND HAS A GOOD HEART. THE WORD IS USED OF RUTH (3:11) AND USED IN PROVERBS 31:10 TO DESCRIBE THE EPITOME OF WISDOM. THIS IS AN ARISTOCRAT IN THE BEST SENSE OF THE WORD. VIRTUE IN THIS SENSE IS A PERSON WHOSE LIFE IS A VIRTUOSO.



Foreigner

Kind

Loyal

Gracious

Faithful

Ruth Grantham





Dowager Countess Naomi



CONTENT: HOW AND WHAT



WHAT IS THE MESSAGE?

THE AUTHOR RECORDED THE STORY OF AN ISRAELITE FAMILY'S JOURNEY TO MOAB AND BACK TO BETHLEHEM, THE MARRIAGE OF A FAITHFUL MOABITRESS (RUTH) AND A LOVING KINSMEN-REDEEMER (BOAZ), AND THE BIRTH OF THEIR SON OBED, THE ANCESTOR OF DAVID, IN ORDER TO DEMONSTRATE THE SOVEREIGN PROVIDENCE OF YAHWEH, WHICH WAS AT WORK EVEN IN THE CHAOTIC TIMES OF THE JUDGES, GUIDING THE HISTORY OF THE NATION TOWARD A MONARCHY AND ULTIMATELY A THEOCRACY UNDER CHRIST.



CONVICTION: SO WHAT?



WHAT SHOULD WE BELIEVE?

- GOD'S SOVEREIGN HAND IS BEHIND EVERY EVENT WORKING TO ACCOMPLISH HIS PURPOSE.
- GOD USES PEOPLE OF INTEGRITY AND CHARACTER TO BE A BLESSED PART OF HIS STORY.



HOW SHOULD WE BEHAVE?

LIVE AS MEN AND WOMEN
OF HESED AND VIRTUE BECAUSE
THIS IS NOT YOUR STORY!




WHERE DOES THIS FIT?

A DEMONSTRATION OF THE HAND OF GOD
MOVING TOWARD A MONARCHY
ULTIMATELY LED BY THE SON OF GOD.



NEXT STEPS:

- THINK HARD ABOUT WHAT IT MEANS TO SEE YOUR STORY AS A PART OF GOD'S BIGGER STORY RATHER THAN GOD BEING A PART OF YOUR STORY.
 - CONSIDER HOW YOU CAN BE MORE OF A BLESSING TO THOSE AROUND YOU.
 - MAKE A COMMITMENT TO LIVE AS A PERSON OF HESED AND VIRTUE.
- 

A SURVEY OF THE
BIBLE

Context · Content · Conviction



FELLOWSHIP BIBLE CHURCH

An aerial photograph of a pine forest with a black rectangular text box overlaid in the center. The text box contains the word "COMMUNION" in large white letters and "DO THIS IN REMEMBRANCE" in smaller white letters below it, flanked by horizontal lines.

COMMUNION

— DO THIS IN REMEMBRANCE —