

Exegetical Notes for Ruth 4:18-22

KEY

Barber = *Ruth: An Expository Commentary* (Cyril J. Barber). Chicago: Moody Press, 1983.

BBC = *The IVP Bible Background Commentary: Old Testament*. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

BKC = *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. Wheaton, IL: Victor Books, 1985.

Block = Block, Daniel I., *Judges, Ruth in the New American Commentary, Vol 6*. Edited by E. Ray Clendenen. Nashville: B&H Publishing Group, 1999.

Bush = Bush, Frederick. *Ruth/Esther in the Word Biblical Commentary, Vol 9*. Edited by David H. Hubbard and Glenn W. Barker. Dallas: Word Books, 1996.

Campbell = Campbell, Edward F., *Ruth: A New Translation with Introduction, Notes, and Commentary in The Anchor Bible, Vol 7*. Edited by William Foxwell Albright and David Noel Freedman. Garden City, NY: Doubleday and Company, 1975.

Harrison = *Introduction to the Old Testament* (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the *Keil and Delitzsch Commentary on the Old Testament, Vol 2*. Peabody, MA: Hendrickson Publishers, 1989.

Leggett = *The Levirate And Goel Institutions In The Old Testament With Special Attention to the Book of Ruth* (Donald A. Leggett) Cherry Hill, NJ: Mack Publishing Company, 1974. PDF digitized with permission by Ted Hildebrandt, Gordon College, 2006.

MBC = MacArthur, John. *The MacArthur Bible Commentary*. Nashville: Thomas Nelson, 2005.

PC = *The Pulpit Commentary: Ruth*. (H. D. M. Spence-Jones, Ed.). London; New York: Funk & Wagnalls Company, 1909.

Piper = *A Sweet and Bitter Providence* (John Piper). Wheaton: Crossway, 2010.

TWOT = *The Theological Wordbook of the Old Testament* (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

UBS = *A Translator's Handbook on the Book of Ruth* (2nd ed.) (Waard, J. d., & Nida, E. A.). New York: United Bible Societies, 1991.

Wood = *Distressing Days of the Judges* (Leon Wood). Grand Rapids: Zondervan, 1975.

Wiersbe = *Be Committed. "Be" Commentary Series* (Wiersbe, W. W. Wheaton, IL: Victor Books, 1993).

Three Steps of Exegesis

1. **Translation.** Work through a transliteration of the text and translate the passage directly, if possible.
2. **Exegesis.** Detailed exegesis of the passage by way of a "shot-gun" approach, using various exegetical tools.
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.

 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.
3. **Structural Analysis.** Diagram the passage developing a detailed outline and central proposition.

Basic English Diagram

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

HEBREW TEXT (BHS):

וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת־הֶצְרוֹן: 18
וְהֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב: 19
וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמוֹה: 20
וְשַׁלְמוֹן הוֹלִיד אֶת־בְּעֻז וּבְעֻז הוֹלִיד אֶת־עוֹבֵד: 21
וְעוֹבֵד הוֹלִיד אֶת־יֵשׁוּי וְיֵשׁוּי הוֹלִיד אֶת־דָּוִד 22

ENGLISH TRANSLATION (NASB):

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

PASSAGE / BOOK OUTLINE:

I. Act One: The Royal Line with Hope in Ruin (1:1-22)

- A. Scene One: Retreat from Bethlehem (vv. 1-2)
- B. Scene Two: Ruin in Moab (vv. 3-5)
- C. Scene Three: Returning to Bethlehem (vv. 6-22)

II. Act Two: The Royal Line with Hope Renewed (2:1-23)

- A. Scene One: Ruth Reaping (vv. 1-7)
- B. Scene Two: Ruth Rewarded - Part 1 (vv. 8-13)
- C. Scene Three: Ruth Rewarded - Part 2 (vv. 14-17)
- D. Scene Four: Ruth Reports (vv. 18-23)

III. Act Three: The Royal Line with Hope at Risk (3:1-18)

- A. Scene One: Remedy Proposed (vv. 1-5)
- B. Scene Two: Reception or Rejection (vv. 6-15)
- C. Scene Three: Resting in Providence (vv. 16-18)

IV. Act Four: The Royal Line with Hope Restored (4:1-17)

- A. Scene One: Resolving Legal Matters (vv. 1-12)
- B. Scene Two: Romance and Redemption (vv. 13-17)

Epilogue - Royal Rights and The Resultant Redeemer (4:18-22)

SERMON OUTLINE:

Epilogue - Royal Rights and The Resultant Redeemer (4:18-22)

PASSAGE SUBJECT/THEME (what's t/passage talking about):

PASSAGE COMPLEMENT/THRUST (what's t/passage saying about what it's talking about):

PASSAGE MAIN IDEA (central proposition of the text):

CENTRAL PROPOSITION OF THE SERMON:

SERMONIC IDEA/TITLE: Bringing in the Sheaves: Final Gleanings

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This epilogue balances chiasmatically with the prologue of 1:1-6. Cf. the basic structure of the book.

The Book of Ruth closes with a genealogical epilogue, some form of which probably existed independent of the story. In the ancient world genealogies represented an efficient and economical way of writing history. They tended to be of two types: (1) segmented genealogies that display ethnic relationships among families, clans, tribes, and even nations by showing descent from a common ancestor; (2) linear genealogies that trace the line of descent from the first name entered to the last entry. The latter are usually intended to legitimate, that is, to establish the claims of the last person named to fulfill an official function.² The present genealogy obviously falls into the latter category.¹

This genealogy identifies ten generations, each linked to the next by the identical formula: *A hólîd B, B hólîd C, C hólîd D*, etc. Like *tólédôt*, the verb *hólîd*, “to father,” derives from the verb *yālad*. The causative (*hiphil*) stem is used here, meaning “to cause to give birth, to engender.”²

Block summarizes:

All of this raises the question of the purpose of this genealogy in this context. The analogies presented by other linear genealogies in the Bible and from the ancient Near Eastern world suggest that since this is a linear genealogy, its function must be to legitimize the claims of the last member named to the rights and privileges of power he presently holds. This is a logical first response, except that elsewhere the claim is based on a genealogical link with the first entry in the list, who represents the founder of a critical position or office. But as far as we know, Perez, with whom this genealogy begins, plays no significant role as a founder of any authoritative line, priestly or royal. Even more telling, if this had been the narrator’s intention, his aims would have been better served by beginning with Judah, the father of Perez, to whom, under the inspiration of God, Jacob actually assigned the right to the throne in Israel (Gen 49:8–10).

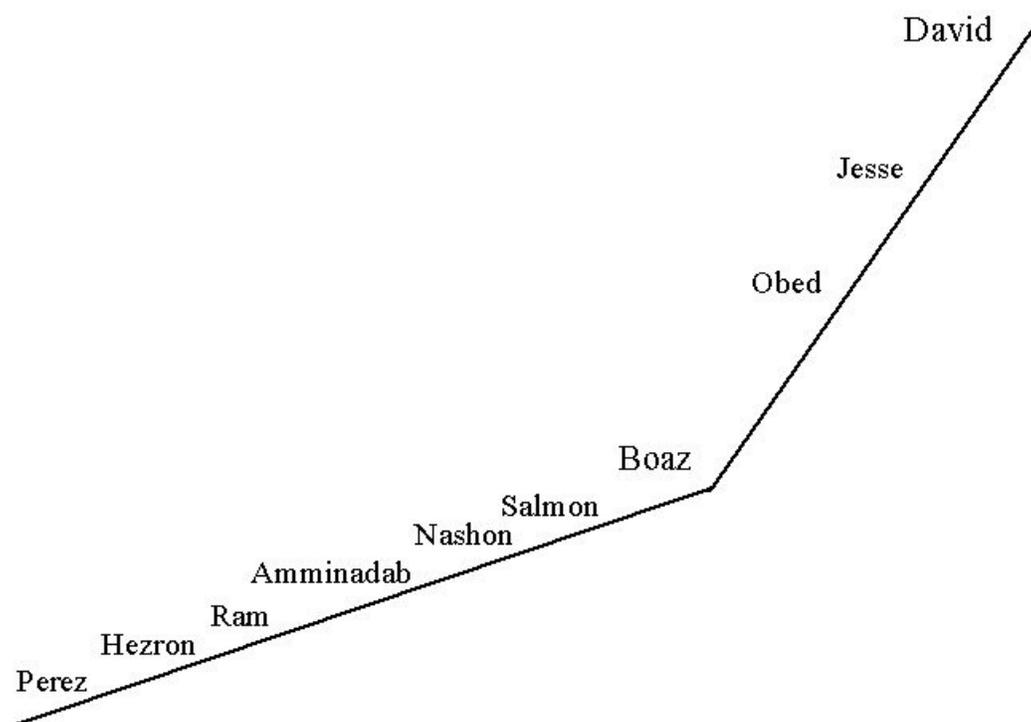
On the other hand, the limits of this genealogy may have been determined by the previous references to Perez in v. 12 and to David in v. 17. By tracing the descent from Perez to David, the narrator may have intended this as a historical summary, filling in the gap between these two names and answering the reader’s question, How did we get from there to here? But even if this genealogy provides a partial explanation of how the “house of Perez” was built, this is a minor issue.

The key to the purpose of the genealogy is found in the narrative to which it is attached. We have already noted that literarily the epilogue forms an expository conclusion answering to the expository opening in 1:1–5. But there is more to it than this. Throughout the book the narrator has deliberately cast the characters as stellar models of *hesed*, of deep and sincere devotion to

1 Block, D. I. (1999). *Judges, Ruth*. The New American Commentary (Vol. 6, p. 733). Nashville: Broadman & Holman Publishers.

2 Ibid., 734.

God and to one another, expressed in self-sacrificial acts of kindness toward one another. Into the plot he has also carefully woven markings of the providential hand of God, rewarding who rewards authentic piety with his fullness and care. The birth of Obed symbolizes the convergence of these two themes: piety and providence. But the narrator is aware that in the providence of God the implications of a person's covenantal fidelity often extend far beyond the immediate story. In fact, the story of Naomi, Ruth, and Boaz does not end with the birth of Obed. It simply signals a significant turn in the history of this family and the history of Israel, down a course that leads directly to King David. The place of Boaz, who like Enoch in Genesis 5 represented the seventh of ten generations, may be portrayed diagrammatically as in the graph below. Significantly, although Boaz's role in the story is to redeem the line of Mahlon and to raise a son to carry on his name, Obed enters this line as a son of Boaz, not the son of Mahlon. Authentic lines of blood have won out over legal fiction.



This book and this genealogy demonstrate that in the dark days of the judges the chosen line is preserved not by heroic exploits by deliverers or kings but by the good hand of God, who rewards good people with a fulness beyond all imagination. These characters could not know what long-range fruit their compassionate and loyal conduct toward each other would bear. But the narrator knows. With this genealogy he declares the faithfulness of God in preserving the family that would bear the royal seed in troubled times and in rewarding the genuine godliness of his people. If only the rest of the nation had demonstrated such covenant faithfulness at the same time! In this genealogy the names of Boaz and Obed are indeed proclaimed far beyond Bethlehem and Israel, to the ends of the earth.

But the narrator could not know what implications the piety of these characters would have on generations of his own people that would come after him. If only he could have known that in the glorious providence of God the *hesed* of Boaz, Ruth, and Naomi would have laid the groundwork for the history of salvation that extends far beyond his own time and place. For as the genealogy of Matthew 1 indicates, one greater than David comes from the loins of Boaz. In

the dark days of the judges the foundation is laid for the line that would produce the Savior, the Messiah, the Redeemer of a lost and destitute humanity.³

Genealogies are often not exhaustive, but representative.

Essential nature of genealogies. As Keener observes, this incident nearly resulted in the loss of a family line within Israel. Further, it was the great family of David who came that close to never having been born. Cf. all of the Davidic prophecies.

The Davidic Covenant — The Unfolding of Biblical Eschatology

KEITH MATHISON MAR 05, 2012

The story of David's rise to the throne of Israel is found in 1 Samuel 16 – 2 Samuel 4. In 1 Samuel 16, David is shown to be God's chosen one and is anointed king by Samuel (1 Sam. 16:1,12–13). The anointing of David anticipates the founding of the Davidic dynasty, a crucial event in redemptive history.ⁱ The anointing of David is also crucial for understanding the Old Testament concept of the Messiah (Heb. mashiah). As Dillard and Longman explain, "The Hebrew term mashiah means 'anointed one,' and the idea of a Messiah for Israel grows out of her ideology about a righteous king, one who would be like David."ⁱⁱ Throughout the books of Samuel, the "Lord's anointed" is a major theme (cf. 1 Sam. 16:3,6,12–13; 24:6; 26:9,11,16,23; 2 Sam. 1:14,16; 3:39; 19:21). The king is God's anointed one, that is, his "messiah." The rule of David as God's anointed one, his "messiah," is later used by the prophets to picture the coming eschatological king (cf. Isa. 7:14–16;9:1–7; 11:1–16).ⁱⁱⁱ The remaining chapters of 1 Samuel recount David's rise in popularity and Saul's repeated attempts to kill him (1 Sam. 17–31). The first book of Samuel ends with the ignominious death of Saul (1 Sam. 31:3–4).

After David learns of the death of Saul, and mourns for him (2 Sam. 1:4,17–27), the men of Judah anoint him king (2 Sam. 2:4). But Abner, the commander of Saul's army, anoints Saul's son Ish-bosheth to be king over Israel (2 Sam. 2:8–11). There follows a long war between the house of David and the house of Saul (2 Sam. 3:1), but Abner ultimately joins David, Ish-bosheth is murdered, and David is anointed king over all Israel (2 Sam. 5:3–4).^{iv} David then defeats the Jebusites and takes the city of Jerusalem, calling it the city of David (2 Sam. 6–9). The ark of the covenant, the symbol of the throne of the divine King, is brought to Jerusalem (2 Sam. 6:1–15), and from that point onward the city becomes the religious and political center of the Davidic kingdom.^v

A key event in redemptive history is recorded in 2 Samuel 7. According to Walter

³ Ibid., 735–737.

Brueggemann, this chapter “occupies the dramatic and theological center of the entire Samuel corpus.”^{vi} The chapter records the events surrounding the establishment of the Davidic covenant. Dumbrell helpfully explains why the events of this chapter follow those of chapter 6.

What is thus being said by the sequence of these chapters, is that Yahweh’s kingship must be first provided for before the question of Israel’s can be taken up. Only when such an acknowledgement of Yahweh’s rule has been made may the possibility of a firmly established Israelite royal line be discussed.^{vii}

David had captured Jerusalem and had brought the ark into the city, and God had given him rest from all his enemies (2 Sam. 7:1). At this point, David calls Nathan the prophet and expresses his desire to build a “house” (Heb. bayit) before God, a permanent temple instead of a tent.^{viii} God’s response to David is found in 2 Samuel 7:4–16.

God reminds David that since the time he brought Israel out of Egypt he has moved with the people in the tabernacle (2 Sam. 7:4–7). He reminds David that he has been with him wherever he went and has defeated David’s enemies (2 Sam. 7:8–9a). He then promises David that he will make for David a great name (2 Sam. 7:9b). God declares that he will give Israel rest from her enemies and that he will make a house for David (2 Sam. 7:10–11). God promises that he will establish the kingdom of David’s offspring (2 Sam. 7:12). He promises that David’s offspring will build a house for God, and that he will establish David’s kingdom forever (2 Sam. 7:13).

God promises, “I will be to him a father, and he shall be to me a son” (2 Sam. 7:14a). God warns that he will discipline David’s offspring if he commits iniquity, but God also promises that his steadfast love will not depart from David as it was taken from Saul (2 Sam. 7:14b–15). Finally, God promises David, “And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever” (2 Sam. 7:16). David’s prayer of gratitude is found in 2 Samuel 7:18–29. In this prayer, he refers to God’s promise as “instruction for mankind,” indicating that this covenant will involve the destiny of all mankind (2 Sam. 7:19).^{ix} Although the Hebrew term for “covenant” (berit) is not found in this chapter, Scripture elsewhere does refer to this promise as a covenant (cf. 2 Sam. 23:5; Ps. 89:3). The Davidic covenant had been anticipated in God’s covenant with Abraham (cf. Gen. 17:6). It would be through the Davidic king that God’s promise of blessing to the nations would be accomplished (cf. 2 Sam. 7:19; Ps. 72:8–11,17). The Davidic covenant had also been anticipated in the Mosaic covenant (cf. Deut. 17:14–20). The Davidic king would be the expression of God’s theocratic rule in Israel. He was to reflect the righteous rule of the divine King. He was also to lead Israel in the faithful observance of the Mosaic law. The Abrahamic covenant had promised a realm and a people for God’s kingdom. The Mosaic covenant provided the law of the kingdom. The Davidic covenant now provides a human

king for the kingdom. God's creational purpose to establish his kingdom with his image-bearer exercising dominion now reaches a new stage in its progressive accomplishment.^{xi}

One of the major emphases of the Davidic covenant is the idea of perpetuity. David had wanted to build for God a permanent dwelling place, but God instead promised that he would establish for David a permanent dynasty.^{xii} The Hebrew term 'ad -'olam, or "forever," is found eight times in this chapter emphasizing the significance of this aspect of the covenant. As Anderson explains, "The main feature of this kingship will be its permanent stability: it will last forever (2 Sam. 7:13b,16)." ^{xiv}

In Genesis 49:10, Jacob had prophesied that the scepter would belong to the tribe of Judah until the coming of the one to whom such royal status truly belonged. This prophecy finds its initial fulfillment in the establishment of the Davidic kingship.^{xv} But the Davidic covenant looks not only to the fulfillment of past prophecies, it also looks forward, laying the foundation for Israel's eschatological hopes. The Davidic covenant becomes the foundation for the messianic prophecies of the later prophets.^{xvi} As O. Palmer Robertson explains, the Davidic throne "was a typological representation of the throne of God itself."^{xvii} The relationship is so close that the throne of David is referred to in Scripture as the "throne of Yahweh" (1 Chron. 29:23). With the coming of the Davidic monarchy, then, God's kingdom had already come to some extent, but it remained a shadow of a greater future reality.^{xviii}

The Davidic covenant became, as Bergen observes, "the nucleus around which messages of hope proclaimed by Hebrew prophets of later generations were built..." ^{xix} This covenant is mentioned or alluded to in several of the Psalms (cf. Ps. 21, 72, 89, 110, 132). It is also alluded to in the prophetic writings. As the monarchy eventually began to slide into wickedness, the prophets began to understand the promises of the Davidic covenant eschatologically. As Joyce Baldwin notes, the prophets taught that David's "booth would be repaired (Am. 9:11); a Davidic child would establish his throne with justice and with righteousness (Is. 9:6-7); a branch from the stump of Jesse would yet create an ideal kingdom (Is. 11:1-9; cf. Je. 23:5; Zc. 3:8)." ^{xx} The promises that had not yet been fulfilled would be fulfilled in the future (cf. Isa. 7:13-25; 16:5; 55:3; Jer. 30:8; 33:14-26; Ezek. 34:20-24; 37:24-25; Hos. 3:5; Zech. 6:12-13; 12:7-8).

Ultimately, these messianic hopes would be fulfilled in Jesus, the true Son of David (cf. Matt. 1:1; Acts 13:22-23).^{xxi}

ⁱ Willem A. VanGemeren, *The Progress of Redemption* (Grand Rapids: Zondervan, 1988), 202

ⁱⁱ Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 146.

ⁱⁱⁱ William J. Dumbrell, *The Search for Order: Biblical Eschatology is Focus* (Grand Rapids: Baker, 1994), 64.

^{iv} It is worth noting that the establishment of David's kingship occurs in progressive stages. He is anointed as the rightful king by Samuel in 1 Samuel 16. Much later, in 2 Samuel 2:4, he is anointed king over Judah. Only after a long war between his house and the house of Saul (2 Sam. 3:1) is he anointed king over all Israel (2 Sam. 5:3-4).

^v VanGemeren, *The Progress of Redemption* 207.

^{vi} Walter Brueggemann, *First and Second Samuel, Interpretation* (Louisville: Westminster, 1990), 253; cf. A. A. Anderson, *2 Samuel*, WBC 11 (Waco: Word Books, 1989), 112.

- vii William J. Dumbrell, *Covenant and Creation: A Theology of Old Testament Covenants* (Nashville: Thomas Nelson, 1984), 142.
- viii The word “house” is used 15 times in this chapter, but it is used with four different denotations. It is used to refer to a king’s palace (vv. 1, 2); a temple (vv. 5, 6, 7, 13); a royal dynasty (vv. 11, 16, 19, 25, 26, 27, 29); and a family (v. 18). See Hamilton 2004, 317.
- ix Dumbrell, *Covenant and Creation*, 152.
- x Christopher J. H. Wright, “Covenant: God’s Mission Through God’s People,” in *The God of Covenant: Biblical, Theological, and Contemporary Perspectives*, ed. Jamie A. Grant and Alistair I. Wilson (Leicester: Apollos, 2005), 74.
- xi Dumbrell, *Covenant and Creation*, 127.
- xii O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg: P&R, 1980), 232.
- xiii Walter C. Kaiser, Jr., *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 81.
- xiv Anderson, *2 Samuel*, 122.
- xv Robert D. Bergen, *1, 2 Samuel*, NAC (Nashville: Broadman, 1996), 336.
- xvi Bergen, *1, 2 Samuel*, 336; cf. Brueggemann, *First and Second Samuel*, 1990, 257; and Robertson, *Christ of the Covenants*, 233–4.
- xvii Robertson, *Christ of the Covenants*, 249.
- xviii Robertson, *Christ of the Covenants*, 241.
- xix Bergen, *1, 2 Samuel*, 337.
- xx Joyce G. Baldwin, *1 and 2 Samuel: An Introduction and Commentary*, TOTC 8 (Downers Grove, IL: InterVarsity, 1988), 213.
- xxi Bergen, *1, 2 Samuel*, 337–8. Jesus is the Son of David who will build a “house” for God, a new temple made without hands. He is the Son of David whose kingdom is established forever.

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Matthew 1:1–17 ¹ THE book of the genealogy of Jesus Christ, the son of David, the son of Abraham.² To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers;³ and to Judah were born Perez and Zerah by Tamar; and to Perez was born Hezron; and to Hezron, Ram;⁴ and to Ram was born Amminadab; and to Amminadab, Nahshon; and to Nahshon, Salmon;⁵ and to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse;⁶ and to Jesse was born David the king. And to David was born Solomon by her *who had been the wife* of Uriah;⁷ and to Solomon was born Rehoboam; and to Rehoboam, Abijah; and to Abijah, Asa;⁸ and to Asa was born Jehoshaphat; and to Jehoshaphat, Joram; and to Joram, Uzziah;⁹ and to Uzziah was born Jotham; and to Jotham, Ahaz; and to Ahaz, Hezekiah;¹⁰ and to Hezekiah was born Manasseh; and to Manasseh, Amon; and to Amon, Josiah;¹¹ and to Josiah were born Jeconiah and his brothers, at the time of the deportation to Babylon.¹² And after the deportation to Babylon, to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel;¹³ and to Zerubbabel was born Abihud; and to Abihud, Eliakim; and to Eliakim, Azor;¹⁴ and to Azor was born Zadok; and to Zadok, Achim; and to Achim, Eliud;¹⁵ and to Eliud was born Eleazar; and to Eleazar, Matthan; and to Matthan, Jacob;¹⁶ and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.¹⁷ Therefore all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to *the time of* Christ fourteen generations.

Ruth is linked with Tamar and Rahab which is unusual as women were not normally included in such records [so Barber, 133]

Matthew's genealogy is the inclusion of four Old Testament women: **Tamar** (Matt. 1:3), **Rahab** (v. 5), **Ruth** (v. 5), and Solomon's **mother** (v. 6), Bathsheba. All of these women (as well as most of the men) were questionable in some way. Tamar and Rahab were prostitutes (Gen. 38:24; Josh. 2:1), Ruth was a foreigner, a Moabitess (Ruth 1:4), and Bathsheba committed adultery (2 Sam. 11:2–5). Matthew may have included these women in order to emphasize that God's choices in dealing with people are all of His grace. Perhaps also he included these women in order to put Jewish pride in its place.

When the fifth woman, **Mary** (Matt. 1:16), was mentioned in the genealogy, an important change occurred. The genealogy consistently repeated, **the father of**, until it came to Mary. At that point Matthew changed and said **of whom was born Jesus**. The "of whom" is a feminine relative pronoun (*ex hēs*), clearly indicating that Jesus was the physical Child of Mary but that Joseph was not His physical father. This miraculous conception and birth are explained in 1:18–25.

Matthew obviously did not list every individual in the genealogy between **Abraham** and **David** (vv. 2–6), between **David** and **the Exile** (vv. 6–11), and between **the Exile** and Jesus (vv. 12–16). Instead he listed only **14 generations** in each of these time periods (v. 17). Jewish reckoning did not require every name in order to satisfy a genealogy. But why did Matthew select 14 names in each period? Perhaps the best solution is that the name "David" in Hebrew numerology added up to 14. It should be noted that in the period from the Exile to the birth of Jesus (vv. 12–16) 13 new names appeared. Many scholars feel that Jeconiah (v. 12), though repeated from verse 11, provides the 14th name in this final period.

Matthew's genealogy answered the important question a Jew would rightfully ask about anyone who claimed to be King of the Jews. Is He a descendant of David through the rightful line of succession? Matthew answered yes!⁴

Jewish midrash finds a link between the crimson thread of Gn. 38:28, 30 (Tamar) and the crimson cord of Jos. 2:18, 21 (Rahab). Prophets are said to have descended from both Tamar (*b. Meg.* 10:2) and Rahab (*b. Meg.* 14:2). 1 Ch. 4:21–22 is applied in *Ru. Rab.* 2:1–4 once to Ruth and her family and once to Rahab and her family,²⁶ which at least raises the possibility of some sort of identified equivalence of role. But perhaps these ties are not specifically needed. Rahab in her own way found refuge under the wings of the God of Israel (Jos. 2:8–21). What is more, her inclusion makes possible the evocation of the (exodus from Egypt and) entry into the Promised Land—a key phase of salvation history which otherwise goes unmarked.⁵

When one examines the genealogical list of Matthew 1 he is struck by the fact that only four women are mentioned there, one of those being Ruth. Of these four, two (Tamar and Rahab) were Canaanites, one (Ruth) a Moabite, and one (Bathsheba) presumably a Hittite. It is possible to draw any number of conclusions from this observation, some of which have already been suggested. What these women shared in common besides their foreignness was their weakness, their simplicity in terms of their socio-economic world.²⁵ Surely they exemplify the principle

4 Barbieri, L. A., Jr. (1985). *Matthew*. (J. F. Walvoord & R. B. Zuck, Eds.) *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 18). Wheaton, IL: Victor Books.

5 Nolland, J. (2005). *The Gospel of Matthew: a commentary on the Greek text*. New International Greek Testament Commentary (p. 74). Grand Rapids, MI: W.B. Eerdmans.

of the sovereign grace of God who is not only able to use but who seems to delight in using the foreign, the frail, and perhaps even the disreputable to accomplish His eternal purposes. No one illustrates this better than gentle and loyal Ruth. In fulfillment of the prophetic blessing she became “like Rachel and Leah, both of whom built the house of Israel” (Ruth 4:11). [Eugene Merrill, *Bib Sac*, April-June 1985, p. 138]

“We note that . . . Gentile blood mingled with the Hebrew strain. Our King [Christ] . . . is heir of a line in which flows the blood of . . . the rustic Ruth; he is akin to the fallen and the lowly, and he will show his love even to the poorest and most obscure.” [Spurgeon, cited in Barber, 133]

Furthermore, this brief genealogy, became part of one record (1 Chron. 2:3ff.) and then another (Matt. 1), so that we begin to glimpse God's masterful, overarching plan for our redemption. His hand controls history; He works out His purpose in the lives of His people from one generation to the next; His plan has continuity and purpose. We may see only a little of it, and our understanding of His ways may be obscured by limitations imposed by the Fall, but these concluding verses remind us that He is over all His works. His plan cannot be thwarted—He elects to positions of honor whomsoever He will. And while we are subject to all the limitations of the flesh, He continues to deal with us in grace and offer us the promise of a future recompense if we will but obey Him. His dealings with Naomi and Ruth furnish ample proof of His kind intent toward the lowliest of His followers! [Barber, 133]

4:18 EXEGESIS

HEBREW TEXT / INTERLINEAR:

וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוּלִיד אֶת־הֶצְרוֹן:
Hezron [obj.] he fathered Perez Perez the family records of and these

ENGLISH TRANSLATION [NASB]:

Now these are the generations of Perez: to Perez was born Hezron,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Now these are the generations of Perez:

וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ

Familiar formula to the book of Genesis (cf. 5:1; 6:9; 10:1; etc.).

Genesis 5:1 THIS is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

This genealogy is also found in 1 Chronicles 2 (with some variation):

1 Chronicles 2:1–15 1 THESE are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, 2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. 3 The sons of Judah were Er, Onan, and Shelah; these three were born to him by Bath-shua the Canaanitess. And Er, Judah's first-born, was wicked in the sight of the LORD, so He put him to death. 4 And Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all. 5 The sons of Perez were Hezron and Hamul. 6 And the sons of Zerah were Zimri, Ethan, Heman, Calcol, and Dara; five of them in all. 7 And the son of Carmi was Achar, the troubler of Israel, who violated the ban. 8 And the son of Ethan was Azariah. 9 Now the sons of Hezron, who were born to him were Jerahmeel, Ram, and Chelubai. 10 And Ram became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah; 11 Nahshon became the father of Salma, Salma became the father of Boaz, 12 Boaz became the father of Obed, and Obed became the father of Jesse; 13 and Jesse became the father of Eliab his first-born, then Abinadab the second, Shimea the third, 14 Nethanel the fourth, Raddai the fifth, 15 Ozem the sixth, David the seventh;

As to the variations, Block writes:

The material found in this linear genealogy is also found in 1 Chronicles 2 but in slightly different form and in the context of a segmented genealogy. Although these two records agree both in the number and names of the specific links in the chain between Perez and David, the Chronicler's version is inconsistent in the formulas used to identify each generation. It is impossible to decide which author was original and whose record was derivative. They may indeed represent two separate adaptations of the same royal archival source. [Block, 733–734]

PEREZ (Pē' rēz) Personal name meaning “breach.” One of the twins born to the illicit affair between Judah and his daughter-in-law, Tamar (Gen. 38). After she was widowed and her brother-in-law, Onan, refused to fulfill his duties in levirate marriage (designed to carry on the name of the deceased through a son), she tricked her father-in-law, Judah, into an affair (vv. 13–30). “His descendents were called Perezites” (Num. 26:20).⁶

Why start with Perez?

However, in light of texts like Gen 49:8–10, which gives ancestral legitimacy to Judah's right to hold the scepter in Israel, it is remarkable that the author began with Perez rather than Judah, whom he knows to be the father of Perez (v. 12). The present point of reference may have been determined by the need to restrict this genealogy to ten generations or the narrator's recognition of the levirate links between this story, which climaxes in the birth of Obed, and Genesis 38, which climaxes in the birth of Perez [and Zerah].⁷

7 generations from Perez to Boaz (who married Ruth who is said to be better than 7 sons).
the elders blessed Boaz that his house be like the house of Perez (4:12). 7 generations to Perez, 10 to David.

to Perez was born Hezron,

פֶּרֶץ הוֹלִיד אֶת־הַצֶּרוֹן:

Grandson of Judah, great grandson of Jacob (Gen. 46:12), original clan ancestor of Hezronites (Num. 26:21) through whom David was born (Ruth 4:19).⁸

“was born” = “was the ancestor of” or “became the progenitor of.”

6 Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C. (Eds.). (2003). Perez. *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

7 Block, D. I. (1999). *Judges, Ruth*. The New American Commentary (Vol. 6, p. 734). Nashville: Broadman & Holman Publishers.

8 Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C. (Eds.). (2003). Hezron. *Holman Illustrated Bible Dictionary*.

4:19 EXEGESIS

HEBREW TEXT / INTERLINEAR:

וְהֶזְרֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב:
Amminadab [obj.] he fathered and Ram Ram [obj.] he fathered and Hezron

ENGLISH TRANSLATION [NASB]:

and to Hezron was born Ram, and to Ram, Amminadab,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and to Hezron was born Ram, and to Ram, Amminadab,

וְהֶזְרֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב:

Ram = “exalted”. Note different spelling variations in the LXX; Matt. 1 and Luke 3.

RAM (Rām) Personal name meaning “high, exalted.” 1. Ancestor of David (Ruth 4:19; 1 Chron. 2:9) and Jesus (Matt. 1:3–4).⁹

The versions unanimously fail to support the reading Ram here, with the majority of LXX MSS, Vg, and Syr reading Aram (so also Matt 1:3-4). In the parallel passage in 1 Chron 2:9-10, MT agrees with Ruth, but the versions diverge widely, with the majority of the LXX MSS giving both a Ram and an Aram as sons of Hezron but making Aram the father of Amminadab. Given the divergence in the LXX tradition, however, and the persistence in the other versions of the name Ram in 1 Chron 2:9, notably in Syr (for a full discussion see Campbell, 171), there seems insufficient warrant for emending MT Ram to Aram with BHS. Further, since the OT elsewhere knows no other genealogy of the line of Judah that goes back to a Ram son of Hezron (see Curtis, *Chronicles*, 87), the appearance of the name Ram in the MT of both Ruth and 1 Chron 9 strongly suggests an interdependence of these two genealogies, (cf. also Sasson, 187-88). [Bush, 266-67]

Amminadab = “my father's brother is generous” (according to Block, but see below) was the father of Nahshon and Elisheba (who was Aaron's wife), according to Exo 6:23.

Personal name meaning “my people give freely.” 1. Aaron’s father-in-law (Exod. 6:23). Father of Nahshon, who led tribe of Judah in the wilderness (Num. 1:7). Ancestor of David (Ruth 4:19) and Jesus (Matt. 1:4; Luke 3:33)¹⁰

⁹ Ibid., *Ram*.

¹⁰ Ibid., *Amminadab*.

4:20 EXEGESIS

HEBREW TEXT / INTERLINEAR:

וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמֹה:
Salmah [obj.] he fathered and Nahshon Nahshon [obj.] he fathered Amminadab and

ENGLISH TRANSLATION [NASB]:

and to Amminadab was born Nahshon, and to Nahshon, Salmon,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and to Amminadab was born Nahshon, and to Nahshon, Salmon,

וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמֹה:

Nahshon = “little snake”.

Personal name meaning “serpent.” Leader of the tribe of Judah during the wilderness years (Num. 1:7; 2:3; 7:12, 17; 10:14), brother-in-law of Aaron (Exod. 6:23), and an ancestor of King David (Ruth 4:20–22) and of Jesus (Matt. 1:4; Luke 3:32).¹¹

Salmon = “coat, mantle”.

¹¹ Ibid., *Nahshon*.

4:21 EXEGESIS

HEBREW TEXT / INTERLINEAR:

וְשָׁלְמוֹן הוֹלִיד אֶת־בְּעֻז וּבְעֻז הוֹלִיד אֶת־עוֹבֵד:
Obed [obj.] he fathered and Boaz Boaz [obj.] he fathered and Salmah

ENGLISH TRANSLATION [NASB]:

and to Salmon was born Boaz, and to Boaz, Obed,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and to Salmon was born Boaz, and to Boaz, Obed,

וְשָׁלְמוֹן הוֹלִיד אֶת־בְּעֻז וּבְעֻז הוֹלִיד אֶת־עוֹבֵד:

Note that Obed would be regarded as a legal heir of Mahlon, not Boaz. “Our explanation is that it seems as if the blessing pronounced on Boaz was borne out in the history of events. Mahlon seems to have been bypassed in David's ancestral record in favor of Boaz.” [Barber, 133] A testimony of God's grace to Boaz, as well as Naomi?

Boaz (our character) and Obed (the child). This brings us up to date in Ruth. We now look future.

4:22 EXEGESIS

HEBREW TEXT / INTERLINEAR:

וְעֶבֶד הוֹלִיד אֶת־יֵשׁוּ הוֹלִיד אֶת־דָּוִד:
David [obj.] he fathered and Jesse Jesse [obj.] he fathered and Obed

ENGLISH TRANSLATION [NASB]:

and to Obed was born Jesse, and to Jesse, David.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and to Obed was born Jesse, and to Jesse, David.

וְעֶבֶד הוֹלִיד אֶת־יֵשׁוּ הוֹלִיד אֶת־דָּוִד:

Jesse = Block states that the meaning of Jesse is unknown, however, see below.

JESSE (Jēs' sē) Personal name meaning “man” or “manly.” Father of David the king (1 Sam. 16:1). He was a Judahite who lived in Bethlehem, the son of Obed and the grandson of Boaz and Ruth (1 Sam. 16:1; Ruth 4:17). He had eight sons, of whom David was the youngest, and two daughters. He is mentioned in the genealogies of Jesus in the Gospels of Matthew and Luke.¹²

David - Personal name probably meaning “favorite” or “beloved.” The first king to unite Israel and Judah and the first to receive the promise of a royal messiah in his line. David was pictured as the ideal king of God’s people. He ruled from about 1005 to 965 B.C.¹³

David is on the short list of key figures in the O.T.

¹² Ibid., *Jesse*.

¹³ Ibid., *David*.