

The Bible Jesus Used

A Gospel-Centered Glance at
the Old Testament

Bethlehem Baptist Church, fall 2013–spring 2014
Jason S. DeRouchie

The Old “Covenant” Structure

Law (Established)	Prophets (Enforced)		Writings (Enjoyed)	
	<i>Former</i>	<i>Latter</i>	<i>Former</i>	<i>Latter</i>
Genesis	Joshua	Jeremiah	Ruth	Daniel
Exodus	Judges	Ezekiel	Psalms	Esther
Leviticus	1–2 Samuel	Isaiah	Job	Ezra-Nehemiah
Numbers	1–2 Kings	The Twelve	Proverbs	1–2 Chronicles
Deuteronomy			Ecclesiastes	
			Song of Songs	
			Lamentations	
Narrative	Narrative	Commentary	Commentary	Narrative

The Old “Covenant” Structure

Law (Established)	Prophets (Enforced)		Writings (Enjoyed)	
	<i>Former</i>	<i>Latter</i>	<i>Former</i>	<i>Latter</i>
Genesis	Joshua	Jeremiah	Ruth	Daniel
Exodus	Judges	Ezekiel	Psalms	Esther
Leviticus	1–2 Samuel	Isaiah	Job	Ezra-Nehemiah
Numbers	1–2 Kings	The Twelve	Proverbs	1–2 Chronicles
Deuteronomy			Ecclesiastes	
			Song of Songs	
			Lamentations	
Narrative	Narrative	Commentary	Commentary	Narrative

The Old “Covenant” Structure

Law (Established)	Prophets (Enforced)		Writings (Enjoyed)	
	<i>Former</i>	<i>Latter</i>	<i>Former</i>	<i>Latter</i>
Genesis	Joshua	Jeremiah	Ruth	Daniel
Exodus	Judges	Ezekiel	Psalms	Esther
Leviticus	1–2 Samuel	Isaiah	Job	Ezra-Nehemiah
Numbers	1–2 Kings	The Twelve	Proverbs	1–2 Chronicles
Deuteronomy			Ecclesiastes	
			Song of Songs	
			Lamentations	
Narrative	Narrative	Commentary	Commentary	Narrative

Ruth at a Glance

Introduction	Body		Conclusion	
Crisis	Hope	Challenge	Rescue	Epilogue
Ruth 1:1–22	2:1–23	3:1–18	4:13–17	4:18–22
Naomi emptied	A redeemer identified: provider & protector	A roadblock for redemption?	Ruth & Boaz marry; Naomi filled	Genealogy of David

Ruth at a Glance

Introduction	Body		Conclusion	
Crisis	Hope	Challenge	Rescue	Epilogue
Ruth 1:1–22	2:1–23	3:1–18	4:1–17	4:18–22
Naomi emptied	A redeemer identified: provider & protector	A roadblock for redemption?	Boaz & Ruth marry; Naomi filled	Genealogy of David
Israel's emptiness in exile	The rise of a redeemer from Bethlehem		Israel's filling	The hope for a new David and kingdom

The Crisis

- ❖ **The time of judges (Ruth 1:1)**
 - ❖ **An age of chaos:**
 - ❖ Judg 2:11. The people of Israel did what was evil in the sight of the LORD.
 - ❖ Judg 21:25. In those days there was no king in Israel. Everyone did what was right in his own eyes.

❖ **An age of curse—famine (1:1)**

- ❖ **Judg 2:15**. The hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress.
- ❖ **Lev 26:26**. When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall not be satisfied.

❖ **Departure from the Ephrathites of Bethlehem (“the house of bread”) and place of redemptive hope (1:2).**

❖ Mic 5:2, 4–5. But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel. . . . ⁴ And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. ⁵ And he shall be their peace.

❖ Naomi's emptiness:

- ❖ Loss of husband and sons (1:5)

- ❖ No practical hope of a future:

 - ❖ The reality—no redeemer (1:11–13)

Deut 25:5–6. If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her.⁶ And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel.

❖ Naomi's emptiness:

- ❖ Loss of husband and sons (1:5)

- ❖ No practical hope of a future:

 - ❖ The reality—no redeemer (1:11–13)

 - ❖ Ruth's response: Ruth 1:16. Where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. (Cf. 2:12)

- ❖ Naomi's perspective

 - ❖ Ruth 1:20–21. Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. ²¹ I went away full, and the LORD has brought me back empty.

The Hope

- ❖ **A providential contact:**
 - ❖ **Boaz's identity:** “a worthy man of the clan of Elimelech” (2:1)—an antithesis to the typical man of Judges.
 - ❖ **Boaz's character:**
 - ❖ A blessing, rather than abuser (2:4).
 - ❖ A provider and protector (2:8–9, 14–16, 22).
 - ❖ A filler, rather than emptier (2:14, 17–18; cf. 3:17; 4:13).

❖ **Boaz's motivation:**

- ❖ **Ruth 2:12**. The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!

❖ A “redeemer” identified

- ❖ Ruth 2:19–20. And her mother-in-law said to her, “Where did you glean today? And where have you worked? Blessed be the man who took notice of you.” So she told her mother-in-law with whom she had worked and said, “The man’s name with whom I worked today is Boaz.”²⁰ And Naomi said to her daughter-in-law, “May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!” Naomi also said to her, “The man is a close relative of ours, one of our *redeemers*.”

The Challenge

❖ Naomi and Ruth's Request

❖ **The context: Ruth 3:1–2.** My daughter, should I not seek rest for you, that It may be well with you? ² Is not Boaz our relative, with whose young women you were?

❖ The request:

❖ **Ruth 3:9.** I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer.

❖ **Ruth 2:12.** The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!

❖ Boaz's dilemma

- ❖ Ruth 3:10–13. May you be blessed by the LORD, my daughter. You have made this last kindness greater than the first in that you have not gone after young men, whether poor or rich. ¹¹ And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman. ¹² And now it is true that I am a redeemer. Yet there is a redeemer nearer than I. ¹³ Remain tonight, and in the morning, if he will redeem you, good; let him do it. But if he is not willing to redeem you, then, as the LORD lives, I will redeem you. Lie down until the morning.

The Rescue

- ❖ **Boaz as kinsman redeemer**
 - ❖ **The encounter (4:1–10)**
 - ❖ **OT background:**
 - ❖ **Maintained the freedom of individuals within the clan by buying back those who have sold themselves into slavery because of poverty (Lev. 27:47–55).**
 - ❖ **Tracked down and executed murderers of relatives (Num. 35:12, 19–27).**
 - ❖ **Received restitution money on behalf of a deceased victim of a crime (Num. 5:8).**

- ❖ Ensured that justice is served in a lawsuit involving a relative (Job 19:25; Ps 119:154; Jer. 50:34).
- ❖ Ensured that the hereditary property of the clan never passes out of the clan (Lev. 25:25–30).
- ❖ Helped prevent the “name” of a deceased relative from dying out and helped support the widow of the deceased by performing “the duties of the *levir*” (Deut. 25:5–10).

Deut. 25:5–10. If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. ⁶And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. ⁷And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, "My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me." ⁸Then the elders of his city shall call him and speak to him, and if he persists, saying, "I do not wish to take her," ⁹then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, "So shall it be done to the man who does not build up his brother's house." And the name of his house shall be called in Israel, "The house of him who had his sandal pulled off."

❖ **The response:**

- ❖ **Ruth 4:11–12**. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem,¹² and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman.
- ❖ **Rachel & Leah:** hope of a new Israel
- ❖ **Tamar & Judah:** the line bearing the kingdom hope.

Gen 49:8–10. Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. ⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

❖ **The result:**

- ❖ **Ruth 4:13, 17. So 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....¹⁷ They named him Obed. He was the father of Jesse, the father of David.**
- ❖ **Ruth 4:14–15. Blessed the LORD, who has not left you this day without a redeemer.... He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you ... has given birth to him.**

Isa 54:4–5. Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. ⁵ For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.