



*The Promised Advent of Jesus* <sup>in</sup> Ruth



CHRIST COMMUNITY  
CHURCH  
*Changed Hearts. Changed Lives. Changed Community.*



*The Promised*  
*Advent of Jesus*  
*in* **Ruth**

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# Epigraph

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“The reason for our hope is God’s faithfulness to his people. God is committed to save for himself a people of his own. He does this not by searching for perfect paragons of virtue, but by reaching down to rebellious sinners and transforming them from the inside out. This is usually a slow work, as it was in Naomi’s case, but God is not in a hurry. This slow work often involves painful paths as God strips away the things which we have place our trust in instead of him. All along the hard road to heaven, though, the love of God draws us and drives us to himself and will not let go.”<sup>1</sup>

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*Iaian M. Duguid*, **Esther and Ruth**

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<sup>1</sup> Iaian M. Duguid, *Esther and Ruth* (Phillipsburg: P&R Publishing, 2005), 138.

# Introduction

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The promise of Advent breaks into the darkest moment in history as Adam and Eve’s sin unleashes the curse in Eden and beyond. **Genesis 3:15** pierces the darkness with the light of the promise of redemption. In it, God declares that there will be two lineages: one that brings a Redeemer to deliver God’s people from the power of sin and death and another that violently opposes Him and His people to try to cut off this redemption. We see this struggle play out in every genealogy and historical event recorded in Scripture as the Serpent’s children gnash their teeth at God’s children to put an end to the Redemptive Story. However, God in His sovereign kindness and love ensures through many extraordinary circumstances and overly ordinary and flawed people that a Redeemer will come to deliver His people.

This proves particularly true in the short story of Ruth.<sup>2</sup> As Sinclair B. Ferguson observes, “The book of Ruth shows us in miniature form, but in considerable detail, how wise God’s sovereign purpose really are.”<sup>3</sup> David J. Atkinson expounds further, “But (in the times of the judges) there was also faith: living faith in the gracious providence of God, which was enriching and satisfying. Perhaps the author tells the tale in the way he does to throw that fact into sharp relief – and to rekindle that sort of faith in his readers. With such faith, our author holds to a value on human life as precious to God and to others; to an understanding of the purposes of God in his world which transcend the barriers of race; and to a delight in the involvement of the Almighty with the concerns of a very ordinary family as they pray for their

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<sup>2</sup> David J. Atkinson, *The Message of Ruth: The Wings of Refuge* (Downers Grove: IVP Academic, 1983; Rev. Ed. 2022), 16; Havilah Dharamraj with Philip Ewan Yalla, *Ruth: A Pastoral and Contextual Commentary* (Cumbria: Langham Global Library, 2019), 8. Dharamraj, 4-7, details how Ruth is one of the more well-travelled books within the Old Testament corpus. It has been placed before Psalms to point to Ruth and Boaz as Psalm 1 people, after Proverbs to emphasize Ruth as the Proverbs 31 woman and Boaz’s wisdom, either before or after Song of Songs in celebration of the various festivals with Ruth being read during the Feast of Weeks to celebrate God’s provision of a harvest, and, most commonly, between Judges and 1 Samuel to connect the providential working of God in history to bring David to the throne. Tod Linafelt, “Ruth” in *Berit Olam: Studies in Hebrew & Narrative Poetry: Ruth and Esther* (Collegeville: The Liturgical Press, 1999), xviii, notes that Ruth is the only Biblical text to conclude with a genealogy making its connection to 1 Samuel most probable. The author and date of writing prove inconclusive and unhelpful to interpreting the story according to Dharamraj, 2; Peter H.W. Lau and Gregory Goswell, *Unceasing Kindness: A Biblical Theology of Ruth* (Downers Grove: Apollos, 2016), 5-6; William A. Tooman with Marian Kelsey, *(Re)Reading Ruth* (Eugene: Cascade Books, 2022), xix.

<sup>3</sup> Sinclair B. Ferguson, *Faithful God: An Exposition of the Book of Ruth* (Bridgend: Bryntirion Pressm, 2005; 2013 Ed.), 12.

daily bread.”<sup>4</sup> Despite its brevity, the book of Ruth manages to beautifully display the interplay of profound theological truths amid the mundane circumstances of everyday living.

The story zooms in on one Ephrathite<sup>5</sup> family from Bethlehem fleeing a local famine<sup>6</sup> amid the chaos of Judges to seek refuge in Moab.<sup>7</sup> As events unfold, death reduces their family to the matriarch and her two daughters-in-law with no hope in a foreign land and limited prospects back home. However, through the faithful choice of one of the foreign daughters-in-law and despite the bitter response to suffering by the matriarch, the Lord brings redemption both locally and eternally through the lineage that will extend to the first Advent of Jesus Christ. Consider the irony of God’s particular concern and care for two widowed women of no obvious political consequence to the larger chaotic issues among the various national leaders. One would think that God would work through more powerful people in higher places of influence. Ultimately, He does, but He chooses an unexpected and circuitous route to bring a king to the throne. John Currid writes, “The time of Ruth is the period of the judges, and it is characterized as one in which ‘there was no king in Israel’ (Judg. 21:25). The book of Ruth, however, anticipates the coming of a great king to the throne of Israel.”<sup>8</sup> The salvific fulfillment of **Genesis 3:15** through the Davidic Covenant comes from humiliating humble beginnings. This redemptive reality serves as the governing paradox for the story of Ruth and all that follows.

Several other ironies and paradoxes help support this governing paradox. Through the names, word choices, and circumstances, the story of God’s faithful covenant kindness is told. The characters and situations recounted don’t seem capable of bearing the weight of such glory, and, yet they do.<sup>9</sup> We will focus on a few examples to help us better read and understand the part of the Redemptive Story being told in and through Ruth.

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<sup>4</sup> Atkinson, 18.

<sup>5</sup> *Ibid.*, 27, observes that this may refer to their status as part of the aristocracy in Bethlehem.

<sup>6</sup>*Ibid.*, 24, posits that the famine could have been the result of the ravages of war during the period of the Judges.

<sup>7</sup> Per Ferguson, 21, Ruth would have taken place sometime between 1250 B.C. and 1050 B.C. with no way of locating a more precise date.

<sup>8</sup> John Currid, *Ruth: From Bitter to Sweet* (Darlington: EP Books, 2012) 8.

<sup>9</sup>Linafelt, xiv-xv, wisely cautions against making the characters of Ruth into purely moralistic examples. He writes, “By making them into models of piety and altruism, such an interpretation flattens the characters and threatens to turn them into clichés....With regard to human characters and their motivations, for example, I find that far from exemplifying a simple godliness and unquestioned morality, they are a mass of conflicting desires and vested interests, each of them existing within the bounds of a societal structure that limits a person in severe ways depending on one’s gender, social class, and nationality, yet each struggling in some way to transcend or subvert those bounds.”

We briefly encounter Elimelech at the beginning of the story. He helps set the story in motion before exiting quickly. Ironically, his name means “My God is King” yet he chooses to leave Bethlehem (which means “House of Bread,” another irony) to sojourn among a cursed foreign people with cursed foreign gods 50 miles south-east of the Promised Land.<sup>10</sup> In the spirit of the times, he chooses what seems right in his own eyes in going to Moab.<sup>11</sup> Iaian M. Duguid makes the astute observation that “...they felt more at home in the land of compromise than in the land of promise.”<sup>12</sup> It also appears that Elimelech sold his land to another before departing to Moab which will prove a fateful decision for his family later on.<sup>13</sup> His decision results in not only his death but the death of his sons. They ironically have Canaanite names that create further intrigue. Mahlon most likely means “To be Sick,” and Chilion most likely means “Failing or Pining.”<sup>14</sup> True to their names, neither provided an heir to continue the family name and redeem the family land in Bethlehem. This sets the bitter stage for the rest of the story. In attempting to save his family by his own wisdom and ability, Elimelech led them further from God and into greater sorrow. However, as Atkinson declares, “...whatever lack of faith or expression of discontent with Yahweh Elimelech’s action implies the rest of the book of Ruth amply demonstrates that God’s gracious providence is not bound by a man or a woman’s foolishness.”<sup>15</sup> Because of God’s faithful loving kindness despite the faithless sins of humanity, a dim light still yet shines in the darkness!

Elimelech’s choices sets up the next irony with his wife Naomi, whose name means “pleasant, lovely, delightful,” who becomes embittered and angry with God in her return to Bethlehem. As William Tooman notes, “Naomi is angry. In her anger, Naomi is eloquent, and she has four accusations: God has dealt bitterly with her; he has emptied her; he has afflicted her (or possibly “testified against her”); and he has injured her.”<sup>16</sup> Her hopelessness leads her to advise her daughters-in-law to remain in Moab where their options seem better overall. Orpah, whose name possibly refers to the back of the neck, chooses to turn back from Naomi to return to Moab. Ruth, whose name potentially refers friendship, chooses to covenant<sup>17</sup> with

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<sup>10</sup> Dharamraj, 19.

<sup>11</sup> Iaian M. Duguid, *Esther and Ruth* (Phillipsburg: P&R Publishing, 2005), 132.

<sup>12</sup> *Ibid.*, 134.

<sup>13</sup> Tooman, 80.

<sup>14</sup> Atkinson, 26-27.

<sup>15</sup> *Ibid.*, 25-26.

<sup>16</sup> Tooman, 49.

<sup>17</sup> *Ibid.*, 44.

Naomi and her God and return to Bethlehem.<sup>18</sup> For Ruth, going with Naomi would have seemed the worst possible option given the Israelites opposition to Moabites.<sup>19</sup> Dharamraj describes the plight of a foreign widow in those times this way: “With neither husband nor sons to care for her, a widow’s options in the ancient world would have been to sell herself to slavery, to eke out a living through prostitution, or to die of neglect.”<sup>20</sup> Webb adds, “...as a female and a foreigner she may have been vulnerable to abuse – especially given the moral and spiritual chaos of the judges period...”<sup>21</sup> What could have possibly motivated Ruth to take such a risk if it were not for Naomi’s influence upon her and the desire to serve her mother-in-law in covenantal kindness? Deeper still than Naomi’s influence and Ruth’s desire to serve was the providential drawing of the Lord. Ferguson captures this when he writes, “Indeed, this is one of the greatest – and perhaps the most detailed – account in the Old Testament of how God sovereignly works to bring someone to faith.”<sup>22</sup> God draws particularly Ruth, a Moabite, which given the history of the Moabite people makes God’s grace toward her even more amazing.

As we trace Ruth’s lineage, we find the beginnings of the Moabite people in **Genesis 19:30-38**. Lot’s daughters, driven by fear and a myopic view of their world, get their father drunk so that he will impregnate them. The cursed results visited upon both lineages evidence the Lord’s displeasure with their plan. Neither Moabites nor Ammonites were allowed in the assembly of the Lord due to their enmity against and failure to show hospitality to Israel as they came out of Egypt (cf. **Deuteronomy 23:3-6**). The Lord also opposed them for their worship of Chemosh, a pagan god to whom they sacrificed children and committed all manner of heinous acts (cf. **Numbers 21:29**). Moab continued its display of opposition of God’s people in **Judges 3:12-30** by opportunistically invading parts of Israel when weakened by war. However, in **Deuteronomy 23:3**, the Lord places a merciful limit of 10 generations on their ban from His worship gatherings indicating the possibility for future redemption. The Lord also protects Moab in **Deuteronomy 2:8-9** against attack from Israel for redemptive reasons that will become clearer in Ruth’s story.

Ruth, identified throughout the story as a Moabite foreigner until the story’s end, becomes not only one of God’s covenant daughters but also becomes a vessel for the display of His loving kindness throughout history. Duguid notes that, “Ruth herself, as an individual

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<sup>18</sup> Dharamraj, 20, n. 15.

<sup>19</sup> Linafelt, 15.

<sup>20</sup> Dharamraj, 23.

<sup>21</sup> Barry G. Webb, *Judges and Ruth: God in Chaos* (Wheaton: Crossway, 2015), 256.

<sup>22</sup> Ferguson, 21.



Gentile convert, is a fulfillment of that Abrahamic promise.”<sup>23</sup> Further, God blesses her, a gentile Moabite, as she has blessed Naomi, a covenant Israelite, in keeping with the promises of the Abrahamic Covenant.<sup>24</sup> Lau and Goswell note, “...without at all requiring readers to set human action and divine action in opposition to each other, the book of Ruth contains an implied ethic of diligence and commends the use of intelligence and resourcefulness to overcome difficulties (with Ruth herself as the chief model). Such initiative is appropriate where it is expressed in generous action (*hesed*).”<sup>25</sup> As a glorious example of redemption’s power, Ruth’s actions overturn what separated the Moabites from the Israelites in her vowing to worship Israel’s God and her service to Naomi.<sup>26</sup> Ferguson writes, “(Ruth) has recognized and submitted to the hand of God in and through (his harsh providences); she has heard and trusted in the covenant word of God. That is what meekness is: submission to God’s providence, listening to God’s voice – not least when his word cuts across our native desires, and when his providences cut across all our natural longings.”<sup>27</sup> This faith and obedience positions her well for transitioning from barren emptiness to lavish fulness.

The interplay between emptiness and fulness displays another of the story’s ironic paradoxes.<sup>28</sup> Duguid rightly observes, “Indeed, part of the message of the Book of Ruth is that God’s kingdom operates on a different kind of calculus, a “new math” in which the way to fullness runs through emptiness.”<sup>29</sup> After ten years of barrenness with Chilion in Moab and concerns about from where sustenance would come, God providentially provides Boaz to bring fullness in both senses.

Boaz, whose name has semantic connections to words related to strength, shows Ruth kindness in providing for and protecting her. According to Ferguson, “In Boaz, law and love are one. Thus, because God is his covenant God, God’s law is his way of life. He exemplifies the book of Proverbs. He exemplifies the principles of the first psalm. He exemplifies Torah. He knows the blessing of the Lord because he walks in the way of the Lord.”<sup>30</sup> Ruth displays kindness to Boaz in pursuing him for marriage. Contra the example set by the daughters of

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<sup>23</sup> Duguid, 186.

<sup>24</sup> Lau and Goswell, 149.

<sup>25</sup> *Ibid.*, 13.

<sup>26</sup> Dharamraj, 95.

<sup>27</sup> Ferguson, 62.

<sup>28</sup> Linafelt, 4.

<sup>29</sup> Duguid, 183.

<sup>30</sup> Ferguson, 69.

Lot, her foremothers, she doesn't seek to take advantage of Boaz when merry of heart or trap him in some scheme. Instead, she humbly places herself at his feet to request that he marry her. Their union results in the redemptive promise of **Genesis 3:15** continuing through a faithful Moabitess and a gracious mixed breed Israelite.<sup>31</sup> Dharamraj insightfully writes, "Born to an ethnic group that was forbidden entry into the sanctuary, (Ruth) becomes the ancestress of a king who will build one."<sup>32</sup> What an ironic paradox that the Davidic Covenant would be sown in and through those thought unworthy of God's presence and care!

This brings up the issue of laws against intermarriage so prominent at various points in Israel's history. Most importantly, laws against intermarriage in the Old Testament are focused on religion and not race.<sup>33</sup> As Webb declares, "The truth is that the ban on Moabites was given to prevent Israel from ever again being harmed by Moab, or seduced into worshiping its gods. It was never intended to exclude someone like Ruth who had abandoned those gods and taken refuge in the Lord, any more than the ban on Canaanites was intended to exclude the harlot Rahab, who was in awe of Israel's God and decided to cast her lot with him and his people."<sup>34</sup> Webb further notes that, "Life is always more complex than law alone can handle and what we see in Ruth is custom that reflects the spirit if not the letter of the law, and in doing so distinguishes between its lesser and weightier matters."<sup>35</sup> God shows His concern for the heart and the desire to act according to His covenant love as opposed to a narrow and strict interpretation of the law that replaces our relationship with Him.<sup>36</sup> This is why God blesses Boaz marrying Ruth with the gift of a child and a place within the Redeemer's lineage.

We reap the fruit of this blessing as we celebrate Advent. Jesus, born in the line that stretches back to Boaz, Ruth, Obed, and David,<sup>37</sup> has come to redeem us as God's people. We

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<sup>31</sup> According to **Matthew 1:5**, Boaz was born of Rahab, the gentile Canaanite, and Salmon from the tribe of Judah.

<sup>32</sup> Dharamraj, 133.

<sup>33</sup> Atkinson, 59-60.

<sup>34</sup> Webb, *Judges and Ruth: God in Chaos*, 262.

<sup>35</sup> Barry G. Webb, *Five Festal Garments: Christian Reflections on The Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther* (Downers Grove: Apollos: 2000), 54-55.

<sup>36</sup> *Ibid.*, 57, reflects this in writing, "Jesus' summary of the law as love of God and neighbor captures the essence of what Ruth teaches about loving-kindness being the fulfillment of the law in the ethical sense."

<sup>37</sup> Currid, 136, writes of the genealogy in Ruth, "This genealogy is almost exactly what is recorded in the genealogy of Jesus in Matthew 1:3-6. The point of its inclusion is so that the reader should understand that the genealogy in Ruth actually finds its ultimate climax in the coming of the Messiah, Jesus Christ." Tooman, 130, also offers a helpful observation concerning the genealogy in Ruth: "Like most genealogies in the Bible, this one has been crafted for literary effect. It includes ten names, five of whom lived before the exodus and five after, which might explain why Judah was omitted."

also benefit from knowing that God’s faithful providence proves more powerful than the chaos we create and is created around us through sin and brokenness. As Webb concludes, “So the book of Ruth expands and deepens the concept of salvation history. It shows us that salvation history is continuous and not intermittent, and is just as really being advanced when miracles are absent when they are present. It shows us that those whom God saves by signs and wonders, as at the exodus, he continues to save by his providential workings in their day-to-day lives, and that his kindness (hesed), by which Israel is built up, is to be found not only in great national deliverances, but in the way his covenant people treat one another on a daily basis. It is micro, as opposed to macro, salvation history.”<sup>38</sup> Praise God for writing such a beautiful story of redemption in and through the ordinary lives of struggling people so that we might be encouraged to have a deeper, more abiding faith in His loving kindness towards us. Lau and Goswell write, “In the Ruth narrative God’s mode of action is quiet and continuous: he is working in and through the seemingly mundane day-to-day agency of people who lived according to his will to achieve his purposes.”<sup>39</sup> Praise God that Jesus has come and taken on the flesh of a man to suffer and die for us so that we might rise with Him in resurrected newness of life! This is the truest and greatest gift of the Advent Season.

Please consider and reflect on this prayer by David J. Atkinson as we begin our Advent journey in Ruth:<sup>40</sup>

“Our Father in heaven, Creator and Sustainer of your world, you hold all that you have made within your gracious providence. We thank you for the rich freedom you have given us. Help us in all things to see your hand, and to live as those whose lives are entrusted to your sovereign care. As Ruth from Moab became one of your people, so call us by name and invite us home. We are glad to find shelter under the refuge of your wings.

In Jesus Christ, our Kinsman-Redeemer, you meet us in our ordinariness and make our human life your own. We thank you for your costly self-giving in redeeming love, setting us free to share the life of your family. You have taken our pains, our sin, our bitterness, our fear to yourself. Forgive us our sins and teach us how to forgive. Grant that when, like Naomi, we walk the valley of tears in the evening and the dark, we may not lose sight of the resurrection dawn of hope and joy.”

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<sup>38</sup> Webb, *Five Festal Garments*, 53.

<sup>39</sup> Lau and Goswell, 105.

<sup>40</sup> Atkinson, 127.

We will continue to seek nourishment from the Old and New Testaments for our weekly devotion and worship. Various **Psalms** will serve to call us to worship each week as they have done throughout the historical worship of God's people. We will respond together from **The Heidelberg Catechism Question and Answer 27** as we assemble before the Lord asking for the ears to hear and the heart to act on His Word for His glory, our joy, and for the life of the world. Our assurances of pardon will come from **the Gospel stories of Jesus' first Advent** to anchor our faiths in Christ's redemptive purpose for coming into our fallen world. We will receive a benedictory blessing each week from **2 Timothy 2:8-13** to remind us of God's pardoning mercy and redeeming grace. The goal of these various elements is to shape us into a humble, repentant people forgiven in Christ who hospitably invites others into the same pardoning grace.

This devotional is designed to encourage daily meditation and prayer in personal devotions and/or family worship. You are encouraged to use it the week prior to the associated sermon so that you and your family are prepared for worship. In addition to the Scriptures and associated questions, there are opportunities to pray for the various aspects of the Church. On Wednesdays, we will pray for the various works we support through Faith Promise. We also have the opportunity on Saturday to prepare for worship on Sunday. On Sunday, the Lord's Day Sabbath, we will pray for the means of grace to bear specific fruits in our lives. May God bless our time in personal devotion, family worship, and corporate worship as we seek for the Church to grow in knowing God's unchanging love and living in a way that reflects our gratitude and His glory!

*Soli Deo Gloria!*

# The Structure of Ruth

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## Chapter 1:

- 1:1-5: **A Journey of Fear:**  
*Of famine, flight, and Sorrow*
- 1:6-22: **A Return in Bitterness:**  
*Of Loyalty, faith, and Repentance*

## Chapter 2:

- 2:1-13: **The Providence of Redemption, Part 1:**  
*Of Sovereignty, Provision, and Protection*
- 2:14-23: **The Providence of Redemption, Part 2:**  
*Of Hospitality, Blessing, and Community*

## Chapter 3:

- 3:1-13: **The Pursuit of Redemption, Part 1:**  
*Of Plans, Risk, and Kindness*
- 3:13-18: **The Pursuit of Redemption, Part 2:**  
*Of Honor, Generosity, and Abundance*

## Chapter 4:

- 4:1-6: **The Process of Redemption, Part 1:**  
*Of Cost, Worth, and Limits*
- 4:7-12: **The Process of Redemption, Part 2:**  
*Of Commitment, Covenant, and fulfillment*
- 4:13-21: **The Greater Promise of Redemption:**  
*Of Servants, Kings, and Hope Eternal*

# Sermon Schedule

Date	Call to Worship	Assurance of Pardon	Benediction	Sacrament
<i>Sunday, 10/29:</i> Ruth 1:1-5	Psalm 44:23-26	Matthew 2:13-18	2 Timothy 2:8-13	<i>The Lord's Table</i>
<i>Sunday, 11/5:</i> Ruth 1:6-22	Psalm 116:1-7	Matthew 2:19-23	2 Timothy 2:8-13	
<i>Sunday, 11/12:</i> Ruth 2:1-13	Psalm 70:4-5	Matthew 1:18-25	2 Timothy 2:8-13	<i>The Lord's Table</i>
<i>Sunday, 11/19:</i> Ruth 2:14-23	Psalm 71:17-24	Luke 1:26-33	2 Timothy 2:8-13	
<i>Sunday, 11/26:</i> Ruth 3:1-13	Psalm 107:1-9	Luke 1:34-38	2 Timothy 2:8-13	
<i>Sunday, 12/3:</i> Ruth 3:14-18	Psalm 132:13-18	Luke 1:46-55	2 Timothy 2:8-13	<i>The Lord's Table</i>
<i>Sunday, 12/10:</i> Ruth 4:1-6	Psalm 31:1-5	Mark 1:1-3	2 Timothy 2:8-13	
<i>Sunday, 12/17:</i> Ruth 4:7-12	Psalm 113	Luke 1:67-79	2 Timothy 2:8-13	<i>The Lord's Table</i>
<i>Sunday, 12/24:</i> Ruth 4:13-21	Psalm 2	Matthew 1:1-6	2 Timothy 2:8-13	

# Weekly Congregational

## *Response to the Call to Worship*

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**Question 27.** What do you understand by the providence of God?

**Answer:** God's providence is His almighty and ever present power,<sup>41</sup> whereby, as with His hand, he still upholds heaven and earth and all creatures,<sup>42</sup> and so governs them that leaf and blade, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty,<sup>43</sup> indeed, all things, come to us not by chance<sup>44</sup> but be His fatherly hand.<sup>45</sup>

*The Heidelberg Catechism*

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<sup>41</sup> Jeremiah 23:23; Acts 17:24-28.

<sup>42</sup> Hebrews 1:3.

<sup>43</sup> Jeremiah 5:24; Acts 14:15-17; John 9:3; Proverbs 22:2.

<sup>44</sup> Proverbs 16:33.

<sup>45</sup> Matthew 10:29.

# Weekly Benediction

*as Parting Blessing*

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Remember Jesus Christ, risen from the dead, the offspring of David,  
as preached in the gospel, for which many have and are  
suffering. But the word of God is not bound! Therefore, as  
many endure everything for the sake of the elect, that they also may obtain the salvation that is  
in Christ Jesus with eternal glory. The saying is trustworthy, for:

If we have died with him, we will also live with him;

if we endure, we will also reign with him;

if we deny him, he also will deny us;

if we are faithless, he remains faithful—

for he cannot deny himself.

*Adapted from 2 Timothy 2:8-13*



# Ruth 1:1-5

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## *The Week of October 29<sup>th</sup>*

*Monday, 10/23:* **Psalm 44:23-26:** Have you ever felt forsaken by the Lord? Were you able to pray as honestly as the Psalmist does here?

*Tuesday, 10/24:* **Matthew 2:13-18:** Consider the long, out-of-the-way journey that God's redemption often takes you on. Give thanks for His faithfulness in all places.

*Wednesday, 10/25:* Pray for Mike Kennamer with MNA TAG Disaster Response to have opportunities to share the Gospel of Jesus with those suffering from natural disasters.

*Thursday, 10/26:* **Ruth 1:1-5:** Have you ever left a place where God had you to search for an easier, more comfortable circumstance? What was the result?

*Friday, 10/27:* **2 Timothy 2:8-13:** Give thanks for Jesus's first Advent to display God's love through His life, death, and resurrection for your redemption.

*Saturday, 10/28:* Read the preparatory letter for the Lord's Table. Pray for the Holy Spirit to bring people to worship who are running from the Lord.

*Sunday, 10/29:* *The Lord's Day Sabbath with The Lord's Table:* Pray for the means of grace to help us faithfully endure temporal challenges and patiently wait upon the Lord.

# Ruth 1:6-22

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## *The Week of November 5<sup>th</sup>*

*Monday, 10/30:* **Psalm 116:1-7:** Meditate on the times that the Lord has heard your pleas for mercy. How does this remembrance help you to persevere in prayer?

*Tuesday, 10/31:* **Matthew 2:19-23:** Where are some places that God has brought you back around to as redeemed in Christ to display His glory in and through your life?

*Wednesday, 11/1:* Pray for the Sawyers with Straight Up Missions in Kenya to faithfully minister to those who return to the Lord despite being unfaithful for a season.

*Thursday, 11/2:* **Ruth 1:6-22:** Have you ever experienced the shame of returning after you distrusted God and went your own way? What did you learn from this?

*Friday, 11/3:* **2 Timothy 2:8-13:** How has Jesus blessed you with resurrected newness of life?

*Saturday, 11/4:* Pray for the Holy Spirit to draw to worship those who need their shame and bitterness covered by the shed blood of Christ.

*Sunday, 11/5:* *The Lord's Day Sabbath:* Pray for the means of grace to give us the courage to repent and bear fruits in keeping with that repentance.

# Ruth 2:1-13

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## *The Week of November 12<sup>th</sup>*

*Monday, 11/6:* **Psalm 70:4-5:** Consider all that the Lord has done for you. Share His greatness with someone this week.

*Tuesday, 11/7:* **Matthew 1:18-25:** What are some ways in which you have experienced God as present with you in Jesus in your life?

*Wednesday, 11/8:* Pray for the Johnsons with Vision 9:38 to help cultivate God's righteous character in the missionaries they disciple and serve.

*Thursday, 11/9:* **Ruth 2:1-13:** How important is your character to your ability to bless and receive blessings from others?

*Friday, 11/10:* **2 Timothy 2:8-13:** How does knowing Christ reigns as King give you hope amidst the world's fallenness?

*Saturday, 11/11:* Read the preparatory letter for the Lord's Table. Pray for the Holy Spirit to convict you of where your character doesn't reflect God's righteousness.

*Sunday, 11/12:* *The Lord's Day Sabbath* <sup>with The Lord's Table:</sup> Pray for the means of grace to prepare us to bless and receive blessings from others as we reflect His image.

# Ruth 2:14-23

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## *The Week of November 19<sup>th</sup>*

*Monday, 11/13:* **Psalm 71:17-24:** How has God redeemed you from the many troubles that you've experienced? Give thanks for His steadfast love!

*Tuesday, 11/14:* **Luke 1:26-33:** What are you most looking forward to in Jesus's return to reign in the New Heavens and New Earth?

*Wednesday, 11/15:* Pray for the Robertsons with MTW in South America to serve the church planters and missionaries with God's kindness and generosity.

*Thursday, 11/16:* **Ruth 2:14-23:** Reflect on a time when someone else's kindness and generosity blessed you. How can you grow in serving and blessing others this way?

*Friday, 11/17:* **2 Timothy 2:8-13:** Give thanks for God sovereignly ensuring that you can regularly be reminded of His love for you in the Gospel of Jesus.

*Saturday, 11/18:* Pray for the Holy Spirit to draw those who need to experience our kindness and generosity as a reflection of God's love for them.

*Sunday, 11/19:* *The Lord's Day Sabbath:* Pray for the means of grace to cultivate kindness and generosity in our church for God's glory, our joy, and the life of the world.

# Ruth 3:1-13

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*The Week of November 26<sup>th</sup>*

*Monday, 11/20:* **Psalm 107:1-9:** What are some ways in which God has satisfied your soul with good things?

*Tuesday, 11/21:* **Luke 1: 34-38:** What are some ways in which you are willingly serving the Lord in Christ?

*Wednesday, 11/22:* Pray for the Blackmans with RUF at KSU to persevere in sharing Jesus as eternal Redeemer with the various students entrusted to their care.

*Thursday, 11/23:* **Ruth 3:1-13:** Meditate on how Jesus wed Himself to you as your Redeemer. Share this with someone this week.

*Friday, 11/24:* **2 Timothy 2:8-13:** How does knowing that God's Word is not bound affect how you pray for missional works near and far?

*Saturday, 11/25:* Pray for the Holy Spirit to bring those to worship who need to be wed to Jesus as Redeemer.

*Sunday, 11/26:* *The Lord's Day Sabbath:* Pray for the means of grace to grow our heart for those who don't yet know Jesus as Redeemer.

# Ruth 3:14-18

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## *The Week of December 3<sup>rd</sup>*

*Monday, 11/27:* **Psalm 132:13-18:** Meditate on all the blessings you receive from being in the Lord's presence. Share this with someone this week.

*Tuesday, 11/28:* **Luke 1:46-55:** What are some ways in which you have experienced God's mercy in Christ?

*Wednesday, 11/29:* Pray for First Care Women's Clinic to faithfully continue to generously serve those struggling under the consequences of their sins.

*Thursday, 11/30:* **Ruth 3:14-18:** What are the ways in which God has abundantly provided for you? What impact has this had on your generosity to others?

*Friday, 12/1:* **2 Timothy 2:8-13:** Give thanks for the death and resurrection signified in your baptism and applied through faith in Christ.

*Saturday, 12/2:* Read the preparatory letter for the Lord's Table. Pray for the Holy Spirit to bring those to stir us to greater generosity through His lavish generosity toward us.

*Sunday, 12/3:* *The Lord's Day Sabbath with The Lord's Table:* Pray for the means of grace to move us to deeper expressions of gratitude for God's various provisions in our lives.

# Ruth 4:1-6

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## *The Week of December 10<sup>th</sup>*

*Monday, 12/4:* **Psalm 31:1-5:** How has God served you as a refuge? Share this with someone this week.

*Tuesday, 12/5:* **Mark 1:1-3:** Give thanks for Jesus, the King who has come and is coming again to completely conquer sin and death.

*Wednesday, 12/6:* Pray for the Johnsons with Vision Collegiate Ministries to not grow weary in sharing with students God's lavish love through the cost paid by Jesus for them.

*Thursday, 12/7:* **Ruth 4:1-6:** Reflect on how God did not count it too high a cost or burden to redeem you in Jesus. Give thanks for His steadfast love and faithfulness.

*Friday, 12/8:* **2 Timothy 2:8-13:** What all helps you to endure now with Jesus so as to reign with Him when He returns?

*Saturday, 12/9:* Pray for the Holy Spirit to draw those to worship who need to know their worth to God through the death and resurrection of Christ.

*Sunday, 12/10:* *The Lord's Day Sabbath:* Pray for the means of grace to remind us of who and Whose we are in Jesus.

# Ruth 4:7-12

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## *The Week of December 17<sup>th</sup>*

*Monday, 12/11:* **Psalm 113:** What are some specific reasons for you to praise the Lord during this Advent Season?

*Tuesday, 12/12:* **Luke 1:67-79:** How did the Lord call you out of darkness and the shadow of death into the light of Christ to bring you peace?

*Wednesday, 12/13:* Pray for the Whittles with ELI in India to equip others to share the cost of redemption in Christ freely offered to them in the Holy Spirit's power.

*Thursday, 12/14:* **Ruth 4:7-12:** In what ways does your life reflect that you were bought with a price in Jesus's death making your life no longer your own to live as you please?

*Friday, 12/15:* **2 Timothy 2:8-13:** Give thanks for the unwavering faithfulness of Jesus to intercede for you when you're struggling.

*Saturday, 12/16:* Read the preparatory letter for the Lord's Table. Pray for the Holy Spirit to attract those to worship who to taste and see that the Lord is good.

*Sunday, 12/17:* *The Lord's Day Sabbath* <sup>with The Lord's Table:</sup> Pray for the means of grace to help us be more faithful in pursuing and following God's redemptive will.



# Ruth 4:13-21

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## *The Week of December 24<sup>th</sup>*

*Monday, 12/18:* **Psalm 2:** How does the truth of this Psalm help form you further into a more hopeful person in Christ?

*Tuesday, 12/19:* **Matthew 1:1-6:** What names in this portion of Jesus's genealogy give you hope for those who don't yet believe or are struggling in your family?

*Wednesday, 12/20:* Pray for the Mills with MTW in Thailand to faithfully share restoration in Christ and nourishment in the Holy Spirit through the means of grace.

*Thursday, 12/21:* **Ruth 4:13-21:** What are some ways in which Jesus has restored your life and continues to faithfully nourish you?

*Friday, 12/22:* **2 Timothy 2:8-13:** Give thanks for Jesus's coming Advent when He will wipe away every tear and make all things new.

*Saturday, 12/23:* Pray for the Holy Spirit to draw those to worship that need restoration in newness of life and ongoing nourishment in Christ.

*Sunday, 12/24:* *The Lord's Day Sabbath:* Pray for the means of grace to restore and nourish us as we seek to walk in newness of life with Jesus.

# Suggested Resources

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*for further Study*

## Basic:

Iain M. Duguid, *Esther & Ruth* (Phillipsburg: P&R Publishing, 2005)

Sinclair B. Ferguson, *Faithful God: An Exposition of the Book of Ruth* (Brigend: Bryntirion Press, 2005, 2013 Edition)

Barry G. Webb, *Judges and Ruth: God in Chaos* (Wheaton: Crossway, 2015)

## Intermediate:

David J. Atkinson, *The Message of Ruth: The Wings of Refuge*, (Downers Grove: IVP Academic, 1983; 2022 Revised Edition)

John Currid, *Ruth: From Bitter to Sweet* (Darlington: EP Books, 2012)

Havilah Dharamraj with Philip Ewan Yalla, *Ruth: A Pastoral and Contextual Commentary* (Cumbria: Langham Global Library, 2019)

## Advanced:

Peter H. W. Lau and Gregory Goswell, *Unceasing Kindness: A Biblical Theology of Ruth* (Downers Grove: Apollos, 2016)

William T. Tooman with Marian Kelsey, *(Re)Reading Ruth* (Eugene: Cascade Books, 2022)