



## Ruth 1 “The Lord Visits His People”

### **Intro:**

The book of Ruth when preached on or written about is often titled “*The Romance of Redemption*.” On the surface, it is a love story between Ruth and Boaz, yet there are many important themes that drive this story. The most important is that this story ultimately points us to Jesus and His people, both Jews and Gentiles. Boaz is portrayed as a type of Christ who redeems Ruth, who represents the Gentiles, and also restores Naomi, who can be seen as representing Israel—bitter, yet not abandoned. It is crucial that we do not miss this bigger picture. Though this is a beautiful love story with many practical applications, the main point is to see Christ in Boaz and to see the great love and mercy God has shown us by calling us His people when we were not, and redeeming us from spiritual death. At the same time, there are many important observations within the story itself. What people do in this book helps reveal what is right and wrong, especially when we compare their actions to what God had already revealed in the Law. There are also clear character contrasts that are worth noting, such as Elimelech and Boaz, Mahlon and Boaz, Naomi and Ruth, and Ruth and Orpah. These comparisons help us learn not only from what is said, but from what is done.

### **V.1-6**

#### 1. **The Lord Disciplines His People**

##### **When:**

During the time when the Judges governed. This was a spiritually dark time in Israel's history. Judges 21:25 tells us that “everyone did what was right in their own eyes.” The people were not living under God's authority or recognizing Him as their true King (cf. 1 Samuel 8:7).

**Who:** Elimelech (*God is my King*) and Naomi (*pleasant/sweet*) and their 2 sons Mahlon (weak) and Chilion (*wasting away*) which later married Ruth (*friend/ companion*) and Orpah (*turning away*). Even their names begin to hint at what will unfold and the condition of this family.

**Where:** From Bethlehem (“House of Bread”) to Moab. This move is significant because Moab was not a neutral place. The Moabites came from Lot's incest (Genesis 19), worshiped the false god Chemosh (Numbers 21:29), practiced child sacrifice (2 Kings 3:26–27), and were known for leading Israel into sexual sin and idolatry (Numbers 25:1–3; 31:16). Because of this, God had already commanded that Israel was not to associate with them (Deuteronomy 23:3–6)..

##### **What:**

- A famine in the land. This was not only physical but also reflects the spiritual condition of the people.
- The family leaves Bethlehem and goes to Moab.
- Elimelech dies.
- The sons marry Moabite women.
- Both sons die. What begins as a decision to survive quickly turns into loss, emptiness, and grief.

##### **Why:**

On the surface, this appears to be a survival decision due to famine. However, underneath it reveals a lack of trust in God's provision and a willingness to compromise with the world. God had already made clear in Deuteronomy 28:15–24 that covenant disobedience would result in discipline, including famine. This was not random suffering, but covenantal discipline. Instead of turning to the Lord and repenting, they turned away from Him and tried to be their own providers. Their choices, rooted in fear and compromise, led to real consequences.

### **V.6-18**

#### 2. **The Lord Visits His People & They Respond In Faith**

Despite their rebellion and the discipline they experienced, God does not abandon His people. Verse 6 tells us that “the Lord had visited His people and given them food.” This language is significant because in Hebrew it gives the idea that *intervened on behalf of His people*. He brings provision to those who had wandered. This moment marks a turning point in the chapter. The same God who disciplines is also the God who restores. The consequences of sin and the suffering that followed become the very stage on which God begins to display His mercy. He is not only restoring Naomi but also calling Ruth. God is not only restoring His people,

but also bringing in an outsider and continuing to unfold His redemptive plan that will ultimately lead to the coming of Christ.

Ruth stands out as a clear picture of genuine faith. Though she was a Moabite and therefore an outsider, she does not return to her people or her former gods. Instead, she leaves everything behind. She leaves her land, her family, and her identity, and she clings to the one true God. Her statement of faith in verse 16, “Your people shall be my people, and your God my God,” is not merely emotional; it is the outward expression of a heart that has already been transformed. Though her deceased husband’s family didn’t seem to be super Godly, we can still see that through them she came to know God and His Word and therefore even in the midst of uncertainty she refused to go back and instead clung to God and Naomi, contrary to what Orpah does. This shows us that when God truly visits someone, there is a willingness to leave everything behind and cling to Him. True faith is not only spoken; it is demonstrated in what we are willing to leave and who we choose to follow.

– “Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And **whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.**” Matthew 10:37-39 ESV

### **V.19-22**

#### **3. The Lord Is Patient and Brings His People Hope**

Naomi’s response contrasts sharply with Ruth’s. Naomi returns to Bethlehem full of bitterness and says, “Call me Mara,” meaning “bitter,” because she believes the Lord has dealt harshly with her. While her grief is real, her interpretation is wrong. She fails to recognize her own role and her husband’s role in the decisions that led to these consequences and overlooks the fact that Ruth has remained with her. She even encouraged her daughters-in-law to return to their child sacrificing people and their gods! Showing no concern for their spiritual condition. Naomi says she is empty, yet Ruth stands beside her, which reveals how her grief has clouded her ability to see God’s grace and provision. She cared nothing for the opportunity God was giving her to disciple Ruth, the great grandmother of King David and of the lineage of Jesus. She is focused on what she has lost and blind to what God is already doing.

And yet, in spite of her bitterness, God remains patient with her. He does not abandon her but continues to work according to His perfect plan.

The chapter ends with a simple but powerful statement: “They came to Bethlehem at the beginning of barley harvest.” This signals that hope is already on the horizon. After famine, there is provision. After loss, there is the beginning of restoration. Although Naomi and Ruth have experienced the consequences of sin and suffering, God, in His sovereignty, is already at work using even their pain to display His grace, mercy, and faithfulness. What begins in tragedy is already moving toward redemption, and even when they cannot yet see it, hope has already begun.

#### **Conclusion:**

“But you are a **chosen** people, a *royal priesthood*, a *holy nation*, **a people for God’s own possession**, so that you may **proclaim the excellencies of Him** who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.” 1 Peter 2:9-10 NASB2020

#### **Memory Verse:**

“But Ruth said, “Do not plead with me to leave you or to turn back from following you; for where you go, I will go, and where you sleep, I will sleep. Your people shall be my people, and your God, my God.”

***Ruth 1:16 NASB***



1. Click Diezmos y Ofrendas

2. Select “Ofrenda WD”

3. Type Amount and Send