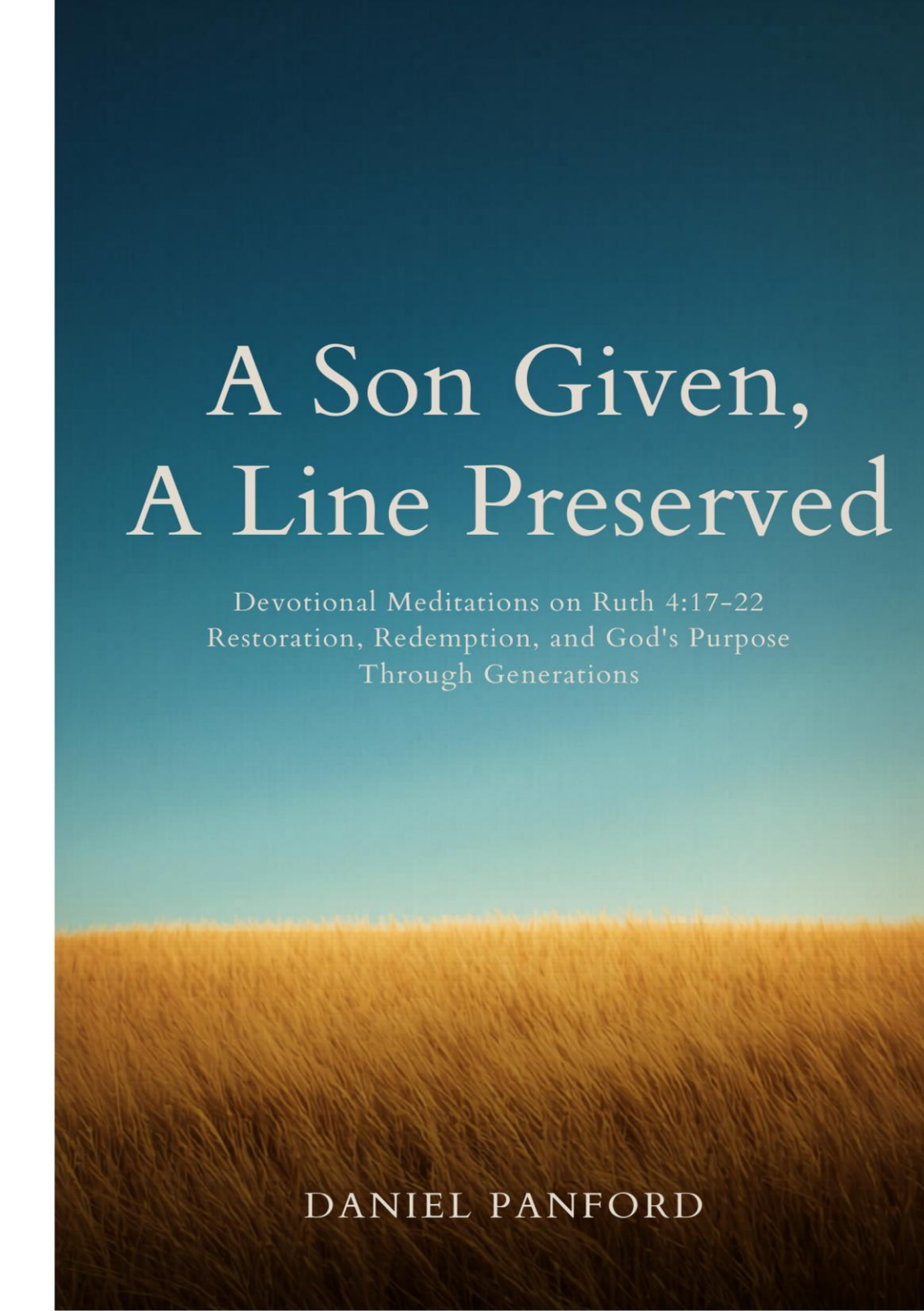


The background of the cover is a photograph of a vast field of golden wheat in the foreground, stretching to a flat horizon. Above the horizon is a clear, deep blue sky that transitions to a lighter blue near the horizon. The overall mood is peaceful and contemplative.

A Son Given, A Line Preserved

Devotional Meditations on Ruth 4:17-22
Restoration, Redemption, and God's Purpose
Through Generations

DANIEL PANFORD

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Truth Application Ministry

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Preface

The closing verses of the book of Ruth often receive less attention than the better-known scenes of devotion, redemption, and restoration that fill the narrative. Many readers linger over Ruth's pledge to Naomi, Boaz's kindness in the field, or the legal drama at the city gate. Yet the final verses, especially the genealogy, are not incidental. They are the Spirit's own interpretation of why this story matters.

The purpose of this book is to linger prayerfully over Ruth 4:17–22 and to show that these verses are not merely historical details or narrative closure. They are theological revelation. They gather the emotional threads of the book and tie them to the larger purposes of God. In Naomi's restored joy, we see the tenderness of divine mercy. In Obed's naming, we see the fruit of redemption. In the genealogy from Perez to David, we see the sovereign hand of God carrying forward His purpose through generations.

This work is written devotionally, but with theological seriousness. It seeks to help the reader not only understand Ruth 4:17–22, but also feel its weight personally and spiritually. The lessons of these verses are not confined to ancient Bethlehem. They still speak to every believer who has known sorrow, delay, obscurity, or hidden obedience. They assure us that God does not waste faithfulness, does not overlook the brokenhearted, and does not lose sight of His purpose even when we cannot yet see it.

The burden of this book is simple: to show that the God who restored Naomi is the same God who still writes redemption through ordinary lives, hidden faithfulness, and unexpected circumstances. The journey may begin with tears, but for those who cling to Him in faith, it will end with a testimony of His grace and faithfulness. What

seems small in the moment may belong to something far greater in the purpose of God.

Introduction

The God Who Writes Beyond the Visible Story

The book of Ruth is one of the most beloved narratives in Scripture, and with good reason. It is intimate without being sentimental, deeply human without losing its theological weight, and brief without being shallow. In only four chapters, it moves from famine to fullness, from death to birth, from exile to homecoming, and from bitterness to blessing. Yet the beauty of Ruth lies not only in its emotional power, but in its unveiling of how God works.

The characters in Ruth are not kings, priests, or prophets. They are ordinary people living through ordinary griefs and daily responsibilities. Naomi is a widow returning home in sorrow. Ruth is a foreign woman navigating loss, labour, and uncertainty. Boaz is a godly landowner acting faithfully in the midst of social obligation. Yet through these very lives, God is advancing His purpose.

That is precisely why the closing verses matter so much. They reveal that the story has never been only about these people as isolated individuals. It has always been part of something larger. Naomi's restoration is not just a private consolation. Ruth's marriage is not just a happy ending. Obed's birth is not just the continuation of a family line. All of it belongs to the redemptive movement of God in history.

Ruth 4:17–22 opens a window onto the scale of divine providence. It teaches us that God writes beyond the visible story. Human beings tend to read life close up, by immediate cause and effect, by present pain or present joy. God writes with a long horizon. He sees what He is doing not only in the present moment but through generations. He can use one faithful act of love to preserve a line, one hidden season to prepare a future, one answered prayer to become part of a larger testimony.

This is why these closing verses are so valuable for meditation. They train us to love the hidden faithfulness of God. They teach us to respect what appears small. They remind us that personal mercy and kingdom purpose are often more closely joined than we realise. And they invite us to trust the Lord in seasons where we see only a fragment of the story.

The reflections that follow are written to help the reader enter this final movement of Ruth with reverence, theological care, and devotional openness. We will consider first the naming of Obed and the fullness of Naomi's restoration. Then we will turn to the genealogy itself and trace how the story widens from family renewal to royal significance. Along the way, we will pause over Perez, over the continuity of the line, over the grace found in the ancestry of Boaz, and over the final movement toward David.

The central message is this: the God of Ruth is a God who restores personally and acts purposefully. He comforts the grieving, but He also writes history through comfort. He redeems what is broken, but He also brings forth fruit that serves His greater design. He is the God who works in households and in kingdoms, in tears and in genealogies, in the field and on the throne.

To read Ruth well is to learn to trust Him not only in the visible scene, but also in the invisible purpose behind it.

Chapter One

A Son Given, a Line Preserved, a Purpose Fulfilled

Ruth 4:17

Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:17 is one of the most beautiful and theologically rich verses in the closing movement of the book. The women of the neighbourhood speak over Naomi’s situation with astonishing clarity: a son has been born to her. This is not a denial of biological reality, but a declaration of covenant restoration. The child belongs to Ruth and Boaz by birth, yet he belongs to Naomi in the sense that he answers her emptiness, restores her family line, and becomes the sign that God has not abandoned her story.

The power of this verse rests in its contrast with Naomi’s earlier condition. At the beginning of the book she returned to Bethlehem crushed by grief. She had left with a husband and two sons; she came back with none. Famine had already shaped the opening of her story, but bereavement had deepened its darkness. Her words reflected not merely sadness but a sense of finality. She saw herself as emptied out by the hand of providence. Her future, in human terms, appeared severed.

Now, at the end of the narrative, the same life that seemed suspended in loss is answered by a child. Naomi, who once spoke in the language of bitterness, is now the one in whose household a son is acknowledged. This does not erase her pain, nor does it deny the reality of all that she endured. Rather, it shows that sorrow was not the last word over her life.

The name given to the child deepens the meaning of the moment. He is called Obed, a name associated with service. The child is viewed in the immediate context not simply as the next step in a family tree, but as one who will minister comfort, support, and practical care to Naomi in her old age. The very identity of the child is tied to the restoration of the woman whose life had been marked by grief.

There is a tenderness in this that must not be overlooked. God often restores through living mercies. He does not only speak abstract assurances to the heart; He gives concrete expressions of His kindness. For Naomi, restoration did not come as a theological idea alone. It came as a child in the family, a name in the household, a future in the lineage.

Yet the verse moves beyond restoration into purpose. The final words identify Obed as the father of Jesse, and Jesse as the father of David. With that statement, the reader understands that the story has never been merely domestic. The child who comforts Naomi is also part of the line that will give Israel its king. The mercy is personal, but the purpose is historical.

In that sense, Ruth 4:17 teaches that God's restoration is never only about immediate relief. He often answers our need in a way that also serves His wider design. Naomi receives comfort, but God preserves a line. Naomi sees a son, but God sees David in the distance. Her joy is immediate, but God's purpose in that joy reaches far beyond her own moment.

The believer must learn to recognise this pattern. There are seasons when the mercies of God appear small because we measure them only by present circumstances. Yet what seems small to us may be large in the purpose of God. A single act of healing, a restored relationship, an unexpected provision, or a new beginning after loss may all carry significance larger than we yet understand.

This is where the devotional power of the verse lies. It asks us to trust that God sees further than we do. Naomi could not have known, when the women spoke over Obed, how far the meaning of that moment would extend. She knew only that the Lord had answered her emptiness. But heaven had bound that answer into a line that would shape Israel's future.

When read typologically, the verse opens still further. If Boaz is understood as a figure of Christ and Ruth as a figure of the church, then the birth of Obed may be seen as the gracious issue of that redeeming union. He stands as more than a child within the narrative; he becomes a sign that redemption is fruitful, that grace is never barren, and that what God joins to Himself He also causes to bear living increase. In this light, Boaz points to Christ the Redeemer, Ruth to the church brought near by mercy, and Obed to the blessed fruit of redemption as it unfolds within the larger purpose of God. Redemption, therefore, is not merely the recovery of what was lost; it is the bringing forth of life that serves the divine purpose. What God gains through grace He also makes fruitful for His glory.

This is deeply encouraging. The Christian life is not merely about rescue from emptiness; it is about fruitfulness unto purpose. What the Redeemer does in the soul is meant to bear issue—in life, in testimony, and in the outworking of God's design. Ruth 4:17 therefore stands as both comfort and commission. It comforts us by showing that God restores the brokenhearted. It commissions our trust by showing that His restoration is tied to larger purposes than we can presently discern. He is not only the God who answers sorrow; He is the God who turns restoration into fruitfulness and mercy into purpose.

Pause and Reflect

Sometimes we do not recognise the full meaning of what God is doing because we are standing too close to our pain. Naomi could

see only the child. God could see the line. We often see immediate mercy; He sees enduring purpose. This does not make His kindness less personal; it makes it more wonderful. He comforts us not as isolated individuals, but as people whose lives He is weaving into something larger than we can yet imagine.

Questions for the Heart

Brothers and sisters, as we reflect on Naomi's restoration, let us ask ourselves honestly: how does her story challenge the way we interpret seasons of loss, disappointment, or emptiness in our own lives? When we walk through painful seasons, do we sometimes assume that what has been lost can never truly be restored, or that God's hand is no longer at work for our good? Have we ever limited the mercy of God by thinking that His kindness toward us could only be immediate, small, or personal? Have we considered that what God is doing in our lives today may reach far beyond our present understanding and may even become part of a greater purpose for others as well? And what would it mean for us to trust that the Lord is doing more than we can presently see?

Let us pray

Lord, we thank You that You are not only the God who sees our emptiness, but the God who restores with purpose. Thank You that You do not overlook our pain, our waiting, or our seasons of loss. Teach us to receive Your mercies with grateful hearts, and help us to trust that what You are doing in our lives carries meaning far beyond what we can presently understand. Strengthen our faith to believe that Your hand is at work even when we cannot yet see the full outcome. May we rest in Your wisdom, walk in Your peace, and rejoice in the knowledge that You are writing a greater story than we can now imagine. In Jesus' name, Amen.

Chapter Two

God Writes Redemption Through Generations

Ruth 4:18–22

Now this is the genealogy of Perez: Perez begot Hezron; Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed; Obed begot Jesse, and Jesse begot David.

The genealogy at the end of Ruth is one of the most easily overlooked sections of the book, yet it is one of the most important. It is not an appendix added for archival interest. It is the Spirit's own concluding witness to the significance of the story. If the emotional climax of the book comes with Naomi's restoration, the theological climax comes with the genealogy.

By tracing the line from Perez to David, the text declares that what happened in the household of Naomi belongs to the larger movement of God's redemptive history. The mercy shown in one home is part of the preservation of a royal line. The story of famine, bereavement, loyalty, field-labour, and redemption has become the story of God's faithfulness to His covenant purpose.

This closing genealogy teaches the reader how to interpret the whole book. Ruth is not merely a pastoral account of kindness and providence, though it is certainly that. It is also a kingdom account. It belongs to the line of Judah. It belongs to the movement that leads toward David. It belongs, therefore, to the broader unfolding of God's purpose among His people.

The believer must not miss this. God's work in our lives is often much larger than the visible scene suggests. Naomi saw the restoration of her household. God was preserving the line of

kingship. Ruth knew the grace of being received and redeemed. God was weaving her into a future beyond what she could have imagined. Boaz acted in righteousness and love at a city gate, but his obedience became a thread in an enduring testimony.

When the genealogy begins with Perez, it takes the reader back into the earlier history of Judah. It reminds us that the events of Ruth are not isolated. They are connected to a line God has been preserving through generations. The names that follow are not all equally prominent in the biblical narrative, but that does not diminish their importance. They are part of the continuity of promise. God works not only in famous moments, but through long stretches of hidden faithfulness.

There is profound pastoral comfort here. Much of life feels like genealogy rather than drama. Most believers live more days in quiet obedience than in crisis or breakthrough. The genealogy affirms that God is as present in the hidden generations as He is in the dramatic intervention. The names that seem plain to us were essential to Him. He was carrying a line through them.

The passage also reminds us that divine providence often moves through unexpected people and surprising circumstances. The line of Boaz is not morally neat by human standards. It includes Tamar. It includes Rahab. It includes Ruth. Yet grace is precisely the point. God's purpose is not hindered by brokenness, social irregularity, or unlikely beginnings. Instead, His mercy often shines most brightly there.

As the genealogy reaches David, the end becomes an opening. The story closes, but in another sense it begins. David is not only the endpoint of the genealogy; he is a sign that God's work is moving toward kingship, covenant fulfilment, and, in the wider biblical witness, the anticipation of the Messiah.

Thus Ruth ends by reminding us that redemption is always moving somewhere. God does not redeem only to rescue. He redeems to bring forth fruit, continuity, and kingdom progress. What begins in one life may be carried forward through many lives.

Pause and Reflect

The genealogy teaches us to trust the long view of God. We are often impatient with process because we think only in terms of immediate experience. But God thinks in generations. He writes beyond the visible chapter. What feels unfinished to us may simply be one part of a story He intends to carry much further.

Questions for the Heart

Brothers and sisters, how do we normally respond in those seasons when God seems quiet, when our obedience feels hidden, and when nothing dramatic appears to be happening? Do we become discouraged? Do we begin to question whether the Lord is truly at work, simply because we cannot see immediate results? Many of us are willing to trust God in the visible victories, but struggle to trust Him in the quiet, hidden seasons where faithfulness is all we seem to have. Do we really believe that God is only working when we can point to something obvious or impressive? Or are we learning to trust His long view—the view that sees beyond today, beyond our feelings, and beyond what our natural eyes can understand?

Let us pray

Lord, we thank You that Your purposes do not depend on what we can see. Thank You that You are God not only in the moments of visible breakthrough, but also in the quiet seasons, in the hidden places, and in the long stretches where we are called simply to trust and obey. Forgive us for the times we have doubted Your hand because we could not trace Your movement. Teach us to trust You in

the quiet seasons and to believe that nothing yielded to You is ever wasted. Write Your purpose through our lives, even where we cannot yet trace Your hand. In Jesus' name, Amen.

Chapter Three

Perez and the Pattern of Divine Breakthrough

Ruth 4:18

Now this is the genealogy of Perez: Perez begot Hezron;

The genealogy begins with Perez, and that beginning is deeply intentional. Perez is not named simply because he was an early ancestor in Judah's line. He is named because he represents a pattern. His life already testifies to the way God advances His purpose through unlikely circumstances. He stands at the head of Ruth's genealogy not merely as a historical figure, but as a theological signpost, pointing us to the surprising and often hidden manner in which God works.

Perez was born to Judah and Tamar in a story marked by confusion, moral failure, and family disorder, as recorded in Genesis 38. Tamar had first been given as wife to Er, Judah's firstborn son (Genesis 38:6). Yet her marriage ended almost as soon as it began, because Er was wicked in the sight of the Lord, and the Lord put him to death (Genesis 38:7). Scripture does not describe the exact nature of Er's wickedness, but it makes clear that his sin was serious enough to bring direct divine judgment. Tamar was therefore left widowed at the outset of her married life, deprived not only of companionship but also of the security and future that marriage ordinarily brought in that culture.

Judah then instructed his second son, Onan, to fulfil the duty of a brother-in-law and raise up offspring for his deceased brother through Tamar (Genesis 38:8). In doing so, Judah was acting according to the obligation that sought to preserve the line and inheritance of the dead within the family. Onan, however, acted selfishly and deceitfully. He knew that any child born through this

arrangement would not be counted as his own heir, but as his brother's. Rather than submit to the responsibility laid upon him, he refused to give Tamar the offspring that would preserve his brother's line. Because of this deliberate sin, and because what he did displeased the Lord, God also put him to death (Genesis 38:9–10). Tamar was now widowed a second time and left in an even deeper state of vulnerability.

Judah then told Tamar to remain a widow in her father's house until his youngest son, Shelah, was grown (Genesis 38:11). Yet beneath that promise lay fear and hesitation, for Judah was unwilling in his heart to give Shelah to her, lest he too should die. In effect, Tamar was left in a suspended state. She was bound to Judah's household yet denied the justice and restoration she should rightly have received within it. She had lost two husbands, endured the collapse of all family security, and now found herself waiting indefinitely because of another man's failure. Humanly speaking, hers was not the kind of story anyone would expect to become part of a royal line or a messianic genealogy.

When Tamar eventually realised that Shelah had grown and yet had not been given to her, she understood that Judah had not kept his word (Genesis 38:14). At that point she took a bold and controversial course of action. Hearing that Judah was travelling to Timnah, she veiled herself and positioned herself where he would see her, concealing her identity (Genesis 38:13–15). Judah did not recognise her and went in to her, leaving with her his signet, cord, and staff as a pledge until payment could be sent (Genesis 38:16–18). Through this encounter Tamar conceived. When her pregnancy later came to light, Judah initially reacted in indignation and judgment, but when Tamar produced the pledge items, he was forced to acknowledge the truth and confess, "She has been more righteous than I, because I did not give her to Shelah my son" (Genesis 38:26). In that moment the

shame, neglect, and injustice of Tamar's position were exposed, and Judah's own failure stood revealed.

From this painful, morally complex, and irregular situation, Tamar gave birth to twins, Perez and Zerah (Genesis 38:27–30). Even here, the providence of God is striking. At the time of birth, Zerah appeared to emerge first, and the midwife tied a scarlet thread around his hand. Yet Perez unexpectedly pushed forward ahead of his brother, and because of this he was named Perez, a name associated with breaking forth, breach, or breakthrough (Genesis 38:29). What looked disrupted and compromised became the very place of forward movement. The line did not proceed according to natural expectation, but according to the hidden sovereignty of God. Perez, then, is more than a name in a genealogy. He is a witness to the fact that God can bring His purpose through what appears blocked, broken, and morally tangled.

This matters profoundly for understanding the book of Ruth. The story of Perez prepares us to understand the story of Ruth. Ruth is not the first unlikely person through whom God has advanced His redemptive plan. Tamar was an unlikely channel. Rahab was an unlikely channel. Ruth was an unlikely channel. Yet the same God who worked through Perez works again through Ruth. The account of Ruth, therefore, is not an isolated example of surprising mercy, but part of a recurring biblical pattern in which God is pleased to work through those whom human convention would never have chosen.

Tamar was an unlikely channel because she stood in a place of profound social fragility and apparent disgrace. She was twice widowed within Judah's household, denied justice, and left without protection, fulfilment, or a straightforward future. Humanly speaking, she belonged to a setting of broken family duty, humiliation, and uncertainty. Hers was not a tidy or culturally celebrated story. Yet God worked there. He advanced His purpose

through a woman whose life had been marked by loss, delay, and apparent dishonour. Tamar's place in the genealogy teaches us that God's purpose can move through situations where justice seems delayed, where structures fail, and where the human path forward appears clouded.

Rahab was an unlikely channel for different reasons. She was a Gentile woman from Jericho and was known as a harlot (Joshua 2:1). By ancestry, social standing, and moral reputation, she stood far from what many would have expected to be part of Israel's line of blessing. She belonged to a condemned Canaanite city, and everything about her outward condition suggested exclusion rather than inheritance. Yet Rahab believed the God of Israel. In one of the clearest confessions of faith in the Old Testament, she declared that the Lord is God in heaven above and on earth beneath (Joshua 2:11). Because of that faith, she was spared, brought into Israel, and later appears in the genealogy leading to Boaz (Matthew 1:5). Rahab was unlikely not because God could not use her, but because human expectation would never have included her. Grace brought her where pedigree never could.

Ruth stands in continuity with both Tamar and Rahab. She too was an unlikely channel. She was a Moabite woman, and Moab's history in relation to Israel would have made her an improbable participant in the covenant future of God's people. She was also a widow, poor, and dependent, gleaning in the fields simply to survive. Nothing about her outward position suggested a place in the royal line. Yet Ruth came in faith, clung to Naomi with covenant love, and embraced Naomi's God as her own. She entered Bethlehem not with every natural qualification, but by grace.

In Tamar, Rahab, and Ruth we see the same recurring testimony: God is not limited by human convention, social expectation, or outward qualification. He is able to bring order out of complication, purpose out of obscurity, and movement out of what appears

blocked. He is not merely the God of orderly human arrangements; He is the God who brings beauty out of broken histories and advances His purpose through lives that seem, at first glance, wholly unlikely.

This is why Perez matters so much at the head of Ruth's genealogy. He introduces a theological pattern that continues through the book and beyond it. God's purpose does not move only through the obvious, the socially approved, or the outwardly qualified. Again and again, He brings forth His will through those whom others would overlook, dismiss, or count unworthy. Perez, Tamar, Rahab, and Ruth all testify to the same great truth: God's grace is greater than human disorder, and His purpose is never defeated by unlikely beginnings.

Perez therefore anchors Ruth in Judah, the royal tribe, but he also teaches a lesson about grace. God's purpose is not fragile. It is not defeated by the weakness of people or the irregularity of circumstances. The same divine wisdom that broke through in the earlier generations breaks through again in Bethlehem. The same God who brought Perez forward through moral confusion and household disorder is the God who brings Ruth through widowhood, poverty, and foreignness into the line of David.

For the believer, Perez becomes a reminder that God can move where we least expect Him to move. He can work in complicated histories, in wounded families, in hidden lives, and in places where the future looks uncertain. He can advance His purpose through lives that seem too broken, too delayed, or too obscure to matter. Perez stands at the head of the line saying that God is still the God of holy breakthrough.

Pause and Reflect

There are times when our circumstances appear too tangled for redemption. We may look at our own history, our family story, our disappointments, or the failures around us and assume that what has been spoiled cannot become fruitful. Perez reminds us that the Lord is not intimidated by complexity. He is able to bring breakthrough where we see blockage, and purpose where we see confusion. What seems to us compromised and delayed may yet become, under His hand, the very place from which He moves His purpose forward.

Questions for the Heart

Brothers and sisters, where in your life do you most need to believe that God can still bring breakthrough? Have you ever felt that your circumstances were too complicated, too painful, or too irregular for God to use? And what would it mean for you to trust today that divine grace is greater than human disorder?

Let us pray

Lord, thank You that Your purpose is not limited by the brokenness of human situations. Thank You that You are the God who brings forth life where there has been loss, movement where there has been delay, and fulfilment where there has been uncertainty. Teach us to trust You as the God of holy breakthrough. Help us not to judge our lives only by what is visible, but to believe that Your grace is greater than our confusion, and that Your purpose can still move forward through every place that seems blocked to us. In Jesus' name, Amen.

Chapter Four

The Quiet Line of Covenant Continuity

Ruth 4:19–20

Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon;

The names in Ruth 4:19–20 may seem, at first glance, to be the least dramatic part of the genealogy. They do not carry the immediate emotional force of Naomi, the memorable devotion of Ruth, or the noble tenderness of Boaz. To many readers, names such as Hezron, Ram, Amminadab, Nahshon, and Salmon appear to pass over the page quietly, almost anonymously. Yet this very quietness is part of their significance. They teach us that the purpose of God is often carried forward not only through visibly dramatic lives, but through generations whose faithfulness is hidden, steady, and largely uncelebrated.

This is one of the great lessons of biblical genealogy. Scripture does not preserve these names merely to fill historical space. It preserves them because they bear witness to continuity. They stand as signs that God was at work from one generation to the next, carrying forward a line, preserving a promise, and sustaining a purpose that stretched beyond the horizon of any one lifetime. If dramatic stories remind us that God intervenes, genealogies remind us that God also sustains. He not only breaks through in crisis; He keeps covenant through time.

The first of these names, Hezron, takes us back into the immediate descendants of Perez. Hezron is mentioned among the sons of Perez in the lists connected to Judah's family line. To the reader, Hezron may not appear to be a man of great eventfulness, but his quiet placement in the genealogy is itself meaningful. God does not

require every generation to be marked by spectacular visibility in order for His purpose to advance. Some generations bear the line by dramatic action, others by quiet continuity. Hezron's name teaches us that a life does not need public significance in order to matter deeply in the purpose of God.

From Hezron the line passes to Ram, and from Ram to Amminadab. Again, Scripture records the line without extensive narrative detail, but this does not diminish its importance. Rather, it highlights a truth we often struggle to accept: much of God's work is hidden from us while it is happening. The Lord is not less active in the generations that seem quiet. He is often doing some of His most important work there. Ram and Amminadab represent those seasons in which covenant continuity is being preserved without dramatic interruption, where the purpose of God is moving forward in ways that may not be outwardly recognised at the time.

For many believers, this is a crucial word. We are often tempted to measure significance by visibility. We notice the crises, the milestones, the public moments, the obvious answers, the dramatic stories. But much of life, and much of the Christian life, is not lived on a dramatic stage. It is lived in the quiet line, in daily obedience, ordinary labour, unseen sacrifice, and patient endurance. Ruth's genealogy dignifies that hidden place. It teaches us that what seems uneventful to us may be deeply strategic in the sovereign design of God.

The line then moves to Nahshon, and here the genealogy begins to connect more visibly with the larger history of Israel. Nahshon is not merely an obscure ancestral name; he appears in the context of Israel's formation as a leader from the tribe of Judah. He is identified as a prince of Judah in the days of Moses and is even recorded as the first tribal leader to bring his offering at the dedication of the altar. This is significant because it shows that the line preserved in Ruth is not isolated from Israel's wider covenant history. The same line that

eventually produces Boaz and David was already present and active in the period of the Exodus and wilderness wandering.

That connection matters. It means that Ruth's genealogy is not simply a family register; it is a covenantal bridge linking Bethlehem to Egypt, wilderness, conquest, settlement, and monarchy. The God who preserved Judah's line through famine and grief in Ruth is the same God who preserved it through the wilderness generation, through the tribal organisation of Israel, and through the shaping of the nation itself. The line is steady because God is steady. The names may vary in prominence, but the faithfulness of God behind them does not vary at all.

This also means that the story of Ruth belongs not only to the private world of one family, but to the wider movement of God's dealings with His people. Naomi's pain may have felt deeply personal, and rightly so, but the genealogy reveals that her household belongs to a line that has already been moving through sacred history for generations. God's care for Naomi does not stand apart from His covenant purposes for Israel. Instead, her story is one place where those covenant purposes come very near to one suffering life.

From Nahshon the line moves to Salmon, and with that movement the genealogy begins to edge toward the threshold of Ruth's own world. Salmon is especially significant because the wider biblical witness connects him to Rahab, which means that even before the story arrives at Boaz, the line is already marked by grace extended to unlikely people. But before we reach that chapter more fully, we should pause long enough to notice what Salmon's place here also means in relation to the rest of the line. Between Nahshon and Salmon, and from Salmon toward Boaz, the genealogy spans large stretches of time with striking brevity. This reminds us that Scripture is often selective in genealogical record, focusing not on every detail, but on the line of continuity that matters for the unfolding of God's purpose.

That selectivity should not trouble us; it should teach us. God's purpose is not dependent on our ability to see every link with equal detail. Sometimes we are shown every event; other times we are only shown the line. The point is not that every generation is equally visible, but that every generation is under divine faithfulness. The names in Ruth 4:19–20 therefore function like sacred stones on a hidden path. They show us where the Lord has carried His purpose, even if we cannot see every footstep in between.

This has a powerful devotional implication. There are believers who feel their lives are passing in quiet insignificance. They are not standing at dramatic gates like Boaz or making unforgettable declarations like Ruth. They are simply continuing. They are obeying in obscurity, serving in unseen ways, praying in hidden places, raising children, bearing burdens, enduring hardship, and walking with God without applause. Ruth 4:19–20 speaks directly to such lives. It says that God sees the quiet line. He honours continuity. He values the hidden faithfulness through which His purpose is carried from one generation to the next.

How often we are tempted to despise this. We may imagine that only great public moments matter in the kingdom of God. But the genealogy teaches otherwise. The line to David does not leap only from miracle to miracle. It passes through ordinary generations. It moves through names that many readers would struggle to remember. And yet without those names, the line is incomplete. This means that what is hidden is not unimportant. What is ordinary is not insignificant. What seems uneventful may be essential.

There is also a profound comfort here concerning the patience of God. These verses remind us that He is not hurried. He is the God of generations. He works not only in moments, but in spans of time. We often long for immediate resolution and visible outcomes, but God frequently unfolds His purpose through processes larger than one season, and sometimes larger than one lifetime. He is able to work in

a way that honours the slow, cumulative, often hidden shaping of history. The genealogy does not rush because God does not rush. He is not late when He works through generations. He is faithful.

This is deeply important in a world that prizes immediacy. Modern life conditions us to crave visible progress, quick results, and measurable outcomes. But the life of faith is often different. It includes long obedience, quiet perseverance, and trust in a God whose timetable is larger than our own. Ruth 4:19–20 reminds us that covenant continuity is itself a miracle. The preservation of the line is not a small thing. It is one of the great works of divine providence.

And so these names, though quiet, become full of meaning. Hezron teaches us that hidden generations matter. Ram and Amminadab remind us that God is active even when little is visibly recorded. Nahshon links the line to Israel's public covenant history. Salmon brings us closer to the grace-marked legacy that will appear more fully in Boaz. Together they tell one story: the Lord is carrying His purpose forward, steadily, patiently, faithfully, through the quiet line.

This is why these verses deserve deep meditation. They train us to honour what the world often overlooks. They teach us that a life does not need to be dramatic to be deeply significant in the purpose of God. They remind us that continuity, perseverance, and hidden obedience are not lesser forms of faithfulness. In many cases, they are the very substance through which God prepares His larger work.

Brothers and sisters, perhaps that is where some of us are today. Not in the visible moment of fulfilment, but in the middle names of the genealogy. Not at the climax of the story, but in the line that quietly carries it forward. If so, Ruth 4:19–20 tells us not to despise that place. The God who wrote David into the end of the line is also the God who preserved the generations that led there. He has not forgotten the hidden places. He is the Lord of the quiet line.

Pause and Reflect

There are seasons in which faithfulness feels uneventful. We do what is right, continue where we are called, and wonder whether anything is happening. Ruth's genealogy reminds us that God often works most steadily in the quiet line. The names that appear least dramatic to us still stand within the sacred record because God was preserving His purpose through them. The same is true in our lives. Hidden obedience, quiet endurance, and ordinary faithfulness are never wasted in the hands of God.

Questions for the Heart

Brothers and sisters, do we sometimes undervalue the importance of steady obedience because it lacks outward drama? Are we tempted to believe that God is most active only in the visible breakthroughs, while forgetting that much of His work is carried in quiet continuity? And what hidden forms of faithfulness in our own lives may matter more in the purpose of God than we presently realise?

Let us pray

Lord, deliver us from the temptation to measure faithfulness only by visibility. Teach us to honour the quiet line of obedience and to trust that You work powerfully even where the world sees little. Thank You that You are not only the God of dramatic intervention, but also the God of steady preservation. Help us to remain faithful in the hidden seasons, to persevere in the ordinary places, and to believe that every life yielded to You matters deeply in Your purpose. In Jesus' name, Amen.

Chapter Five

Grace in the Line: Rahab, Boaz, and the Legacy of Faith

Ruth 4:21

Salmon begot Boaz, and Boaz begot Obed;

The genealogy reaches Salmon, Boaz, and Obed, and in doing so it draws very near to the living heart of the book of Ruth itself. Yet this verse is doing far more than simply linking one generation to the next. It is quietly revealing the kind of line Boaz came from, and therefore the kind of grace that is already written into the story before Ruth even appears on the scene. Boaz does not emerge from a merely respectable family history. He stands in a line already marked by mercy, faith, and the surprising inclusion of those whom others might once have judged unworthy or too distant to belong. This is one of the hidden beauties of Ruth 4:21: before Boaz ever redeems Ruth, grace is already in his bloodline.

The wider testimony of Scripture tells us that Salmon was connected to Rahab. That detail is deeply significant. Rahab was not an Israelite by birth. She was a woman of Jericho, a city set under judgment as Israel entered the land. She was also known as a harlot, and that fact alone would have placed her at the margins of moral respectability and social acceptance. By nationality, lifestyle, reputation, and environment, Rahab stood far away from what anyone might have expected to be part of the covenant line. Humanly speaking, she was an unlikely channel, not because God could not use her, but because everything outward about her life seemed to place her on the wrong side of the story.

Yet the wonder of grace is that God often reaches precisely there.

Rahab's story begins in a setting of danger and impending destruction. Jericho was not simply another city in Canaan; it was a city standing under the shadow of divine judgment. When Joshua sent spies into the land, they came into Rahab's house. That detail itself is striking. God's providence was already moving quietly in the place where no one would have expected a testimony of faith to arise. Rahab, though living in a condemned city, had heard of the mighty acts of the Lord—how He dried up the waters of the Red Sea and gave victory over Israel's enemies. What makes her remarkable is not simply that she heard these things, but that she responded to them in faith. She confessed, with clarity and reverence, that the Lord is God in heaven above and on earth beneath. In that confession, Rahab crossed an invisible line. Though still in Jericho, she had already begun to stand by faith with the God of Israel.

That is why Rahab was such an unlikely channel. She was not nurtured inside Israel's covenant life. She did not come from the tribe of Judah or from a family known for righteousness. She came from outside, from among the nations, from a place associated with shame and judgment. And yet her faith brought her near. Her story reminds us that what excludes a person in the eyes of man cannot prevent grace from reaching them in the eyes of God. Faith opened a door that ancestry, morality, and social standing never could.

Rahab did more than confess faith; she acted on it. She hid the spies, protected them at personal risk, and aligned herself with the people and purpose of the Lord. This was not a passive belief. It was faith with courage, faith with cost, faith that reoriented her future. When Jericho finally fell, Rahab and her household were spared because of that covenant sign of mercy, and she was brought into Israel. Her inclusion is one of the most beautiful testimonies in the Old Testament to the way grace receives the outsider. The walls of Jericho fell, but Rahab was brought through. Judgment came upon the city, but mercy singled her out. She was not simply preserved

from destruction; she was brought into the people of God and into the very line through which God's purpose would continue.

This is why her place in the genealogy matters so deeply. Rahab's presence means that Boaz came from a line already shaped by redeeming grace. Before he ever appears as Ruth's kinsman-redeemer, his ancestry bears witness to the wideness of divine mercy. The man who will later receive Ruth is himself descended from a woman who had once been received by grace. The one who welcomes a foreign woman into security and covenant continuity comes from a family line that had already known the miracle of an outsider brought near. In that sense, Boaz's actions in Ruth do not appear out of nowhere. They belong to a legacy of mercy.

This makes Boaz's place in the story all the more beautiful. He is introduced in Ruth not merely as a wealthy landowner, but as a mighty man of wealth from the family of Elimelech. Yet what truly distinguishes him is not wealth alone, but character. He is gracious without being weak, righteous without being harsh, generous without display, and faithful without hesitation. He shows kindness to Ruth in the field, protects her dignity, provides for her need, and later acts boldly and responsibly at the gate to secure redemption. Boaz stands as a man whose life is shaped not merely by social obligation, but by covenant faithfulness.

It is important to notice that Boaz also stands in contrast to the nearer kinsman. The unnamed relative had the first legal opportunity to redeem the inheritance and marry Ruth, but when the cost became clear, he withdrew. His concern for his own position outweighed his willingness to bear the responsibility of redemption. He steps back into anonymity, his name left out of the sacred record. Boaz, however, moves forward in faith, love, and obedience. He accepts the cost, receives Ruth, and secures the future of Naomi's house. The difference between the two men is not merely one of circumstance,

but of heart. Fear retreats where love moves forward. Self-protection draws away where covenant faithfulness acts.

This is one reason Boaz remains remembered while the nearer kinsman fades from the page. The man who acted in faith becomes part of the line that leads to David. His obedience was not merely morally admirable; it was providentially significant. He did not act in order to secure legacy, yet legacy followed because he acted in righteousness. There is a lesson here for every believer: what is done in faith and covenant love often bears fruit far beyond what can be seen in the moment.

When viewed in the light of Rahab, Boaz's treatment of Ruth becomes even more profound. Rahab had once been the outsider brought near through faith. Ruth is now the outsider brought near through redemption. In both cases, grace is the bridge. God is showing, across generations, that He delights to gather to Himself those who come in faith, even when others might question their right to belong. Tamar, Rahab, and Ruth each stand in the line as witnesses that the Lord's purpose is not shaped by human prejudice. His grace writes a different history.

This has deep theological significance. The line that leads toward David, and in the wider biblical witness toward Christ, is not made up of flawless human stories. It is a line marked by grace reaching where no one expected it, preserving what looked fragile, and bringing forward purpose through people whose histories would not have satisfied human expectations. This is not accidental. It is part of the message. God is pleased to magnify His mercy by working through those whom the world would have discounted.

Boaz therefore stands at a rich intersection of themes. He is the son of a line shaped by inclusion, and he himself becomes the agent of inclusion. He inherits a testimony of grace, and he extends that grace to Ruth. He stands in continuity with Rahab even as he becomes the

redeemer of another outsider. In that sense, the legacy of faith in his line is not merely inherited; it is embodied.

For the believer, this chapter offers strong encouragement. Some lives come to us already wrapped in honour, inheritance, and outward dignity. Others come marked by pain, exclusion, moral failure, or a sense of being far away. Yet the gospel of grace tells us that God is not confined by the categories people build. He still welcomes by faith. He still brings near those who once stood far off. He still writes His purpose through lives that others might have judged too broken, too disqualified, or too late to matter.

Rahab's story says that no background is beyond redemption. Boaz's story says that receiving grace should produce graciousness. And Ruth's story, joined to both of them, says that when God writes a line, He writes not according to mere human expectation, but according to mercy, faith, and purpose.

There is also a searching exhortation here. The nearer kinsman had the legal right, but he lacked the willingness. Boaz had faith enough to accept the cost of love. Brothers and sisters, there are moments in life when God places before us opportunities for costly obedience. We may step back to preserve ourselves, or we may step forward in grace and faith. We do not always know what hangs on such moments. Boaz likely did not know how far his obedience would reach. But God knew. Heaven often attaches greater significance to our acts of obedience than we ourselves can see.

This verse, then, is not merely genealogy. It is testimony. It tells us that grace can reshape lineage, that faith can rewrite legacy, and that obedience can carry the purpose of God further than we imagine.

Pause and Reflect

Grace has a way of overturning the categories by which people judge what is possible. Rahab stood in Jericho, outside the covenant

people, marked by a life and reputation that seemed to place her far from blessing. Yet faith brought her near. Boaz stood in her line and later became the means by which Ruth, another outsider, was received and redeemed. The Lord is not limited by the labels men place upon us, nor by the histories that seem to define us. Where there is faith, grace can rewrite the story.

Questions for the Heart

Brothers and sisters, have you ever quietly assumed that certain people, because of their past, their reputation, or their background, could not truly belong in the purpose of God? Have you ever limited the reach of grace in your own thinking? And what opportunities for costly obedience might the Lord be placing before you right now—moments where love, courage, and faithfulness are required, even when the outcome is not fully visible?

Let us pray

Lord, we thank You for the wideness of Your grace. Thank You that You are the God who brings near those who once stood far off, and who writes redemption where men would have written exclusion. Forgive us for the times we have thought too narrowly about Your mercy, whether toward ourselves or toward others. Teach us to receive with grace because we ourselves have been received by grace. And give us courage, like Boaz, to obey You where obedience is costly, trusting that what is done in faith and in love is never wasted in Your hands. In Jesus' name, Amen.

Chapter Six

From Obed to David: When Personal Mercy Becomes Redemptive History

Ruth 4:22

Obed begot Jesse, and Jesse begot David.

The final verse of the book of Ruth is brief, but it carries immense theological weight. With the simple statement that Obed begot Jesse, and Jesse begot David, the Spirit of God lifts the narrative from the intimate setting of one restored household into the broad horizon of Israel's royal and redemptive history. What has unfolded through famine, widowhood, return, gleaning, covenant loyalty, redemption, and childbirth is now seen in its fullest significance. Naomi's restoration was never merely about Naomi. Ruth's marriage was never merely about Ruth. Boaz's obedience was never merely about Boaz. All along, God was moving history toward the king.

This is the great surprise and glory of the book's ending. Ruth begins in sorrow and obscurity. It opens not in a palace but in famine. Not with a throne, but with graves. Not with kings and armies, but with widows and fields. Yet the closing genealogy declares that all of this belongs to the same story that leads to David. The God who feeds the hungry in Bethlehem is also the God who raises a king out of Bethlehem. The God who comforts a bereaved woman is the God who preserves the royal line of Judah. The tenderness of His mercy and the majesty of His purpose are joined together without contradiction.

The mention of Jesse and David is therefore not an incidental family detail. It is the divine interpretation of the entire narrative. The child held in Naomi's world is not only a comfort to her old age; he is part of the ancestry of Israel's anointed king. Obed is not merely the

answer to one family's emptiness. He is a link in the chain through which God will establish the house of David. The closing verse teaches us that what appears small in the hands of providence may be carrying the weight of something far greater than any human eye can see.

David's appearance at the end of Ruth matters profoundly because of what David represents in the Old Testament. David is not simply another figure in Israel's history. He is the king after God's own heart, the one through whom the monarchy is consolidated, Jerusalem is established, worship is centralised, and Israel's royal hope takes shape. By naming David at the end of Ruth, the narrative reveals that it has been moving toward more than survival. It has been moving toward kingship. The house restored in Bethlehem becomes, by divine purpose, the house from which God will raise His king.

This is especially significant because of how unlikely the path has been. David, the great king of Israel, does not emerge from a story that begins with nobility and visible promise. He comes through a line marked by famine, grief, foreignness, unlikely women, and quiet faithfulness. Tamar stood at the beginning of the line as a witness that God can bring forth His purpose through broken and morally tangled circumstances. Rahab stood in the line as a testimony that grace can bring a Gentile outsider into covenant blessing through faith. Ruth, another outsider, entered the line through loyalty, humility, and redemption. Boaz stood as a man who responded to God's call with costly obedience. Naomi, once empty, became the one in whose household the line was restored. And now, at the end, all of this converges in David.

This must not be overlooked. David's line is not built on human brilliance, social neatness, or conventional strength. It is built on grace, providence, covenant mercy, and the hidden faithfulness of God. The royal line itself bears witness to the truth that God often

writes His grandest purposes through people and circumstances that the world would never have chosen. Ruth 4:22 is therefore not merely an ending. It is a theological declaration that the kingdom purposes of God often emerge from places of obscurity.

The mention of David also draws the reader back to the promises associated with Judah. Long before David was born, the line of Judah had already been marked out for royal significance. Ruth's genealogy shows how that promise was preserved across generations, not in abstraction, but through concrete lives and actual histories. Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, and David—these names are the visible trace of an invisible faithfulness. God did not abandon what He had purposed. He carried it forward.

There is also something deeply moving in the way the narrative arrives at David through Obed. Obed is first introduced not as a future ancestor of kings, but as Naomi's restorer and nourisher. This means that the line to David does not pass through abstract royal symbols first, but through mercy shown to a grieving woman. The kingdom emerges through kindness. The royal line is preserved through covenant love. History turns not on human ambition in this story, but on redeeming grace. That too is profoundly significant. God's kingdom purposes are not detached from compassion; they are often carried forward through it.

The verse, therefore, teaches us to read the book of Ruth on two levels at once. On one level, it is a personal story of restoration. Naomi is comforted, Ruth is secured, Boaz is vindicated, and Obed is born. On another level, it is a story of royal preparation. The same child who nourishes Naomi's old age becomes the forefather of David. The private and the public, the domestic and the national, the personal and the historical, all meet in this one line.

This is one of the most beautiful revelations of divine providence in Scripture. God is not forced to choose between caring for one widow and advancing His kingdom. He does both in the same act. He does not need to neglect the individual in order to fulfil the historical. Nor does He need to suspend His larger purposes in order to care tenderly for one household. The God of Ruth is great enough to do both at once. He restores Naomi personally while also moving history redemptively. He places bread in the hand of the poor while also placing kingship into the line.

In the wider biblical horizon, David himself points beyond his own reign. His name at the end of Ruth is both climax and anticipation. He is the peak of the genealogy within the book, but he is not the final destination of God's redemptive movement. David becomes the head of a royal house to which divine promises are later attached, and from that house the hope of a greater king continues to grow. In that sense, the end of Ruth is full not only of memory, but of expectation. David is the king in view, but a greater fulfilment lies beyond him. The narrative closes with David, yet it quietly opens toward the larger messianic future.

This gives the whole book extraordinary depth. Ruth is a pastoral narrative, but it is not only pastoral. It is royal. It is covenantal. It is redemptive. It belongs to the movement of God's saving purpose in history. The child born in Bethlehem is not part of an isolated family recovery; he belongs to the unfolding pattern through which God will prepare His people for kingship and, beyond kingship, for the greater promise still to come.

For the believer, this closing verse carries immense devotional power. It reminds us that God often joins what we would separate. We tend to separate the small from the great, the hidden from the historical, our private griefs from God's larger purposes. But Ruth 4:22 tells us that the Lord often works precisely by joining these things together. One family's sorrow becomes part of national hope.

One woman's restoration becomes part of a king's ancestry. One man's obedience at the city gate becomes a link in redemptive history.

That means the hidden places of our own lives may matter more than we know. The grief we carry, the faithfulness we offer, the costly obediences we make, the prayers we pray in quietness—these may all belong to a larger purpose than we can presently trace. God is able to write beyond the boundaries of our immediate understanding. He sees what we do not see. Naomi did not see David when she first held Obed. Ruth did not know how far her faithfulness would reach. Boaz did not act to secure a place in history. Yet all three were woven by grace into the royal line.

This is why the end of Ruth is so strengthening to faith. It teaches us that divine providence is never shallow. God's mercies are not random acts of sentiment. They are meaningful, wise, and often far-reaching. What He begins in grace, He carries forward in purpose. And what appears small in the present may stand, in the sight of God, within a movement far greater than we can imagine.

David's presence at the end of Ruth, then, is not simply a genealogical note. It is a proclamation. It tells us that the God who restores the empty is also the God who establishes His king. It tells us that the same hand that dries tears also shapes history. It tells us that the life lived by faith, though hidden in the moment, may belong to an unfolding purpose that reaches beyond one lifetime.

Ruth 4:22 closes the book by bringing Naomi's sorrow, Ruth's faithfulness, Boaz's redemption, and Obed's birth under the light of royal significance. The story ends with David because the Spirit wants us to know that what happened in Bethlehem was never merely about survival. It was about the kingdom purpose of God moving quietly, faithfully, and triumphantly through ordinary lives.

Pause and Reflect

It is a mercy to know that God is not forced to choose between personal care and sovereign purpose. He is the Lord of both. He holds our tears and writes history at the same time. He restores the brokenhearted, and He advances His kingdom through that very restoration. There are seasons when we feel that our struggles are too small to matter in the larger purpose of God, and others when the larger story feels too vast to touch our personal pain. Ruth 4:22 teaches us that the Lord joins both together.

Questions for the Heart

Brothers and sisters, how does David's appearance at the end of Ruth change the way we read Naomi's story? Do we truly believe that God can take our personal griefs, hidden obedience, and quiet acts of faithfulness and join them to something larger in His purpose? And what would it look like for us to trust the Lord not only as the One who comforts us in the present, but as the sovereign ruler who is writing a greater story than we can presently see?

Let us pray

Lord, thank You that You are both tender in mercy and sovereign in purpose. Thank You that You do not merely comfort us for the moment, but weave our lives into a larger story of grace. Teach us to trust You not only for present comfort, but also for the greater work You are doing in and through us. Help us to believe that nothing in our story is beyond Your wisdom, and nothing surrendered to You is outside the reach of Your purpose. Strengthen our faith to rest in the knowledge that You are the God who both wipes tears and raises kings, the God who cares for the individual and governs history at the same time. In Jesus' name, Amen.

Conclusion

What God Begins in Grace He Carries Through in Purpose

The final verses of Ruth invite us to read life by a different light. They teach us that God's mercy is never shallow, and His providence is never random. He restores Naomi, but in restoring Naomi He preserves a line. He honours Ruth, but in honouring Ruth He advances a purpose. He uses Boaz, but in using Boaz He moves history toward the king.

This is the encouragement the book leaves with us. The hidden years matter. The quiet obediences matter. The faithful love that seems small matters. The God who writes through fields, homes, widows, outsiders, and children is still the God who writes through lives like ours.

Naomi, when she first held Obed, saw a child of comfort but not yet the fuller promise of God's hand upon his life. Ruth could not have known that her steadfast love and quiet faith would echo far beyond her own days. Boaz did not move with thoughts of greatness or remembrance, but with a heart governed by love, justice, and the fear of the Lord. Yet in these humble acts of devotion, the Lord was preparing a blessing far greater than any of them could have imagined.

So it is with us. What God begins in grace, He carries through in purpose. He is still the God who writes beyond the visible story.

A Final Prayer

Lord Jesus, thank You that nothing entrusted to You is ever wasted. Thank You that You restore, redeem, and carry forward what You begin. Help me to trust You in the hidden seasons, in the quiet

obediencies, and in the places where I cannot yet see the full meaning of Your work. Write Your purpose through my life for Your glory. Amen.

About This Book

In this deeply devotional study of Ruth 4:17–22, Daniel Panford invites readers into the closing verses of Ruth—passages often read quickly, yet filled with extraordinary comfort and theological depth. Here Naomi’s restoration, Ruth’s faithfulness, and Boaz’s redemption are seen in their fuller light: not only as personal mercies, but as part of God’s larger purpose through generations. With warmth, pastoral insight, and reverence for Scripture, this book explores how God writes beyond the visible story—turning emptiness into fruitfulness, hidden obedience into lasting testimony, and household sorrow into redemptive history. For every reader who has known grief, waiting, or unseen faithfulness, *A Son Given, A Line Preserved* offers hope, clarity, and the assurance that what God begins in grace, He carries through in purpose.

Daniel Panford

Truth Application Ministry
