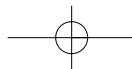


*AFTER*  
*GOD'S*  
OWN  
*HEART*



THE G O S P E L A C C O R D I N G T O  
THE O L D T E S T A M E N T



A series of studies on the lives  
of Old Testament characters, written for  
laypeople and pastors, and designed to  
encourage Christ-centered reading, teaching,  
and preaching of the Old Testament

TREMPER LONGMAN III  
J. ALAN GROVES

*Series Editors*

*AFTER*  
*GOD'S*  
OWN  
*HEART*

THE GOSPEL ACCORDING TO  
**DAVID**

MARK J. BODA

**R&R**  
P U B L I S H I N G  
P.O. BOX 817 • PHILLIPSBURG • NEW JERSEY 08865-0817

© 2007 by Mark J. Boda

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or otherwise—except for brief quotations for the purpose of review or comment, without the prior permission of the publisher, P&R Publishing Company, P.O. Box 817, Phillipsburg, New Jersey 08865-0817.

Unless otherwise indicated, all Scripture quotations are from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Scripture quotations marked (TNIV) are taken from the Holy Bible, Today's New International Version™ Copyright © 2001 by International Bible Society. All rights reserved.

Italics indicate emphasis added.

*Page design by Tobias Design*

Printed in the United States of America

#### **Library of Congress Cataloging-in-Publication Data**

Boda, Mark J.

After God's own heart : the Gospel according to David / Mark J. Boda.  
p. cm. — (The Gospel according to the Old Testament)

Includes bibliographical references and index.

ISBN-13: 978-0-87552-653-9 (pbk.)

1. David, King of Israel—Textbooks. 2. Typology (Theology)—Textbooks.  
3. Messiah—Prophecies—Textbooks. 4. Bible. O.T.—Relation to the New Testament—Textbooks. 5. Bible. N.T.—Relation to the Old Testament—Textbooks. I. Title.

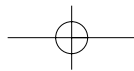
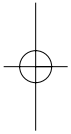
BS580.D3B57 2007

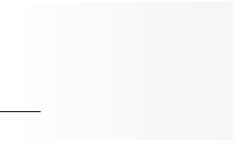
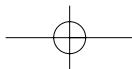
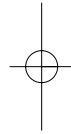
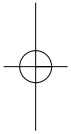
222'.4092—dc22

2007017176

ad majorem Dei gloriam

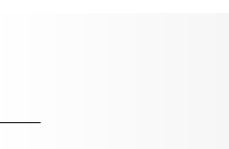
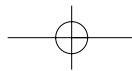
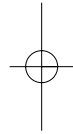
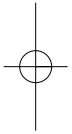
*Dedicated to David Christian on the occasion of  
his twentieth birthday*





## CONTENTS

Foreword	ix
Tribute to J. Alan Groves	xiii
Preface	xv
1. David and Biblical Theology	1
2. David, Abraham, and Ruth	17
3. David and Anointing	31
4. David and Covenant	41
5. David and Rule	51
6. David and Faith	67
7. David and Justice	77
8. David and Unity	87
9. David and Worship	101
10. David and Temple	113
11. David and Faithfulness	123
12. David and Sin	133
13. David and Messiah	147
For Further Reading	165
Notes	169
Index of Scripture	179





## FOREWORD



*The New Testament is in the Old concealed;  
the Old Testament is in the New revealed.*

—Augustine

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. (1 Peter 1:10–12)

“In addition, some of our women amazed us. They went to the tomb early this morning but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.”

He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses

and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Luke 24:22–27)

The prophets searched. Angels longed to see. And the disciples didn't understand. But Moses, the prophets, and all the Old Testament Scriptures had spoken about it—that Jesus would come, suffer, and then be glorified. God began to tell a story in the Old Testament, the ending of which the audience eagerly anticipated. But the Old Testament audience was left hanging. The plot was laid out but the climax was delayed. The unfinished story begged an ending. In Christ, God has provided the climax to the Old Testament story. Jesus did not arrive unannounced; his coming was declared *in advance* in the Old Testament, not just in explicit prophecies of the Messiah but by means of the stories of all of the events, characters, and circumstances in the Old Testament. God was telling a larger, overarching, unified story. From the account of creation in Genesis to the final stories of the return from exile, God progressively unfolded his plan of salvation. And the Old Testament account of that plan always pointed in some way to Christ.

#### AIMS OF THIS SERIES

The Gospel According to the Old Testament Series is committed to the proposition that the Bible, both Old and New Testaments, is a unified revelation of God, and that its thematic unity is found in Christ. The individual books of the Old Testament exhibit diverse genres, styles, and individual theologies, but tying them all together is the constant foreshadowing of, and pointing forward to, Christ. Believing in the fundamentally Christocentric nature of the Old Testament, as well as the New Testa-

ment, we offer this series of studies in the Old Testament with the following aims:

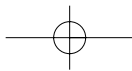
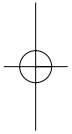
- to lay out the pervasiveness of the revelation of Christ in the Old Testament
- to promote a Christ-centered reading of the Old Testament
- to encourage Christ-centered preaching and teaching from the Old Testament

To this end, the volumes in this series are written for pastors and laypeople, not scholars.

While such a series could take a number of different shapes, we have decided, in most cases, to focus individual volumes on Old Testament figures—people—rather than books or themes. Some books, of course, will receive major attention in connection with their authors or main characters (e.g., Daniel or Isaiah). Also, certain themes will be emphasized in connection with particular figures.

It is our hope and prayer that this series will revive interest in and study of the Old Testament as readers recognize that the Old Testament points forward to Jesus Christ.

TREMPER LONGMAN III  
J. ALAN GROVES

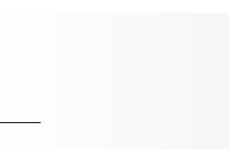
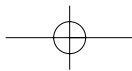
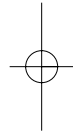
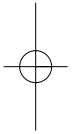


## TRIBUTE TO J. ALAN GROVES



**A**fter the death of Ray Dillard in 1993, Al Groves and I saw to the publication of our beloved friend, mentor, and colleague's book, *Faith in the Face of Apostasy*, and in doing so launched a new series. This series, the Gospel According the Old Testament, aims to show, as Christ himself declared, that "all the Scriptures" speak of our Lord's suffering and glorification (Luke 24:27). It is with sadness at our loss that I report that Al Groves recently died at the age of fifty-four. Our sadness is tempered by the joy we feel that he is now with the Lord he loved and served so well in this life. We owe Al for his insightful teaching, his incisive writing, his work on the Hebrew text for computer use, and, for those of us who knew him, his friendship and encouragement.

TREMPER LONGMAN III



## P R E F A C E



**I**t was surprisingly in a course on missiology that I first fell in love with biblical theology. Harvie Conn told us in the first class that he taught that particular course in a cycle, one year addressing practical missiological issues, the other biblical theological foundations for missions. He must have done it to keep it interesting for himself because no one ever could or did (though they probably should have) take the course twice (that is, unless . . . ). I had grown up in a denomination with a rich heritage of missions, but what I heard that semester offered the richest and deepest biblical foundation for missions that I ever had encountered. Professor Conn took us on a panoramic journey over the mountaintops and into the valleys of the history of revelation in order to show us that God's passion for the nations was the backbone of the redemptive story from beginning to end.

One of my final encounters with biblical theology at Westminster comes immediately to mind as well. It occurred near the end of my time at the seminary. My brother Matt was unable to take Ray Dillard's prophets course in the final semester. He had discovered through the underground Westminster rumor mill that one of our fellow students, Pam to be precise, had taped the entire semester of Dr. Dillard's riveting lectures (and they were that indeed), and she was willing to lend them to Matt. My brother, brave soul that he was, had an idea. He would approach Ray's colleague, Bruce Waltke, and ask him if he would be willing to supervise him in an independent

study on the prophets based on Ray Dillard's taped lectures. Well, not only was Dr. Waltke delighted to supervise my brother, but he also wanted to listen to the same tapes and then get together with Matt once a week or so (there is some discrepancy on whether this was to be once a week or less frequent) to discuss the content.

Faced with the prospect of meeting with his former intermediate Hebrew professor alone and knowing that I was heading toward a career in Old Testament and Hebrew studies, Matt thought it would be great if I would join the two of them for these regular "supervisions." We decided to kick the semester off with a bang. We invited Dr. Waltke out for breakfast at the local Bob's Big Boy to enjoy their all-you-can-eat buffet. We all arrived on time and piled our plates high with food. Sitting down to dig in, Dr. Waltke thought it would be nice if we began the session by each asking a question about the tapes we had heard. My brother Matt began (well, he got us into this situation!), and the question was something about the relationship between Samuel and Elijah as prophets. All I can remember is Dr. Waltke's eyes going up above his eyelids in classic fashion (as in that class when the power went out and he lectured for ten minutes in the darkness before realizing the lights were off) and, as if he was reading some notes off the inside of his eyelids, he began to review the history of prophetism from Moses to Jesus, via Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and straight through to Zechariah, Malachi, and John the Baptist. There we sat, a bit terrified at the prospect of discussing such deep theological insight with the master and wondering if we were ever going to eat our pancakes and sausages which were quickly going cold. To be truthful, so overwhelmed were we (or at least one of us) that it was the one and only meeting of that semester. What I experienced that day, however, was the power of biblical theology to offer cohesion to the diverse literature and history found within the Bible. And what I



observed that day was the passion of one who had spent a lifetime searching these Scriptures.

These two events stand as bookends on an education in biblical theology that could be discerned in every class (Longman, Dillard, Groves, Silva, McCartney, Poythress, Gaffin, Ferguson, Barker, Logan, Davis, Ortiz, Bettler, Sibley). One final course, however, cannot go without mention, and especially in light of the fact that this professor has recently entered the manifest presence of the Lord of redemptive history.

I had always wanted to take a course with Edmund Clowney, a professor who had taught my own father at Westminster in the early '60s, and my opportunity came in the January term in my middle year when Dr. Clowney came to teach an intensive course on Preaching Christ from the Old Testament. There I was shaped by one who challenged us to take into account the ultimate context of all biblical revelation, that is, the grand story of redemption that finds its culmination in the first and second coming of Jesus Christ. We were encouraged to end each sermon by showing the way in which the truth of the passage we were preaching pointed toward and was ultimately fulfilled in the gospel of Jesus Christ.

As the week wore on we were mesmerized by the ability of this man to always find a link to the gospel whether he was preaching in Leviticus or Obadiah, Ecclesiastes or Chronicles. Finally, one of the students asked the question that we all were dying to ask but felt too intimidated to venture. The student was concerned that there were many practical applications in the various Old Testament passages that he had consistently overlooked on his way to preaching Christ. In what way was such Christological preaching relevant to the lives of his people who were looking for guidance on everyday issues that many of these Old Testament passages addressed? Dr. Clowney's response was quick but gentle as he returned the question with some of

his own, which in my paraphrases are: “What could be more relevant than the good news that Jesus Christ has died and rose again? What could be more practical than the new life that we experience in and through Jesus’ sacrifice for us?” Well, what could one say in response to that? Dr. Clowney was right and reminded us that the ultimate context of every passage of Scripture is the grand story of redemption that must not be lost in Christian proclamation today.

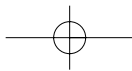
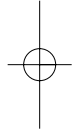
I hope this short book will honor the rich biblical theological tradition that has set Westminster apart from its inception. Upon the shoulders of greats like Conn, Waltke, and Clowney, who in turn were standing upon other giants like Vos, Young, and Machen, I steady myself as I seek to interpret the ancient story of David in light of the gospel of Jesus Christ. For this privilege I am thankful to my former professors, Tremper Longman and Al Groves. Tremper’s enduring friendship through the years and Al’s patient endurance in the midst of suffering have extended their impact well beyond the classrooms where they first captured my imagination for the literature of the Old Testament.

While writing this book I have enjoyed the hospitality and friendship of my father-in-law and mother-in-law, David and Ruth Rambo. Not only do their names foreshadow key characters in the drama that this book will trace, but their lives embody the values that will challenge us to live as that descendant of David, Jesus Christ. In light of this, as well as their unconditional love and acceptance and their enduring encouragement and support of their son-in-law as a Christian academic throughout eight years of graduate work and now thirteen years of teaching, I want to express publicly my appreciation to them.

Providentially, I am completing the preface to this book as my eldest son’s twentieth birthday approaches. His name, David Christian, not only sums up the core themes of this book but also my deepest hopes for his

life. My prayer for you, David, is that the themes from Scripture to which this book point may become a reality in your life as you seek our Savior, the son of David, Jesus the Christ. May you be truly a “man after God’s own heart” (1 Sam. 13:14).

*Ego ex eorum numero me esse profiteer qui scribunt proficiendo, & scribendo proficient.*  
Augustine, Letters 153.2,  
via Ioannes Calvinus



# I

## DAVID AND BIBLICAL THEOLOGY



**H**e stood out among the masses crowded near the Dung Gate at the south end of the Old City of Jerusalem, long blond hair and deep blue eyes, dressed in a long flowing white gown with a crown on his head and a harp in his arms. His routine was to play a few songs and then invite tourists on a guided visit of the temple mount and the Jewish quarter. This modern-day “King David” was relying on the Western image of this ancient king to try to make a living in a city filled with pilgrims. This image was one that I knew well, drawn from the Sunday school pictures and illustrated Bibles of my childhood.

At the same time at an archaeological dig in the northern part of Israel, at Tel Dan, in ancient times the northernmost city of the tribes of Israel, an astonishing find was announced to the media. Archaeologists had discovered a mid-ninth century BC stele, that is, a stone monument inscribed with letters. The letters comprised thirteen lines written in the Aramaic language, and near the center of the inscription was the phrase “house of David.” The text chronicled events strikingly similar to the massacre of Joram and Ahaziah in 2 Kings 9. The ancient letters identified Ahaziah

as a king from the house or dynasty of David. The inscription created a sensation because it was the oldest archaeological evidence for the existence of a dynasty that originated in a figure named David.<sup>1</sup>

These two events from modern-day Israel remind us at the outset of at least two images of David that exist in our world today. There is the contemporary image of David, one that has been forged through millennia of Jewish and Christian history, through ancient, medieval, and modern art, and is now painted in our collective mind's eye. At the same time there is a historical image of David, one that has been reconstructed from archaeological evidence and ancient Near Eastern texts and sifted through the scientific perspective of modern scholars. These two images, contemporary and historical, rarely coincide.

There is, however, another image of David, one that sometimes overlaps with one or the other of these two images. It is the David of the canon, that is, the literary-theological image of David in the biblical texts. Certainly there are some elements of this image of David that have informed the contemporary image of David, even if many aspects of the latter reflect inappropriate modern impositions. Certainly the canonical David is connected to the historical David, even if it is clear that there was much more to the David of history than is now recorded in the Scriptures. The goal of this book, however, is to offer you a theological portrait of the David of the Bible, rooted in his historical context and relevant to our contemporary context, expressed as a theological witness to God and his redemptive purposes in our world.

There are some who would expect and appreciate a book defending the historical David against the onslaught of recent minimalist approaches according to which David is but a literary myth.<sup>2</sup> But, although a legitimate exercise, this will not be the focus of this book.<sup>3</sup> There are others who are looking for ready-made sermons that provide quick and easy

access to David for popular consumption. Although this book will show the way the canonical presentation of David can and does shape contemporary life, this will be based on a patient encounter with the biblical text which I hope will lay a foundation for a series of sermons or Bible studies.

### DAVID AND NEW TESTAMENT THEOLOGY

Our journey through the Old Testament theological theme of David will begin in what for many is an unlikely place: the New Testament. By doing this we hope to provide a theological map to guide Christian readers to the scenic vistas of Old Testament theology.

There is little question that King David receives considerable attention in the pages of the New Testament. He is mentioned as a towering past figure in the great redemptive story of Israel (Matt. 1:6, 17; 12:3; 22:43, 45; Mark 2:25; 12:36–37; Acts 7:45; 13:22; Heb. 11:32). As such a past figure he is a source of authority, whether through revelation (Mark 12:36; Acts 1:16; 2:29–30; 4:25) or through example (Luke 6:3–5; Heb. 11:32). He also is identified clearly as the source of the royal line and messianic hope for Israel in the time of Jesus (Matt. 22:42; Mark 11:10; 12:35), a hope that Christ's followers identified with Jesus who was called the son of David (Matt. 1:1, 20; 9:27; 12:23; 15:22; 20:30–31; 21:9, 15; Mark 10:47–48; Luke 1:27). This preliminary evidence shows how important David was to the early Christian community. His words and example were key to the early Christian community, but in what ways were his words and example applied?

First of all, Christ is viewed as the son of David, the one who fulfilled the messianic hope, who reestablished the Davidic line. This fact is clear from the opening passage in the present form of the New Testament as Matthew 1 places the accent on Jesus' Davidic roots as well as his

birth in Bethlehem, the home village of David. Such an emphasis on Jesus' Davidic roots can be seen in Romans 1:3 ("who as to his human flesh was born a descendent of David") and Hebrews 1:5 (cf. 1:8–13). Hebrews 1:5 draws heavily on Psalm 2, a psalm which trumpets the ascension of the Davidic king to the throne, and 2 Samuel 7, a passage which expresses the covenantal agreement between Yahweh and the Davidic house. This initial connection, that is, between Jesus Christ and David is obvious to most, but is easy to take for granted. It is important to realize that our appropriation of the Davidic story is possible only through and because of Christ's foundational link to David.

The second connection, however, is often overlooked by Christians. In 2 Corinthians 6:18, the apostle Paul clearly alludes to the same passage in 2 Samuel 7 that we have already seen is used elsewhere to forge a link between Jesus and David. However, in this instance there is a slight change. Whereas in 2 Samuel 7:14, the reference is "I will be his father, and he will be my son," in 2 Corinthians 6:18 Paul modifies this to "I will be a father to you, and you will be my sons and daughters." Here the apostle does two things. First, he makes the original Davidic covenantal promise plural ("sons"), indicating that he is speaking about a community. Second, he includes both male and female ("sons and daughters"), a significant declaration in an ancient patriarchal age. By doing this he is revealing that the Davidic covenant now rests upon the community of Christ as a whole, which now functions in the line of David as vice-regents of God on earth.

This is very important to our appropriation of the image and tradition of David in the Old Testament. As we encounter David in the Old Testament we need to see him as a type of the coming Messiah; the role he fills within Israel reveals the role that his messianic descendant would fulfill. On one level this is truly redemptive-historical, that is, David's role can be fulfilled only by the Christ in a



unique and singular way. However, the New Testament also suggests that in and through this Christ we as a community enter into the Davidic covenant and in some way also fulfill the function of David.

The reason I want to share this at the outset of the book is to provide you with the theological framework to appropriate the Davidic image and tradition in the Old Testament for your lives as Christians. As we encounter the various aspects of this tradition, you need to first consider how this anticipates and is fulfilled in Christ. But after doing this you are compelled by the New Testament witness to reflect on the way in which the various aspects can become a reality for us who share the name Christian: that is, Messiah-ones.

These two hermeneutical movements, one redemptive-historical and the other redemptive-ethical, are echoed in the apostle Paul's encouragement to young Timothy in 2 Timothy 3:14–17 to embrace the Old Testament as normative Scripture for his Christian life and ministry. Old Testament texts are, according to Paul, "holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus," that is, they function as witness to the grand story of redemption that culminates in and through Jesus Christ, the son of David. In addition, Paul continues, these same texts ("All Scripture") which are "God-breathed" are "useful for teaching, rebuking, correcting and training in righteousness, so that all God's people may be thoroughly equipped for every good work" (TNIV), that is, they function as witness to God's grand ethic of redemption which is expressed in and through the body of Christ (the church) animated by the Spirit of Christ.

Notice how the redemptive story and ethic are drawn from "Scripture," a translation of the Greek word *graphē* which refers to the written texts of the Old Testament canon. This is key to our present theological enterprise. It is not the history reconstructed from these texts (and other sources) nor is it depictions evident in contemporary

expressions from which we take our lead in this study. Rather, it is the portrait of David preserved within the canonical witness that guides our theological reflection. This authoritative witness compels us to not merely reflect, but to respond in word and deed to the David of Scripture.

## DAVID AND OLD TESTAMENT THEOLOGY

Now that we have laid a foundation for our appropriation of the image of David in light of the New Testament, there is a need also to consider a foundational interpretive issue in Old Testament theology. One of the key questions that dogs the presentation of David in the Old Testament is whether kingship as an institution was a divinely initiated or divinely permitted office for Israel.<sup>4</sup> To this question we now turn.

### *Kingship after the Israelites' Hearts*

Although it is not the earliest mention of kingship in the Old Testament, 1 Samuel 8 is probably the first passage to which people turn when discussing the theme of kingship. This chapter presents a scene from late in the career of the great leader Samuel. When the people approached Samuel requesting a king to lead them, the old leader was deeply disturbed and so inquired of the Lord to discern his will. The answer from God was troubling: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you" (1 Sam. 8:7-8).

At first, it appears from Samuel's concern and the Lord's response that he did not regard kingship as a positive development for Israel. This suggests that when kingship became a legitimate office within Israel, it had more to do with God's permissive will than with his intentional

will (he permits it, but it was not his intention). However, a closer look at the Israelites' request as well as God's response brings this preliminary conclusion into question.

In their initial request to Samuel the people request a king "such as all the other nations have" (1 Sam. 8:5). This is expanded later in the scene as they cry: "We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles" (1 Sam. 8:19–20).

The circumstances of this request are described more fully in Samuel's farewell speech in 1 Samuel 12:12 as Samuel reminds them: "But when you saw that Nahash king of the Ammonites was moving against you, you said to me, 'No, we want a king to rule over us'—even though the LORD your God was your king."

These statements by the people and prophet reveal the perception of kingship in the minds of the people. Human kingship was linked to war. Tired of their vulnerability among the nations, the people wanted to experience the military security that a human king with his standing army could bring. This helps clarify God's warning to the people in 1 Samuel 8:10–18. God warns them that the kind of king they are requesting would take their children and resources in order to sustain his royal court and army.

A king in line with the wishes of the Israelites was a military leader who would offer them peace and security, and soon God would provide them with such a leader in Saul, son of Kish. He was a towering physical specimen: "an impressive young man without equal among the Israelites—a head taller than any of the others" (1 Sam. 9:2), well-suited to the military role expected by the Israelites.

### *God's Kingship*

God's offense at the Israelites' request for a military king can only be understood in light of the greatest salvation event in Israel's history. In Exodus 12–14 the Lord delivers

his people from Egypt by parting the waters of the sea and then defeats their enemy by returning the waters to their normal course. This momentous victory is celebrated in Exodus 15 in the ancient song of praise sung by Moses and the Israelites (Ex. 15:1–18).

The song begins by accentuating the battle prowess of the Lord God, exalting him as the “warrior” who “has hurled into the sea” Pharaoh and his men. The language is that of a military victory with reference to “horse,” “rider,” “chariots,” “army,” and “officers.” The ending of the song, however, identifies the implications of this great victory in war as the celebrants cry: “the LORD will reign for ever and ever.” This battle is a declaration to all peoples, whether Egypt whence they have come or Canaan to which they are going (Edom, Moab, Canaan, v. 15) that the Lord is King of kings, Lord of lords, and that there is none among the gods like Yahweh. The passage looks to the day when God will take up his residence in his divine palace, the temple in Jerusalem (15:13, 17) from where Yahweh will reign forever. Therefore, this great victory in battle is foundational to God’s claim of kingship.

God’s kingship over Israel as a nation was demonstrated through his defeat of Egypt and defense of Israel at the sea. In this event Israel did not have to raise a spear or sword; God was their warrior. This was to be a defining moment for Israel: God was their king because God was their warrior who would fight for them. Even when the Israelites were instructed to participate in war, God was careful to remind them that victory was accomplished only through reliance upon God their warrior. In Exodus 17:8–16 it is Moses’ reliance upon God on the hill above the battle scene that secures victory. The account in Exodus 17 makes it clear that Joshua must know the divine source of this victory; thus the Lord tells Moses: “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of

Amalek from under heaven” (17:14). This is an important truth for Joshua to know, since he would be the one who would lead Israel in the conquest of the Promised Land.

Therefore, in light of the fact that military protection was the key prerogative of kingship within Israel, one can understand why kingship and battle were linked in the minds of the Israelites and why their request was interpreted as a rejection of God’s kingship in the heavenly realms. Nevertheless, does this mean that kingship per se was unacceptable to God?

#### *Expectation of Kingship*

To answer this we need to look further afield. The biblical witness does not present kingship as a late-breaking emphasis in the twilight years of Samuel’s ministry. According to Genesis 17 the covenant ceremony between God and Abraham included the promise that “kings will come from you” (17:6). This promise is made more specific later in Genesis as Jacob blesses his sons, for as he addresses Judah, the old man declares: “the scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his” (Gen. 49:10). Using images well known from Egyptian Pharaohs (scepter/staff), the patriarch presages that a king would come forth from the tribe of Judah and that this king would rule not only over the nations, but also over “your father’s sons” (Gen. 49:8).

The book of Deuteronomy depicts the final speech of Moses to a people poised to conquer the land of Canaan. The role of a king presupposed by this scene is true not only on the historical level, but also on the literary level as it represents the final installment of the Torah, but also the introduction to the story of Israel that stretches from Joshua through 2 Kings and is often called the “Deuteronomic History,” the story of Israel described through the lens of Deuteronomy. The book of Deuteronomy itself assumes

the appointment of a king once the people had settled in the land (Deut. 17:14–20). This future appointment is expressed in ways that reveal their affinity with the stories related in Samuel, highlighting the people's request for a king. The reference to the appointment of the king here is depicted in descriptive rather than prescriptive terms, that is, God speaks of the time when the people would ask for a king and offers his guidance on how the king should act, but does not say whether kingship is his preferred *modus operandi*.

This, however, becomes clearer in the book of Judges. At the core of this fascinating book is the account of a series of twelve judges whom God raised up in the years between the death of Joshua and the birth of Samuel. Significant emphasis is placed on six of these judges (Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson),<sup>5</sup> while six are mentioned only in passing (Shamgar, Tola, Jair, Ibzan, Elon, Abdon). These judges were empowered by the "spirit of the Lord" (e.g., Jephthah, 11:29) and accomplished mighty deeds.

These stories press home two key principles. First, the people of God are prone to idolatry and sin as can be seen in the repeating cycle of sin (peace-disobedience-discipline-cry-salvation-peace; see, e.g., Judg. 2:10–23). Second, God must raise up leadership on a regular basis to rescue his people. The first three major accounts of these judges (Othniel, Ehud, Deborah) are largely positive. But as the narrative progresses, the leaders commit grave errors of judgment: Gideon is mighty, but after obediently destroying the Asherah pole in his hometown and refusing Israel's desire for military kingship ("The LORD will rule over you," 8:22–23), he makes a trap for his own people with his ephod. Abimelech tries to become king and it ends in disaster (Judg. 9). Jephthah spoils his story by sacrificing his daughter to the Lord (Judg. 10:6–12:7). Finally, Samson, who begins with such promise, represents the greatest

tragedy of the entire series of judges (Judg. 13–16). Thus these stories of judges depict a rebellious people, but also an inconsistent leadership structure.

Although Samson is the final judge in the book, his story is not the conclusion to the book. Rather there are five more chapters, and in these chapters we are given some of the most shocking stories in the Old Testament. In chapters 17–18 we are told the story of Micah's idols, and in chapters 19–21, the story of the rape and murder of the Levite's concubine and near demise of the tribe of Benjamin. While in Judges 2–16 there is little focus on the tribal identity of the various characters and events, in chapters 17–21 tribal identity is emphasized. These chapters present a picture of the tribes of Israel in disunity, destroying one another.

At the beginning and ending of this section of the book is found what is probably the most famous phrase from the book: "In those days Israel had no king; everyone did as they saw fit" (17:6 TNIV; 21:25; cf. 18:1; 19:1). Many consider the clause "everyone did as they saw fit" as a picture of moral anarchy and relativism: all did as they saw fit, creating standards for themselves and rejecting God's Torah standards. The only other place in the Bible that this phrase appears is in Deuteronomy 12. After reviewing the various ways that the Canaanites worshiped their gods in the land, the people are commanded:

You must not worship the LORD your God in their way. But you are to seek the place the LORD your God will choose from among all your tribes to put his Name [*shem*] there [*sham*] for his dwelling. To that place [*sham*] you must go; there [*sham*] bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. There [*sham*], in the presence of the LORD

your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you.

You are not to do as we do here today, everyone doing as they see fit, since you have not yet reached the resting place and the inheritance the LORD your God is giving you. But you will cross the Jordan and settle in the land the LORD your God is giving you as an inheritance, and he will give you rest from all your enemies around you so that you will live in safety. Then to the place the LORD your God will choose as a dwelling for his Name [*shem*]<sup>—</sup>there [*sham*, 2x] you are to bring everything I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice possessions you have vowed to the LORD. And there rejoice before the LORD your God—you, your sons and daughters, your male and female servants, and the Levites from your towns who have no allotment or inheritance of their own. Be careful not to sacrifice your burnt offerings anywhere you please. Offer them only at the place the LORD will choose in one of your tribes, and there [*sham*] observe everything I command you. (Deut. 12:4–14 TNIV)

This speech refers to the worship of the people and the call of God to centralize their worship in one place once they enter the land. But in Judges all did as they saw fit, continuing the practice in the wilderness which left them vulnerable to the idolatrous practices of the Canaanites who preceded them and were judged. The Israelites were worshiping God in their own ways, at their own places. But God had instructed them to fix a central place for their worship.

The clause “everyone did as they saw fit” is linked to another key clause in Judges: “in those days Israel had no



king.” Some have suggested that the reference here is to God’s kingship, that is, “in those days Israel did not submit to God as their king.” However, several lines of evidence suggest that the narrator is referring to a human king and that this king was none other than David and his dynasty in contrast to Saul.

First of all, the issue of worship in the story of Micah (chs. 17–18) is related to the establishment of the cult center of the Northern Kingdom which split away from the southern Davidic kingdom (18:28–31). Second, the issue of injustice in the story of Benjamin’s demise (chs. 19–21) is related not only to the tribe of Benjamin (which was the tribe of Saul), but to the town of Gibeah (the precise village from which Saul came). Third, in both of these stories the other key characters involve the tribes of Ephraim and the clan of Bethlehem in Judah (Micah was from Ephraim and hires a young Levite from Bethlehem in Judah, a Levite from Ephraim took a concubine from Bethlehem in Judah and that Bethlehemite woman is killed). Fourth, clearly Saul’s family power base was in Benjamin and then extended beyond this to the northern tribes, the very negative characters in these two stories at the end of Judges. Fifth, when the tribes of Israel inquire of God in Judges 20:18 as to who should go up first to fight against Benjamin, the answer is that Judah should go up first, identifying Judah as the leadership tribe for Israel. This identification of Judah as the leader of Israel is also seen in Judges 1:1–21; as the tribes consider fighting against an enemy after the death of Joshua, Judah is identified as the tribe which would initiate the battle.<sup>6</sup>

Given the evidence from the central “judges” section of this book, evidence that shows the ineffectiveness of leadership through judges, together with the evidence from the final chapters (16–21), the book appears to be encouraging a form of kingship that facilitates the

command of Moses in Deuteronomy 12. Negative depictions of the tribe of Benjamin and in particular the clan of Gibeah, and positive depictions of the tribe of Judah and the victimization of Bethlehemites, suggest that David is in view as the king who would accomplish unification of the tribes.

Some might suggest that kingship, however, does not receive positive exposure in the “judges” section of the book. The people approach Gideon to establish a dynasty (Judg. 8:22–23) and are rebuffed, for “the LORD will rule over you.” The Abimelech story which follows Gideon’s death shows the disaster of an experiment in kingship. However, a closer look reveals that the people’s request for a king in Judges 8:22 echoes the same problem found in Israel’s request for a king in 1 Samuel: “because you have saved us out of the hand of Midian.” Their motivation for kingship was to take away from the Lord his divine prerogatives. The story of Abimelech does not necessarily disqualify kingship, but rather disqualifies kingship gained and retained in the wrong way (that is, through human initiative and shedding of blood).

Thus the book of Judges longs for a king from the tribe of Judah who would unify and lead Israel. Until that happened the kinds of stories found in Judges would endure, stories of idolatry, disunity, and liaisons with the Canaanites.

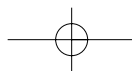
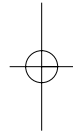
The books of Samuel and Kings catalogue the failures of the Davidic kings, even if several figures do fulfill the calling of sustaining worship and purity (esp. Hezekiah, 2 Kings 18–20, and Josiah, 2 Kings 22–23). In the end, however, the royal house fails and Judah is destroyed and many of its people exiled. The writer of Kings, however, does not even then disqualify the Davidic dynasty, but ends his book with the account of Jehoiachin’s release from prison in Babylon (2 Kings 25:27–30), a sign of hope for the renewal of the Davidic line to its rightful place.

The evidence that we have highlighted in the Torah and the Former Prophets (Genesis–2 Kings) reveals that there were an expectation and justification for some form of royal rule in Israel, and that such was not an afterthought or even an accommodation to human sinfulness. This fixation with kingship and the Davidic dynasty will be affirmed in our final chapter (“David and Messiah”) as we look at the witness of the Latter Prophets (Isaiah–Malachi). Therefore, God’s problem with kingship in 1 Samuel is not with the royal office per se, but rather with the Israelite conception of kingship, especially their intention to switch their reliance and allegiance from divine to human king.

#### FOR FURTHER REFLECTION

1. As you begin this study reflect honestly on the image of David that is present in your mind. Ask a close friend or family member to do the same and discuss the source of your image.
2. Describe how you think Christians should approach and appropriate the Old Testament. Is it Christian Scripture? Is it foundational to Christian Scripture? Does it have enduring relevance to us today? Why?
3. What is the relationship between history and theology? Is it important that David lived in historical time and space? Why?
4. We have distinguished between “redemptive-historical” and “redemptive-ethical” in this chapter. Can you distinguish between these two ways in which the Old Testament is related to us as Christians? Give examples of truth in the Old Testament that is one or the other.
5. Is it essential that kingship be the intentional design of God? Why?

6. For God to be king meant that Israel would have to be passive, entrusting themselves into the hands of their Divine Warrior. What challenges do you face in which you need to entrust yourself into the hands of God?



# 2

## DAVID, ABRAHAM, AND RUTH



In the previous chapter we looked at the pervasiveness of the expectation and exaltation of Davidic kingship in the Old and New Testaments. In this chapter we will focus on one particular (and tiny) book in the Old Testament that reveals God's faithfulness to raise up and preserve David and his dynasty in order that the fundamental promises to Abraham would be fulfilled not only for his people, but also for all the nations of the earth.

### ABRAHAM

It is clear that the Abrahamic tradition is foundational for Israel's identity as a people. The most extensive expression of this tradition in the Old Testament is now found in a narrative block that is entitled the "generations" (*toledoth*) of Terah (Abraham's father) and stretches from Genesis 11:27 to 25:11.

Key to this Abrahamic account is a series of encounters between God and Abraham that initiate and solidify their covenant relationship (Gen. 12, 15, 17). Common to each of these encounters is the repetition of the two core promises of God to Abraham.

The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.

I will make you into a great nation  
and I will bless you;  
I will make your name great,  
and you will be a blessing.” (Gen. 12:1–2)

The LORD appeared to Abram and said, “To your offspring I will give this land.” (Gen. 12:7)

The LORD said to Abram after Lot had parted from him, “Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you.” (Gen. 13:14–17)

Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir.” He took him outside and said, “Look up at the heavens and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring be.”

Abram believed the LORD, and he credited it to him as righteousness.

He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.” (Gen. 15:4–7)

On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates.” (Gen. 15:18)

Abram fell facedown, and God said to him, “As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God.” (Gen. 17:3–8)

In each of these divine declarations God makes two promises. First, the Lord promises Abraham countless seed, a family that would grow into a great nation. Throughout the Abrahamic account this promise is under constant threat, exemplified by several crises including barrenness (Gen. 15:2–3; 16:1; 29:31; 30:1), death (Gen. 22), loss of seed-bearer (Gen. 12:10–20; 20:1–18; 26:1–35), and threat to the purity of the line (Gen. 26:34–35; 38:1–30).<sup>1</sup> Second, God promises Abraham a vast land, essential for supporting this large nation. The fulfillment of this promise is never in sight throughout Abraham’s life as he and his family wander throughout the land of Canaan, acquiring nothing more than a burial site in this land (Gen. 23).

These two promises of seed and land to Abraham echo the dual themes of earlier promises to humanity in Genesis 1:28 (“God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it’”) and Genesis 9:1 (“Then God blessed Noah and his sons, saying to them, ‘Be fruitful and increase in number and fill the earth’”; cf. 9:7), and confirm Abraham’s status as the founder of a new humanity, a redemptive

clan through which God would bring blessing to “all peoples on earth” (Gen. 12:3).

These two promises (seed, land) also shape much of what is to come in the grand redemptive story of the Old Testament and will be repeated at key junctures, for instance, as God begins the great rescue of the exodus (Ex. 6:1–9), as Moses charges the people poised for conquest (Deut. 6:1–9), or as God makes covenant with David in Jerusalem (2 Sam. 7:10–16). So also, it is these two promises that underlie one of the most memorable stories found in the Old Testament, the story recounted in the book of Ruth, a story that traces the roots of David’s participation in the grand story of redemption in the Old Testament.

## RUTH

The book of Ruth, set in the time of the judges (Ruth 1:1), begins with a contrast between these two fundamental promises. The land is unable to fulfill its role of sustaining the promised seed as a man named Elimelech, his wife Naomi, and their two sons Mahlon and Kilion must flee from their hometown in Bethlehem of Judah to the land of Moab (1:1). The irony of this crisis is that Bethlehem, which in Hebrew means “house” (*beth*) of “bread” (*lehem*), is unable to provide the necessary seed (grain) to sustain the seed (human) promised to Abraham. The crisis in the promise of land, however, soon spreads to crisis in the promise of seed (human) as first Elimelech and then his two sons die in the land of Moab, leaving the family without heirs (1:3–5).

It is at this point in the story that we are told that the widowed and childless Naomi learns that “the LORD had come to the aid of his people by providing food (*lehem*) for them” (1:6), and it is this news that prompts her return to the land of Judah, to the newly blessed house of bread



(*Beth-lehem*). Unlike her sister-in-law Orpah, the persistent Ruth refuses to abandon her mother-in-law,<sup>2</sup> even though Naomi emphasizes the fact that she cannot offer another son (seed) to support her. Ruth accompanies Naomi on the road to Bethlehem (1:18–19).

The scene at the entrance to the town of Bethlehem is one of the most dramatic in the Old Testament, assembling Naomi, Ruth, and the women of Bethlehem to record the depth of bitterness of this woman who has endured much loss (1:19–21). The grieving mother and wife refuses to be called by her name Naomi (“pleasant”), choosing rather Mara (“bitter”) because, as she exclaims, “I went away full, but the LORD has brought me back empty” (1:21). At this critical juncture in the story Naomi reminds us of the crisis in the promise of seed, a crisis that seemed to parallel a crisis in the promise of land (famine). Then the narrator of Ruth makes what appears to be a simple summarizing statement: “So Naomi returned from Moab accompanied by Ruth the Moabitess, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning” (1:22). This statement, however, is loaded with metaphorical significance. This woman, who left a land without seed (grain) and ultimately lost her seed (human), hears of God’s grace in the land through seed (grain) and so returns. As she enters into this land seedless (human), all around her are signs of God’s grace in the seed (grain) being harvested by the people of Bethlehem. It is in the midst of this harvest of the seed of the land that the drama of God’s provision of the promise of human seed will be accomplished.

Having lost their only source of income in their ancient patriarchal economy (that is, husbands), Naomi and Ruth must rely upon ancient forms of welfare, and the story of Ruth introduces us to the ancient provision that allowed the poor to gather any grain which was missed by harvesters (cf. Lev. 19:9–10; 23:22; Deut. 24:19–22). In order to do this, the younger woman Ruth

went out to the harvest fields surrounding Bethlehem and into the field of Naomi's relative Boaz. There she not only was allowed to glean, but was welcomed by Boaz to remain in his field, to drink from his water jars, and to eat with his workers. Boaz ensures her protection in his field (2:9) and guarantees that her gleaning efforts will be richly rewarded by having his men leave behind plenty of unharvested grain (2:15–16). Here we see how the promise of land was used to keep alive the promise of seed, that is, the practice of gleaning ensured the physical survival of Naomi and the seed-bearer Ruth.

The metaphorical character of this scene, however, should not be missed. At lunchtime Boaz not only offers her bread and wine, but also some roasted grain which she eats to her fill with some left over. Her gleaning efforts yield an ephah of grain and this she brings home along with the leftover roasted grain to her mother-in-law. This picture of Boaz's seed (grain) being relayed through Ruth to Naomi not only intertwines the promises of seed and land, but also foreshadows the ultimate outcome of the story when Boaz's seed (human) will be relayed through Ruth to Naomi in the form of the child Obed (Ruth 4).

This intermixing of seed and land continues into the third chapter of the book as Ruth embarks on the most daring action of the plot. This action is prompted by Naomi who sends her with the intention to prompt a union between Boaz and Ruth. The scene takes place at Boaz's threshing floor, a scene filled with the image of seed freshly harvested from the fields of Ruth 2. Approaching the "good-spirited" Boaz, lying down to rest "at the far end of the grain pile," Ruth broaches the subject of a conjugal union with the invitation to "spread the corner of your garment over me, since you are a kinsman-redeemer" (3:9). Boaz, however, is aware of another closer relative who is first in line to fulfill the role of kinsman-redeemer and promises to tackle the issue straightaway the following day. Almost

as a down payment to ensure his word, he offers Ruth six measures of barley to carry back to her mother-in-law. The picture of Ruth again carrying barley seed from Boaz to her mother-in-law enhances the foreshadowing of the ultimate resolution of this story.

The plot is finally resolved in Ruth 4 as Boaz fulfills his promise to settle the matter. To do this would demand a careful handling of ancient crisis customs. In Ruth 2 Boaz displayed his knowledge of and dedication to the ancient crisis custom of gleaning. Now in Ruth 4 Boaz displays his brilliance in leveraging other ancient crisis customs to carefully defend the two widows' interests.

These two crisis customs are reflected in the Hebrew legal code. Although the precise relationship between the form of the customs in Ruth 4 and the laws encased in the Torah is difficult to ascertain, a review of the traditions in the legal code provides helpful background.

The first law is often called the law of the kinsman-redeemer. The land was apportioned to the tribes of Israel, clan by clan and family by family, with the understanding that the tribal and clan boundaries of the land would remain static throughout the history of Israel. However, there was a provision for Israelites to lease their land in times of severe economic crisis with the understanding that at the year of jubilee (every fiftieth year) the land would revert back to the original owner. If land was "leased" due to economic hardship, however, there were terms in the law for the land to be "redeemed" by a person called a *go'el*, that is, a kinsman-redeemer, one who was willing to pay the lessee to revert the land back to the original family prior to the year of jubilee (Lev. 25:23–28).<sup>3</sup>

The second law is usually called the "levirate marriage" law. It was important to the Israelites that each family, clan, and tribe endure within the nation, but as is evident throughout the stories of Israel (Sarah, Rachel, Hannah), barrenness was a reality for some families. To provide for

an enduring line, the law regulated what was called levirate marriage (Deut 25:5–10). If a man died without an heir to carry on his family line, his brother was required to produce an heir with the dead man's widow.

In the Torah these laws are never linked so clearly as they are in the book of Ruth. In Ruth 3:9 Ruth herself unites the issues of marriage and land when she declares: "Spread the corner of your garment over me, since you are a kinsman-redeemer." In Ruth 4:1–5, Boaz confronts the unnamed closest relative with the challenge to first buy the land, but then immediately links the purchase of the land (kinsman-redeemer custom) with the production of a child through the dead man's widow (levirate marriage custom): "On the day you buy the land from Naomi and from Ruth the Moabitess, you acquire the dead man's widow, in order to maintain the name of the dead with his property" (4:5). When the closest relative balks at this demand, inviting Boaz to take his place, Boaz's announcement again links the two customs: "Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Mahlon. I have also acquired Ruth the Moabitess, Mahlon's widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!" (4:9–10).

This fascinating interweaving of the two customs emphasizes again the intricate relationship between the promises of land and seed in the book of Ruth, for the one custom regulates the enduring promise of land and the other the enduring promise of seed. By intertwining the two customs we see again how the promise of land is used to sustain the promise of seed.

The final scene of the book of Ruth reveals the outcome of the intricate plot presented in earlier chapters (4:13–17). Ruth becomes Boaz's wife and together they produce a

child. At this point there is an echo of an earlier scene in Ruth 1 where Naomi, Ruth, and the women of Bethlehem are assembled at the gate of Bethlehem. It is Naomi, however, rather than Ruth who becomes the reference point for the child. He is Naomi's kinsman-redeemer, and he is given into Naomi's care and called her son. The one who went away full and returned empty (1:21) is now full again. As we have intimated already, this transference of seed from Boaz through Ruth to Naomi has been foreshadowed in two earlier scenes in this book as seed from Boaz's field was given to Ruth for Naomi.

In the creative intertwining of the motifs of land and seed, human and harvest seed, it is evident that the priority is placed ultimately on the production of human seed, the fulfillment of the promise of enduring offspring for the people of God. The narrative proper does not end with this little kinsman-redeemer, Obed. Rather we are told that Obed was the father of Jesse who in turn was the father of David. To this has been added a genealogical appendix which also ends with the name of David. The book of Ruth, thus, is ultimately not even a story about Ruth, Boaz, or Naomi, but about God's providential care for the family that would bring forth David and ultimately the Messiah in his line. Throughout the story, this providential care is consistently expressed through the covenant faithfulness of Ruth (2:11; 3:10) and Boaz (2:12–13, 20) to Naomi. As we will see, this quality of covenant faithfulness will also be displayed by David (see ch. 11: "David and Faithfulness").

David thus represents the seed who will truly provide a secure land for Israel as a nation. This is made explicit in God's speech to David in 2 Samuel 7:12 when God promises to David seed with a land: "When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom." The purpose of this dynasty

is made explicit in 7:10: “And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed.”

The promise of seed and land finds its initial fulfillment in the books of Genesis–Joshua. However, the crisis of the book of Judges reveals the need for a form of leadership that would secure these promises for the people of God. It is fascinating that the book of Ruth highlights these two promises in this period of crisis, introducing this family that would be so instrumental in securing land and seed for the people of God.

## IMPLICATIONS

The story of Ruth is not forgotten in the annals of God’s people. At the outset of the New Testament the gospel of Matthew includes Ruth in its genealogy of Jesus, the son of David, the son of Abraham. Along with her are three other women (Tamar, Rahab, Bathsheba), all of whom stand out in the long list, not only because of their gender, but also because of the fact that all are described as women with questionable sexual histories.<sup>4</sup> These names are included in this genealogy to bring into view their four stories, which in turn set up a fifth story that begins the narrative of the gospel of Matthew, that is, the story of another woman whose sexual chastity was brought into question, but for whom God faithfully provided a means by which she and her child would be legitimated within the community of God. This child, the last in the long genealogy, was the ultimate child of promise, the Messiah, the Christ.

The story of Ruth, therefore, ultimately finds its fulfillment and significance not merely in the person of David and his dynasty, but in the Davidic son Jesus. And through

Jesus, the son of David, the son of Abraham (Matt. 1:1), the promises to Abraham are fulfilled.

The fulfillment of these promises, however, as suggested by the presence of four Gentile women in Jesus' genealogy,<sup>5</sup> is not merely for Israel, but, as God intended in Genesis 12:1–3, for the blessing of all nations, a purpose of the Davidic kings (Ps. 72:17b) and of Jesus the Messiah (Gal. 3:8, 14; cf. Acts 3:25; Rom. 4:16–17).

I will bless those who bless you,  
and whoever curses you I will curse;  
and all peoples on earth  
will be blessed through you. (Gen. 12:3)

All nations will be blessed through him,  
and they will call him blessed. (Ps. 72:17b)

The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." . . . He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. (Gal. 3:8, 14)

As Christians reflect on this grand story of redemption begun in Abraham, enduring through the fragile scenes in the book of Ruth, continuing through the reign of David, and finding its ultimate expression in the death, resurrection, and ascension of his son Jesus, they are drawn to praise and glory in the God of providence and grace. Additionally, this international context for the promises given to Abraham long ago, enduring because of the foreigner Ruth, secured in David, and ultimately fulfilled in Christ, is what propels the community of the Messiah to proclaim the message of this blessing to the far corners of the earth.

### FOR FURTHER REFLECTION

1. Read through the Abrahamic account in Genesis, and for each story identify the purpose for its inclusion in Genesis based on either the promise of seed or land.
2. In this chapter I mention three other women besides Ruth who appear in the genealogy of Jesus in Matthew: Tamar (Gen. 38), Rahab (Josh. 2; 6:17, 22–25), Bathsheba (2 Sam. 11). I hope you have had a chance to read these stories and notice common motifs as noted in this chapter. But you should also notice an interesting link between three stories in the Old Testament: Judah and Tamar (Gen. 38), Lot and his daughters (Gen. 13; 19:30–38), and Boaz and Ruth. Don't forget that the offspring of Judah and Tamar is the ancestor of Boaz and the offspring of Lot and his daughters is the ancestor of Ruth. Is the book of Ruth the story of the redemption of the past of two families?<sup>6</sup>
3. Reflect on the two scenes of women that I noted in this chapter (Ruth 1:19–21; 4:14–17). Notice the irony that Naomi and Ruth return to Bethlehem with such great need, pitied by the women of the town. They stand as sentinels of the town of Bethlehem signaling the return of the suffering member into their midst. And the town will rise to the challenge, expressing covenant faithfulness to these women through Boaz. And yet in the end is it not ironic that these two suffering women will bring even greater blessing to the town through the gift of a mighty king and dynasty who will rule the nation. Identify suffering people who have entered or are entering into your life or the life of your community to whom you have the opportunity to express covenant faithfulness. Be reminded