

NAOMI - RUTH CONNECTION

LESSON SEVENTY-SEVEN: RUTH 4:18-20a

"Now these are the generations of Pharez: Pharez begat Hezron. And Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon..."

The Book of Ruth concludes with the genealogy of King David, Ruth's great-grandson. Some commentators believe these last 5 verses were tacked onto the Book of Ruth by someone other than the author. That may be true. But if Samuel were the author, and many Bible scholars believe that he is, then he would have included the genealogy of David to prove David's legitimate claim to Israel's throne.

The first name in the genealogy is Pharez, the son of Judah by his daughter-in-law, Tamar. We have discussed Tamar previously. Briefly, she was married to two of Judah's sons (one at a time), both of whom died and left her childless. Judah had a third son who should have married Tamar according to the Levirate Law. But, Judah postponed the marriage citing Shelah's young age. Eventually, Tamar took matters into her own hands and tricked Judah into sleeping with her (he didn't recognize his daughter-in-law disguised as a harlot). Tamar became pregnant and delivered twins, one of which was Pharez (see Gen. 38).

According to the Mosaic Law, an illegitimate child could not enter into the congregation of the Lord until the 10th generation (Dt. 23:2). Rabbis' interpret this law to refer to the eligibility of one to sit on the throne of Israel. David was the 10th generation from Pharez and, therefore, was eligible to be king. This is probably the purpose of including the genealogy: to prove David's legitimacy.

Pharez had a son named Hezron. Not much is known about Hezron other than he moved to Egypt with his great-grandfather Jacob, his grandfather Judah, and his father Pharez (Gen. 46:12). Pharez and Hezron were part of the 70 Hebrew people who moved to the land of Goshen in Egypt during the famine so that Joseph could ensure the survival of his father Jacob's family.

Hezron's son was born in Egypt. His name was Ram. Nothing is known of him except the names of his father, brothers, and son (I Chron. 2:9-10).

Ram's son was named Amminadab. Amminadab's daughter Elisheba married Moses' brother Aaron (Ex. 6:23). Amminadab was probably part of the company that departed Egypt under the leadership of Moses.

Amminadab's son Nahshon was also part of the exodus from Egypt. He is mentioned several times in the Book of Numbers as the head of the tribe of Judah (Numb. 1:7). He was there when Moses set up the Tabernacle for the first time. And, as the head of the tribe of Judah, Nahshon offered silver, gold, and incense and goats, sheep, a ram and a bullock. Each tribe offered a sacrifice, one a day for 12 days, when the Tabernacle was erected. Nahshon offered his sacrifice on the first day because Judah was the prominent tribe. When God signaled that it was time for the congregation to move, the tribe of Judah went first under the leadership of Nahshon (Numb. 10:14).

We are all born with a built-in set of relatives. A physical relationship that comes with being human. But, for those of us who are born again we receive a whole new set of relatives. When Jesus' mother

and brothers came to visit Him, He said, "Who is my mother? and who are my brethren?" Then He pointed to His disciples and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mt. 12:48-50). We share a relationship that transcends time and space and extends into eternity. We are a family.

*"Be kindly affectioned one to another with brotherly love; in honor preferring one another."
Romans 12:10*