

# In the End

Վերջապէս

## Ruth 4:11-22

We ended last week when Boaz was ready to marry Ruth.  
The elders blessed them saying:

### -The Blessings

**<sup>11</sup> Then the elders and all the people at the gate said, “We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the family of Israel. May you have standing in Ephrathah and be famous in Bethlehem. <sup>12</sup> Through the offspring the LORD gives you by this young woman, may your family be like that of Perez, whom Tamar bore to Judah.”** (Ruth 4:11-12 NIV11)

The elders witnessed what happened.

-First, they approved that Boaz be the Guardian-Redeemer and marry Ruth.

-The First blessing is about the fertility of Ruth (to be fruitful, what Rachel and Leah did to Jacob).

-The Second blessing is about the community. In the blessing, we see “together build up the family of Israel.” **“Be famous in Bethlehem...”** the word famous in Hebrew *qara shem*:

“*qārā’ šēm* literally means “may a name be called/given,” which appears to be idiomatic for “be famous.” The recurrence of the word *šēm* (name) in this blessing cannot help but be a play on the third part of Boaz’s sworn declaration, “to maintain the name [*šēm*] of the dead.”<sup>1</sup>

-The Third blessing is about the union of Tamar and Judah.

“This blessing subtly speaks to the parallel of Ruth and Tamar as non-Israelites included in the tribal delineation. Like the story of Boaz and Ruth, the story of Judah and Tamar is a story of family continuity achieved by the determination of a woman, though the story of Boaz and Ruth is also a tremendous contrast to the tale of Judah and Tamar.”<sup>2</sup>

### -The Wedding the Birth of a Child

**<sup>13</sup> So Boaz took Ruth and she became his wife. When he made love to her, the LORD enabled her to conceive, and she gave birth to a son.** (Ruth 4:13 NIV11)

You remember how we started this book. **Fullness and emptiness.** The family was full, then famine and funerals came and emptied the house.

We start with Ruth the childless widow, and we end the book with marriage and the birth of a son.

Our main topic is *Hesed*. Ruth showed *hesed*, loyal love to God, to Naomi and to the people of Israel. We see here how God restores Ruth.

I keep repeating, God is working behind the scenes. Do you see that? That means God is working also in your life behind the scenes. Wait and see...

### **-More Blessings and Praises**

The women said to Naomi: "Praise be to the LORD, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel! <sup>15</sup> He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth." (Ruth 4:14-15 NIV11)

This is the second time we see people who are blessing-praising the situation.

The men did bless both Ruth and Boaz. Now the **women of the city of Bethlehem** are praising. (*Do you remember how the women of Bethlehem welcomed them? Is this Naomi? What append to her?*)

-God kept His promises and did not leave Naomi without a Guardian-redeemer. God brought a kinsman who protects you all (Naomi and Ruth).

-May the child, (he) be famous, (same word is used previously by the men, literally "may his name be called".) It is a petition to God, a praise to God. May God do these things.

-May this child protect not just his mom and family but also his **grandmother** in her old age.

-They also praise Ruth because she demonstrated love towards Naomi. She is better than seven sons. (Wow, in the Middle East to say that is very powerful! Seven is the biblical number of completeness.)

-I want to emphasize how Ruth's life, her clinging to Naomi and Yahweh is a **testimony to the community**. This "*odar*" girl, the Moabite, the outcast, is becoming a **figure of loving people**.

-NIV commentary explains the word **love**:

"The term translated "love" is *'āhēb*, which is essentially a term of covenantal commitment that is expressed in acts of *hesed*. **Block** observes:

"More than anyone else in the history of Israel, Ruth embodies the fundamental principle of the nation's ethic: "You shall love your God with all your heart" (Deut. 6:5) "and your neighbor as yourself (Lev. 19:18). In

Lev. 19:34 Moses instructs the Israelites to love the stranger as they love themselves. Ironically, it is this stranger from Moab who shows the Israelites what this means.”<sup>3</sup>

this is amazing. *Hesed*, God’s loyal love at work...

This is strongest language of presenting who Jesus is.

**“By this everyone will know that you are my disciples, if you love one another.”** (John 13:35 NIV11)

#### **-Grandma has a child**

**<sup>16</sup> Then Naomi took the child in her arms (lap) and cared for him. <sup>17</sup> The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.** (Ruth 4:16,17 NIV11)

-Naomi took care of the newborn child so much that the women said as if Naomi had a child.

-Now picture Naomi holding this child in her lap.

I can imagine the proud *medzmama* (grandma) holding this child. This is a contrast to the lamentation that she had before (mara-bitter) with the original Naomi (pleasant) back to new life, with a newborn in her lap.

#### **From emptiness to fullness.**

The women also named this child **Obed** (*the one who serves; server.*)

Mr. So and so is nameless, yet we have here another new name, **Obed**, the server, the provider -guardian.

-Obed is not a bloodline descendant of Naomi; nevertheless, he became Naomi’s legal male heir. AMAZING. Only God can do.

**-Another surprise:** Obed, the new child was the father of Jesse which means the grandfather of David.

The author is preparing us for the last part the book, the genealogy, the coda.

Do you see what God is doing here...? Please let me repeat, **God is doing.**

**God used Boaz’s generous character, and Ruth’s obedience to God, and through this couple God is orchestrating a much bigger story.**

#### **-The Coda (Genealogy)**

**<sup>18</sup> This, then, is the family line of Perez:**

**Perez was the father of Hezron,**

**<sup>19</sup> Hezron the father of Ram,**

**Ram the father of Amminadab,**

**<sup>20</sup> Amminadab the father of Nahshon,**

**Nahshon the father of Salmon,**  
<sup>21</sup> **Salmon the father of Boaz,**  
**Boaz the father of Obed,**  
<sup>22</sup> **Obed the father of Jesse,**  
**and Jesse the father of David.** (Ruth 4:18-22 NIV11)

Here we are witnessing a much bigger story. God is not just restoring a family, but restoring the nation of Israel.

Do you remember the first verse: **“In the days when the judges ruled”?**

It was written in the time of the judges. That means everyone did whatever pleased them.

Oh yes, Israel needed restoration.

-This is not just their restoration. **This restoration is for all humanity.**

-From two widows to the birth of a king David. From the birth of a king David to the birth of the King of Kings and Lord and Lords Jesus Christ our Lord and Savior. (Read Jesus’ genealogy in the Gospel of Matthew and Luke).

“The genealogies at the end of the book lift the story to a national level.”<sup>4</sup>

-In the first short genealogy is from Obed to David (Ruth 4:17);

-in the second genealogy it is from Perez, son of Judah and Tamar, to all the way to King David.

-I don’t know about you, but to end of the book with names... is no so appealing. In the Bible, genealogy always appears in the beginning of a story.

Not here.

Both Gospels of Matthew and Luke wrote the genealogy of Jesus. We find the names of Boaz or Ruth appearing there as well. I now understand more why the author writes the list of names at the end of the Book of Ruth. He likes to tell us that Ruth and Boaz have an important role in the story of salvation leading all the way to Jesus our Lord.

-This is not just a love story of two people getting married and having a child.

This is a much bigger story when God is leading them to a bigger story.

God has a plan of salvation. That is not a coincidence, that happen to be Ruth found Boaz’s field and started to collect food.<sup>5</sup>

So what? 2021 (Application)

### **1-We are part of this story.**

The genealogy of Jesus that was revealed in His Word brought salvation to humanity, to you and me.

**My story is here as well.**

**Your story is here as well.**

We are part of the story of salvation. This is our salvation our ancestors' story.

### **2-Boaz and Ruth made decisions and affected their lives and ours as well.**

We also make decisions daily. Our **decisions** matter. Our daily choices affect our lives. Not only our lives but they affect the lives of the coming generations. Don't take it lightly that God is working behind the scenes of your life.

-Sometimes I hear from my congregation that we are sinful weak people and God will not use someone like us.

**Dangerous thoughts.** We are sinners, and we are weak, but God through Christ redeemed us. If you keep focusing on your weakness and giving up from being a disciple of Jesus your focus is on the wrong place. The focus is on YOU, and not God.

**The LORD your God is in your midst, Mighty (*gibor*)  
a mighty one who will save;** (Zephaniah 3:17a ESV)

<sup>17</sup> Քու Տէր Աստուածդ քու մէջդ զօրաւոր է,  
Անիկա քեզ պիտի փրկէ:

### **3-This is God's story.**

He is the Director and the Author. We are instruments in His hands. My story is His story when I surrender my will to His will.

Boaz and Ruth's story is God's story of teaching us about *Hesed*, God's loyal Love. God can use our weak vessels to bring healing and good news in this dark world. Covid is back again. People are anxious again. We as church have a story to tell; we should pass in the world how Jesus can save and redeem and give us comfort from this world.

also, we also have responsibility to prevent as much as possible from infecting each other.

IN the End:

**In both books of Jonah and Ruth**, we find God is sovereign and He is guiding us day by day. God will use any of us to spread the Good News of salvation of redemption.

Next week is VBS. Let us help Melinda and the team. You can pray for them; you can be generous in assisting financially. You can ask them if you can help. You can ask Pete for logistics and help in making sure the hall is ready.

Today we end this sermon series by approaching to the Table. This Table which redeemed us from the guilt and shame of sin. Yes, let us come to Jesus.

**Praise be to the LORD,**

**for he has heard my cry for mercy.**

**<sup>7</sup> The LORD is my strength and my shield;  
my heart trusts in him, and he helps me.**

**My heart leaps for joy,  
and with my song I praise him.**

**<sup>8</sup> The LORD is the strength of his people,  
a fortress of salvation for his anointed one.**

**<sup>9</sup> Save your people and bless your inheritance;  
be their shepherd and carry them forever. (Psalm 28:6-9 NIV11)**

Amen

1. K. Lawson Younger Jr, *NIV Application Commentary (Judges/Ruth)*. P 480

2. *ibid* P 480

3. *ibid* p 482

4. *ibid* p 485

5. from NIV Commentary: The genealogy also provides a fitting end to the story because it adds a striking significance to the story's resolution—Naomi's return to life and fullness. The writer intends the genealogy to portray the significance of the resolution of the story, for that resolution has meaning not only by virtue of all that was discussed in the previous section (i.e., the epilogue), but also by virtue of the fact that it provided an integral link in the family line that led two generations later to David. In this way, the narrator is able to show the "greater" significance of the characters' decisions and actions and to tie this together with God's sovereign, providential care. In other words, the *hesed* shown by Ruth, Naomi, and Boaz has repercussions, not just for themselves in their lifetime, but for the nation of Israel for many generations to come. The long-term impacts of their personal piety has ramifications far beyond their lifetimes. This is because in the sovereignty and providence of God there are implications for a person's covenantal fidelity often extended for many generations to come (Ex. 34:7a; Deut. 7:9).

The Lord bless you and keep you;  
the Lord make his face shine on you  
and be gracious to you;  
the Lord turn his face toward you  
and give you peace. (Numbers 6:24-26 NIV11)

Տէրը օրհնէ քեզ եւ պահէ քեզ. Տէրը պայծառացնէ իր  
երեսը քու վրայ ու ողորմի քեզի. Տէրը իր երեսը քու  
վրայ վերցնէ եւ խաղաղութիւն տայ քեզի՛: