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Epilogue: Na'omi's Satisfaction and Fullness 4: 13-17

Epilogue: Na'omi's satisfaction and fullness DIG: What does redemption mean? What kind of woman must Na'omi have been for the women of Beit-Lechem to speak of her so highly? How was the birth of Obed announced? How is Ruth's selfless devotion celebrated? What is the point of this unusual birth announcement? How was Obed a blessing?

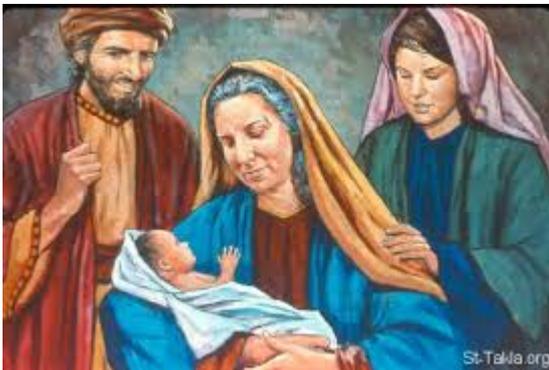
REFLECT: There are two books in the Bible bearing the title of women's names. Both experienced successful cross-cultural marriages. Is there a lesson to be learned with respect to this? If so, what is it? How does God's treatment of Ruth show His grace and power? Ruth left behind an eternal legacy. What legacy do you want to leave behind for your family? What has the book of Ruth taught you about deepening your relationship with the Lord?

ADONAI had been gracious to **Ruth** back in **Mo'av** by giving **her** the faith to believe in **Him** and be saved (**Ephesians 2:8-9**). **His** grace continued when **she** moved to Beit-Lechem, for **He** guided **her** to the field of **Bo'az**, where **their** friendship eventually grew into love. **YHVH's** grace continued at the town gate, where **Mr. So-and-so** rejected the role of **her go'el** and **Bo'az** stepped right in and purchased **her**. After **their** marriage, **the LORD** poured out **His** grace on **Ruth** and **Bo'az** by giving **them a son**, whom **they** named **Obed**, or *servant*.¹⁰⁰

The Baby: So Bo'az took Ruth and she became his wife. The LORD enabled her to conceive, and she gave birth to a son (4:13). So ten years in **Mo'av** brought misery and emptiness, while a few months in Judah brought satisfaction and fullness. **Ruth's** social progression is complete. First, **she** was **a foreigner (2:10)**, then **she** was lower than **a servant (2:13)**, then **she** became **a maidservant (3:9)**, and now **a wife (4:13)**. **God** gave **Ruth a son** and not a daughter, allowing the family line to continue.¹⁰¹

The women said to Na'omi, "Praise be to ADONAI, who to this day has not

left you without a redeeming kinsman. The reference is not to **Bo'az**, but to **Obed** who had just been born, because he will one day redeem the whole of **Na'omi's** possessions. As **the son of Ruth, he** was also the son of **Na'omi**, and as such, would take away the shame of childlessness from **her**. **Ruth** was the only one who could raise up **a son** to inherit the estate of Elimelek. So **Obed** will comfort **her** and tend to **her** in **her** old age, and therefore become **her** true *go'el*. **May he become famous throughout Isra'el!** Still speaking about **Na'omi**, the women said: In contrast to **her** former bitterness, **Obed will renew (shuwb) your life and sustain you in your old age (4:14).**



For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth (4:15). In a society that preferred **sons** to daughters, this was quite a statement. **Seven sons** symbolized the supreme blessing that could come to a Jewish family (**First Samuel 2:5; Job 1:2**). **Ruth** had exhibited true **chesed** (**to see link click Af - The Concept of Chesed**). In **Leviticus 19:34** **Moshe** instructed **Isra'el** to **love the foreigner**, but now it is the foreigner from **Mo'av** who will show **Isra'el** what this means. Once she was able to do so, **Ruth** took the child from the home of **Bo'az** to the home of **Na'omi**.¹⁰² Their story closes with a touching domestic scene. **Then Na'omi took the baby in her arms and cared for him (4:16).** The women living there declared: **Na'omi has a son**, meaning *a descendent*. **And they proclaimed his significance** (Hebrew: *qara'shem*).

God would use this baby to be a source of blessing to many. **Na'omi** accepted the name and became the nurse for **Obed**. The emptiness she felt at the end of the Scene One, had now been replaced by fullness through **God's** grace. **He was the father of Jesse, the father of David (4:17).** Therefore, **Ruth** was **David's** great-grandmother.

Obed was a blessing to Bo'az and Ruth: This was no ordinary **baby**, for **he** was **YHVH's** gift to **Ruth** and **Bo'az**. In reality, every **baby** is a unique gift from **ADONAI**. And every **baby** deserves a loving home and caring parents who will **raise them with the Lord's kind of discipline and guidance (Ephesians 6:4 CJB)**. What a great privilege it is to bring new life into the world and then to guide that life so it matures to become all that **God** has planned.

Obed was a blessing to Na'omi: **Obed** restored life back into **Na'omi** after the death of **her** husband and two sons. Every grandparent can attest to the fact that they feel young again when the grandchildren come to visit. **Obed** allowed **Na'omi** to look forward in **her** life rather than looking back. When **she** held **Obed in her arms**, **her** world was at peace. **Obed** would be a blessing to **Na'omi** in another way: **He** would one day take care for the family that brought **him** into the world, including **his grandmother**. **He** would live up to the name *servant*.

Obed was a blessing to Beit-Lechem: **The child** would bring fame to both the family name and the name of **his** native town. Elimelek's name almost disappeared from **Isra'el**, but **Obed** would make that name famous and would bring glory to **Beit-Lechem**. This happened, of course, through the life and ministry of King **David**, and of **David's** greater son, **Jesus Christ**.

Obed was a blessing to Isra'el: **Obed** was the grandfather of **David**, **Isra'el's** greatest king and **a man after God's own heart (Acts 13:22)**. When the name of **David** is mentioned, we usually think of either Goliath or Bathsheba. **David** did commit a great sin with Bathsheba, but he was also a great man of faith whom **YHVH** used to build the kingdom of **Isra'el**. **He** led the people in overcoming their enemies, expanding their inheritance, and, most of all, worshiping **ADONAI**. **He** wrote worship songs for the Levites to sing and devised musical instruments for them to play. **He** spent a lifetime gathering wealth for the building of the Temple, and **the LORD** gave **him** the plans for the Temple so Solomon could finish the job. Whether **he** had a harp or hymnal, a sling or a sword in his hand, **David** was a great servant of **God** who brought untold blessings to **Isra'el**.

Obed would bring blessing to the whole world: The greatest thing **YHVH** did for **David** was not to give him victory over **his** enemies or wealth for the building of the Temple. The greatest privilege **YHVH** gave **him** was that of being the ancestor of **Yeshua Messiah**. **David** wanted to build a house for **God**, but **God** told **him** **He** would build a house (family) for **David (Second Samuel 7)**. **David** knew that **Messiah** would come from the kingly tribe of Y'hudah (**Genesis 49:8-10**), but no

one knew which family in Judah would be chosen. **Ha'Shem** chose **David's** family, and **the Redeemer** would be known as **the son of David (Mattityahu 1:1)**.¹⁰³

This is how **Ruth**, a seemingly ill-fated Moabite woman whose loyalty and faith had led **her** away from her own people and carried her as a stranger into the land of **Isra'el**, became a mother in the royal line that would eventually produce that nation's first great king. **Her** best-known offspring, **Messiah**, would be Abraham's **Seed** and Eve's hoped-for **Deliverer**.

Ruth is a fitting symbol of every believer, and even of the Church itself - redeemed, brought into a position of great favor, endowed with riches and privilege, exalted to be **the Redeemer's** own bride, and loved by **Him** with great affection. That is why the extraordinary story of **her** redemption should make every believer's heart pound with profound gladness and thanksgiving for **the One** who, likewise, has redeemed us from our sin.¹⁰⁴

*Dear Great Heavenly **Father**, We love **You**. Just like the wonderful ending in **Ruth's** story, so too for each of Your children, no matter how many problems or trails we have on earth-someday that will all be behind us and we will be wed to the most perfect spouse, **Yeshua Messiah, Your Son. He** loves **His** bride the Church with so great an affection that we cannot even begin to comprehend it. We desire to love **Jesus** back with all we do and say and think and with all our money. We love living for **You**. In your holy **Son's** name and power of resurrection. Amen*