

Bringing in the Sheaves (Final Gleanings in Ruth)

0713Ru4.18-22(18)

Ruth 4:18-22

18 Now these are the generations of Perez: to Perez was born Hezron, 19 and to Hezron was born Ram, and to Ram, Amminadab, 20 and to Amminadab was born Nahshon, and to Nahshon, Salmon, 21 and to

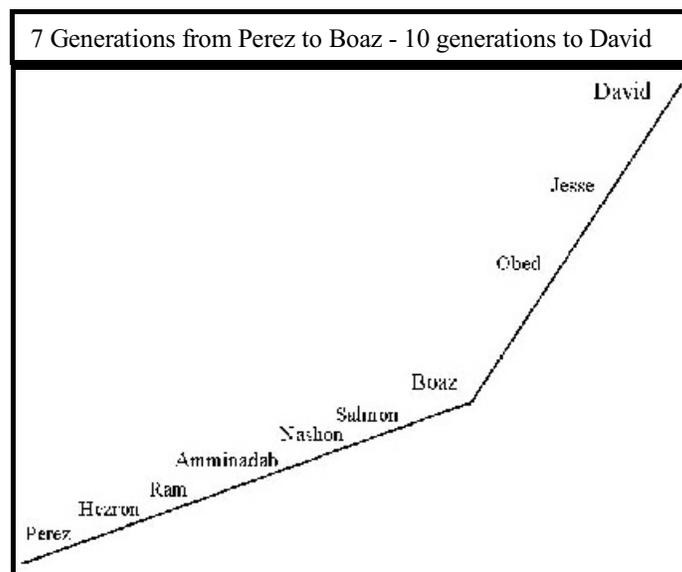
Salmon was born Boaz, and to Boaz, Obed, 22 and to Obed was born Jesse, and to Jesse, David.

– Ruth 4:18–22 (NASB)

The Passage is Also Found on Page 200 of the Old Testament Section of the Pew Bibles

I. Act One: The Royal Line with Hope in Ruin (1:1-22)
II. Act Two: The Royal Line with Hope Renewed (2:1-23)
III. Act Three: The Royal Line with Hope at Risk (3:1-18)
IV. Act Four: The Royal Line with Hope Restored (4:1-17)
Epilogue - Royal Rights and The Resultant Redeemer (4:18-22)

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1. Verse 18 - Who was Perez? (cf. v. 12)

a. Why start the genealogy with Perez and not with his father, Judah, the more central figure?

Genesis 38 ends with the birth of Perez.
Ruth 4 ends with the birth of Obed.

*“Levirate Marriage Fail” in Genesis 38.
“Levirate Marriage Success” in Ruth 4.*

Ruth is the 'better Tamar' even as Obed, her son with Boaz, vindicates Perez, Tamar's son with Judah.

In the Tamar account (Gen 38:14–16) Judah was seduced under the cover of a disguise worn by his daughter-in-law. In the case of Ruth (Ruth 3:6–13), she approached Boaz to propose marriage under the cover of the darkness of night. After it had become apparent that Tamar was pregnant, Judah haled her before the village tribunal in order to accuse her formally of prostitution and seek her death. Instead, he himself was found out and became the object of shame and condemnation (Gen 38:24–26). Similarly, Boaz and Ruth appeared before the elders to announce his redemption of her and their impending marriage. This time the couple was praised and blessed (4:1–12). In each instance, moreover, the “husband” was advanced in age and sired sons when the prospects for doing so would ordinarily be bleak. Most significant of all is the fact that both Tamar and Ruth bore sons in the Davidic/messianic line. This at once is the most evident and precise link binding the two stories together. Jacob’s dying blessing of Judah pronounced, “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). [Eugene H. Merrill. *Bibliotheca Sacra*. Vol. 142. 1985, 128]

2. Verses 19-20

3. Verses 21-22

I. The Depth of God's Providence

A. Big Picture

1. Providence and Concurrence

B. Little Picture

1. Do all of our stories have happy endings?

II. The Trajectory of the Cross

A. Big Picture

B. Little Picture