The Book of Ruth

A story of the redemptive power of Love
A Love Story

- Between Ruth and Naomi
- Between Ruth and Boaz
- God’s love for us:
- Redemption required God to become our kinsman.
Background

- Date of writing: 10th Century B.C.
- Traditionally ascribed to the prophet Samuel
- Theme: The Kinsman Redeemer (*Goel*)
- Ruth was a native of Moab
- One of the four women mentioned in Christ’s Genealogy
Why study the book of Ruth?

- It’s a beautiful literary example; an exemplar of early Israel life. Laws of Gleaning, Redemption and Levirate marriage all covered (study the Daughters of Zelophehad in Num.27).

- Critical element in Messianic Genealogy: connects the House of David with the tribe of Judah. Jesus would not have been born in Bethlehem otherwise.
Prophesy of Coming Messiah

- But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (Micah 5:2)

- Not just a political leader – An Everlasting God!
Christ’s Bloodline

- Tamar, Pretended to be a harlot (Gen. 38)
- Rahab, The harlot of Jericho (Josh. 6)
- Ruth
- Bathsheba the adulteress (2 Sam. 11)
“Tamar”

The root word means “A post or a tree”

Perhaps a reference to The Cross?
“Rahab”

[To set at] Liberty?
“Ruth”

The meaning is in dispute. It could possibly mean “[Female] friend”, “friendship”, “mate”, “beautiful”, or “desirable”.
“Bathsheba”

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From bath and sheba' (in the sense of shaba'); daughter of an oath; Bath-Sheba, the mother of Solomon -- Bath- sheba.

see HEBREW bath

see HEBREW sheba'

see HEBREW shaba'

“Daughter of an oath”
A possible reading?

- The Tree [“The Cross] sets at liberty the desired mate [bride], the daughter of an oath”.
- Israel is God the Father’s wife (ex. Jer. 31:32)
- The Church is the Bride of Christ
- In fulfillment to God’s Oath, Israel and The Church is Redeemed!
Ruth & Naomi

- Ruth is a type of the Church
- Naomi is a type of Israel
- Note that Naomi is introduced to her Redeemer through her gentile daughter-in-law!
- Israel is introduced to its Messiah through the predominately gentile Church
Moab (In Modern Jordan)
Approaches for Scripture study

1) Primary application: historical, an event that actually happened; it occurred in the time of the Judges

2) Practical (homiletic): application to our own lives

3) Prophetic revelations: mystical and prophetic insights)
God’s Greatest Achievement

- Was it the Creation or The Redemption?
- Which receives more attention in The Bible?
The Creation

- Two Chapters in Genesis
- A few Psalms
- Two Chapters in Job
- Two Chapters in Isaiah
The Redemption

- The theme of the entire Bible
Which COST God more?

- The Creation cost God six days of His time
- The Redemption cost Him His Son!
The Hebrew Style of Ruth

- Naomi and Boaz speak archaic Hebrew
- Ruth speaks in a later dialect
- Except when quoting Boaz in Ruth 2:21
- Ruth’s native language was the (now extinct) Canaanite dialect, Moabite which was very similar to Hebrew and Aramiac.
Housed in The Louvre, the stele is the best example of the Moabite language. This tablet contains the earliest extra-Biblical reference to YAHWEH.
Ruth 1:1

“Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.”

“The days when the judges ruled,” a period of time after Joshua had conquered the land, before they had a king. An era between Joshua and the monarchy, when the rulership was under the judges. Not a spiritually high time, and Ruth takes place during that era.
“And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there.”
Meaning of Names

- “Elimelech” - means “God is my king.” (Interesting name during the time of the judges because they had no king.)
- “Naomi” - means “pleasant.”
- “Mahlon” - means “unhealthy.”
- “Chilion” - means “puny.”
And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of how that the LORD had visited his people in giving them bread.
When Elimelech left Bethlehem, he lost his property (he either sold it or lost it through indebtedness). The context here is that the land was lost, and part of the story will deal with “redeeming the land.”
Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother’s house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?
Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.
Ruth Stays with Naomi

- And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

- Orpah goes back, off the pages of Scripture, into oblivion.

- “And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.” (Ruth 1: 16,17)
Ruth was raised in Moab, an idol worshiping Gentile country. She was abandoning everything. Not because she was married to a husband, but to follow her mother-in-law, including adopting a strange way of life.
“So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.” (Ruth 1:19,20)

“Naomi” - means “pleasant.”

“Mara” - means “bitter” (Ex 15:22-27).
“I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.” (Ruth 21,22)
Barley Harvest (Passover) begins in Chapter 2.

Wheat harvest is Chapter 3. about 50 days after Barley harvest. Pentecost.

Harvest = End of the age (Mt 13:39).
Reread Chapter 1 with the idea that Naomi is symbolic of Israel (brought into the land originally full, but then the diaspora took her out, and there was a famine for 1900 years; she went out full, she comes back to a land that is desolate, malaria ridden...
“And Naomi had a kinsman of her husband’s, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.” (Ruth 2:1)

“Boaz” - means “In him there is strength.” His name is not only important in Ruth, but his name is also chosen by Solomon for one of the two pillars of the Temple.

Goel = Kinsman-redeemer. Boaz is a kinsman.
“And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.” (Ruth 2:2)

Welfare system of those days: If you were a land owner, you were allowed to make one pass through your field. You could not go back a second time. The concept was that what the reapers missed, or what spilled, was left for the widows and the destitute.

Law of Gleaning (Lev 19:9, 10; Deut 24:19, 21).
“And she went, and came, and gleaned in the field after the reapers: and her hap was [she happened to] to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.” (Ruth 2:3)

“Happened”: Coincidence is not a “kosher” word! (Coincidence is when God is working undercover!)
“And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:” (Ruth 2:4-6)
The Unnamed Servant

- Ruth and Boaz are introduced by an unnamed servant
- A TYPE of the Holy Spirit
- Compare with Abraham’s servant Eleazer in Genesis 24
- “Eleazer” means “Comforter” (He is named in Genesis 15:2-3) and in The Midrash and Jewish Commentaries
More than Just a servant

- Trusted friend and heir apparent

- And Abram said, "Lord God, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" And Avram said, "Behold, to me you have given no seed; and, one at home in my house is my heir." And, behold, the word of the Lord came to him, saying, "This shall not be your heir; but he who shall come forth from your own bowels shall be your heir." (Genesis 15:2-3)
And when Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them to Dan. And he divided himself against them, he and his servants, by night, and defeated them, and pursued them to Hovah, which is to the left of Damascus. (Genesis 14:14)
Eliezer the Warrior

Three hundred and eighteen: Rabbi Ammi ben Abba said: "Eliezer outweighed them all." Others say, "It was Eliezer, for this is the numerical value of his name." (Talmud Nedarim 32a)
Isaac's Bride

- Abraham, THE FATHER sends his servant to acquire the bride Rebekah
- The relationship began when she allowed her vessel to be filled with water used in the servant's service
- A type of the believer being filled with The Spirit to do God’s service?
“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:1)
Grace

And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. 1

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? (Ruth 2:7-10)
And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. (Ruth 2:11)
“The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.” (Ruth 2:12)
Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. (Ruth 2:13)
Foreshadowing of Lord’s Supper

“And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched com, and she did eat, and was sufficed, and left.” (Ruth 2:14)

“Vinegar” really is “Clomets,” a drink made from sour grapes.

Boaz, Like Christ, provides “bread and wine.”
And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. (Ruth 2:15)
So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley (Ruth 2:17)

“An ephah” - about seven bushels.
And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. (Ruth 2:18)
And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. (Ruth 2:19)
And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen (Ruth 2:20)
Law of Redemption

Law of redemption (Lev 25:47-50). Israel belongs to God. When Joshua enters the land, it is then granted to the 12 tribes. That land was to stay in that tribe. You could “sell” your land, which was really more of what we would consider a “lease” (you sold the rights to use the land for awhile). In the year of Jubilee the land would return to the original owners.
When you sold your land, the title deed would also include the rules for title redemption.

The law required a procedure so that if your next of kin would show up there was some procedure where he could purchase back the unused years (called “redeeming the land”).

In Jer 25, Jeremiah was instructed to buy land right before captivity... have to understand what will happen after captivity—Jeremiah’s descendants will come back and claim the land. The title deed would be a scroll on the back of which would detail the procedure for redemption.

This whole concept becomes important when you get to Revelation 5, with the seven-sealed book, written within and on the backside and sealed with seven seals.
5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.
The Levirate marriage dealt with a situation where you had a widow with no issue (husband passed away with no children). She could go to the next of kin and put a claim on him to take her to wife to raise up children for the family. Called “the Levirate Marriage.”
3 Conditions

- First, he had to be a near Kinsman.
- Secondly, he had to be able to perform.
- Thirdly, he had to be willing; it was not required. If he chose not to, he had to give her his shoe, a symbol of shame; he had failed to do the kinsman’s part.
"Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? 2And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor" (Ruth 3:1,2)
The harvest involved harvesting the grain and preparing it for market.

The threshing floor was a large, flat parcel of ground where there was a prevailing wind.

After the grain had been ground, they would throw the grain up in the air and the wind would cause the grain to fall a little bit downwind and the chaff would fall further downwind.

If done properly, one would end up with two piles, the closer one being good for market, and the further one would be burned as trash.
The threshing floors were typically prominent places (David purchased the threshing floor of Arunah, which later became the site of the Temple).

This was not only a time of work, but also a time of celebration.

Typically the afternoon was spent threshing the grain and that night they would have a party. So the owners and the seniors would sleep there to prevent theft of the grain.
“Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do.” (Ruth 3:3-5)
“And she went down unto the floor, and did according to all that her mother in law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman”(Ruth 3: 6-9)
Cultural Context

Do not misunderstand this passage. In our culture it would seem that she is propositioning him, but there is much more going on here.
Hems of Garments

- Hems (Greek: kraspedon;
- Hebrew: shuwl)
- Hem, border, fringe, bottom edge of skirt or train.
In ancient Mesopotamia, “to cut off the hem” was to strip one of his personality, authority, etc.

A husband could divorce his wife by cutting off the hem of her robe.

A nobleman would authenticate his name on a clay tablet by pressing his hem on the clay.
David’s removal of Saul’s hem: 1 Sam 24

Fringes on Levitical garments: Num 15:38, 39; Deut 22:12; Ex 28:33, 34.

God’s Covenant with Israel: Ezek 16:8; Ex 39:25, 26.

Christ’s hem sought for healing: Mt 14:36; Mk 6:56; Lk 8:44.
Christ Raises Jairus’ daughter

- 12 year-old Jewish girl dies before Christ arrives to heal her

- On the way He encounters a Gentile woman with an issue of blood who seeks to touch His hem for healing

- Goal of the woman with issue of blood (Mt 9:20-21; Mk 5:31). Note length of illness same as age of Jairus’ daughter: 12 years.
Christ saves a gentile woman on His way to resurrect a dead Jewish girl!

Gentile woman = type of the Church?

Note that under Jewish Law, a Jewish woman would be ostracized and not in the crowd
Joseph’s coat was a seamless robe which was very prized. As was Jesus’ coat (Joseph was a type of Jesus Christ in over 100 ways).

“Coat of many colors” may be a mistranslation, could mean “seamless”

Jesus’ coat was seamless and that is why the soldiers at the foot of the cross did not want to divide it, but rather cast lots for it.
The Temple veil was torn, symbolizing the end of man as a High Priest; Jesus’ hem was not torn because He is our High Priest forever.

In God’s covenant with Israel (Ezek 16 & 39), God says of Israel “I will spread my skirt over you.” This is God’s way of expressing His covering, His protection over the House of Israel.
“Spread thy skirt over thine handmaid”

So when Ruth says this to Boaz; she is making a claim on him to put her to wife because he is obligated under the Law of the Levirate marriage.
“And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.” (Ruth 3:10-13)
“And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured **six measures of barley**, and laid it on her: and she went into the city.

And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.” (Ruth 3:14-18)
Six Measures of Barley

- How long did it take God to create the earth? Six days (Gen 1 and Ex 20:11). And on the seventh day He rested.

- When Boaz gives six measures to Naomi, she understands that he is saying that he won’t rest until the matter is resolved.
“Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.” (Ruth 4:1)

The gate of the city is similar to what you and I would consider City Hall. In the ancient tribal traditions, the city was protected and the people that came and went would go through the gate. The people in authority over the city would check credentials at the gate. If there was a matter of issue one would meet the elders at the gate of the city.
Boaz was obviously a wealthy landowner, but he also sits at the city gate, which implies that he could have been mayor of the city. When Boaz asks this man to sit down, he does so without question.

Boaz is someone who is obeyed.

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.
TEN

- Ten elders: number of testimony, number of witness.
- Numbers are used consistently in The Bible
- Seven is the number of completeness.
- One less than Seven is incomplete, man.
- Five seems to be the number of Grace.
- Ten seems to be the number of testimony, witness.
“And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech’s.” (Ruth 4:3)

The land needs to be redeemed for her. Hebrew implies that the ground can be purchased if someone will step up to be the kinsman-redeemer.
“And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.” (Ruth 4: 4-6)
The Kinsman Redeemer (Goel)

Here Boaz is calling the attention of this man to the fact that Naomi is in need of a kinsman-redeemer to step up and redeem the land for her.
The Daughters of Zelophehad

Could **women** inherit?

Num.27 “Our father died in the wilderness... and had no sons... Give unto us *therefore* a possession among the brethren of our father...”

“Moses brought their cause before the LORD... And the LORD spake... thou shalt surely give them a possession of an inheritance...”
“Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.”

Shoe: to the giver, a symbol of shame; to Boaz, a marriage license!
“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.” (Ruth 4:10)
Law Forbade Marriage to Moabites

Forbidden by the Torah: “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt.” - Deut. 23:3,4

enter into the congregation = Marry
Why would Boaz agree to this marriage?

We need to know who his mother was...

This shows that Grace did what the Law could not do!

OUR SALVATION IS AN ACT OF MERCY... NOT AN ACT OF JUSTICE!
Talmud

Explicitly states that a Moabitess is permitted and a Moabite is not permitted

Yevamot 76b Mishna “An Ammonite and a Moabite are forbidden and their prohibition is forever, Their women, however, are permitted at once.”

The legitimacy of David and The Messiah’s Kingship depends upon this understanding
Moabite women not responsible for Deut. 23 account of the lack of hospitality of the Moabite men to Israel
Every Hebrew verse in Ruth begins with a vav (meaning "and"), except eight of the verses.

When rearranged (the first letter of each of the eight verses that do not start with a vav) the letters spell “My salvation is in the tent” - ישعي באהל לבאהל.

Some rabbis take this as an allusion to Gen. 18:1-9 where Abraham sets precedent that men are responsible for hospitality outside the home (tent).
Does God use codes in the Bible?

“It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.” Proverbs 25:2
The Book of Esther

- Name of God does not appear?
- Esther = “Something Hidden”
- Hidden Codes:
  - 5 Acrostics
  - 3 Equidistant Letter Sequences
Esther 1:20

"חיה בבל רבנימים ויהי זבחי"  רוזלי

Initial letters: because the event was initial
Backwards: God was turning back the counsels of man.
Esther 5:4

יִבְרָאָה הַמֶּלֶךְ וְהַמֶּשֶּׁכָּה

יְהוָה

Initial letters: God was initiating the action;
Forward: God was ruling and causing Esther to act.
Esther 5:13

מֵאָנָא שַׁחֲוַה לָי

יָזָר יָזָר

Final letters: Haman’s end was approaching;
Backwards: God was overruling Haman’s gladness
and turning back Haman’s counsel.
Esther 7:7

Final: Haman’s end had come;
Forward: God was ruling and bringing about the end He had determined.
Esther 7:5

יהיה

"I AM"
The Seven “I Am” Statements

- I AM the Bread of Life (Jn 6:35)
- I AM the light of the world (Jn 8:12)
- I AM the door (Jn 10:9)
- I AM the good shepherd (Jn 10:11)
- I AM the resurrection and the life (Jn 11:35)
- I AM the way, the truth, and the life (Jn 14:6)
- I AM the true vine (Jn 15:1)
Esther 1:3

An Equidistant Letter Sequence, interval of 8.

םשיה שלוש כלכלים עשה משחה לכל- רשאי יעבדו חיל

מッシיח

Meshiach, Messiah
Esther 4:7

An Equidistant Letter Sequence, interval of 8.

に乗ר מַרְבּוֹכִי הָעַשׁ בּוֹלַל אֵשֶׁר-צָוָהוּ נֵלֵי אַסְכָּר. ס

ונתתי

Yeshua, Jesus
An Equidistant Letter Sequence, interval of 7.

El Shaddai, The Almighty
Isaiah 53

Yeshua is my name
His Signature
Messiah
Nazarene
Galilee
Shiloh
Pharisee
Levites
Caiaphas
Annas
Passover
The man Herod
Wicked Caesar perish
The Evil Roman City
Let Him be crucified
Moriah
Cross
Pierce
From the Atonement Lamb Bread
Wine
Wine
Obed
Jesse
Seed
Water
Jonah
The Disciples | mourn
Peter
Matthew
John
Ruth written by Prophet Samuel?

- Jewish Tradition ascribes authorship
- Samuel anointed David King, Book of Ruth said to justify that choice
Why did God Save Lot?

- Lot was the father of Moab, progenitor of the Moabites (Gen.19)
- God was protecting the bloodline of Ruth and of The Messiah
Who was Boaz’ Mother?

- Rahab, the Amorite, the harlot of Jericho!
- “By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” (Heb. 11:31)
- “Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?” (James 2:25)
Rahab

- was commended for her faith, not for her conduct
- She was saved by faith, not for being free of sin
- Note: Rahab and her family were saved by their faith in the God of Israel and not by faith in the scarlet thread. Faith in a token of the covenant is religious superstition.
The Two “Spies”

- What INTEL did they gather?
- What did they accomplish?
- Their witness got a prostitute and her family saved
Books of Joshua & Rev.

- Yeho-Shua: “The Lord is Salvation” in Hebrew (Jesus in Greek).
- Type of our Savior, vs. Moses, the (failure of) the Law.
- Prophet: foretold God’s plan
- Priest: Moses’ minister (Ex 33:11)
- King: Commander of the Host (Israel)
Joshua/Jesus

- He came after Moses (John 1:17; Rom 8:3-4; 10:4-5; Gal 3:23-25);
- What Law could not do, he completed.
- He leads to victory (Rom 8:37; 2 Cor 1:10; 2:14);
He is our advocate when we have suffered defeat; Cf. Josh 7:5-9 (1 John 2:1-2);
He allots our inheritance (Eph 1:11, 14; 4:7-11).
Model of Revelation?

- Military warrior, dispossessing the usurpers (Zech 14:3; Num 21:14; Josh 5). Seven-year campaign; seven (of original 10) nations...
- Jericho: Trumpet series: silence, then blowing (Ark leads procession?)
- Ignores Sabbath (7th day rest?)
- Levites go to war...
- Two witnesses sent in advance save Rahab =? Tribulation saints?
Alliance of Adoni-Zedek ("Lord of Righteousness"), King of Jerusalem? Type of Antichrist?

Gathers opposition; defeated with hailstones; signs in sun, moon...

Kings hide in caves...
House of Pharez

“and the elders, said... And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.” (Ruth 4:11,12)

This sounds like an insult

It is a prophesy
Pharez was bastard child of Judah and his daughter-in-law Tamar (Gen 38:6-29.)

Tamar, a widow, pretends to be a prostitute and tricks her father-in-law into sleeping with her

Bastard: 10th generation (Deut 23:2). An illegitimate son causes the line to be disinherited for 10 generations.
King David

- 10th Generation descendant of Pharez!
- Father of Solomon and Nathan
Yeshua HaMashiach

- The Messiah had to be of virgin birth because of blood curse on Jeconiah, Joseph’s bloodline (Jer 22:30)
- Mary Descendant of David through Nathan
A Son Is Born

“So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.” (Ruth 4:13)

Son: (Obed = worshiped)

And Obed begat Jesse, and Jesse begat David.
King Saul

- How could Samuel anoint Saul (from the Tribe of Benjamin) as King when he knew that the King was to be of the Tribe of Judah? (Gen 49).

- David was not ready yet! He was prophesied in the time of the Judges (Ruth) in the genealogy from Perez to David!
Types in the Book of Ruth

- Boaz - Goel kinsman-redeemer
- Ruth - The Gentile Church (Note she does not replace Naomi)
- Naomi – Israel (Remains in exile until Ruth become the bride)
- Near Kinsman – The Law
The Law

- The Law is perfect: that is why imperfect men cannot keep it.
- The Law is holy: that is why sinners are condemned by it.
- The Law is just: therefore cannot show mercy to the guilty.
- The Law prohibits; Grace invites and gives.
The Law condemns the sinner; Grace redeems the sinner.

The Law reveals sin; Grace atones for sin.

By the Law is the knowledge of sin; by Grace is redemption from sin.

The Law was given by Moses; Grace and truth came by Jesus Christ.

The Law demands obedience; Grace bestows and gives power to obey.
The Law says do and do not; Grace says “It is done.”

The Law says, Continue to be holy; Grace says, “It is finished.”

The Law curses; Grace blesses.

The Law slays the sinner; Grace makes the sinner alive.

The Law shuts every mouth before God; Grace opens the mouth to praise God.
The Law condemns the best man; Grace saves the worst man.

The Law says, pay what you owe; Grace says, I freely forgive you all.

The Law says “The wages of sin is death”; Grace says, “The gift of God is eternal life.”

The Law says, “The soul that sinneth it shall die”; Grace says, Believe and live.
The Law says, “The soul that sinneth it shall die”.

Grace says, Believe and live!