



BUBLE RUTH & ESTHER

The book of Ruth PART 3

altimate

Key Theme

God providentially guides and blesses those who trust Him.

Key Verse, Ruth 2:12

The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge.

In Tanakh, Ruth & Judges are book

In those days there was no king in Israel, but every man did that which was right in his own eyes.

Judges 17:6: 21:25

1 Samuel 8:5:25

And said unto him [Samuel], Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

Ruth is a book of history **History** covers: Real PERSONALITIES The Book of Judges, like many **Real** PEOPLES histories, presents only the wars and battles of its time. The Book of Ruth

deals with what average people were doing between those wars. Real PATTERNS Real PURPOSE

Who wrote the book of Ruth?

- Israel had no king in Israel in those days (thus, "those days" must be over and a king in power).
- David is named in Ruth 4, but not as king (thus, Saul must be the king at the time of the book).
- Samuel (1088-1008 BC) wrote Ruth (and Judges) to switch people's thinking from Saul to David.

"Hannah Giving Her Son Samuel to the Priest," Jan Victors, 1619 Relevant laws of Ancient Israel

Ruth Chapter 1: Laws of Exclusion

Deuteronomy 23:1-6

- Ruth Chapter 2: Law of Gleaning
 - Leviticus 19:9-10; Deuteronomy 24:19,21
- Ruth Chapter 3: Law of Levirite Marriage

Deuteronomy 25:5-10

Ruth Chapter 4: Law of Redemption

Leviticus 25:47-55



Hebrew poetry differs from English poetry:

- English poetry, developed from Greek and Latin poetry, is primarily soundbased. Things rhyme.
- Hebrew poetry is basically thoughtbased. Its beauty is found in <u>balanced</u> <u>lines of thought</u> (also called parallelism).
 - Imagery expresses truth, feelings or experiences.
 - It is structured through use of parallel thoughts, word play and sound play.
- The book of Ruth is a good example of the Hebrew literary structure.

מִזְמוֹר לְדָוִד

יְהוְה אַּל־בְּאַפְדָ תוֹכִיחַנִי וְאַל בַּחֲמְתָד תְיַפְרֵנִי חְנֵנִי יְהוָה כִּי־אָמְלַל־אָנִי רְכָאַנִי יְהוָה כִּי־אָמְלַל־אָנִי וְנַפְּשִׁי נִבְהָלָה מְאָד וְאַתָּה יְהוָה עַּד־מְתָי שׁוּבָה יְהוֶה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעֵן חַלְצָה נַפְשִׁי היִיאַין בַּמְנֵת זִכְרֵדָ בִּי־אֵין בַּמְנֵת זִכְרֵדָ

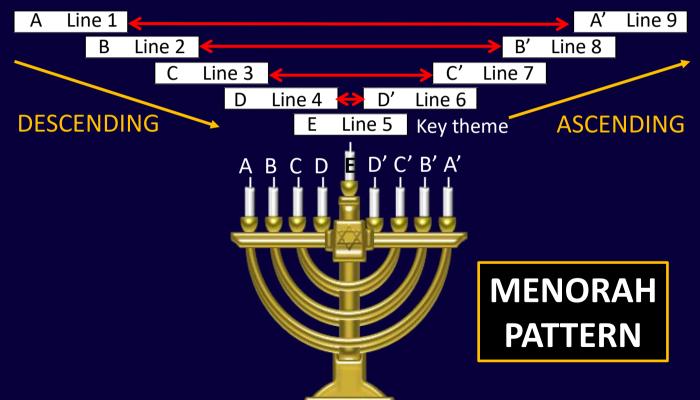
ێؙؚڽڵؚۺؚ؆ ؋ؚڲ۫ڹؚڟۭڔؚڹ ۼڣؗڣؾ؋ ڂؚڿڂڂؚؚؖڂؚڂڂؚڂؚؚڂؚ ؋ؚڋ؋ڛؚٛڹٮ ٮٮؚۻ؆ ڲ؋ڽ ڛؙؚۻڣ؋ ڡؚۊٮۣڡ ٮۣٮڗؚڹ ڛڹ؋؋ ؋ؚڿ۠ڂٵڹڗٮ ؋ٮۻڡۣڒ ڹ؋ڹ؋ ۄڶڂ؋ؚڿؚ؆ ڹ؋ڹ؋؋ؚڲ۫ڔۧڹٮڹؚۊ ڹ؋ڹ؋؋ڲؚڔٝڹڹۊ ڽڟڡڹ ٳڹۊؚڽڂۮ؋ڂۼڹڿڹ ڿڟڡڹٳڹۊؚڽڂۮ؋ڂۼڹڿڹ

Four Poetic Structures

1. Synonymous : the same thought is expressed in different words.	 Antithetic: lines give opposite thoughts (eg., positive/negative)
Listen to the Lord's message, you leaders of Sodom! Pay attention to our God's rebuke, people of Gomorrah! Amos 8:10	A gentle response turns away anger, but a harsh word stirs up wrath. Proverbs 15:1
 3. Synthetic: the same thought is developed over 2 or more lines The law of the Lord is perfect and preserves one's life. The rules set down by the Lord are reliable and impart wisdom. The Lord's precepts are fair and make one joyful. The Lord's commands are pure and give insight for life. 	 4. Chiasmic: message is expressed in a descending then ascending. A whoever sheds B the blood C of man C' by man B' his blood A' will be shed.

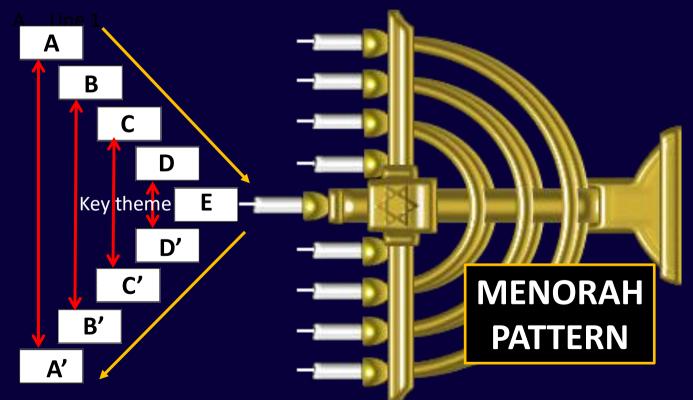
The Chiasm

- Purpose: provides structure for interpretation
- The pattern can be shown in two ways:



The Chiasm

- Purpose: provides structure for interpretation
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Literary structure of the book of Ruth

The genealogy of Elimelech (1:1-5): "Elimelech, his wife Naomi, and his sons Mahlon and Chilion; Ephrathites from Bethlehem of Judah" travel to Moab.

Naomi loses her heirs (1:6-22): "Go back, my daughters! Have I other sons in my womb who may become your husbands?

A. Genealogy B. Naomi's heirs C. Ruth and Boaz D. Ruth accepted in

Α

B

D

B'

Α'

Ruth negotiates(2:1-23): "I am your servant Ruth. Spread the corner of your cloak over me, for you are my next of kim."

> **Boaz accepts kinship responsibility for Ruth** (3:1-18). So be assured, daughter, I will do for you whatever you say.

Boaz negotiates (4:1-10): "I take Ruth the Moabite, the widow of Mahlon, as my wife, to raise up a family for her late husband on his estate."

Naomi gains an heir (4:11-17): "And the neighbor women gave him his name, at the news that a grandson had been born to Naomi."

The genealogy of David (4:18-22): "These are the descendants of Perez: Perez was the father of Hezron...."

Literary structure

Α	Naomi is too old to conceive [Ch. 1]
В	The possible Redeemer is introduced [2:1]
С	Ruth and Naomi's plan begins [2:2]
D	Ruth and Boaz's field [2:3]
E	Boaz comes from Bethlehem [2:4]
F	Boaz asks, "Who is that young woman?" [2: 5- 7]
G	Boaz gives Ruth food; Ruth gives Naomi barley [2: 8- 18]
Η	Naomi blesses Boaz [2:19]
	Boaz is the one in a position to redeem [2:20]
J	Ruth joins Boaz's workers [2:21-23]
К	Naomi and Ruth's plan to obtain rest [3:1-8]
J'	Ruth requests Boaz's protection [3:9]
 ′	Ruth asks Boaz to act as Redeemer [3:9]
H'	Boaz blesses Ruth [3:10]
G'	Boaz promises to marry Ruth; gives Naomi barley [3:11-16]
F'	Naomi asks, "Who are you?" [3:16-18]
Ε'	Boaz goes to Bethlehem [4:1]
D' C'	Ruth and a field [4:2-12]
C'	Ruth and Naomi's plan ends [4:3]
B'	The Redeemer redeems [4:14-16]
A'	Naomi receives a son [4: 17]

Outline of the book of Ruth











In tragedy Ruth cleaves to Naomi.

Sorrow

Ruth gleans in kinsman Boaz's fields.

Service

Action on the threshing floor.

Submission

Redemption of both land and bride.

Satisfaction

Chapter One

Love's Resolve

Ruth cleaves to Naomi



Love's Resolve – Ruth cleaves

- Ten years after fleeing a massive famine in Bethlehem to live in Moab, thus relinquishing rights to hereditary property left behind, Naomi's husband Elimelech and two sons have died, leaving her with two Moabitess daughters-in-law.
- Hearing that the famine in Judah was over, she resolved to return to Bethlehem.
- Knowing her Moabite daughters-in-law would be shunned in Judah per <u>Laws of</u> <u>exclusion</u>, she told them to stay and remarry Moabite men.
- One, Orpah, obeyed.

"Naomi and Her Daughters In Law," Minton Parian, 1864

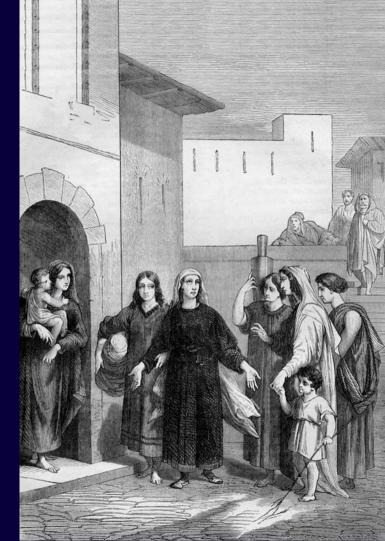
Ruth's Sevenfold Decision

But Ruth said, "Entreat me not to leave you, or to turn back from following after you:

- **1**. for wherever you go, I will go;
- 2. And wherever you lodge, I will lodge;
- 3. Your people shall be my people,
- 4. And your God, my God:
- 5. Where you die, I will die,
- 6. And there will I be buried,
- 7. The LORD do so to me, and more also, if anything but death part you and me."

Ruth 1:16-17 (NKJV)

- Thus Naomi and her Moabitess daughter-inlaw came to Bethlehem to live in poverty.
- Naomi was bitter about her losses and asked to be called Mara (*bitter*) rather than Naomi (*pleasant*), but the uncomplaining Ruth looked after her, even adopting Naomi's God and religion.





Love's Response

Ruth gleans



The Law of Gleaning showed God's concern for the poor by having landowners make only one pass during harvest, leaving the remainder for the destitute. Ruth gleaned in the field to care for Naomi and herself. She came by chance or providence to glean in the fields of wealthy Boaz, a relative of Naomi's dead husband. Boaz noticed Ruth's hard work and knew of her loyalty to Naomi as an unnamed servant introduced them.

"Summer," Nicolas Poussin, 1660.

Love's Response – Ruth gleans

- He commanded his employees to protect and show Ruth favour, in kindness to both Ruth and Naomi
 - She stayed close by Boaz's young women through both the barley harvest and the wheat harvest; dwelling with her mother-in-law.

"Ruth and Boaz," Dore, 1870.



Chapter Three

Love's Request

The threshing room floor



Law of Levirite Marriage Deut 25:5-10



- The Law of Levirite Marriage dealt with a situation where a Jewish landowner died with out issue.
- His widow could go to her dead husband's near kin and put a claim for him to take her to wife to raise up a first-born son to perpetuate the family line of the deceased.
- The relative could refuse, but if he accepted the role of Goel (kinsman-redeemer) he had to consummate the marriage and assume all of his deceased relatives obligations.

Mankind's Kinsman-Redeemer

Ruth 3 – Love's Request

As the second harvest was ending, Naomi told Ruth how to place her claim on Boaz to be their kinsmanredeemer. The evening after the grain was threshed, Boaz and his workers would celebrate at the threshing floor with a feast, and then sleep there to prevent theft.

> Per Naomi, Ruth washed, put on scent, replaced her mourning clothes with nice clothes, and went to stake her claim.

As Boaz drifted off, Ruth lay at his feet and spread part of his skirt over her as a sign of desired marriage.

When he awoke with a start later that night, Ruth identified herself as a marriageable maiden and made a claim on him under the Law of Levirate marriage.

"Boaz and Ruth," Charles Lock Eastlake, 1853.

When Boaz awoke, Ruth identified herself asan 'amah, a marriageable maiden and said, "You are my Ga'al." Boaz acknowledged his responsibility under the Law of Levirite Marriage, but a nearer kinsman was in the way.

Boaz gave Ruth 6 ephahs of barley to tell Naomi that he would not rest until Elimelech's inheritance was secure. Ruth returned to Bethlehem to wait.

Chapter Four

Love's Reward

Redemption of land and bride



Laws of Redemption

⁴⁷ 'Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, ⁴⁸ after he is sold he may be redeemed again.

One of his brothers may redeem him; ⁴⁹ or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

⁵⁰ Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him.

Laws of Redemption

⁵¹ If *there are* still many years *remaining*, according to them he shall repay the price of his redemption from the money with which he was bought.

⁵² And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.

⁵³ He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. ⁵⁴ And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he and his children with him.

⁵⁵ For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt:
 I *am* the LORD your God.

Law of Redemption

- Israel belongs to God. The land is God's.
- When Joshua entered the land, God granted it to the 12 tribes, where the land was to stay.
- Although Israelites could "sell" their land, it was more like a lease, where rights were sold to use the land for a period. Land would return to its owners in the year of Jubilee.
- The law required a procedure so that if the next of kin showed up, there would be a process to purchase the unused years (called "redeeming the land"). This procedure was written on the title deed.

Example of the Law of Redemption

- Jeremiah was instructed to buy land just before going into 70 years of captivity. (Jeremiah 25)
- After captivity:
 - Jeremiah's descendants will come back and claim the land
 - The title deed would be a scroll; the back of the scroll detailed the procedure for redemption
- This concept is important for the "seven-sealed book, "written within and on the backside and sealed with seven seals" in Revelation 5.

Ruth 4 – Love's Reward

4 Now Boaz went up to the gate and sat down there;

"Painting of Bethlehem," Vasily Polenov, 1882.

Ruth 4 – Love's Reward

4 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by.

So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down.

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



Elders at the Bethlehem City Gate, 1896.

³ Then he said to the close relative,

Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. ⁴ And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'

And he said,

"I will redeem it."

⁵ Then Boaz said,

"On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

⁶ And the close relative said,

"I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it*."

⁷ Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. ⁸ Therefore the close relative said to Boaz,

"Buy it for yourself."

So he took off his sandal.

⁹ And Boaz said to the elders and all the people,

"You *are* witnesses this day that I have bought all that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi. ¹⁰ Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.

"You are witnesses this day."

¹¹ And all the people who *were* at the gate, and the elders, said,

"We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.



Negotiation at the City Gate (Ruth 4:1-12)

The Elders of Bethlehem (4:1-2):

"Then Boaz picked out ten of the elders of the city and asked them to sit nearby."

Words of Boaz (4:3-4a)

Words of the Near Relative (4:4b)

A. The Elders B. Boaz C. Near relative D. Boaz

A

B

С

D

C'

B'

A'

Boaz continues (4:5): "Once you acquire the field from Naomi, you must take also Ruth the Moabite, the widow of the late heir, and raise up a family for the departed on his estate."

Words of the Near Relative (4:6-8)

Words of Boaz (4:9-10)

The Elders of Bethlehem (4:11): "All those at the gate, including the elders, said " ¹² May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."



"Esther," Kate Gardiner Hastings, 1884.

The House of Perez

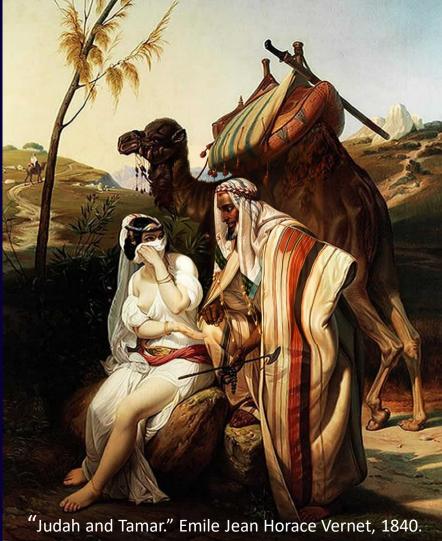
In Genesis 38, Tamar had married Judah's firstborn son, Er, who died without having any children. Under Mosaic law, Judah was expected to provide Tamar a brother to raise up issue and failed to do so. Tamar then resorted to posing as a prostitute and Judah unknowingly got her pregnant. When confronted with the evidence, he confesses that his sin was greater than hers.



The House of Perez

What is so special about the house of Perez?

- 1. Wasn't his mother Tamar a prostitute?
- 2. Wasn't Perez ("breach") illegitimate?
- 3. Didn't he steal his brother's birthright?
- 4. Wasn't "like the house of Perez" an insult?



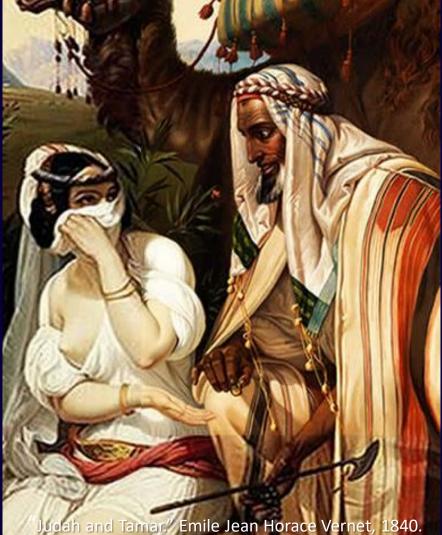
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"She is more **RIGHTEOUS** than I, since I did not give her to my son Shelah."

Genesis 38:26



¹³ So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

"Ruth and Naomi," Emile Lévy, 1859.



- ¹³ So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.
- ¹⁴ Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! ¹⁵ And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."



¹⁶ Then Naomi took the child and laid him on her bosom, and became a nurse to him. ¹⁷ Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

"The Family," Boaz Vaadia, 2008.



- ¹⁸ Now this *is* the genealogy of Perez [the son of Judah]:
 Perez begot Hezron;
 1. Perez
- ¹⁹ Hezron begot Ram, and Ram begot Amminadab;
- ²⁰ Amminadab begot Nahshon, and Nahshon begot Salmon;
- ²¹ Salmon begot Boaz, and Boaz begot Obed;
- ²² Obed begot Jesse, andJesse begot David.

Hezron 2. 3. Ram 4 Amminadab Nahshon 5. Salmon 6. 7. Boaz Obed 8. Jesse 9. David 10.

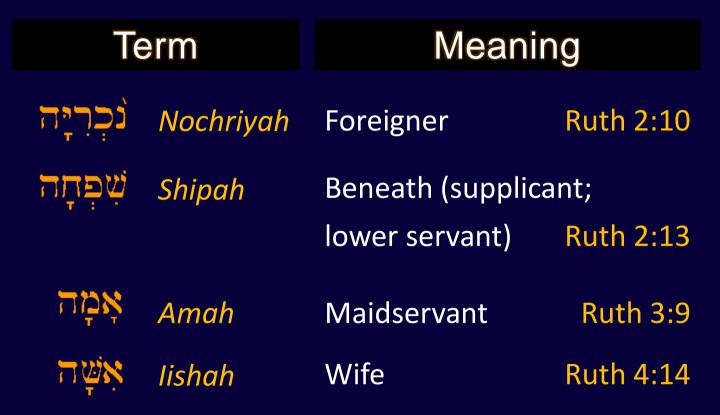




Ruth's walk with Boaz

- In Chapter 1, Ruth doesn't know that Boaz exists.
- In Chapter 2, Ruth is a poor labourer, gleaning the field of Boaz and receiving his gifts. She sees Boaz as a kind, mighty man of wealth.
- The turning point comes in Chapter 3, where Ruth yields herself at the feet of Boaz and believes his promises.
- Chapter 4 records that Ruth is no longer poor, but now she has Boaz and everything he owns belongs to her.

Ruth's Social Progression



A reflection on Bible history

Judges is the book of "no king".

Things got so bad that the people cried out for a king to feed and protect them. Is that like today?

I Samuel is the book of "man's king" (Saul)

David wasn't ready, so a false king (from the tribe of Benjamin, not Judah) was enthroned instead.

2 Samuel is the book of "God's king" (David)

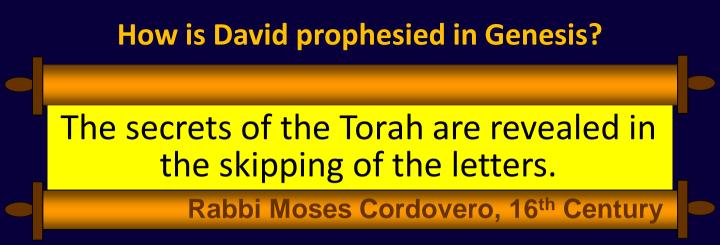
When man's king has done his worst, God's king will appear. In Revelation, God's king will appear, judge the evil world, put away ungodliness, and establish the Kingdom of Heaven on earth.

The Strange Prophecy

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 4:12





Rami explained that each code is a case of adding every fourth letter to form a message. Read the code.

Genesis 38

ן וְיָהִי בְּעֵת הַהִוּא וַיְרֶד יְהוּדְה מֵאֵת אֶחְיִו וַיָּש עַד־אָישׁ עֲדָלְמִי וֹשְׁמִוֹ חִירָה:

2 ויַרְאַשְׁם וְהוּדָה בּת־אִיש כְּנַשְנִי וֹשְׁמִוֹ שִׁוּשַ וַיִקּחָה וַיָּכְא אֵלֶיהָ:

געלער נעלב אָן גיּקּרָ**א א**ָת־שָׁמוֹ עָרי: 3

4) נתַרַר עוד נַתֵּלֶר בֶּן נַתַּקְרָא אֶת־שְׁמוֹ אוֹנֶן:

<u>5 תּעָסָף עוד תַעֵלִד בֶּן וַתִקּרָא אַת־שָׁמוֹ שֵׁלָה וְהָיָה בְכִזָיִב בְּלִדְתָה אֹחוֹ:</u>

וַיָּקָח יְהוּדָה אַשָּׁה לְעֵר בְּכוֹרֶוֹ וֹשְׁמָה תְמֵר:

7 וַיִּהִי עֵר בְּכוֹר יְהוּדְׁה רַע בְּעֵינֵי יְהזֶה וַיְמִתֶחוּ יְהוֶה: 7

8 נַיֹאמֵר יִהוּדָה לָאוֹנָן בָּא אֵל־אֵשֵׁת אָחָיָך וַיַבֶּם אֹחָה וְהָקֵם זָרַע לָאָחָיָדִי

ער אונן בי לא לי ידעה סיי דיית אביבא אלאטי אָחיי ישיס אַראָה לבלתי נחרזרע לאָחיוז

<u>דערע א</u>ַשָּר אָשָׁר עָשָאָ ניַיָאָת נַיַר אָתוֹ: <u>10 - דערע א</u>ַתוֹי

49

רות

Boaz

Ruth

אָבִידְ עַריוּגָדֵל שֵׁלָה בְּגִי כִי אַכָּקָיָר נַתֵּלֶך תָמָר וַתֵּשֶׁב בִיח אָבִידָ: אילס פּרְיָמְוּת נַּם־הָוּא כְאֶהְיִד וַתֵּלֶך תָמָר וַתֵּשֶׁב בִיח אָבִיק: אוים-דורה ויעל עַל־נָזַזֵי צאנוֹ

12 וַיִּרְבּוֹ הַיָּמִׁים וַהְאָת בַּת־שִׁוּעַ אֵשֶׁת־יְהוּרְדָה וַיִּנָחֵם יְהוּדְׁה וַיַּעָל עַל־נְּזָזִי צאנו הוא וְחִירָה וֵעָהוּ הָעֲרֻלָמִי תִמְנָחָה:

13 ווַיּגַר לְחָמָר לֵאמָר הַנָּה הַמָּיָד עלֶה הַמָּנָה לְנָז צאני:

14 וַתְּסַר בְּגְרֵי אַלְמְנוּחָה מֵשְּלֶיה וַתְכֵס בַּצְּשִיף וַתְּחַשַּלְף וַמֵּשֶׁב בְּפֶתֵח שֵׁינַיִם אַשִּׁר עַל־הֵרֵף תַמְנָחָה כִי רָאֵחָה כִי־עָבַל שֵׁלֶה וְהָוֹא לְאִינְתָנָה לְוֹ לִאִשֶׁה:

- - לא־הְיְחָה בְזֶה קְרֵשְׁה: 22 וַיְשָׁב` אֶל־יְהוּדָה וַיָּאמֶר לָא מְצָאחֵיָה וְנֵם אַנְשֵׁי הַמָּקוֹם` אָמְרוּ לא־הָיְחָה
 - בְזֶה קְדֵשָּׁה: 23 וַיָּאמֶר יְהוּדָה תִקח־לָּה פֶּן נִהְיָה לְבָוּז הִנֵּה שְׁלֵחְתִי הַנְּרִי הַזֶּה וְאֵתֶה לְא מִצְאתֵה:
 - 24 וַיְתְיו כְּמִשְׁלָש חֲדָשִׁים וַיָּנֵּד לִיחוּדָה לֵאמֹר זְנְחָה תְמָר כַּלְחֶׁך וְנָם חִנָּה הָרָה לִזְנוּגֵים וַיָּאמֶר יְחוּדְה הוֹצִיאָוּה וְחִשְׂרָף:



All in 49-letter intervals; & All in <u>chronological</u> order!

בּעֵז Boaz Ruth רות Obed עבר Jesse דָוָד David

The Strange Prophecy

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 4:12

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:2

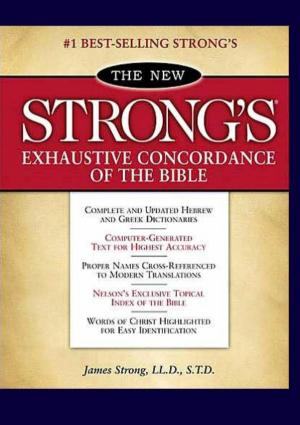
Perez 2. Hezron Ram 3. 4 Amminadab Nahshon 5. Salmon 6. Boaz Obed 8. 9. Jesse David Gen 3

The Bible Names Code

- The meaning of a name was very important to Jews.
 Names tell the story of why or how they were born.
- The bible itself defines the meaning of many names.
- The ten names from Adam to Noah in Genesis 5 tell a story, "Per God, 'Man is appointed to mortal sorrow but the Blessed God shall come down teaching that His death shall bring the despairing comfort and rest.'"
- So are there any more coded messages in genealogies?
 - Actually, yes! Codes run through the 72 names from God to Jesus. But that's beyond our scope.
 - But the genealogy in Ruth *also* has a coded message.

Example: Father of Perez to son of Jesse

Name	Meaning(s)
Judah	"He shall be praised!"; "Praised"
Perez	"a breach"; "a breaking forth"
Hezron	"surrounded by wall"; "court"; "enclosure"
Ram	"high" or "exalted"; "elevated"
Amminadab	"my kinsman is noble"; "kindred of the prince"
Nahshon	"enchanter"; "oracle"; "prophet"
Salmon	"garment"; "clothing"
Boaz	"In Him is strength"; "fleetness"
Obed	"Serving"; "worshipping"
Jesse	"These/I exist"; "I possess"



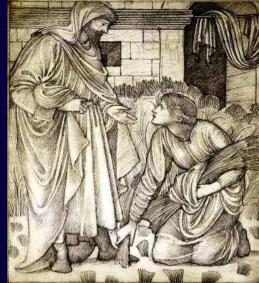
Example: Father of Perez to son of Jesse

Name	Meaning(s)	Coded Message
Judah	"He shall be praised!"; "Praised"	One who praises Jehovah
Perez	"a breach"; "a breaking forth"	breaks open a way (into)
Hezron	"surrounded by wall"; "court"; "enclosure"	an area surrounded by a wall
Ram	"high" or "exalted"; "elevated"	of great height (i.e., a fortress)!
Amminadab	"my kinsman is noble"; "kindred of the prince"	O' my people of the Prince,
Nahshon	"enchanter"; "oracle"; "prophet"	a prophet
Salmon	"garment"; "clothing"	clothed
Boaz	"In Him is strength"; "fleetness"	with strength
Obed	"Serving"; "worshipping"	who serves (the Lord)
Jesse	"These/I exist"; "I possess"	is here! (or, "exists!")



Typological Analysis

- Goel = Kinsman-Redeemer
 - 1. Must be a Kinsman
 - 2. Must be able to perform
 - 3. Must be willing
 - 4. Must assume all obligations
- Boaz > Lord of the Harvest
 - Kinsman-Redeemer
- e Naomi → Israel
- Ruth > Gentile Bride



'Ruth Meets Boaz' Edward Burne-Jones 1879

Observations relating to the Church

- In order to bring Ruth to Naomi, Naomi had to be exiled from her land.
- What the Law could not do, Grace did.
- Ruth does not replace Naomi.
- Ruth learns of Boaz's ways through Naomi.
- Naomi meets Boaz through Ruth.
- No matter how much Boaz loved Ruth, he had to wait for her move.
- Boaz, not Ruth, confronts the Nearer Kinsman.

Next Week

ESTHE BOOK OF R

