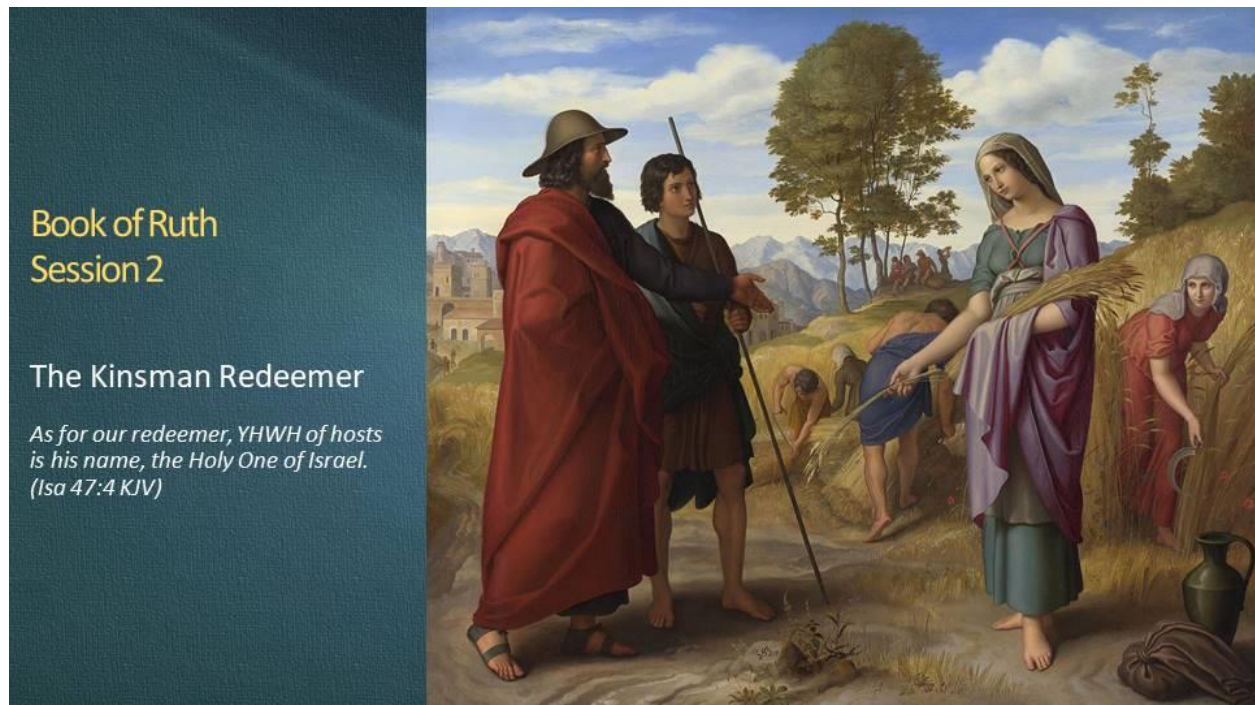


# Book of Ruth

## Session Two

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Three thousand two hundred years ago, a Moabite woman named Ruth came to Bethlehem-Ephratah with her mother in law Naomi, just before Shavuot. Both widowed women were destitute and looking for a new beginning. It happened to happen, that Ruth gleaned grain in a field owned by a wealthy man named Boaz from the tribe of Judah. Gleaning turned to romance, and romance turned to marriage. The offspring from this marriage produced King David, two hundred years later. The royal line of David produced Yahushua the Messiah, some one thousand years later. Fifty days after Yahushua's crucifixion, death, and resurrection, a mighty wind and cloven tongues of fire confounded the assembly of Jews. Devout men and proselytes at the Temple site, and it was on the Day of Pentecost in 30 CE.

Today is the memorial of that day of Pentecost nearly two thousand years later. We honor this day with our continued study of the Book of Ruth. Welcome to the Book of Ruth Session Two. The Kinsman Redeemer, as it says in Isaiah 47: *As for our redeemer, YHWH of hosts is his name, the Holy One of Israel.*

## Agenda

- Background - Historical Perspective
- Genealogy
- Ephratah - Bethlehem
- Ruth's declaration of faith
- Torah precepts
  - Moabite dis-qualification to enter the congregation of YHWH
  - Gleaners and reapers
  - Grace, bowing and wings
  - Kindness and law of gleaning
  - Kinsman redeemer
  - Levirate marriage
  - Land redemption
  - Female heirs - daughter's of Zelophehad
- Prophetic insights
  - The land and the bride
  - One redeemer for all mankind
- Allegorical insights
  - Forward pointing prototypes
  - The Messiah
  - The assembly of believers
  - Law vs. grace

We are continuing our journey in the Book of Ruth, and it will be Session Two. The last time we looked into the background, and historical perspective that forms the foundation for this book.

We spent some amount of time on the genealogies that are found in the book, both those of Elimelech, and those starting with Nashon going down through David, and ultimately to Yahushua.

We looked in some amount of detail, about the background and events that occurred previously in the location that Ruth took place, which was Bethlehem-Ephratah. Today we will continue, and will have several highlights that we will go through, but a couple of the main points that we will be going onto today will be Ruth's declaration of faith, that we find in Chapter One.

This presentation will focus on Chapter One, and will also look about the Moabite disqualification to enter the congregation of YHWH. When you start to study the Book of Ruth

and look at commentaries, you find some questions about how Ruth ever get to be in the congregation of YHWH, and marry Boaz to carry on the line of David, and ultimately to produce the Messiah.

Weren't there disqualifications for Moabites and Ammonites? Yes, indeed there were, in Torah. We are going to look into that subject in detail this time, and come up with what I believe is the correct answer of how this occurred. How did YHWH finally allow this to happen?

With that, let's take a bit of review about Session One.

## **Background - Review**

### **Historical Perspective**

- Time of Judges - c. 1375 - 1025 BCE
  - No central government
  - Cycle of rebellion - Jdg 2:11 - 19
    - Unfaithfulness to YHWH
    - Delivered to enemies
    - People repent and entreat YHWH for mercy
    - New Judge delivers Israelites from oppression
    - Country prospers
    - Return to apostasy
    - Cycle repeats - fulfills Lev 26:14-16
- Cycle of sin - five stages
  - Rebellion
  - Bondage
  - Repentance
  - Rescue
  - Rest

We started out with the historical perspective; that is always what we like to do when we study into a book, or set of chapters in the scripture. The Book of Ruth is not exception to that; this is the time of the judges. The Book of Ruth even says so, the time of judges spanned a three hundred and fifty year period, and it was known as a time of no central government. There was a consistent cycle of rebellion that we saw. Unfaithfulness to YHWH, and that would cause delivery to enemies, repentance, and ultimately freedom would occur. A judge would come along, and this cycle repeated itself.

This same cycle is also known as the cycle of sin. There are five stages that are applicable to what we see in the Book of Judges. We also see it in the book of life of us humans.

The five stages of sin, rebellion, bondage, and when we get into bondage we repent, we are sorry because we are in such a bad situation. YHWH rescues us; we come back to a restful state, and then we start the cycle all over again because we get lazy. That is pretty much the story of what happened in the Book of Judges. We find the Book of Ruth embedded during that period of time.

## **Ruth Chapter 1 - Review**

### **Historical Background**

- Midianite oppression
- Famine in the land
- Gideon called
- C. 1160 BCE
- Elimelech's family tree
- Naomi widowed

It would appear from the research that we have done, that the Book of Ruth occurred during a time which was called a time of Midianite oppression. There was a famine in the land; Gideon was called as one of the twelve judges that you find outlined in the Book of Judges.

*In those days there was no king in Israel: every man did that which was right in his own eyes. (Jdg 21:25 RNKJV)*

*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 Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.*

***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 Bethlehemjudah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab;*

***the name of the one was Orpah,  
and the name of the other Ruth:***

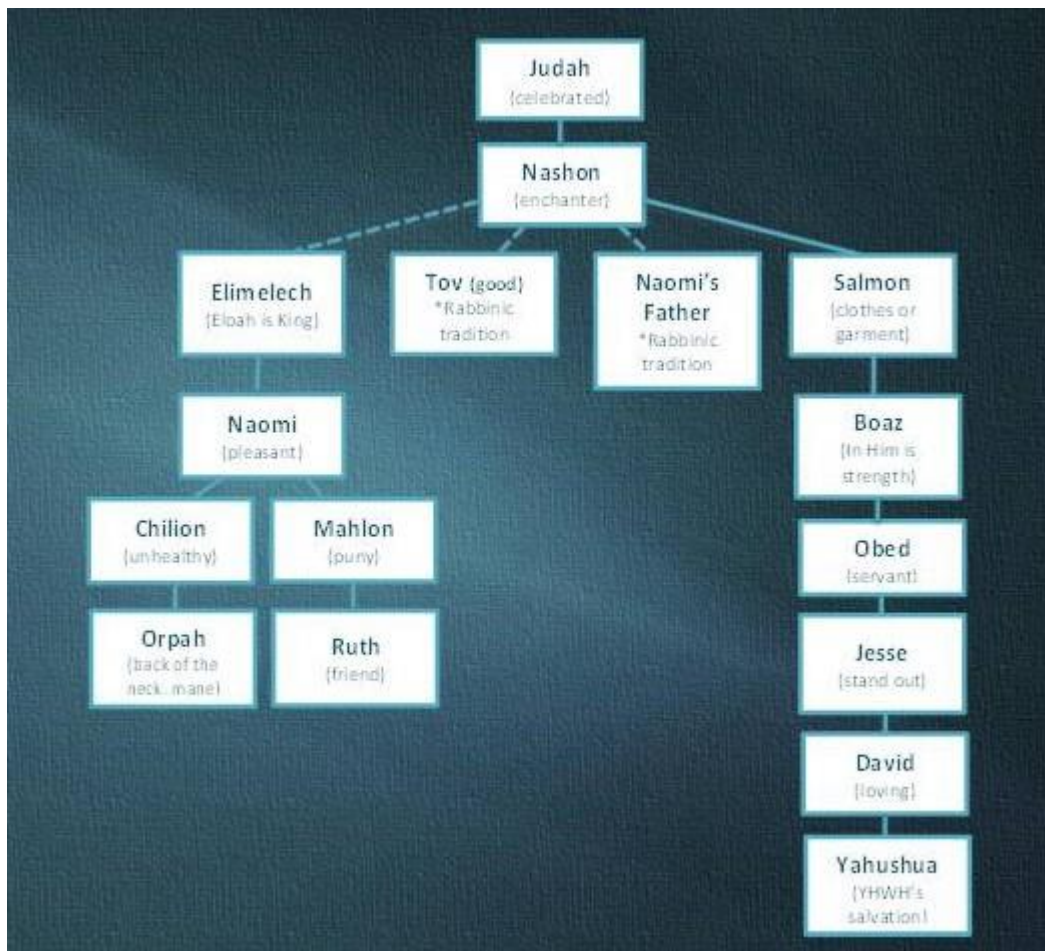
*and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. (Rth 1:1-5 RNKJV)*



## Ruth Chapter 1 - Review

### Genealogy - Nashon

- Mat 1:1-16 Obed begot Jesse>David>>>>Yahushua  
cf. Ruth 4:18-22  
Joash, Amaziah, Uzziah - missing  
cf. Luk 3:30-32
- Nashon contemporary with Aaron  
Aaron married Elisheba, Nashon's sister - Exo 6:23
- Salmon begot Boaz by Rahab
- Elimelech only in Ruth
- Tov = H2896 = Tob - Rth 3:13  
Ploni almoni = John Doe - Rth 4:1



I think the evidence seems to point, that the Book of Ruth likely occurred somewhere around 1160 BCE. We looked at the alternatives, the dates, the genealogies, and how they all would match up. We certainly know that there is a possibility that there is another timeline. We are looking at what the evidence produces.

We spent some amount of time on the genealogy tree, and looked at the left had side of Elimelech's genealogy being through Naomi, his two sons who were deceased, Chilion and Mahlon, and ultimately Ruth, which is what this book is about. We also looked at the right side of this genealogy tree and how Nashon produced Salmon through Boaz, Obed, Jesse, David, and ultimately to Yahushua.

We validated in the scriptures where we think the foundation of Nashon comes from, at the time of Aaron during the time of the Exodus. We also know that Elimelech's name only appears in the Book of Ruth, and that is useful. We looked at the John Doe associated with this particular account, whose name in the rabbinic tradition is Tov.

### **The Remez in Ruth**

- Remez - a hint or clue of something deeper
- Jewish hermeneutics - methodology of interpretation
- Reference to allegorical interpretation
- Story line typology
  - Historical
  - Legal
  - Prophetic
- Symbolism of the subjects
  - Naomi
  - Elimelech
  - Ruth
  - Boaz
  - Reapers
  - Unnamed servant

I want to introduce the idea of the remez. The remez in Ruth is something that I have started to see as I have studied into it. A remez doesn't occur just in the Book of Ruth; they seem to occur throughout the scripture. A remez is a hint, or clue of something deeper, and something deeper that follows.

In the world of study in Jewish hermeneutics, the term *remez* is a method of interpretation. It is a reference usually to an allegorical kind of interpretation. When we see scriptures that refer to allegories, they usually have a future fulfillment, and that fulfillment in the term of Jewish hermeneutics is called a *remez*.

The story line that we see in most scriptures fall into one of several categories, I know there are others you could assign, but typically stories in the Bible have a historical nature about them. Some of them have legal implications, some are prophetic, and some have a combination of both. I would certainly say as we have studied into the Book of Ruth, that we see all three of these. There is a historic perspective of what Torah had to say about a particular topic, and also what the prophetic use and bottom line of the scriptures really are.

I also want to start by asking you to consider the symbolism of the subjects in Ruth. We aren't going to come to any conclusions on this today, but when we get to session six or seven in this series, we are going to start realizing that the subjects in the story have symbolic representations to future events, particularly looking forward to the new church and to the Messiah.

In Chapter Two we will find Naomi, Elimelech, Ruth, Boaz, and the reapers. We will find an unnamed servant in the reapers category that will present himself in Chapter Two. There are symbolisms of the subjects that will be coming up, so I am just introducing this as a thought process that you can have as we go through this presentation.

## **Ruth Chapter One**

### **Ruth's Resolve**

#### **Session Two**

In this session, Ruth Chapter One has to do with what I would call Ruth's resolve. I mentioned in the first session, that this pericope of the four chapters and the subject matter that is associated with them has been summarized.

This time we are going to look at Ruth's resolve, yes, there will be some other topics that come up, but generally Chapter One has to do with Ruth's resolve, or we will call it Ruth's repentance because she is going to make a declaration of faith that we are going to examine. Also though, we are going to see the beginning of what I have in Chapter Two which is mercy and kindness. This word "chesed" is going to come up. We are going to look at that word in detail because it starts to be brought up in Chapter One, and see it in three chapters of Ruth.

# Ruth Chapter 1

## Ruth's Resolve

Session 2

### Repentance

Chapter 1 – Ruth's Resolve (repentance)  
Chapter 2 – Boaz' Response (mercy and kindness)  
Chapter 3 – Ruth's Request (resolution and rest)  
Chapter 4 – Boaz' Rewards (redemption)

## Ruth's Loyalty to Naomi

- Return to Moab - 3 admonitions

We will start the story with Ruth's loyalty to Naomi. In the last session we read the first five verses, which is the introduction, and it was about Elimelech and his family tree. Now we will continue with the rest of Chapter One and start in verse 6.

*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 Moab how that YHWH had visited his people in giving them bread. 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.* <sup>First request</sup> *And Naomi said unto her two daughters in law, Go, return each to her **mother's house**: YHWH deal **kindly** <sup>H2617=kindness, piety, favor, goodness, mercy</sup> with you, as ye have dealt with the dead, and with me. YHWH grant you that ye may find rest <sup>H4496=menuchah=</sup> <sup>repose, peace, matrimony, an abode</sup>, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. (Rth 1:6-10 RNKJV)*

In examining the highlights of this, the color code will help to keep track of them as we move forward. The first one has to do with the three admonitions that Naomi gave to her daughters in law to return to their mother's house. I think it's interesting that she told them to return to your mother's house. We don't have any evidence of what family these daughters came from,



there has been some conjecture that they came from a kingly family in Moab, but the scriptures don't give us any clue of that. However, she said to return to your mother's house. I'm not sure why she would have said that, perhaps the fathers of these daughters were both dead, I don't know. It's interesting to see that they were to return to their mother's house.

### Ruth's loyalty to Naomi

You see this is the first request, we will see the second and third request coming up, but note that there will be three admonitions that Naomi told her daughters in law. With that, this word for "kindly" is a significant part of the story. You find the word "kindly" translated from the Hebrew word "chesed". The word "'chesed" means kindness, piety, favor, goodness and mercy. Mercy is a key part of the story line that I think we are going to see unfold.

- Chesed - 247 matches  
3 occurrences in Ruth in the first, second, and third chapters

*And Naomi said unto her daughter in law, Blessed be he of YHWH, who hath not left off his **kindness**<sup>chesed</sup> 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. (Rth 2:20 RNKJV)*

We see that someone is going to come along that is a kinsman, and there are actually a couple of people that are going to come along as a kinsman. Certainly one of them is Boaz.

*And he<sup>Boaz</sup> said, Blessed be thou of YHWH, my daughter: for thou hast shewed more **kindness**<sup>chesed</sup> in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. (Rth 3:10 RNKJV)*

Boaz is talking to Ruth about her kindness.

- 2 occurrences in Esther

We also see this word "chesed" in a number of other books, but in Esther it has similar flavor to it.

*And the king loved Esther above all the women, and she obtained **favour** and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. (Est 2:17 RNKJV)*

We aren't going to look at all of the occurrences, but out of two hundred forty seven matches one hundred and twenty seven of them, half of them occur in the Book of Psalms. It is interesting to note that the next sized quantity is just twelve that occur in 2 Samuel. Psalms has an emphasis on mercy.

- 127 occurrences is Psalms - 12 in 2 Samuel

*But I have trusted in thy **mercy**; my heart shall rejoice in thy salvation. (Psa 13:5 RNKJV)*

- Forward pointer to Ruth's acceptance into Judah

I think we will be able to see that this word "chesed" is a forward pointer to Ruth acceptance into Judah, once I complete the presentation. She is coming in by mercy. I would like to ask the question is this maybe the first entry of a remez in the Book of Ruth?

- Remez?

This remez is looking forward to Ruth's acceptance into Judah, and forward beyond that, does it have any implication to the Messiah? I think we will see the answer is yes once we get there.

### **Ruth's Loyalty to Naomi**

The second investigation I want to take a look at on this first group of verses is the word "rest".

*YHWH grant you that ye may find rest H4496=menuchah=repose, peace, matrimony, an abode, each of you in the house of her husband.*

This word "rest" occurs in two variants in the Book of Ruth

- **Menuchah - 21 matches**

There are 21 matches for the variant of menuchah in H4496 that we see in the Book of Ruth. H4496 is the repose peace, matrimony and abode that is being stated here. The other association with that is in Ruth chapter 3.

- Only occurrence in Ruth

Rest also translated from **H4494=manoach=quiet, settled spot, home**

Both manoach and menuchah have a home and matrimony associated with them.

*Then Naomi her mother in law said unto her, My daughter, shall I not seek **rest** H4494=Menuchah for thee, that it may be well with thee? (Rth 3:1 RNKJV)*

- Prophetic type of our rest <sup>abode</sup> in Yahushua

Perhaps this is also a remez based on what I am getting ready to describe to you, because we have rest in Yahushua. This is a prophetic type of our rest or our abode in Yahushua.

Hebrews chapters three and four have eight matches for what the Greek version of this word "rest", particularly in chapter four. We see this word "rest" being used in reference to the rest

repose, abode of the believers in Yahushua, and it is also associated with the Sabbath day. Here is a snippet of Hebrews 4 to give you the idea.

*Let us therefore fear, lest, a promise being left us of entering into his **rest** <sup>G2663=katapausis=reposing down, by Hebraism abode (8 of 9 matches in Heb 3-4)</sup>, any of you should seem to come short of it. (Heb 4:1 RNKJV)*

*For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my **rest** <sup>G2663=same</sup>. (Heb 4:3 RNKJV)*

This word “rest” is “katapausis”, meaning repose, lying down, and it is interesting to note in the Greek, that it is referenced as a Hebraism for abode. You should be able to realize the connection of abode and rest here in Hebrews, and as it associates to the rest in Yahushua to what is being said here in the Book of Ruth. Naomi is asking that the rest come for her daughters in law, or her daughter in law particularly Ruth in this case.

### **Ruth’s Loyalty to Naomi**

- **Return to Moab - 3 admonitions**

Ruth remains steadfast

Going on in the next set of verses:

*And Naomi said, <sup>second request</sup> 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 YHWH is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but **Ruth clave unto her**. And she said, Behold, thy sister in law is gone back unto her people, and unto her elohim: <sup>third request</sup> return thou after thy sister in law. (Rth 1:11-15 RNKJV)*

We see the second and third admonitions of Naomi telling her daughters in law to go back home, home to their families. However, what you also see here is that Ruth is remaining steadfast to the point in the next verses that she is going to proclaim her foundation of faith to Naomi.

Also in this section in the first chapter we see the reference to the levirate marriage custom

- **Levirate marriage custom**

From “levir” - Latin only = a husband's brother, brother in law

We are going to get into the details of levirate marriage custom once we get to Chapter 3. I want to mention it now because it is coming up, and forms the foundation of what is to come. This word “levirate” is actually a Latin term and the word “levir” means a husband’s brother or a brother in law.

- Deu 25:5-10 - instructions  
H2993=yabam=brother in law, husband’s brother (only 2 occurrences - both in Deu 25)
- Preserve family name of deceased male
- Brother marries widow of deceased brother
- Firstborn treated as heir of deceased brother, not through genetic father
- Offers protection and security for family property
- cf. Ruth 4:10
- Whose name is being preserved?  
Family name of Elimelech = H410 - El, strength, almighty + H4428 - king, royal  
My Elohim the King or El is king  
King of Kings born 1200 years later - Remez?

The instruction that we see in Torah for this purpose and the word that we see in Deuteronomy 25 is “yabam”, and it is a Hebrew expression that means brother in law, husband’s brother, and it only occurs here in this section in Deuteronomy 25.

*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** <sup>H2993=same</sup> shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 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. (Deu 25:5-6 KJV)*

This is a significant practice; when the husband dies, then the brother of the husband is to take the widow to be wife. If there are multiple brothers, then one of the brothers is to take the deceased widow to be his wife.

She is not to go out and marry just anybody because, what does it say here? *“It shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead.”* In this case we have not only the patriarch, the father Elimelech has died, but the two sons have died also. In this case we are looking at not the son’s inheritance, we are still looking at the father’s inheritance, and the father’s inheritance comes through Naomi, but she says she is too old to

have any offspring. That is what this story is about; that it is ultimately to be a levirate marriage with the man whose name is Boaz, that we will see come into the storyline in the next chapter.

A couple of points about the levirate marriage are useful as we continue here; it preserves the family name of the deceased male, the patriarch in this case. Elimelech in this case, the brother marries the widow of the deceased brother, if there is a brother, and the way that this has gotten applied is if there isn't a brother, it could be the next of kin related in the family.

The first born is treated as the heir of the deceased brother, but not through a genetic father. Obviously it would be through a different father, so this offers protection and security for the family property, and the inheritance that was originally outlined to the Israelites when they went into the Promised Land.

Jumping ahead, notice what it says in Ruth Chapter 4, this is Boaz speaking, and he is applying the Torah principal.

*Moreover Ruth the Moabitess, the wife of Mahlon <sup>puny, sick</sup>, 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. (Rth 4:10 KJV)*

Ultimately this marriage occurs between Boaz and Ruth and he is stating the foundation principals of the levirate marriage as he takes Ruth to wife. What name is he actually protecting? You might think that Ruth's husband Mahlon, whose name meant sick or puny, but perhaps he wasn't a healthy guy. The land was in famine, so he may not have had good nutrition when he was growing up. The point of it is that the father, the patriarch is the one that is being focused on. Yes, the husband of Ruth was originally Mahlon, but the patriarch's name that is being protected is Elimelech.

Elimelech means my Elohim the King, or El is king, so what ultimately happened when this marriage was consummated, David did, but ultimately Yahushua came out of this marriage. Yahushua is the King of Kings born twelve hundred years later. I think this is another one of those remez built into the scriptures. It is interesting to parse out that the name that is being preserved is actually the king, Elohim the king, and of course it is Yahushua who came forth from this at a later point in time.

The other interesting act in this particular set of verses is that Ruth clave unto Naomi. Obviously, with Ruth cleaving to Naomi that provides us a foundation that she had trust, devotion, and love. The word "clave" itself means to cling, adhere, follow close, and be joined together. That is exactly what Ruth was doing, she was joining together; she was adhering to Naomi.



## Ruth's Loyalty to Naomi

- Return to Moab - 3 admonitions
- Levirate marriage custom
- Ruth cleaves to Naomi - trust, devotion, love  
Ruth **clave** <sup>H1692=cling, adhere, follow close, be joined together</sup> **unto her**  
Believers cleave to YHWH

One of the principals that we find is that we follow Yahushua, we cling to YHWH, and we are joined together with our Father in heaven and his Son Yahushua. In Joshua Chapter 22, we see an example of the use of this, there are some number of the usages of cleave in the scriptures.

*But take diligent heed to do the commandment and the law, which Moses the servant of YHWH charged you, to love YHWH your Elohim, and to walk in all his ways, and to keep his commandments, and to **cleave** <sup>H1692=same</sup> unto him, and to serve him with all your heart and with all your soul. (Jos 22:5 RNKJV)*

Here is the same cleaving unto YHWH that Ruth was cleaving to Naomi. When we get to the New Testament, the word cleave is actually in the King James Version of the translation, it is translated from the Greek word but the Greek word means the same thing, it means adhere to.

*Then tidings of these things came unto the ears of the assembly which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the favour of YHWH, was glad, and exhorted them all, that with purpose of heart they would **cleave** <sup>G4357=adhere to</sup> unto YHWH. (Act 11:22-23 RNKJV)*

Here is an application of this same word "cleave" that we see in the Book of Ruth, and we see the figurative and future use of the same kind of words as we look at other stories in the Bible.

### Ruth's Seven Fold Declaration of Faith

#### Love and Loyalty

The next verses start Ruth's seven fold declaration of faith that shows her love, loyalty and devotion. It is specifically addressed at Naomi, but when we parse it out we see that it is going to be Ruth's declaration of faith to YHWH also.

#### And Ruth said:

1. Intreat <sup>H6293=to impinge (encroach, infringe)</sup> me not to leave thee or to return from following after thee <sup>Don't force me to leave you; don't make me go home - Msg</sup>

2. *for whither thou goest, I will go*
3. *and where thou logest, I will lodge*
4. *thy people shall be my people*
5. *and thy Elohim my Elohim*
6. *Where you diest, will I die, and there will I be buried*
7. *YHWH do so to me, and more also, if ought <sup>added</sup> anything but death part thee and me*  
*Lxx - for death only shall divide between me and thee.*

*When she <sup>Naomi</sup> saw that she <sup>Ruth</sup> was steadfastly minded to go with her, then she left speaking unto her <sup>Lxx - ceased to speak to her anymore</sup> (Rth 1:16-18 KJV)*

Naomi realized that Ruth was in fact, dedicated and loyal and her declaration that she just made, meant that she was coming along to go back to Bethlehem. Let's take a look at each of these statements that Ruth said.

**1. Intreat** <sup>H6293=to impinge (encroach, infringe)</sup> **me not to leave thee or to return from following after thee** <sup>Don't force me to leave you; don't make me go home - Msg</sup>

Intreat means to encroach or infringe, don't make me do something I don't want to do is what this is saying, or to return from following after you. The Message Bible makes this clearer by saying, "Don't force me to leave you; don't make me go home", it is straightforward what she was getting at. This reminds me that YHWH's promise of loyalty applies to us. Take a look at some scriptures of how YHWH's promise of loyalty in fact does apply to us.

- **Moses said:**

*Be strong and of good courage, do not fear nor be afraid of them; for YHWH your Elohim, He is the One who goes with you. He will not leave you nor forsake you." Then Moses called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with this people to the land which YHWH has sworn to their fathers to give them, and you shall cause them to inherit it. And YHWH, He is the One who goes before you. **He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed.**" (Deu 31:6-8 NKJV)*

YHWH is promising to be loyal to us as we follow him. In the Book of Hebrews:

- **Anonymous said:**

*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.* <sup>Jos 1:5 and Deu 31:8</sup> (Heb 13:5 KJV)

Anonymous is saying here that “He” meaning YHWH, has said, and where does he get that? He is probably getting it from two places. Joshua 1:5 states this verse about as it is stated in Hebrews 13:5, but also when you read Deuteronomy 31 you see about the same thing. What is stated here in Hebrews could come from either or both places, He said, I will never leave thee, nor forsake thee, what a promise that is from YHWH.

- **Ruth said**

*2. for whither thou goest, I will go*

This reminds me of Yahushua’s promise of loyalty, Yahushua himself said:

Ruth’s Seven Fold Declaration of Faith

Yahushua’s Promise of Loyalty

- **Yahushua said:**

*Then said Yahushua unto the twelve, Will ye also go away? Then Simon Kepha answered him, Rabbi, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Messiah, the Son of the living Elohim. (Joh 6:66-69 RNKJV)*

Peter is saying that we don’t have any other place to go, so Yahushua is going to be loyal to us and we will be loyal to him.

*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you always, even unto the end of the age.** (Mat 28:18-20 RNKJV)*

That is what Yahushua said, that he is always with us.

**Ruth’s Seven Fold Declaration of Faith**

**YHWH’s Spirit Dwells in Us**

The third statement that Ruth said reminds me of YHWH’s Spirit that dwells in us.

- **Ruth Said**

*3. and where thou logest <sup>H3885=to stay, dwell</sup>, I will lodge <sup>H3885=same</sup>*

- **Yahushua said:**

*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; **that where I am, there ye may be also.** And whither I go ye know, and the way ye know. (Joh 14:2-5 RNKJV)*

*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide <sup>G3306=dwell, to stay in a given place, (lodge)</sup> with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you.** (Joh 14:15-17 RNKJV)*

Ruth said, "Where you lodge I will lodge"

### **Ruth's Seven Fold Declaration of Faith Yahushua Knows His Flock**

The fourth statement reminds me that Yahushua knows his flock, Ruth said:

*4. thy people shall be my people*

- **Matthew said:**

*And when he <sup>Herod</sup> had gathered all the chief priests and scribes of the people together, he demanded of them where the Messiah should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule **my people Israel.** (Mat 2:4-6 RNKJV)*

"My people" are associated here with Yahushua knowing His flock and more specifically, in John 10:

- **Yahushua said:**

*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and **there shall be one fold, and one shepherd.** (Joh 10:16 RNKJV)*

*My sheep hear my voice, and **I know them,** and they follow me: (Joh 10:27 RNKJV)...*

Remember Ruth said, "Your people shall be my people"

### **Ruth's Seven Fold Declaration of Faith YHWH Redeems His Family**

There is a combination of Ruth's statements four and five that have to do with YHWH redeeming his family.

- **Ruth said:**

4. *thy people shall be my people*

5. *and thy Elohim my Elohim*

It is a pair of statements.

- **YHWH said:**

*I will even betroth thee unto me in faithfulness: and thou shalt know YHWH...and I will have mercy upon her that had not obtained mercy; **and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my Elohim.** (Hos 2:20-23 RNKJV)*

*And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: **I will say, It is my people: and they shall say, YHWH is my Elohim.** (Zec 13:9 RNKJV)*

- **Paul said:**

*For ye are the temple of the living Elohim; as YHWH hath said, I will dwell in them, and walk in them; and **I will be their Elohim, and they shall be my people** <sup>Lev 26:12</sup>. Wherefore come out from among them, and be ye separate, saith YHWH, and touch not the unclean thing <sup>Isa 52:11</sup>; and I will receive you, And will be a Father unto you, and **ye shall be my sons and daughters, saith YHWH the Almighty.** (2Co 6:16-18 RNKJV)*

## Ruth's Seven Fold Declaration of Faith

### One Elohim in Heaven

#### **5. and thy Elohim my Elohim**

There is one Elohim in heaven and that is what Ruth is getting at.

- **Yahushua said:**

*Yahushua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **my Father, and your Father; and to my Elohim, and your Elohim.** (Joh 20:17 RNKJV)*

It's interesting that Yahushua said that to Mary at the garden tomb.



## Ruth's Seven Fold Declaration of Faith Dead to Sin and Buried by Baptism in Yahushua

- **Ruth said:**

6. Where you diest, will I die, and there will I be buried

This reminds me of how we are dead to sin, and buried by the baptism in Yahushua

- **Paul said:**

*Know ye not, that so many of us as were baptized into Yahushua the Messiah were baptized into his death? **Therefore we are buried with him by baptism into death:** that like as the Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that **our old man is crucified with him, that the body of sin might be destroyed**, that henceforth we should not serve sin. (Rom 6:3-6 RNKJV)*

The final statement that Ruth makes in her seven fold declaration shows us that there is no separation from Yahushua.

## Ruth's Seven Fold Declaration of Faith No separation from Yahushua

- **Ruth said:**

7. YHWH do so to me, and more also, if ought <sup>added</sup> anything but death part thee and me  
Lxx - for death only shall divide between me and thee.

- **Yahushua said:**

*Yahushua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And **whosoever liveth and believeth in me shall never die.** Believest thou this? (Joh 11:25-26 RNKJV)*

- **Paul said:**

*Who shall separate us from the love of the Messiah? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither **death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to***

*come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of YHWH, which is in Messiah Yahushua our Saviour. (Rom 8:35-39 RNKJV)*

There is no separation from Yahushua in any matter or anything.

### **Ruth's Seven Fold Declaration of Faith Forsake the World's Darkness**

When you look through and summarize this, we see that Ruth is really renouncing Chemosh, which is the god of the Moabites. It is interesting to take a look at this Moabite god, Ruth isn't using the term, but she is accepting YHWH, the one and only Elohim, so obviously she is renouncing Chemosh inherently in what she is saying.

*When she Naomi saw that she Ruth was steadfastly minded to go with her, then she left speaking unto her <sup>Lxx - ceased to speak to her anymore</sup> (Rth 1:16-18 KJV)*

- **Ruth renounces Chemosh** <sup>2 Ki 23:13</sup>

Chemosh was a part of the worship system of the Moabites, and this is an interesting scripture to see how much reach this particular false idol had. Even King Solomon built a memorial to Chemosh and worshipped it. It took until Josiah's time, six hundred and fifty years later or so after we see this account in Ruth; Josiah was actually the one that destroyed this Chemosh idol.

*And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabite, and for Milcom the abomination of the children of Ammon, did the king defile. (2Ki 23:13 RNKJV)*

But we are to forsake the world's darkness also in the world's idols just as Ruth renounced her darkness and idols.

- **Believers renounce god of this world**

*Therefore seeing we have this ministry, as we have received mercy, we faint not; **But have renounced** <sup>G550=to stay off, disown (only occurrence)</sup> **the hidden things of dishonesty, not walking in craftiness** <sup>G3834=cleverness, trickery, sophistry, craftiness</sup>, **nor handling the word of YHWH deceitfully**; but by manifestation of the truth commending ourselves to every man's conscience in the sight of Elohim. (2Co 4:1-2 RNKJV)*

The craftiness of dishonesty, when someone is dishonest they don't admit it, they are being clever about it, and trying to trick you. It's noteworthy that this word "sophistry" is in here. We

have talked about it before; it's the sign of the world that we live in today, the dishonesty and the craftiness that we are to renounce, we are to renounce the god of this world.

Ephesians has another example of the same principal.

*For ye were sometimes darkness, but now are ye in the light of YHWH: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto YHWH. And **have no fellowship with the unfruitful works of darkness**, but rather reprove them. (Eph 5:8-11 RNKJV)*

Notice that it says "you were sometimes darkness", not in darkness. Our state was darkness. We are to renounce all of these pagan false gods of this world, just as Ruth did.

### **Ruth's Seven Fold Declaration of Faith**

#### **Embrace the Narrow Path**

#### **Few there be that find it**

- **Ruth Surrenders to YHWH**

Ruth is not only renouncing Chemosh, but she is surrendering to YHWH. When we surrender to YHWH we are going to be following the narrow path. When we are on the narrow path scripture tells us that there are few that find it. Matthew 7:14 says:

*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Mat 7:14 RNKJV)*

The word "few" that we see here means puny, so not very many find it. Believers are to surrender to Yahushua just as Ruth did.

- **Believers surrender to Yahushua**

***Commit thy way unto YHWH; trust also in him; and he shall bring it to pass.***

*(Psa 37:5 RNKJV)*

***And ye shall seek me, and find me, when ye shall search for me with all your heart.***

*(Jer 29:13 RNKJV)*

Yes, search; there are two parts, number one, search, and number two, with all of your heart. That is important. Be totally dedicated to your search and investigation.

In the New Testament we are told:

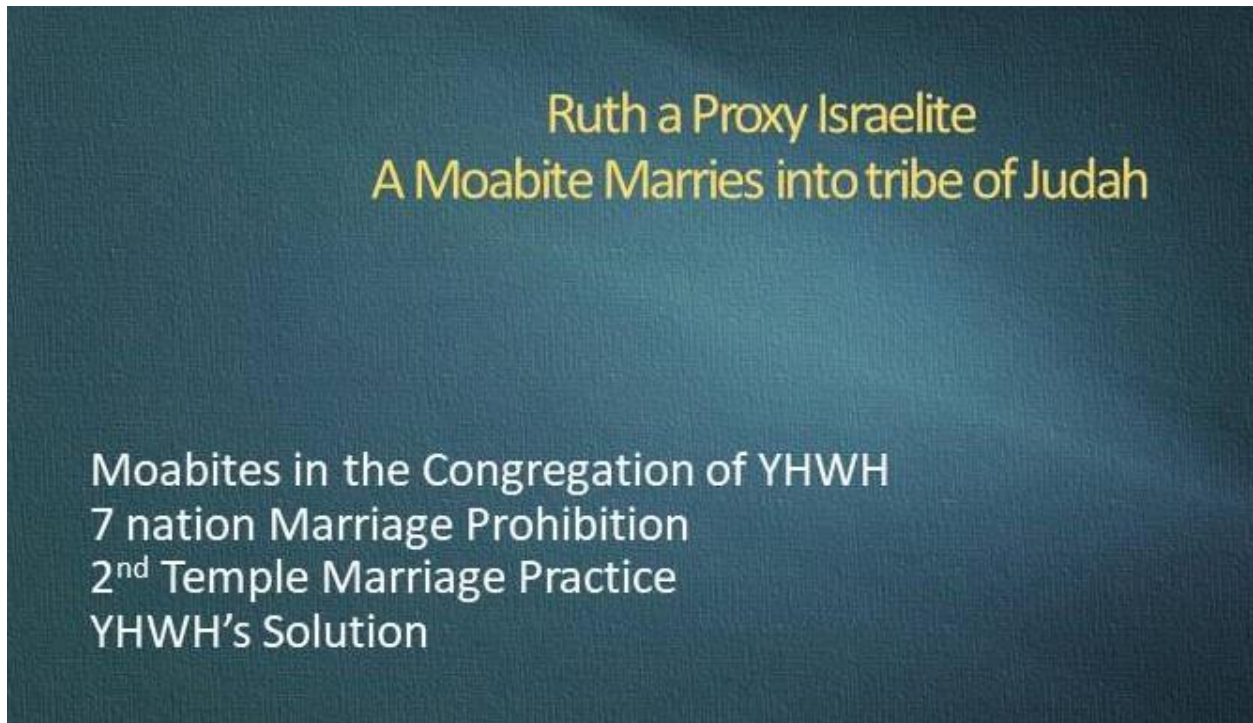
***But seek ye first the kingdom of Elohim, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take***

*thought for the things of itself. Sufficient unto the day is the evil thereof.  
(Mat 6:33-34 RNKJV)*

We don't need to worry about tomorrow, just seek YHWH's kingdom and let him guide our life, guide our day.

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. **Take my yoke upon you, and learn of me;** for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Mat 11:28-30 RNKJV)*

This is not a burden that we carry on our shoulders to be believers in Yahushua, there isn't a burden, this is the way of life that leads to peace, joy, happiness and fulfillment. Few there be that find it, is interesting to consider when we look at surrendering.



I want to spend some amount of time looking at Ruth, who was really a proxy Israelite. She was a Gentile, a Moabite that ultimately married into the tribe of Judah to Boaz. When you research the Book of Ruth, you find a lot of commentaries that ask how this could happen. A known Moabite coming into the congregation of YHWH, there are Torah rules and regulations that are specific to the Moabites and Ammonites, and we are going to take a look at them.

There are Torah rules and regulations specific to marriage, so how Ruth did enter into the congregation of YHWH to have this story that would ultimately produce the line of David on to the Messiah himself? In this section we are going to be looking at the Moabites in the

congregation of YHWH, and the scriptures that show us how they're to be prohibited. We are also going to look at the scriptures that talk about the seven nation marriage prohibition. That scripture doesn't include the Ammonites and Moabites, but they seem to be included in a Second Temple marriage practice that we will find in Ezra and Nehemiah.

It would look like Ruth shouldn't be there, but we are going to see what YHWH's solution to all of this is at the end of this section.

## Torah Precepts

### Congregation of YHWH

We are also going to have a surprise in the middle here that has unfolded to us of who the Canaanites are. Let's start with the congregation of YHWH, the Torah precept, and who/what is the Congregation of YHWH?

- Moabite/Ammonite prohibition - to the 10<sup>th</sup> generation forever as it says

The Israelites settling into as what we know as the Promised Land, had neighbors next door who were the Moabites and Ammonites. Of course Ruth would have come from the Moab genealogy, and we will investigate what the scriptures have to say about the legitimacy of that.

*One of illegitimate* (harlot - LXX) H4464=mamzer, mongrel, Israelite father, heathen mother, bastard in KJV (2 occurrences Zec 9:6) **birth shall not enter into the assembly of YHWH;**

I am not suggesting that there is any illegitimate birth here, but this is how the scripture starts. Illegitimate in the Septuagint is translated as harlot. It's the word "mamzer", and it means mongrel, an Israelite father with a heathen mother and there are two occurrences of it. We see the other one in Zechariah Chapter 9. These mongrels are not to enter the Assembly of YHWH.

*even to his tenth generation shall he not enter into the assembly of YHWH. An Ammonite or Moabite shall not enter into the congregation of YHWH; even to their tenth generation shall they not enter into the congregation of YHWH for ever: **Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.** You shall not seek their peace nor their prosperity all your days forever. (Deu 23:2-4, 6 KJV)*

It is noteworthy that Lot's daughters incestuous relationship that produced Moab and Ammon, are not mentioned here as the reason. The reason for the prohibition has to do with not meeting them with water. They didn't take care of you when you came out of the land of Egypt. Just note that.





The Septuagint translates this same verse as:

*The Ammanite and Moabite shall not enter into the **assembly** <sup>G1577=Ekklesia=a calling out, congregation</sup> of YHWH, even until the tenth generation he shall not enter into the assembly of YHWH even for ever: (Deu 23:3 Brenton)*

This word “Ekklesia” is useful to take a look at because I want to find out what the congregation of YHWH is about. Notice here that so far is that those that are prohibited:

- Cannot enter into congregation <sup>H6951=assemblage (the sanctified body)</sup>  
10<sup>th</sup> generation/forever = idiom

This idiom means for a long time, specifically the tenth generation. There might be a boundary which we will see and I will show you that here shortly. The tenth generation and forever, is more like an idiom rather than forever. If it meant forever, then there wouldn't be any Ammonite, Moabite Gentiles in the New Covenant that would be accepted under Yahushua. Just keep that in mind for a little bit here. Notice that the scripture says “into the congregation

of YHWH”, it doesn’t say marriage; it doesn’t have a stipulation of marriage just “into the congregation”. It’s noteworthy that Rehoboam did exactly this:

Vs 3 - No prohibition of marriage

*Rehoboam the son of Solomon reigned in Judah....his mother’s name was Naamah an Ammoitess 1 Ki 14:21*

Rehoboam married an Ammonite, which you might say from the scripture that we read in Deuteronomy should not be part of the congregation. When you look at what the congregation of YHWH is about, I think you could categorize what is being prohibited is:

Barred from citizenship, military, legal, Temple and governing affairs

The Mishnah has an interesting work around to all of this that I found in Yevamot, and it says:

“Ammonite and Moabite converts are prohibited from entering into the congregation and marrying a woman who was born Jewish, and their prohibition is eternal, for all generations. However, their female counterparts, even the convert herself are permitted immediately.” (Mishnah Yevamot 8:3)

The men could marry the Moabite or Ammonite women, but the women couldn’t do the opposite of that, this is talking about the women of Israel. It is an interesting work around that you see in Mishnah. This is the oral tradition that was handed down, so was this in play at this point in time in 1200 BCE? I don’t know, the Mishnah was written in the first couple of centuries CE. In any case, I found it interesting to find this work around in the Mishnah.

- What is the Congregation of YHWH?  
Governors meeting

You see evidence of this, of what I would call a governors meeting in the Book of Judges.

*Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto YHWH in Mizpeh. And the chief of all the people, even of all the tribes of Israel, presented themselves in the **assembly** <sup>H6951=assemblage</sup> **of the people of Elohim**, four hundred thousand footmen that drew sword. (Jdg 20:1-2 RNKJV)*

The assemblage here in the congregation of YHWH, has to do with the assembly of these soldiers that are being brought together at a governors meeting. In the same verse, the Septuagint says:

*And all the tribes of Israel stood before YHWH in the assembly<sup>G1577=Ekklesia=a calling out, congregation</sup> of the people of Elohim, four hundred thousand footmen that drew sword.  
(Jdg 20:2 Brenton)*

- Corporate body of Israelites
- Those who surrender to Torah
- Old Testament Congregation of YHWH= New Testament Assembly of YHWH

I would call it the corporate body of Israelites. What their main characteristic would be those that at least proclaim, the surrender to Torah and YHWH. That is what they say they do and of course they often didn't do that well. Those who surrender to Torah would be this corporate body of the congregation of YHWH. What about the Ekklesia in the New Testament? I would put forth that the Old Testament congregation of YHWH, the assemblage of YHWH is the same as the Ekklesia or the assemblage of YHWH in the New Testament. We see that referenced in several different places, one of them is in Acts.

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the assembly<sup>G1577=same</sup> of YHWH, which he hath purchased with his own blood. (Act 20:28 RNKJV)*

All of them, Jews and Gentiles are Israelites and Gentiles. In 1<sup>st</sup> Corinthians:

*Unto the assembly<sup>G1577=same</sup> of YHWH which is at Corinth, to them that are set apart in the Messiah Yahushua, called to be saints, with all that in every place call upon the name of Yahushua the Messiah our Master, both theirs and ours: Favour be unto you, and peace, from YHWH our Father, and from the Master Yahushua the Messiah.  
(1Co 1:2-3 RNKJV)*

*For ye have heard of my conversation<sup>conduct</sup> in time past in the Jews' religion, how that beyond measure I persecuted the assembly<sup>G1577=same</sup> of YHWH, and wasted it:  
(Gal 1:13 RNKJV)*

- Those who surrender to Yahushua

What would be the major mark of the Ekklesia of YHWH, or the Assembly of YHWH in the New Testament; I would say it would be those that surrender to Yahushua.

The congregation of YHWH has some questions about it, particularly as you go forth in the New Testament.



I want to look at another part of the Torah precepts of the marriage stipulations that we see specifically that mention seven Canaanite tribes. This map will be useful to us to see where the Canaanite tribes ended up landing, this is an interesting discovery that I made a few days ago in preparing for the presentation, so this is somewhat a new addition. It is somewhat a side bar discussion, but it is useful and revealing of how the Canaanites ended up where they are. It started out by looking at these marriage stipulations to see if there is any applicability to Ruth and how the Book of Ruth unfolds.

- Seven nation marriage prohibition - Moabites and Ammonites excluded

There is a seven nation marriage prohibition, and notice that the Moabites and Ammonites are not included in this list. This list is something that I have read a number of times, every time I read it, I read over it. I have wondered in the past about why the scriptures make such a point of these seven Canaanite tribes in this part of the world, and how the Promised Land was named “the Land of Canaan”, and how that came to be, so let’s unfold that.

Deuteronomy says:

*When YHWH thy Elohim shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the **Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites,** seven nations greater and mightier than thou; And when YHWH thy Elohim shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no*

*covenant with them, nor shew mercy unto them: **Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.** For they will turn away thy son from following me, that they may serve other Elohim: so will the anger of YHWH be kindled against you, and destroy thee suddenly. (Deu 7:1-4 KJV)*

- Collective name of Canaanites = descendants of Canaan, son of Ham and grandson of Noah
- Perizzites not in Canaanite genealogy

“For they will turn away thy son from following me, that they may serve other Elohim”, is the reason that you don’t have these marriages. “They will turn you away from following me”, is different than the reason that we saw in the first case, which was the admonition to stay clear of the Ammonites and Moabites, because they didn’t help you when you left Egypt on your journey to the Promised Land.

The first order of business is that the Canaanites are imbedded in this list of the Hivites, Perizzites, Jebusites and so forth. What you find is that the Canaanite is a collective name for the descendants of Canaan who was the son of Ham, and the grandson of Noah. We see that in the Table of Nations chapter 10 of Genesis.

*And Canaan begat Sidon his firstborn, and **Heth**<sup>Hitties</sup>, And the **Jebusite**, and the **Amorite**, and the **Girgasite**, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the **Canaanites** was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. (Gen 10:15-19 KJV)*

This is describing the Canaanites, and the descendants of the Canaan tribe who was his offspring settle in this land, described as the Promised Land. I have wondered in the past why YHWH had them go there; I have never looked at the details of this, but have wondered why they were there to start with.

Before we proceed, it is noteworthy that the Perizzites don’t appear to be in the Canaanite genealogy, I don’t see a match for the Perizzites in any of what I have shown you. It may well be there, and may be just some phonetic difference that I haven’t discovered. I have not found anyone else that sees it either, but in any case, the Perizzites appear to be an add-on to this list.

Here is where all of that takes place, you can see it circled:





The land of Canaan consists of these Canaanite tribes that are mentioned. So why were these tribes in the Promised Land to start with? Let's take a look at that.

Interestingly enough, I found what I believe to be the answer in the Book of Jubilees. The Book of Jubilees is something I have studied into in the past, but don't consider it to be canonical and a part of the Tanakh. It is an extra book; it would be called pseudepigrapha in technical terms. It turns out that the Roman Catholics, the Eastern Orthodox, and the Protestants don't include it in the Canon, but there are a couple of groups that do. The Orthodox Ethiopian Church, and the Beth Israel Church, or the Ethiopian Jews include it in their Canon. That doesn't mean that it should or shouldn't be, I am not arguing that point, all I am stating is that it has historical reference.

The Book of Jubilees is also known as the Lesser Genesis, it really follows the story of Genesis and has a lot of implication into Sabbaticals and Jubilees which was the reason I discovered it. I discovered it because of our studies of Sabbaticals and Jubilees. I am not trying to say that this is scripture, I am using it as historical evidence that would seem to show us the reason that this tribe of Canaan, and all of its sons ended up in the land that we call Canaan.

Here is what it says:

- Inheritance - son of Ham

And Ham divided amongst his sons, and the first portion came forth for **Cush** towards the east, and to the west of him for **Mizraim** and to the west of him for **Put**, and to the west thereof on the sea for **Canaan**. Jub 9:1



The reason for the map is to show the Land of Ham. It will be clear that the Land of Ham is a correct label when we look into the Book of Psalms. This says that Cush was the first one, and a little west of Cush is Mizraim, which happens to be west. A little west of Mizraim is Put, just as this verse says, but west of that was where Canaan was supposed to be which is on the sea.

We see this in Jubilees chapter 9, and you might wonder why that is. In Jubilees 10, it gives us the reason that happened. Take a look at some scriptures first, and the proof of how Ham in fact did settle in what we call Northern Africa. There are several scriptures that show us this but three of them are in Psalms.

*He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: (Psa 78:50-51 RNKJV)*

This is talking about their life in Egypt and the house of Ham, the tabernacle of Ham, the tents of Ham.

*Israel also came into Egypt; and Jacob sojourned in the land of Ham. (Psa 105:23 RNKJV)*



*They forgot El their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. (Psa 106:21-23 RNKJV)*

I don't think there should be any question, it's not just one verse that says this, but clearly the land of Ham is in the northern part of Africa, or in the area that we would call Egypt today. If you wanted to look deeper into this you could look at Josephus Antiquities 1.6.2 and you will find a similar explanation of these inhabitants of Ham and where they landed.

### **Why were the Canaanite Tribes in the Promised Land?**

There was a curse involved and the curse is in the scriptures, a curse to Canaan because of Ham's sin.

*And Noah awoke from his wine, and knew what his younger son <sup>Ham</sup> had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. (Gen 9:24-25 RNKJV)*

Noah didn't curse Ham, he cursed his son, and here is how the curse unfolds:

When you see what we are about to read:

- Canaan refused to join his elder brothers in Ham's allotment beyond the Nile

We see that in Jubilees chapter 9. There was an allotment made but Canaan didn't follow it.

- Canaan became squatter on Shem's inheritance on eastern shore of the Mediterranean - same region later promised to Abraham

In Jubilees Chapter 10 we find an account of that.

*And Canaan saw the land of Lebanon to the river of Egypt that it was very good,*

He was in the Promised Land from the north end, up at Lebanon to the river of Egypt; he wanted all of that instead of the northern tip of Africa.

*and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea. And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot; do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy*

*children fall, and thou shalt be rooted out for ever. Dwell not in the swelling of Shem; for to Shem and to his sons did it come by their lot. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence Noah our father.’ But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day. And for this reason that land is named Canaan.*  
*Jub 10:29-34*

I was actually just blown away when I found this explanation. It may be wrong, but it certainly seems to have credibility when you read how the thing unfolded. This was the curse of Ham of what actually happened here, and how he ended up there. Also there is evidence that you don't see in the scripture of how the land was allocated to the nations in the Table of Nations. It would indicate that YHWH did it by lot. We don't see that in the scriptures, we see it here in this pseudepigrapha account, but it well could have been that was how it was done. We don't have any other indication of it. It is most amazing to see how the Canaanites ended up in the Promised Land.

## **Torah Precepts**

### **Second Temple Marriage Practice**

- Ezra's interpretation - marriage prohibition

We have one other area that I want to examine, and that is fast forwarding from the period of time in Ruth in 1200 BCE, to the Second Temple period in about 500 BCE. We are going to fast forward some seven hundred years or more to the time of Nehemiah and Ezra, a lot has happened between these two points. David came on the scene, Solomon came on the scene, the First Temple was built, the United Kingdom divided into the north and south, both the North and the South were taken into captivity, the Southern Kingdom was in captivity seventy years and came out at the time of Zerubbabel, and at the time of this history of Ezra and Nehemiah, is when this is written. This is Ezra's interpretation of the marriage prohibition that we have been talking about.

*Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites,*

It is all of the above would be the congregation of Israel, the priests and Levites.

*have not separated themselves from the people of the lands, doing **according to their abominations**, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.*

You see now that these stipulations that I have shown you which were separate, one for the congregation of Israel against the Ammonites and Moabites, the second against the marriage of these seven tribes has been consolidated in Ezra's account.

*For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. (Ezr 9:1-3 RNKJV)*

The rulers were the guiltiest, but everybody else was participating in foreign wives.

A reminder of the original instruction:

*An Ammonite or Moabite shall **not enter into the congregation of YHWH**; even to his tenth generation shall he not enter into the congregation of YHWH. An Ammonite or Moabite shall not enter into the congregation of YHWH; even to their tenth generation shall they not enter into the congregation of YHWH for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee....Thou shalt not seek their peace nor their prosperity all the days for ever. (Deu 23:2-4 RNKJV)*

Obviously this has been taken entering into the congregation of separating themselves; it would certainly insinuate that they had been marrying these foreign wives. Here in Ezra it would appear to be that Ezra's interpretation of this is not to marry Ammonites and Moabites, as well as all of the other Canaanite tribes that were mentioned.

## **Torah Precepts**

### **Second Temple Marriage Practice**

Nehemiah has a reform, a different period of time, but it's the same problem.

- Nehemiah's reform

*On that day they read in the book of Moses in **the audience of the people** <sup>general assembly</sup>, and therein was found written, that the Ammonite and the Moabite should not come into the congregation of Elohim for ever; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our Elohim turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. (Neh 13:1-3 RNKJV)*

Continuing in that chapter, it appears the priests were the ones being talked about, but the context means everybody. The priests were certainly engaging in the marriage of the Ammonites and Moabites.

- Priest prohibition - Ammonite and Moabite marriage

*In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by Elohim, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves...Remember them, O my Elohim, because **they have defiled the priesthood**, and the covenant of the priesthood and of the Levites...Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business (Neh 13:23-25, 30 RNKJV)*

Nehemiah was a piece of work, he plucked off their hair. Can you imagine that? He is going to walk up and pluck off their hair because of their transgression. I look forward to meeting Nehemiah. The Levitical priest marriage is very specific:

- Levitical priest marriage ordinance

*And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of **his own people to wife**. (Lev 21:13-14 RNKJV)*

The Levites were to take of the Israelites, particularly their own tribe as their marriage partner. Ezra and Nehemiah had the same problem going on, and they purged the land, so how did Ruth make it in? We read the story of Ruth and maybe don't consider what the Torah had to say about it and the significance of it, particularly in Ezra and Nehemiah's day.

Nehemiah made sure that all of these foreign wives, and particularly mentions Ashdod, Ammon, and Moab. He got rid of them and cleaned house. How did all of this come together? What did YHWH do about all of this?

## **Torah Precepts**

### **Marriage Practice - Book of Ruth**

#### **Chesed Prevails**

We see the marriage practice in the Book of Ruth, and I think the answer is that "chesed", or in otherwise, mercy prevails. I want to mention before I go into this last section, that the tenth generation might have something to do with this.

- Moabite prohibition - to the 10<sup>th</sup> generation  
Boaz - 10 Generations from Abraham

Remember there was a Moabite and Ammonite prohibition to the tenth generation that is forever. Look at the genealogy from Abraham to Boaz.

1. *Abraham begat Isaac*
2. *Isaac begat Jacob*
3. *and Jacob begat Judas and his brethren*
4. *And Judas begat Phares and Zara of Thamar*
5. *and Phares begat Esrom*
6. *And Esrom begat Aram*
7. *And Aram begat Aminadab*
8. *And Aminadab begat Naasson*
9. *And Naasson begat Salmon*
- 10. *And Salmon begat Booz of Rachab***
11. *And Booz begat Obed of Ruth*  
*(Mat 1:2-5 RNKJV)*

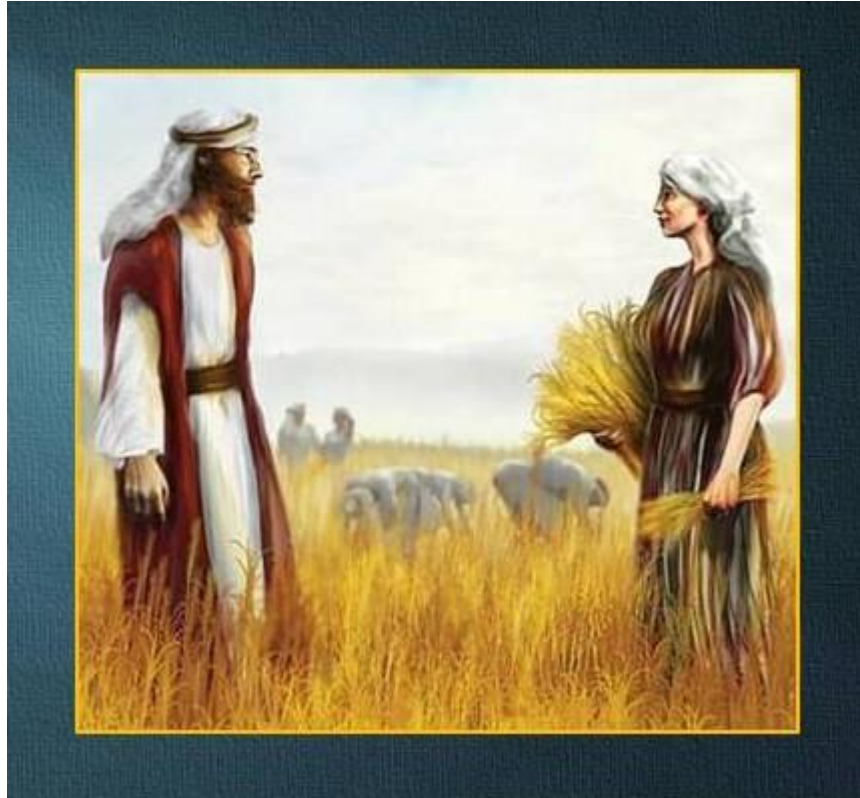
From Abraham to Boaz is ten generations. That is amazing all by itself. Could that be a key to this? I don't know, it's just an interesting discovery, and it's there, I think more appropriately grace and mercy supersede the law.

- Grace and mercy supersede the law  
Ruth's words reveal devotion to Naomi and YHWH  
Attitude matters - Rahab and Ruth

Attitude matters, why is mercy such a prevalent word throughout the scriptures? What is mercy? Mercy is overlooking sin, so that is when YHWH has mercy on us because we are sinners. Attitude matters, both Rahab and Ruth had a good attitude, and displayed that attitude of surrender to YHWH. Ruth made a seven statement declaration of her faith, which showed YHWH what her attitude was.

Mercy is the key to this. Psalm 85 says:

*Mercy* <sup>H2617=chesed=kindness, piety, favor, goodness, mercy (127 of 247 in Psa)</sup> *and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. (Psa 85:10-11 KJV)*



Here is how grand mercy is; I have a mind's eye view of the stars in the sky above. You go out on a clear night and look at the stars in the universe, the Milky Way before us and you see the heaven above.

*For as the heaven is high above the earth, so great is his mercy* <sup>H2617=same</sup> *toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. (Psa 103:11-12 KJV)*

The final Psalm to read about mercy:

*But the mercy* <sup>H2617=same</sup> *of YHWH is from everlasting* <sup>H5769=time out of mind, eternity</sup> *to everlasting* <sup>H5769=same</sup> *upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. (Psa 103:17-18 RNKJV)*

I believe that is what is going on in Ruth, she wanted to surrender and follow the way of YHWH, become a proselyte if you will, to the Israelite nations and specifically to the tribe of Judah so she would be able to marry Boaz. This topic of mercy also reminds me of one of my favorite scriptures that I try to keep in mind.

*He hath shewed thee, O man, what is good; and what doth YHWH require of thee, but to do justly, and to love mercy, and to walk humbly with thy Elohim? (Mic 6:8 RNKJV)*

Performing with justice may not necessarily be the challenge, the challenge is to love mercy, and walk humbly before your Elohim, but of course all three are important.

## **Torah Precepts**

### **Marriage Practice - Book of Ruth**

#### **Chesed Prevails**

I think that is what is prevailing here. Mercy is prevailing in the Book of Ruth and mercy needs to prevail in the Book of Ruth if Messiah is going to come. YHWH preserved the line of Judah through Boaz and Ruth so Messiah would come; his mercy is being shown forth by his account in Ruth so that ultimately he could have mercy on us through the sacrifice of Yahushua.

Hidden in Ruth is the New Covenant Gentile prohibition being abolished, this prohibition of Israelite or Jew only having salvation, the new covenant property is that now all have salvation.

*Then Kepha opened his mouth, and said, Of a truth I perceive that YHWH is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which YHWH sent unto the children of Israel, preaching peace by Yahushua the Messiah: he is master of all (Act 10:34-36 RNKJV)*

Romans 11 is interesting scripture, you are probably going to have to read this a couple of times to get the fullness of it.

*For the gifts and the calling of YHWH are irrevocable. For as you <sup>gentiles</sup> were once disobedient to YHWH, yet have now obtained **mercy** <sup>G1653=from G1656=compassionate by divine grace</sup> through their <sup>Jews/Israelites</sup> disobedience, even so these <sup>Jews</sup> also have now been disobedient, that through the **mercy** <sup>G1653=same</sup> shown you <sup>gentiles</sup> they also may obtain **mercy** <sup>G1653=same</sup>. For YHWH has committed them all <sup>Jews</sup> to disobedience, that He might have **mercy** <sup>G1653=same</sup> on all. Oh, the depth of the riches both of the wisdom and knowledge of YHWH! How unsearchable are His judgments and His ways past finding out!  
(Rom 11:29-33 NKJV)*



It would be useful for you to read that again, but I do want to read it in the Message. The Message has a unique way of presenting some of these scriptures, and this is one that hits the nail on the head if you will.

*YHWH's gifts and YHWH's call are under full warranty--never canceled, never rescinded. There was a time not so long ago when you were on the outs with YHWH. But then the Jews slammed the door on him and things opened up for you. Now they are on the outs. But with the door held wide open for you, they have a way back in. In one way or another, YHWH makes sure that we all experience what it means to be outside so that he can personally open the door and welcome us back in. Have you ever come on anything quite like this extravagant generosity of YHWH, this deep, deep wisdom? It's way over our heads. We'll never figure it out. (Rom 11:29-33 MSG)*

That is incredible! His extravagant generosity and deep wisdom is way over our heads, and we cannot figure it out. We see it, and appreciate it, and welcome it, and thank you our Father for it.

I have included a couple of references if you care to do more research into this side of the topic.

[Apologetics Press. Ruth, David, and a Moabite Mandate](#)

[The Prohibition of Joining the Assembly of the Lord - The Torah.com](#)

## **Naomi and Ruth Return to Bethlehem**

With all of that and the mercy that has been being shown, let's finish up this chapter.

- **Beginning of barley harvest**

Abib - Passover season

Starts countdown to Shavuot

*So they two went until they came to Bethlehem. And it came to pass <sup>H1961=hayah=to exist, become</sup>, 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 <sup>H5281=pleasant</sup>, call me Mara <sup>H4755=marah=bitter - only occurrence</sup>: for the Almighty hath dealt very bitterly <sup>H4843=marar=grieved, vexed</sup> with me. I went out full, and YHWH hath brought me home again empty <sup>H7387=ineffectually, undeservedly, in vain</sup>: why then call ye me Naomi, seeing YHWH hath testified against me, and the Almighty hath afflicted <sup>H7489=rawah=spoil by breaking to pieces, make good for nothing</sup> 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**. (Rth 1:19-22 KJV)*

On the very first verse, "it came to pass when they were come to Bethlehem", the New King James says "And it happened", probably many other translations say "it came to pass", we see

this phrase “and it came to pass”, in a lot of places. It turns out that the word “came to pass” is the Hebrew word “Hayah”. Hayah is a word that means to exist or to become. It’s the same word that is used in Exodus Chapter 3 verse 14, when YHWH said who he was. He said Hayah Asher Hayah, I am that I am, and the word “Hayah” has a divine nature to it as I am starting to understand, a divine nature, when something comes to pass, in this case it had a divine nature to it, it comes to existence, it comes into being or it became.

I hope you have ears to hear what I am saying to you about “Hayah”, this in itself might be a remez of what is about to occur in one of our songs, but the word “Hayah”, meaning to come to pass is a new highlight at least for me in looking into the scriptures. I never really had seen this before when I looked into what “came to pass” meant and where it came from and it comes from the word “Hayah”. Clearly this is the beginning of the barley harvest and the barley harvest leads to Pentecost and this barley harvest starts the count to Shavuot.

*Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn <sup>H704=grain</sup>. And thou shalt keep the feast of weeks unto YHWH thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto YHWH thy Elohim, according as YHWH thy Elohim hath blessed thee: (Deu 16:9-10 RNKJV)*

The Message completes this by saying:

*But she said, "Don't call me Naomi; call me Bitter. The Strong One has dealt me a bitter blow. I left here full of life, and YHWH has brought me back with nothing but the clothes on my back. Why would you call me Naomi? YHWH certainly doesn't. The Strong One ruined me." And so Naomi was back, and Ruth the foreigner with her, back from the country of Moab. They arrived in Bethlehem at the beginning of the barley harvest. (Rth 1:20-22 MSG)*

That completes chapter 1 in the Book of Ruth.

## **Do Your Own Homework**

It is important to do your own homework on these subjects. I want to highlight the Book of Philippians, Paul said:

*And this I pray, that your love may abound yet more and more in knowledge <sup>G1922=recognition, full discernment</sup> and in all judgment; That ye may approve <sup>G1381= test, examine</sup> things that are excellent; that ye may be sincere <sup>G1506=judged by sunlight, test as genuine</sup> and without offence <sup>G677=actively inoffensive, not leading into sin</sup> till the day of Messiah; (Php 1:9-10 KJV)*

Knowledge means recognition, full discernment, so we want to abound more in understanding and discernment and in judgment. This Book of Ruth is a Book of Excellence. What a wonderful

blessing to examine and test it. We are to be sincere, we will be judged by the sunlight, tested as genuine. Test what we say and do, and be without offence. We don't want to be promoting things that will lead to sin but promote purity and being clean. Always be looking for excellence and recognition, better judgment and discernment.

Do your own homework with all of that in mind, but the key to do your own homework not just listen to a presentation and say that it was good or bad, agree or don't agree, but do your own homework on some of these topics. There are plenty of them to look at in the course of what has been presented here today.

*Teach* <sup>H3384=flow as rain water, shoot an arrow</sup> *me thy way, O YHWH; I will walk in thy truth: unite my heart to fear thy name. (Psa 86:11 KJV)*

*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Mat 7:7-8 KJV)*

*For ye were sometimes darkness, but now are ye light in the Master: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving* <sup>G1381= test, examine</sup> *what is acceptable unto YHWH. (Eph 5:8-10 KJV)*

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