

Meditations from the Book of Ruth Part 15

We will continue in this message what we had started meditating from the book of Ruth.

“12 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 KJV) Pharez from whom the Bethlehemites comes as appears from *Ruth 4*, ***“18 Now these are the generations of Pharez: Pharez begat Hezron. 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed,” (Ruth 4:18-21 KJV)*** Pharez was born to Judah of Tamar, who was of another nation, and from whom sprung a very numerous family; one of the five families of Judah (for Judah has five sons); and they wish that the family of Boaz, by Ruth, might be numerous, trusting God that He will bless the seed that the LORD shall give through Ruth as they said, ***“of the seed which the LORD shall give thee of this young woman.” That is true for the Lord can bless and can give increase in a tremendous way.***

Some commentary mentions as the Jews says, that Boaz was the same with Ibzan, though that wants proof; he had a very numerous offspring, thirty sons and thirty daughters as we read here, ***“8 And after him Ibzan of Bethlehem judged Israel. 9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.” (Judges 12:8-9 KJV)*** * The point here is that when we are speaking about the blessings of God, we will not be able to fathom how God will bless; sometimes even more than our imaginations and more than what we expect. That is why we need to continue to trust God, and the prove that we are trusting God is when we are willing to show that in our obedience to God’s commands. * We obey the commands of tithing because we trust God who will open the windows of Heaven. We obey God and forgive our enemies when they repent trusting God to protect us.

“13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.” (Ruth 4:13 KJV) * You see when God arranged for a marriage everything is prepared and in place and there is no much time and expenses in preparation for the day of wedding as we witness today; in preparing clothes, arranging venue, decorations, flowers, who will carry the flowers, inviting the guests, spending much on food, traveling to attend wedding, etc. I am not only cancelling these things, but what I am saying that all these things are not essential for the preparation for Godly marriage. * You see that when God ordained the marriage there is no much time for the engagement, and they did not meet and be together to know each other; once everything is prepared, God who is aware of everything and arranged everything, put them together in marriage and wedding, and after marriage they will know each other and the good partner that God had prepared for them.

“and when he went in unto her, the LORD gave her conception, and she bare a son.” (Ruth 4:13 KJV) Here one of the purpose of marriage beside a gift and reward to the man who is Godly, the Godly wife will help him in his life and made responsible to arrange his house and give him comfort, joy and peace, as well as to have Godly children, so life and the things of God will continue and be perpetuated to the next

generations. And, ***“the LORD gave her conception, and she bare a son.”*** Children are not born based on human decision or desire, but out of the will of God and as reward from Him as we read here, ***“3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.” (Psalm 127:3 KJV)*** ***“1 Blessed is every one that feareth the LORD; that walketh in his ways. 2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. 4 Behold, that thus shall the man be blessed that feareth the LORD. 5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. 6 Yea, thou shalt see thy children's children, and peace upon Israel.” (Psalm 128:1-6 KJV)*** **Children are reward from God to the man who fear God and walk in His ways.**

“14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.” (Ruth 4:14 KJV) Here the woman around Naomi after the birth of the boy of Ruth praised the Lord for the kinsman that God had kept for Naomi, who bought the land and married Ruth and through him she has now a grandson. Wishing, ***“that his name may be famous in Israel”***; either wishing the name of the grandson or the name of Boaz to be famous, and will be known and spread in the whole Israel, as a mark of God’s blessing in his life.

“15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.” (Ruth 4:15 KJV) Here the women wished Naomi that the new coming child will replace what Mahlon and Chilion left in her life;

1. And he shall be unto thee a restorer of thy life: The new born baby shall restore what death had taken away from Naomi’s life; her husband and her two sons; Mahlon and Chilion.

2. And a nourisher of thine old age: The new born baby will be raised with Naomi and he will care for her and support her and nourish her when he is grown up in her own old age.

“for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.” (Ruth 4:15 KJV) The women gave here further the reason how he will be a restorer and nourisher for her in her old age, because he was born by Ruth who loved Naomi and who was faithful to her. They told about Ruth that because her love to you, she is better to you than seven sons. Seven is a perfect number, and that described the perfect love that Ruth has for Naomi. **When we obey God, He give us perfect people who love us and care for us.**

“16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.” (Ruth 4:16 KJV) Here Naomi took the child and start to take care of him not because Ruth was busy, or working outside, not because this is the grandparents responsibility to care for their grandchildren and be babysitter for them, but because this child considered as her own child in replacement to her dead children, to raise up the name of the dead. Naomi nursed him and cared for him, after Ruth had breast feed him and weaned him, then Naomi took him from her, and brought him up. As we mentioned earlier that some commentaries mentioned as the Jews said, that Boaz was the same with Ibzan, though that wants proof, he had a very numerous offsprings, thirty sons and thirty daughters, ***“8 And after him Ibzan of Bethlehem judged Israel. 9 And he had thirty sons, and thirty daughters, whom he sent abroad, and***

took in thirty daughters from abroad for his sons. And he judged Israel seven years.” (Judges 12:8-9 KJV)

* In this regard we need also to understand and accept that it is the responsibility of the mother to sit down home and care for her children and not to throw them on babysitting people or give them to grandparents, or to relatives and friends to care for them. It is the responsibility of the mother to watch over her children and to homeschool them while the man work outside and earn for living. * Many women now a day are resentful for such, and refuse to stop work and give up their career, but they are willing to give up their children for babysitters and for friends and relatives to take care of them. But I pray that none of you dear sisters behave in such a way.

“17 And the women her neighbours gave it 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.” (Ruth 4:17 KJV) Very probably on the eighth day when he was circumcised, and the neighbors were around on that occasion, at which time it seems it was usual to give names to children, as we read in the occasion of giving the name for John the Baptist, ***“59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.” (Luke 1:59-63 KJV).*** It commonly the responsibility of the father to give the name, and that was also the same with the people of God at that time, and sometimes his Godly neighbors and nearest Godly friends were called to suggest, and in their presence the name was given.

“There is a son born to Naomi;” this again to confirm that this new born son was to raise up the name of dead, being born of Ruth who had been wife to Naomo’s eldest son, Mahlon; and this, Obed, was to Naomi as instead of Mahlon, and so Obed was as Mahlon to her, Naomi.

Obed was of great comfort and advantage of Naomi, to be her supporter and nourisher in her old age, as her neighbour’s women wished her about him, ***“14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.” (Ruth 4:14-15 KJV)***

“17 And the women her neighbours gave it 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.” (Ruth 4:17 KJV) ***“Obed: he is the father of Jesse, the father of David.”*** Jesse was called the Bethlehemite as we read here, ***“And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.” (1 samuel 16:1 KJV)*** Jesse being of the city of Bethlehem, of which city Boaz was when his son Obed was born, who was the father of Jesse; of whom was David king of Israel, and from whom sprung the Messiah, for

whose sake this book of Ruth was written, that His genealogy might clearly appear; which the Evangelists Matthew use it as he wrote it as we read here, ***“And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;” (Matthew 1:5 KJV)***; also the Evangelists Luke as we read here, ***“Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,” (Luke 3:32 KJV)***

Names and genealogies are written in the Bible for a certain purpose. We may not understand why, but God shall reveal the importance of them and the purpose for that on His time.

“18 Now these are the generations of Pharez: Pharez begat Hezron,” (Ruth 4:18 KJV)

Now these are the generations of Pharez: Phariz is the son of Judah, by Tamar as we before mentioned in ***Ruth 4:12*** and in ***Genesis 38:29***. The intention of this genealogy is to confirm the truth of Jacob's prophecy of Shiloh, who is the Messiah, coming from the tribe of Judah, ***“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Genesis 49:10 KJV)*** and therefore it begins with Pharez, who is well known to be the son of Judah, and ends with David, whose son the Messiah was to be, as is owned by all Jews and Gentiles that believe the divine revelation.

Pharez begat Hezron; Hezron also who was one of those that went down with Jacob into Egypt, being born in the land of Canaan, ***“12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.” (Genesis 46:12 KJV)*** who also called Esrom in the New Testament: ***“And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;” (Matthew 1:3 KJV)*** and ***“Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,” (Luke 3:33 KJV)***

“19 And Hezron begat Ram, and Ram begat Amminadab,” (Ruth 4:19 KJV)

And Hezron begat Ram. Ram called Aram by the Septuagint, and so in the New Testament: ***“And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;” (Matthew 1:3 KJV)*** and ***“Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,” (Luke 3:33 KJV)***

and Ram begat Amminadab; in whose name there is no variation, neither in the book of Chronicles nor in the Evangelists; both these, as well as the next, were born in Egypt. Hezron, Ram and Amminadab they were the generations who stayed in Egypt.

“20 And Amminadab begat Nahshon, and Nahshon begat Salmon,” (Ruth 4:20 KJV)

And Amminadab begat Nahshon. Nahshon was the prince of the tribe of Judah, when the Israelites were come out of Egypt, and were in the wilderness at the time of the dedication of the altar, ***“And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:” (Numbers 7:12 KJV)*** who called also Nahsson, ***“And***

Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;” (Matthew 1:4 KJV) “Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,” (Luke 3:32 KJV), and Nahshon begat Salmon; or, as in the Hebrew text, Salmah, or Salma, “And Nahshon begat Salma, and Salma begat Boaz,” (1 Chronicles 2:11 KJV)

“21 And Salmon begat Boaz, and Boaz begat Obed,” (Ruth 4:21 KJV)

And Salmon begat Boaz; Boaz of Rahab the harlot, whom Salmon married, “And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;” (Matthew 1:5 KJV)

and Boaz begat Obed; Obed of Ruth; of whom we see in the previous verses.

“22 And Obed begat Jesse, and Jesse begat David.” (Ruth 4:22 KJV)

“And Obed begat Jesse,” the Bethlehemite, the father of David: ***“and Jesse begat David.”*** David the King of Israel, and some concluded that this book was written by Samuel, not only after the birth of David, but after he had been anointed king by him. Here being but four generations mentioned, from the coming of the Israelites into Canaan, to the birth of David, which was three hundred and sixty years, each of the four persons, Salmon, Boaz, Obed, and Jesse, must beget a son when one hundred years old and upwards; and which is not at all incredible, as appears by instances in later times, and therefore not at all improbable, that in those ancient times men of sobriety and good constitutions should have children at such an age.

The question now is this: Why Samuel wrote this book after the anointing of David to be king over Israel? Samuel wrote this book when he was assured that Christ now would be given birth from the tribe of Judah in fulfillment to the prophecy of Jacob, that Jesus the King will be born in the flesh from the family of a King, David, ***“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Genesis 49:10 KJV)*** Shiloh here is the Christ, because He is the one to whom the gathering of all the nations and the tribes of people shall be gathered around Christ.

My dear and beloved: Let us commit our ways to the Lord, to walk in His ways and to accept Him to lead us in the way that He want us to go through.

If we want God to be with us to be our shelter, our provider, our help in times of need, then we need to obey God and His Word, and the instruction that He is sending to us, so we will be under His full blessings. Therefore, let us apply what we learned from the message, and apply carefully in our lives. Lord glory to you alone in Christ Jesus our Savior and Lord. Let us pray.

My Prayer: Father God, I come before you in the name of Jesus, who died on the cross for my sins to give me eternal life. Lord thank you for your Word and all what I learned in this message.

Repent and renounce all your sins. Lord forgive the following sins _____.

Lord I pray for my brothers and sisters who committed themselves to the principles of this message, Lord guide them and lead them into the good plan that you have for them. Lord help them to achieve your purpose in their lives. Lord I pray that the purpose of sending this message be accomplished in the life your church and your people.

Lord bless us as a church and help us to implement your Word and the teaching we received in this message. Lord lead us to teach, admonish, and prepare your people for your coming. Lord refill us with the Holy Spirit and lead us to evangelize and make new disciples, to train new workers, and to plant new Bible studies and new congregations for the church. Lord bless us and enlarge our territory let your hands be with us and free us from harm so that we will not feel pain. May the grace of the Lord Jesus and the love of God and the fellowship of the Holy Spirit be with us all in Jesus name, Amen.

Meditation from the book of Ruth Part 15. Ruth 4:12-22. Judges 12:8-9. Psalm 127:3. Psalm 128:1-6. Luke 1:59-63. 1 Samuel 16:1. Matthew 1:3-5. Luke 3:32-33. Genesis 38:29. Genesis 49:10. Genesis 46:12. Numbers 7:12. 1 Chronicles 2:11.

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