

**HOW TO READ THE OLD
TESTAMENT**

**A 10-Week Introduction to
Prophesy as Pattern**

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WEEK 1 – WHY READ THE OLD TESTAMENT?

If you give a man a fish he is hungry again in an hour; if you teach him to catch a fish you do him a good turn.

-Anna Isabella Ritchie (1890)

There is a point in every believer's life when it is no longer enough to hear a lesson or sermon, a point where the believer is struck with a hunger and thirst to know God personally.

So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

-Luke 11:9-10 NIV

Jesus said this to his disciples when they asked him to teach them to pray, and amplified it by saying, *"Which of you fathers, if your son asks for a fish, will give him a snake instead?"*

We are going to take some lessons designed to help us catch the plentiful meat God has provided for us in his word—solid food that can sustain us for a lifetime.

There is no better formula for Bible study than Jesus' instructions on prayer:

- Ask
- Seek
- Knock

This is because God knows what we need before we ask (Matthew 6:8). The Bible anticipates our needs and gives real answers to difficult questions common to everyone. We are going to ask questions in a systematic way, seek answers using the tools at our disposal, and knock on the door of the Old Testament in faith that when it opens, Jesus will be standing there, showing Himself as the meaning behind it.

THE FIRST THING TO KNOW ABOUT THE BIBLE IS THAT THE MAIN SUBJECT IS JESUS.

Why start with the Old Testament? For one thing, God gave it that way. Imagine studying American History, but starting at 1960. Is there a chance we would miss some of the context and power of the American story?

Grace, concealed in the Old Testament, is revealed in the New.

- NPNF1-05. St. Augustine: Anti-Pelagian Writings, Chapter 27 [XV]

The statement by St. Augustine is often repeated because it is a key to understanding the structure and integration of the two testaments as a single whole. God hid the New Testament *gospel* or good news in the Old Testament, and then revealed what he hid there in the person and ministry of Jesus Christ (Proverbs 25:2). Each testament reveals the correct meaning of the other.



One reason for the many cults and -isms in Christianity is that most people read the Bible piecemeal, without taking the time to understand the stories and precedents on which subsequent passages rest.

I have a dear friend, raised in church, who doubts the existence of any firm truth in the Bible. He says, "You can interpret the Bible to mean whatever you want it to."

No, we can't (2 Peter 1:20). God is the master teacher, and He has a definite method. He teaches us through the stories of real people who were very much like us. The biggest mistake we make is to think a story in the Bible has nothing to do with our lives today. God is exactly the same in Genesis, the Gospels, or Revelation. Human nature has not changed either.

THE SECOND THING TO KNOW ABOUT THE BIBLE IS THAT IN SOME WAY, EVERY STORY IS MY STORY: MY SIN, MY REDEMPTION, MY NEED FOR GOD. FIND WHERE YOU ARE IN THE STORY AND IT WILL SPEAK TO YOU AS NEVER BEFORE.

The last point I want to make rests on the easily demonstrated fact that the Bible has only one Author, and is therefore consistent in what it means. Sixty-six books were written by forty different men over sixteen centuries, but the sole Author was God, the Holy Spirit. In many cases it was impossible to know the meaning of the words they wrote until centuries after when they were fulfilled. They did not inject their opinions; they wrote what God said. When we find an apparent contradiction, we have missed something worthy of our investigation. Beneath the surface there is often a profound lesson, waiting to be fished.

THE THIRD THING TO KNOW ABOUT THE BIBLE IS THAT FIGURES ARE CONSISTENT IN WHAT THEY MEAN FROM THE FIRST MENTION TO THE LAST.

When the Holy Spirit uses a figure to represent something, it does not change from the first mention to the last. If the "birds of the air" were evil in the baker's dream (Genesis 40:17), then they are evil in the same way in the parables of Jesus. When Satan is called "the prince of the power of the air" (Ephesians 2:2) the title only makes sense in light of the precedent stories. Nearly every figure in the New Testament is taken from the Old, and if you know what it meant the first time, you can discern what it means every time.

HOMEWORK FOR WEEK 2

Your assignment for next time is to read the life of Abraham. You can read it all, or skim through it and highlight the passages that speak to you. Abraham's story is a template for the Old Testament in a similar way to the life of Jesus in the New. If we understand God's friendship with Abraham, we will also understand His grace for every believer, and begin to reconcile the apparent contradictions between YHWH in the Old Testament and Jesus in the New.

Next Week, you (the class) will give the lesson. These are the questions I will ask you to comment on:

1. REFERENCE - What chapters in the Bible tell Abraham's story?

2. WHERE - Name the modern countries where Abraham traveled over his lifetime. What is the greatest distance across this territory in miles?

3. WHEN - Draw a little time line of the OT and place Abraham's lifetime on it.
 - a. How long after Noah died was he born?

4. WHO - Look up the important names from Abraham's story and find out what they mean:
 - a. Abram
 - b. Sarai
 - c. Lot
 - d. Melchizedek
 - e. Hagar
 - f. Ishmael
 - g. Eliezer
 - h. Isaac
 - i. Do any of the names seem like prophesy?
 - j. Does the Bible give Abraham any titles?

5. WHAT - What elements from his story become important themes later on?

Theme	Old Testament	New Testament
Adoption of Lot		
Return from Egypt		
Circumcision		
Covenant: a homeland and a king to come		
Lot's rescue from captivity		

Tithe given to Melchizedek		
Meal with God: unleavened bread		
Lot's escape from Sodom		
Sacrifice of Isaac		

6. HOW - Review the chart you have made above. How does each theme point to Jesus?

7. QUOTES BY JESUS - Did Jesus mention Abraham?
 - a. How many times?
 - b. What point was he illustrating?

8. QUOTES BY NT WRITERS - Is Abraham mentioned in the Epistles?
 - a. How many times?
 - b. What points were being illustrated?

9. WHICH – Which person in the story represents you the best?

10. WHY – Why does God want me to think about this?
 - a. What event(s) from your life came to mind while you were doing this assignment?

 - b. What pattern in Abraham's story recurs in your story?

 - c. How does this story affect your view about your own life event(s)?

WEEK 2 – CLASS REPORT ON ABRAHAM

Re-read the questions from the homework assignment and allow the class to share what they learned. Invite testimony from any who met the Lord in their study.

WEEK 3 – NAMES IN THE BIBLE



You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

-Deuteronomy 5:11 NIV

I will praise you, O LORD, with all my heart; before the gods I will sing your praise. I will bow down toward your holy temple and will praise your name for your love and your faithfulness, for you have exalted above all things your name and your word.

-Psalm 138:1-3 NIV

*He humbled himself by being fully obedient to God,
even when that caused his death—death on a cross.
So God raised him up to the most important place
and gave him the name that is greater than any other name.
God did this so that every person will bow down to honor the name of Jesus.
Everyone in heaven, on earth, and under the earth will bow.
They will all confess, “Jesus Christ is Lord,”
and this will bring glory to God the Father.*

- Philippians 2:8-11 Easy to Read Version (ERV)

Names are very important to God. We think of Him as having many names, but that is only because we do not distinguish between His name and His titles. “God” is a title that recognizes Him as the Creator. “Lord” is a title recognizing him as our Ruler, acknowledging his authority over us. When Moses asked what he should say to the Israelites His name is, He said, *I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you’* (Exodus 3:14).

God said this before entering into a covenant relationship with them, and the meaning was simply this: whoever I Am, My holy and personal name is none of your business. After they entered into a covenant relationship He told Moses He was pleased with him and knew him by name, and that He would pass by in front of him to reveal His name:

Yahweh passed by before him, and proclaimed, “Yahweh! Yahweh, a merciful and gracious God, slow to anger, and abundant in loving kindness and truth, keeping loving kindness for thousands, forgiving iniquity and disobedience and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, and on the children’s children, on the third and on the fourth generation.”

-Exodus 34:5-7 World English Bible

His name is YHWH (Yod-Heh-Vav-Heh), but most translators show respect by writing it LORD instead, in capital letters. As exciting as it was for God to reveal His most holy and personal name, I am even more thrilled that He explained to Moses what it means.

TO KNOW GOD BY HIS NAME IS TO EXPERIENCE THE TENSION
BETWEEN HIS FORGIVENESS OF SIN AND HIS JUDGEMENT OF IT. HIS
NAME RAISES QUESTIONS TO WHICH JESUS IS THE ANSWER.

Now go back to the story of Abram and Sarai:

"No longer will you be called Abram, your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you".... God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her."

-Genesis 17:5-6, 15-16 NIV

Many commentators say that Abram means *Exalted Father*, and Abraham means *Father of a Multitude*, but the rabbis disagree. Both names translate *Exalted Father*, except that God inserted the letter "h". Similarly, *Sarai* and *Sarah* both mean *Princess*, except that God inserted the letter "h". What was the meaning of this?

In the Hebrew alphabet "h" is pronounced *heh*, the letter of breath. When God "breathed into his nostrils the breath of life" man became a living being. In Hebrew, *breath* and *spirit* are the same word. God breathed his spirit into Abram and Sarai, making them Abraham and Sarah. Now they that had been "as good as dead" (as Paul says in Romans 4:19) had new life, and the fruit of that life would be a holy seed that would save the world.

“AS EVERY HEBREW NAME HAS A MEANING, ALWAYS RELATED TO
THE CHARACTER OF THE PERSON, IT IS IMPORTANT TO KNOW WHAT
THEIR NAMES MEAN.”

-JEFF A. BENNER, ANCIENT HEBREW RESEARCH CENTER

Therefore, if anyone is in Christ, he is a new creation: The old has gone, the new has come!

-2 Corinthians 5:17 NIV

When Abram entered into a friendship relationship with YHWH by faith in His word about a promised son, he was born again as Abraham. When we enter into friendship with God by faith in His word about his promised Son, so are we.

Let everyone listen to what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna. I will also give him a white stone. On the white stone is written a new name that no one knows except the person who receives it."

-Revelation 2:17 NSV

Jacob became Israel. Levi became Matthew. James and John He called Boanerges. Simon became Peter. Saul became Paul. Some received the new name early, but every believer will receive one.

GOD HAS A NEW NAME FOR EVERYONE WHO BELIEVES HIS WORD
ABOUT A PROMISED SON

What is in a name? Names in the Bible tell us about the character of the person named. If God gives you a new name, he also gives a new nature. When we became believers we were adopted by God, and thus obtained a new identity, character, and destiny.

The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father."

-Romans 8:15 NIV

By ancient tradition, only the person in authority over you can name you. God gave Adam dominion over the animals, and Adam named them. The father or mother names children. A wife takes her husband's name. Kings had every right to re-name a subject, as happened with Daniel and his three friends. The apostles surnamed Josès as *Barnabus* and Jude as *Thaddeus*. When a person receives a new name the person thereby accepts the authority of the giver to bestow it. It also implies a new relationship with the giver because the acceptance goes both ways.

HOMEWORK FOR WEEK 4

Your assignment for next time is to mark the place where God changed Abram's name in Genesis 17 and then review his life and decisions before and afterwards. With this in mind, read all of Genesis Chapter 32 to where God changes Jacob's name to Israel.

Next Week, you (the class) will give the lesson. These are the questions I will ask you to comment on:

1. Do you see any difference in the life and character of Abram and Abraham? Give an example.

2. Does the new nature replace the old nature, or do they co-exist side by side? On what basis then can we say that Abraham (or anyone else) is a new creation?

3. Take a look at the life of Jacob before and after God changed his name to Israel. Is there a difference in his decisions and character? Give an example.

4. Journaling: Reflect on your life before and after you became a “new creation”. Was there any change in your identity and character? Give an example. How would you describe this “rebirth” to an unbeliever?

5. God’s name tells us what He is like and what He does. If you had to choose a new name on the basis of your life in Christ as a new creation, what name would you take?

6. The Church is described in the NT as “the Bride” of Christ. How does the relationship change when a woman takes her husband’s name? How does our relationship change with God when we take the name of Jesus?

7. What is the basis of our new identity in Christ? Does it partially depend on changes we make in our character, or does it rest entirely on something He does?

WEEK 4 – CLASS REPORT ON NAMES

Re-read the questions from the homework assignment and allow the class to share what they learned. Invite testimony from any who met the Lord in their study.

WEEK 5- PROPHECY AS PATTERN



I looked for a source that could give the percentage of the Bible that is “prophesy”, but the wisest Bible students say they don’t know. The deeper you look, the more you find. I personally suspect that every book is prophesy, every story, every name, every number, every word, and that if we knew Hebrew and Greek well enough, we would find it in the placement of every letter, even in the spaces between the letters. What is prophesy?

The current Western definition goes like this:

1. To say that a specified thing will happen in the future. 2. To speak or write by divine inspiration; act as a prophet. Synonyms: predict – foretell – divine – forecast – prognosticate.

-Google.com

Western use of this word is the verb (to prophesy) in general use, or the noun (a prophesy) among religious people, but Jewish writing focuses primarily on the office of prophet and not on the process or product. There is good reason for this: so does God in the Old Testament. The Hebrew word for prophesy (*nebu'a*) comes from the root *nabi*, which means to bubble forth, as from a fountain. God is the source, and the prophet is the mouthpiece through whom the Word of God flows.

There is no question that God knows everything; whatever He says is exactly true. The question we need to settle is the faithfulness and accuracy of his human mouth, the prophets. Jews understood this better than we, and felt it their duty to test a prophet until God proved he was the real thing. We have them to thank for this, and need not worry about the accuracy of what the prophets wrote when God authenticated them to a people who were more disposed to kill them than to believe.

TO A JEW, PROPHECY IS NOT JUST PREDICTION AND FULFILLMENT; IT
IS PATTERN AND RECURRANCE, LIKE A MELODY WITH ITS
RECURRING VARIATIONS IN A SYMPHONY.

Take an example from the life of Abraham:

- Abram goes to Egypt to wait out the famine in Canaan. He acquires land, herds, and riches on account of Pharaoh’s love for Sarai. Pharaoh’s household is struck with a plague at the same time, and Abram is expelled from Egypt. He returns to Canaan with the riches he acquired in Egypt. This story is the pattern.
- Jacob and his sons go to Egypt to wait out the famine in Canaan. They are given Goshen, the choicest grazing lands in Egypt, and the herds of Pharaoh to keep on account of Pharaoh’s love for Joseph. Time goes by and they are mistreated. God sends ten plagues against Pharaoh. The Israelites are expelled from Egypt. They return to Canaan with herds of animals and the wealth of Egypt, given to them by their neighbors. The pattern set in the life of Abram recurs for the entire nation of Israel.

- Joseph and Mary take Jesus to Egypt for his protection. Magi from Persia appear just before they leave and give them gold, frankincense, and precious myrrh. Herod is struck with a plague and dies. The holy family returns to Canaan, moving up to Galilee. Now the pattern from Abram and Israel is fulfilled again in Jesus.

And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”

-Matthew 2:15 NIV

When Israel was a child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me.

-Hosea 11:1-2

Question: did Matthew use this quotation correctly, or out of context? (Discuss)

JESUS AND THE NT WRITERS SOMETIMES QUOTE THE OT IN A WAY THAT SEEMS OUT OF CONTEXT, BUT THEIR REFERENCES POINT TO PATTERN. PATTERN IS A HIGHER ORDER OF CONTEXT THAN HISTORY, BECAUSE IT IMPLIES DESIGN.

Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn “a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man’s enemies will be the members of his own household.”

-Matthew 10:34-36 NIV

Do not trust in friends, nor put your hope in those who govern. Beware of your wife and do not tell her anything. For a son dishonors his father, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law; a man’s enemies are all the people of his own house. But I will look to the Lord. I will wait for God my Savior, for my God will hear me.

-Micah 7:5-7 OSB (LXX)

Jesus will bring peace—but the sword comes first, out of his mouth. The pattern is conquest first, *and then* peace. Joshua and David conquered the land, *and then* Solomon, whose name means *Man of Peace*, reigned and was called the Prince of Peace in his day. The name Jesus is translated from *Y’shua*, the same name as *Yehoshua* (Joshua) in Hebrew. Joshua, David, and Solomon are all types of Jesus, but each at a different time in the prophetic course of events.

WITHOUT PATTERN, PROPHECY TURNS INTO A BEFUDDLING MESS OF CONFLICTING IMAGES.

HOMEWORK FOR WEEK 6

Your assignment for next time is to pick one theme from the life of Abraham and find the pattern of it fulfilled in the nation of Israel, the life of Jesus, and possibly in events yet future.

Next Week, you (the class) will give the lesson. These are the questions I will ask you to comment on:

1. Return to the chart from Lesson One and choose a theme to amplify as pattern and fulfillment (I already did the return from Egypt as an example).

Theme	Old Testament	New Testament
Adoption of Lot		
Circumcision		
Covenant: a homeland and a king to come		
Lot's rescue from captivity		
Tithe given to Melchizedek		
Meal with God: unleavened bread		
Lot's escape from Sodom		
Sacrifice of Isaac		

2. How does your recognition of pattern and recurrence change your study of Old Testament stories?
3. How does it change your study of things in the Bible that are still future?
4. Did you remember to find yourself in the story's pattern? Who do you identify with in the theme you chose?

WEEK 6 – CLASS REPORT ON PATTERN AND RECURRENCE

Re-read the questions from the homework assignment and allow the class to share what they learned. Invite testimony from any who met the Lord in their study

WEEK 7 – AUDIENCE



The Word of God divides people into three audiences, each having a different destiny:

- World
- Israel
- Church

THE WORLD IS HOSTILE TOWARD GOD IN EITHER HIS EXISTENCE, OR CHARACTER, OR PURPOSES, OR AUTHORITY AS STATED IN THE BIBLE.

Worldly people make God into whatever image pleases them, or set self or other people up as the highest authority over their lives. Worldly “Christians” accept the portions of the Bible that agree with their views, but reject any part that they find unpalatable. In this they are little different from unbelievers who respect things in the Bible that they find admirable, while rejecting its main purpose and message.

A common argument is that men wrote the Bible, and although they may have been inspired by God, they wrote their own words and interpretations. A variation on this theme is that God’s word was pure when it was originally written, but mistakes in translation and deliberate tampering has since rendered it unreliable. A third position is that the NT has replaced the OT, making it obsolete.

Each of these positions leaves it up to the individual reader or to some authoritative person or group to discern and decide what—if anything—is important in the Bible, or what God meant by the things that were written. This has not only produced cults, but has left us with a large segment of “Christianity” that have the Christmas story and “God is Love” for their religion, while jettisoning the rest.

The second audience in scripture is Israel, the only nation that God said He chose and created:

People of Israel, I have chosen you as my servant.

² I am your Creator. You were in my care even before you were born.

Israel, don’t be terrified! You are my chosen servant, my very favorite.

³ I will bless the thirsty land by sending streams of water;

I will bless your descendants by giving them my Spirit.

⁴ They will spring up like grass or like willow trees near flowing streams.

⁵ They will worship me and become my people.

They will write my name on the back of their hands.

-Isaiah 44:1-5 ERV

GOD MADE A DIFFERENCE BETWEEN THE WORLD AND ISRAEL, AND
SO SHOULD WE.

³¹"But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. ³²Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. ³³He will set the sheep on his right hand, but the goats on the left. ³⁴Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; ³⁵for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in. ³⁶I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

³⁷"Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? ³⁸When did we see you as a stranger, and take you in; or naked, and clothe you? ³⁹When did we see you sick, or in prison, and come to you?'

⁴⁰"The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me.' ⁴¹Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; ⁴²for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; ⁴³I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

⁴⁴"Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

⁴⁵"Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.' ⁴⁶These will go away into eternal punishment, but the righteous into eternal life."

-Matthew 25:31-46 NIV

The destiny of the world is to be conquered by Messiah when He returns, and to be judged by Him. Take note that in this parable He is not judging individuals, but nations. The basis for their vindication or condemnation is in the way they treated the King's relatives. The King's "brothers" can only be Israel if we keep in mind that He is judging whole nations, and not believers or unbelievers. He is also not speaking about the Church, which is never called a nation in scripture, but is always represented as an individual—the Bride of Christ. When Jesus sets up His throne to judge the nations, the Church will already have been taken away to receive her reward.

³⁰ But the angel said to her, "Do not be afraid, Mary; you have found favor with God. ³¹ You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over Jacob's descendants forever; his kingdom will never end."

-Luke 1:30-33 NIV

Assuming that Gabriel was correct, Israel's destiny is to live as subjects to Jesus when he returns to sit on David's throne, which is in Jerusalem. They will inhabit the Land God gave to Abraham forever. From this and many other similar passages we can see that God made the Land of Israel for Jacob's descendents, and He made them for it. They are married to the land forever.

MILLIONS OF JEWS LOST THEIR LIVES WHEN THE ORGANIZED CHURCH DECIDED THAT IT HAD REPLACED ISRAEL, AND THAT JEWS NO LONGER DESERVED TO LIVE. WE MUST REMEMBER THAT JOSEPH STALIN WENT TO SEMINARY, AND ADOLPH HITLER WAS BORN AND DIED A ROMAN CATHOLIC.

The third group is the Church, a "new creation" composed of believers from the Jews and believers from the world. The Church is the Bride of Christ. After He returns to take His Bride, He will conquer the earth, Judge the nations, and bring all the Jews worldwide back into the land He ordained for them to inhabit (Deu. 30:1-5).

- The destiny of the Church is to be the King's Bride and dwell with Him in the City of New Jerusalem, the Paradise of God.
- The destiny of Israel is to be the King's People and to inhabit the Land allotted to them in Deuteronomy 11:24: *Your territory will extend from the desert to Lebanon, and from the Euphrates River to the Mediterranean Sea.*
- The destiny of the nations of the world, being not the Church and not Israel, is to be judged and separated. Those whom Jesus acquits on the basis of their treatment of Israel will go on to inhabit the earth as Subjects in the Kingdom Age. Those not acquitted will go *into the eternal fire which is prepared for the devil and his angels*—not my doctrine, but what Jesus said.

Go back now to the pattern God set in the life of Abraham:

I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.

-Genesis 12:3 NIV

WE MUST PAY ATTENTION TO WHICH AUDIENCE IS BEING ADDRESSED, AND NOT SUPPOSE THAT THINGS PROMISED TO ISRAEL BELONG TO THE CHURCH OR THAT THE CHURCH WILL BE SUBJECTED TO JUDGMENTS RESERVED FOR THE WORLD.

HOMEWORK FOR WEEK 8

Your assignment for next time is to read the passages listed below and determine who the speaker is, and to whom it is addressed.

Next week, you (the class) will give the lesson. These are the passages I will ask you to comment on:

1. Psalm 2. There are three speakers in this psalm, and they are speaking together about one of the three groups (World, Israel, Church). Determine who they all are.
2. 2 Chronicles 7:14. Many readers apply this promise to America. Do you agree or disagree?
3. Isaiah 49 contains two prophecies, the first regarding the Lord's servant, and the second regarding Israel.
 - a. To whom is the prophecy directed? (World, Israel, Church)
 - b. Who is the speaker?
 - c. What verse reveals this?
 - d. The speaker changes in v5. Who takes over speaking?
 - e. How can the Lord be His own Servant, or form Himself in the womb?
 - f. Skip to verse 22. What group is the Lord addressing? (World, Israel, Church)
 - g. When did this prophecy take place in history?
 - h. Could it also have a future fulfillment? When?
 - i. What pattern from the life of Abraham is alluded to in v24-25?
4. Jeremiah 31:31-37
 - a. To whom is the Lord Speaking?
 - b. What was the Law written onto the first time?
 - c. Was this promise fulfilled in history?
 - d. Will it be fulfilled in the future?
 - e. What would you say to a person who thinks this is talking about the Church?
5. Ezekiel 37:1-14
 - a. What verse tells us whose bones Ezekiel saw?
 - b. Is this the first resurrection, second resurrection, or something else? Give a NT verse to confirm your answer.
 - c. When and where will this "resurrection" take place?

WEEK 8 – CLASS REPORT ON AUDIENCE

Re-read the questions from the homework assignment and allow the class to share what they learned. Invite testimony from any who met the Lord in their study.

Homework: Read the book of Ruth clear through without dissecting it. Review the names from Ruth and look up what they mean.

WEEK 9 – THE GOSPEL OF RUTH



Suppose that the Book of Ruth has the Gospel hidden in it.

- Which character represents YHWH?
- Which character represents Israel?
- Which character represents Jesus?
- Which character represents you?

RUTH MAY OFFER THE CLEAREST PATTERN FOR THE GOSPEL THAT WE FIND ANYWHERE IN THE OT.

Remember the three audiences (World, Israel, Church) to notice something in the set-up of the story:

- The tenth man from Adam was Noah—the first redeemer—who saved *the world* by building the ark.
- The tenth man from Noah was Abraham—the second redeemer—who was the direct means of election for *Israel*.
- The tenth man from Abraham was Boaz, who redeemed just one person—*his bride*.

THE PATTERN UNDERLYING THIS STORY IS THE RECURRING THEME OF THE NEED FOR A REDEEMER, BUT RUTH IS THE REDEEMER'S GENTILE BRIDE, A CLEAR TYPE OF THE CHURCH.

The Law said if an Israelite married a Moabite, none of his descendents could enter the “assembly of the Lord”—meaning citizenship in Israel—for ten generations (Deut. 23:3). David came just three generations later. The Book of Ruth was written to show how an act of redemptive love made Ruth the Moabitess a legally-recognized citizen in Israel so that David (and Jesus) could claim legitimate title to the throne in God’s kingdom.

Why would this story be important to a Jew?

Why would this story interest Christians?

The story begins, as it so often does in the OT, with a famine in the land. There are thirteen specific famines mentioned in the Bible, starting with Abraham:

1. Gen 12:10 Abraham goes into Egypt due to famine
2. Gen 26:1-2 Isaac goes into Philistia due to famine
3. Gen 41-47 Jacob’s sons go into Egypt due to famine
4. Ruth 1:1-2 Elimelech and Naomi go into Moab due to famine

5. 2 Sam 21:1-6 famine caused by Saul killing the Gibeonites
6. 1 Kings 17:1 famine caused by Ahab's sins and the word of Elijah
7. 2 Kings 4:38 famine in which Elisha purifies rotten stew
8. 2 Kings 6:25 famine in the siege of Samaria in which four lepers save them
9. 2 Kings 8:1-6 in which the woman Elisha helped went into Philistia due to famine
10. 2 Kings 25:1-7 (Jer. 14) famine caused by the siege of Jerusalem by Nebuchadnezzar
11. Neh. 5:1-5 famine leading to a sermon by Nehemiah that started a revival
12. Acts 11:27-30 famine predicted by Agabus, occurring in the reign of Claudius
13. Rev 6:8 famine in the great tribulation

What does famine signify?

In the story of redemption, is there another kind of famine? What verse says this?

Is there any significance to the number thirteen? What previous event in the OT is the reason 13 is called "unlucky"? Hint: it happened on a Friday. Did that event also involve a famine?

Naomi means _____, but she must leave it due to famine, and soon she becomes a widow when her husband is taken in death. His name is *Elimelech*, which means _____. In what way is Naomi a picture of Israel? When did God make Israel a widow?

Mahlon and *Chilion* mean _____ and _____. What law do they violate, and what happens to them? Why was it a crime?

Which of the sons of Jacob did the same thing in Genesis with an identical result? Was God evil in this instance, or was there a greater good? What part of YHWH's Name was He fulfilling?

Ruth and *Orpah* mean _____ and _____. What does the Law of Moses say about eating wild game? What pagan god is represented as this animal?

If Ruth is a picture of Gentile believers, what is Orpah a picture of?

Both women make the same vow to go with Naomi. What causes Orpah to go back, but Ruth to keep hers?

Naomi insists that she has no future and nothing to offer them. Is this true? How does this speak to the way believers should view Jews today?

Orpah shed many tears, but went back to her people and gods. What event in the life of Jesus does this remind you of?

What new name does Naomi give herself? Does she have the authority to give herself a name?

Does she know that God is doing all this to bring redemption and blessing, or does she believe He is moving to destroy her? Who does this resemble from your homework in Genesis? How does it point to Israel?

HOMWORK FOR WEEK 10

Your assignment for next time is to examine the actions and words that pass between Ruth and Boaz, or between Boaz and others regarding Ruth. Look very carefully at Naomi's instructions to Ruth to find the buried treasure in them. Uncover the pattern and recurrence in the location and meaning of the threshing floor—but first remove your shoes—this is holy ground.

Next Week, you (the class) will give the lesson. These are the questions I will ask you to comment on:

1. What is the significance of the harvest? What are the other names for the Feast of Harvest? Which name for this feast points directly to the Church?
2. How much does Boaz know about Ruth before she meets him? How much did she know about him?
3. Boaz is a wealthy man with a foreman to deal with his harvesters. Does it seem strange that he would speak personally to a "homeless" person in his fields? Is he haughty or lowly? What statement does Jesus make of himself that reminds you of this?
4. Why does Boaz warn Ruth not to leave his fields? What verse confirms this? Does Jesus give us a similar warning?
5. At what point does Ruth become as one of Boaz's servants? What does Boaz give her in return? Did you also bow down or kneel when you came to this decision?
6. Is there anything strange about the meal they eat in the field? Where does Ruth sit? Who serves the meal? Can you think of another meal in the NT that was equally strange?
7. Who are the harvesters in Jesus' parables? When Boaz takes them aside for a private word regarding Ruth, what is the meaning of it? If you cross the line and do something wrong, what does Jesus tell his harvesters to do to you?

8. What is a kinsman-redeemer? What law is Naomi talking about?

9. John the Baptist gave a speech about baptism and winnowing. What did he say?

10. Do you see a pattern in the imagery John the Baptist uses with a recurrence on the Day of Pentecost? Easy question: what happens to the chaff? Harder question: what is the destiny of the wheat? Do both have to pass through fire?

11. Read Ruth 3:2 carefully. Naomi tells Ruth to _____, _____, and _____ . What do you suppose each of these point to?

12. What did Jesus say to Peter about washing?

13. Look up each instance in the Bible where a threshing floor is mentioned. Take your time with it. What do you think this is really about?

14. John the Baptist was the first person to hint at the Bride when he spoke of the Bridegroom. He said he was not worthy to untie Jesus' sandal; that he was only the best man. Ruth does something that John could never do. What did Jesus say about the "least in the kingdom of God" with reference to John? Does this touch you in any way?

15. The wheat was threshed at the time of the Feast of Harvest. Now Boaz is lying asleep on the threshing floor. What was born at Pentecost, and what had to die?

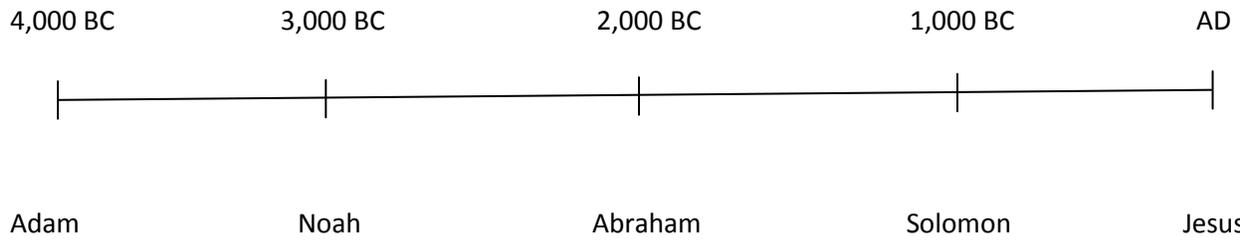
16. When Ruth lies beside Boaz, it is not for sex. Read Romans 6. What does each believer do that is a picture of lying down beside Jesus? Boaz covers Ruth with his robe. What did Jesus cover you with? If your answer was water, dig deeper.
17. In the morning Boaz goes to the city gate to redeem Elimelech's land, thus acquiring Ruth according to the details of the law. Why is Ruth absent from this scene? Is there a time when the Church will be absent while Jesus does business with the world? Does the wedding happen before, or after this? Is the wedding of Ruth and Boaz before the world, or is it also hidden from view? What does this suggest?

WEEK 10 (FINAL) – CLASS REPORT ON RUTH

Re-read the questions from the homework assignment and allow the class to share what they learned. Invite testimony from any who met the Lord in their study.

Study Guide for OT Stories

1. REFERENCE - What chapters in the Bible tell this story?
2. WHERE - Name the modern countries or regions where this story takes place. What were they called back then? Were the surrounding areas friendly or hostile?
3. WHEN - Draw a little time line of the OT and place this story on it.



a. Name one significant thing about that time in history.

4. WHO - Look up the important names from this story and find out what they mean:
 - a. Name 1
 - b. Name 2
 - c. Name 3
 - d. Name 4
 - e. Name 5
 - f. Do any of the names seem like prophesy?

5. WHAT – What elements from this story become important themes later on?

Theme	Old Testament	New Testament

6. HOW - Review the chart you have made above. How does each theme point to Jesus?
7. QUOTES BY JESUS - Did Jesus speak about this?
 - a. What point was he illustrating?
8. QUOTES BY NT WRITERS - Is this mentioned in the Epistles?
 - a. What points were being illustrated?
9. WHICH – Which person in the story represents you the best?
10. WHY – Why does God want me to think about this?
 - a. What event(s) from your life came to mind while you were doing this assignment?

 - b. What pattern in this story recurs in your story?

 - c. How does this story affect your view about your own life event(s)?

TEACHER'S KEY FOR WEEK 2

1. REFERENCE - What chapters in the Bible tell Abraham's story?

Genesis 11-25; Acts 7; Heb 7 & 11; Rom 4

2. WHERE - Name the modern countries where Abraham traveled over his lifetime. What is the greatest distance across this territory in miles?

Abraham passed through Ur, Haran, Damascus, Shechem, Bethel, Egypt, Hebron, Dan, Hobah, Salem, Gerar, and Beersheba. Ur was in southern Iraq, Haran in southeast Turkey, Damascus in Syria, and the rest of the locations were in modern Israel except for his stay with Pharaoh in Egypt. The road from Damascus to Israel passed through a corner of Jordan. The greatest distance across this territory is about 1,000 miles.

3. WHEN - Draw a little time line of the OT and place Abraham's lifetime on it.



Adam, 930 years.....Noah 950 years.....Abraham 175 yrs.....Solomon 58 years.....Jesus

- a. How long after Noah died was he born?

It depends on whose dates you use, but Edward Hull places Noah's death at 1998 BC and Abraham's birth at 1996 BC. This puts Abraham at the center of the OT timeline. Shem, who helped Noah build the ark, outlived Abraham.

4. WHO - Look up the important names from Abraham's story and find out what they mean:

- a. Abram Exalted Father
- b. Sarai Princess (or argumentative)
- c. Lot Veil or Covering
- d. Melchizedek King of Righteousness
- e. Hagar Forsaken, Dragged from Home
- f. Ishmael God Hears
- g. Eliezer Help of God
- h. Isaac He Laughs

- i. Do any of the names seem like prophesy?

- Abram represents the Father in his position of Father of Israel with Sarai as mother.
- Lot is a type of the Church in his "adoption" by Abraham, and of the rapture in his escape from Sodom's destruction. He is therefore a type of the Bride and wears the name Veil.
- Melchizedek was both a king and high priest, as is Jesus according to Paul. Jews say Melchizedek was the title of respect given to Shem as the king and high priest of Salem, the city he founded after the flood.
- God told Abraham to send Hagar away with her son Ismael.
- God heard the crying of Ishmael and showed mercy to him.

- Bible commentators compare Abraham, Isaac, and Eliezer to the Father, Son, and Holy Spirit because Eliezer was Abraham's chief servant and the messenger he sent to find a Bride for Isaac.
- Three places in the Psalms say the Lord laughs at those who oppose the king he will send to judge the world (Psalm 2:4; 37:13; 59:8). Isaac is a type of Jesus because God commanded Abraham to sacrifice him on the same mountain where Jesus died as our sacrifice. Abraham considered Isaac already dead for three full days while they journeyed there, but he told Eliezer that they would return, showing his firm belief that God would raise Isaac from the dead (see Hebrews 11:19).

j. Does the Bible give Abraham any titles?

Gen. 20:7 Prophet; Gen. 23:6 Prince or Chieftain (LXX King); Is. 41:8 & James 2:23 Friend of God; Heb 7:4 Patriarch.

5. WHAT - What elements from his story become important themes later on?

Theme	Old Testament	New Testament
Adoption of Lot Lot had 2 sons: Moab & Ammon	Moab and Ammon were blessed as Abraham's descendents, same as Esau	Gentiles "in Christ" are adopted as Abraham's seed
Circumcision	Circumcision of the flesh was the sign of the covenant with Abraham	Circumcision of the heart (repentance) is the sign of a believer in Jesus
Covenant: a homeland and a king to come	Joshua (Yehoshua) and David conquered the land, establishing the kingdom of Israel	Jesus (Ye'shua) Son of David will conquer the world and establish his kingdom over all the earth
Lot's rescue from captivity	Abraham and 318 trained servants delivered Lot from Chedorlaomer's raid - 3+1+8=12	Jesus and his 12 came to deliver "whomsoever will" (the church) from captivity of the Devil
Tithe given to Melchizedek	Giving under Law based on set amounts because of Abraham	NT giving is not a set amount, but we follow his example of generosity
Meal with God: unleavened bread	The bread of Abraham's meal with the Lord; feast of unleavened bread	The bread of the Lord's supper with his church
Lot's escape from Sodom	Angels "raptured" Lot from Sodom before it was destroyed	The church to be taken out of the world before the great tribulation
Sacrifice of Isaac	Abraham believed God would bring Isaac back to life to fulfill his promise Hebrews 11:9	God sacrificed Jesus and brought him back to life to fulfill his promise

6. HOW - Review the chart you have made above. How does each theme point to Jesus?

7. QUOTES BY JESUS - Did Jesus mention Abraham?
- How many times? **Seven - Matthew 8:11, 22:32, Mark 12:26, Luke 13:28, 16:23-30, 20:37, John 8:39-56**
 - What point was he illustrating? **All seven times he is speaking about life after death**
8. QUOTES BY NT WRITERS - Is Abraham mentioned in the Epistles?
- How many times? **31 mentions from Romans to Jude**
 - What points were being illustrated?
 - Paul: justification by faith, irrevocability of God's promises before and without the Law.**
 - Hebrews: Christ's priesthood greater than Aaron's.**
9. WHICH – Which person in the story represents you the best?
Lot, because I was adopted into Abraham's Seed by faith, I live in spiritual Sodom and Gomorrah, but may be suddenly taken home before judgment falls on the whole world. Like Lot, I have no guarantee that all my family will avoid judgment.
10. WHY – Why does God want me to think about this?
A natural son is ungrateful, but an adopted son knows what it was to have no inheritance. Natural birth is an act of the flesh, but adoption is an act of grace. God's faithfulness to Abraham – in spite of his shortcomings - gives me faith that he will also keep his promises to me.
- What event(s) from your life came to mind while you were doing this assignment?
When I was young I felt like a stranger in my own home and country. I never felt like I belonged anywhere until I met Jesus. Abraham was also a "stranger" in the earth, not inheriting God's promises until after he died (Hebrews 11:8-16).
 - What pattern in Abraham's story recurs in your story?
I entered a terrible battle to redeem my life from the cult that took it captive. I did not have enough strength to win, but God gave me complete victory.
 - How does this story affect your view about your own life event(s)?
I don't have to be perfect to be perfectly saved. I don't have to rely on my own strength to get the blessings that God has promised.

TEACHER'S KEY FOR WEEK 4

1. Do you see any difference in the life and character of Abram and Abraham? Give an example.
Trick Question! I find no difference. He had a firm faith in God before and after, and had the same human foibles before and after.
 - Abram: mislead Pharaoh about Sarai's eligibility for marriage in fear of his life (Gen 12). He takes Hagar as a concubine (Gen 16), whose child becomes the Ishmaelites.
 - Abraham: mislead Ahimelech about Sarah's eligibility for marriage in fear of his life (Gen 20). Marries Keturah and has 6 more sons who become the Midianites (Gen 25). They absorb the Ishmaelites and ally with the Moabites (from Lot) to become enemies.
2. Does the new nature replace the old nature, or do they co-exist side by side?
On what basis then can we say that Abraham (or anyone else) is a new creation?
 - The two natures co-exist (Romans 7:21-25).
 - The only biblical basis I find for the assertion that we become a new creation—by faith alone, in Christ alone, by grace alone—is that we enter into a new relationship with God, passing from his judgment as a child of Adam into his protection as his child (Romans 5:10, Colossians 1:21).
 - This relationship cannot be made by what we do, nor can it be unmade by what we fail to do. The adoption of a child does not depend on anything the child does. It rests fully on the parent's decision to place the child into a legally-recognized relationship.
 - The new relationship is formally recognized by taking the new name that the parent bestows.
3. Take a look at the life of Jacob before and after God changed his name to Israel. Is there a difference in his decisions and character? Give an example.
 - Jacob tricks Esau out of his birthright for a bowl of red lentil stew. Jacob runs for his life into exile for lying to take his blessing. Jacob shows favoritism to Rachel, Joseph, and Benjamin. This divides his sons into two factions that hate each other. He steals his wives and herds away from Laban, running for his life. God intervenes to prevent bloodshed, but Laban and his region remain hostile to Israel.
 - Israel lies to Esau to make peace with him, saying he is his servant; Esau and his descendants the Moabites remain hostile. He runs for his life from Shechem after his sons commit a massacre. The Canaanites who once befriended Abraham and Lot remain hostile afterward. Israel continues to show favoritism to Rachel, Joseph and Benjamin causing the brothers to decide first to kill, then to sell Joseph. The family breaks apart for decades as Judah leaves to live with the Canaanites, and Israel curses his three elder brothers. Famine and Joseph force the brothers to come together again in Egypt. Israel admits to Pharaoh that his days were few and evil.
 - What changed in Abram and Jacob was their relationship with God, not their human nature. Does this help to explain why as believers we continue to struggle with sin?

4. Journaling: Reflect on your life before and after you became a “new creation”. Was there any change in your identity and character? Give an example. How would you describe this “rebirth” to an unbeliever?

I felt that God was inaccessible before I knew him. Now I still sin, but I know God is for me and with me, and forgives when I repent and ask. I am not afraid to die and meet him because he is not my judge, he is my Father.

5. God’s name tells us what He is like and what He does. If you had to choose a new name on the basis of your life in Christ as a new creation, what name would you take?

I’d like to be called Israel (Prevails with God) because I am a winner by grace, not by myself.

6. The Church is described in the NT as “the Bride” of Christ. How does the relationship change when a woman takes her husband’s name? How does our relationship change with God when we take the name of Jesus?

- When Sandra married me I gave her full access to my self, time, attention, and property. She can interrupt without fear of angering me. She has my name and full access to my accounts. Her signature is my signature. She is mine, but I am equally hers.
- I know that as Christ’s Bride, I have a more intimate and personal relationship with him than anyone that is not the Bride. I know I am flawless in his eyes and he will not judge me for what I do or fail to do. Anything I do for him is because I love him, not because I must. He has promised to take care of me and to never forsake me. Even when I fail, he never fails.

7. What is the basis of our new identity in Christ? Does it partially depend on changes we make in our character, or does it rest entirely on something He does?

God treats everyone on the basis of the relationship (or covenant) they have with him.

- If a stranger, he is your Creator and Judge. Call him the Almighty God.
- If an Israelite, he is the God of your father Abraham and your future King. Call him Lord.
- If his child by adoption, he is your Father. Call him “Abba”.
- If his bride by marriage, he is your Husband and all he has is yours. Call him Jesus.

TEACHER'S KEY FOR WEEK 6

- Return to the chart from Lesson One and choose a theme to amplify as pattern and fulfillment (I already did the return from Egypt as an example).

Theme	Old Testament	New Testament
Adoption of Lot	Moab and Ammon were blessed as Abraham's descendents, same as Esau	Gentiles "in Christ" are adopted as Abraham's seed
Circumcision	Circumcision of the flesh was the sign of the covenant with Abraham	Circumcision of the heart (repentance) is the sign of a believer in Jesus
Covenant: a homeland and a king to come	Joshua (Yehoshua) and David conquered the land, establishing the kingdom of Israel	Jesus (Ye'shua) Son of David will conquer the world and establish his kingdom over all the earth
Lot's rescue from captivity	Abraham and 318 trained servants delivered Lot from Chedorlaomer's raid - $3+1+8=12$	Jesus and his 12 came to deliver "whomsoever will" (the church) from captivity of the Devil
Tithe given to Melchizedek	Giving under Law based on set amounts because of Abraham	NT giving is not a set amount, but we follow his example of generosity
Meal with God: unleavened bread	The bread of Abraham's meal with the Lord; feast of unleavened bread	The bread of the Lord's supper with his church
Lot's escape from Sodom	Angels "raptured" Lot from Sodom before it was destroyed	The church to be taken out of the world before the great tribulation
Sacrifice of Isaac	Abraham believed God would bring Isaac back to life to fulfill his promise Hebrews 11:9	God sacrificed Jesus and brought him back to life to fulfill his promise

- How does your recognition of pattern and recurrence change your study of Old Testament stories?
 - I can look for the first incidence of a figure to see what it represents in other Bible passages.
 - I can look for NT teaching in OT stories.
 - I can understand NT doctrines better by looking at the precedent OT stories.

- How does it change your study of things in the Bible that are still future?
 - The rapture of the Church is prefigured in the lives of Lot and Enoch.
 - The end of the world is prefigured in the flood of Noah.
 - The reign of antichrist is prefigured in King Saul.
 - The two prophets at the end of the tribulation follow the pattern of Moses and Elijah in the judgments they bring and in their return from death to appear on the Mount.

4. Did you remember to find yourself in the story's pattern? Who do you identify with in the theme you chose?
- God shows grace throughout the OT and NT to all who come to him, including Gentiles. The judgments against Edom and Moab came after they rejected the God of their father, Abraham. They could have become God's people, just like Ruth did.
 - I identify with believing Gentiles in the Bible narrative: Tamar, Ruth, Rahab, or the Syro-Phonician woman who fell at the feet of Jesus.
 - I also identify with Lot because he was adopted by Abraham as we were in Christ. When the angels take him out of Sodom, it reminds me of the rapture of the church.

HOMEWORK FOR WEEK 8

1. Psalm 2. There are three speakers in this psalm, and they are speaking together about one of the three groups (**World**, Israel, Church). Determine who they all are.

Verse 1-3 Holy Spirit speaks to the Lord about the world's rebellion. Verse 4-6 The Father laughs and answers by installing his king over them. Verse 7-9 The Son says what the Father sent him to do as king. Verse 10-12 Holy Spirit now warns the kings of the earth to be careful.

2. 2 Chronicles 7:14. Many readers apply this promise to America. Do you agree or disagree?

The Lord is speaking to Solomon about the Jewish temple in this verse. He begins by saying "I have heard your prayer and have chosen this place for myself as a temple for sacrifices." He goes on to say "if my people who are called by my name..." He goes on to say he will hear "the prayers offered in this place."

Is that place America? **No.**

3. Isaiah 49 contains two prophecies, the first regarding the Lord's servant, and the second regarding Israel.

- a. To whom is the prophesy directed? (**World**, Israel, Church)
- b. Who is the speaker? **Israel**, but see Rev. 1:16. Jesus applies this passage to himself. **Both were born and called the Lord's servant.**
- c. What verse reveals this? **Verse 3.**
- d. The speaker changes in v5. Who takes over speaking? **The Lord.**
- e. How can the Lord be His own Servant, or form Himself in the womb? **"He (the Father and Holy Spirit) who formed me (Jesus) in the womb to be his servant to bring Jacob (Israel) back..."** It can't mean Israel here or they would have to bring themselves back. **This section is messianic.**
- f. Skip to verse 22. What group is the Lord addressing? (World, **Israel**, Church)
- g. When did this prophesy take place in history? **The nations of the world established "your sons" (Israel) back in the land in 1948.**
- h. Could it also have a future fulfillment? When? **See verse 23. The kings and queens of the earth have not yet bowed down before Israel or licked their feet. "Then you will know that I am the Lord." Israel does not yet know the Lord in this way. This is future and can only come after Messiah returns, based on what Revelation says.**

- i. What pattern from the life of Abraham is alluded to in v24-25? **The slaughter of the kings and rescue of Lot.**
4. Jeremiah 31:31-37
 - a. To whom is the Lord Speaking? **V31 the reunited Kingdom of Israel, consisting of the House of Israel (10 tribes) and the House of Judah (Judah and Benjamin).**
 - b. What was the Law written onto the first time? **Stone tablets**
 - c. Was this promise fulfilled in history? **No. They still either follow the Law of Moses mentioned in verse 32, or nothing at all. This will be a new covenant with Israel.**
 - d. Will it be fulfilled in the future? **Yes, when Jesus returns as the King he will save and restore Israel and they will all know him "from the least to the greatest". They will be forgiven on the same basis as anyone else, by believing in Jesus as the Lamb of God who takes away sins.**
 - e. What would you say to a person who thinks this is talking about the Church? **I'd quote Romans 11 which says the Church is "grafted in" (v17) to the olive tree of Israel. We don't have a covenant unless they have it, for the branches cannot live unless the root lives also.**
5. Ezekiel 37:1-14
 - a. What verse tells us whose bones Ezekiel saw? **V11**
 - b. Is this the first resurrection, second resurrection, or something else? Give a NT verse to confirm your answer.
 - **Something else. John 5:24-29 – Jesus declares that "whoever hears my word and believes Him who sent me has eternal life." The resurrection is not divided by Church, Israel, and World, but by believers and unbelievers.**
 - **Rev 20:4 describes a "first resurrection" of those who were beheaded in the tribulation as believers, and a second resurrection at the end of 1,000 years in verse 5 of those who died in unbelief. The Church is not part of either of these resurrections because the rapture of the Church preceded the tribulation.**
 - **There was a resurrection of believers or "saints" after Christ rose in Mt. 27:52.**
 - **See also 1 Cor 15:46, Ti 3:4-6, 1 Jn 5:12**
 - c. When and where will this "resurrection" take place? **V12 and 14 – The raising of the dead bones is talking about the resurrection of the Kingdom of Israel. It happened in part in 1948, but Israel today is still spiritually dead. See that at first the bodies of the dead were reunited, but afterward Ezekiel spoke to the wind and the corpses were filled with breath or spirit and so came alive. The Kingdom of Israel will come back to life spiritually when they receive their king!**

TEACHER'S KEY FOR WEEK 9

- Which character represents YHWH? **Elimelech**
- Which character represents Israel? **Naomi**
- Which character represents Jesus? **Boaz**
- Which character represents you? **Ruth**

Why would this story be important to a Jew? **The redemption of Ruth legitimizes David's qualification to be king, in spite of the law that says if a Jew marries a Moabite his children have no citizenship for ten generations (Deuteronomy 23:3-4).**

Why would this story interest Christians? **Ruth is a Gentile but becomes a legal citizen by an act of redemptive marriage. The Church is Jew and Gentile in one body, as Ruth is.**

What does famine signify? **Lack of nourishment.**

In the story of redemption, is there another kind of famine? What verse says this? **Famine for the word of the Lord (Amos 8:11).**

Is there any significance to the number thirteen? What previous event in the OT is the reason 13 is called "unlucky"? Hint: it happened on a Friday. Did that event also involve a famine? **The first time Friday the 13th was unlucky it was the night all the firstborn sons in Egypt died. Since the Jewish day begins at sunset, it was already the 14th for Israel that night. When the Israelites left Egypt, all the crops and animals had been killed by plagues, and there was severe famine.**

Naomi means **Pleasant Land**, but she must leave it due to famine, and soon she becomes a widow when her husband is taken in death. His name is *Elimelech*, which means **God My King**. In what way is Naomi a picture of Israel? When did God make Israel a widow? **During the periods of captivity and in the Diaspora.**

Mahlon and *Chilion* mean **Unhealthy** and **Perishing**. What law do they violate, and what happens to them? Why was it a crime? **They marry Gentile wives. God kills them. Their children would not be under the covenant God made with Abraham. They would not be able to inherit Elimelech's land or to build up the people of God. They and their children become outcasts for ten generations.**

Which of the sons of Jacob did the same thing in Genesis with an identical result? **Judah, when he married Bathshua. God killed his two sons also (Genesis 38:7).**

Was God evil in this instance, or was there a greater good? What part of YHWH's Name was He fulfilling? **The greater good was preserving the line that would bring King David and Jesus, according to the promise God made to Abraham. YHWH's name includes the part about not**

excusing sin in the children to the third generation. Judah's sons were the second generation from his sin.

Ruth and *Orpah* mean Companion and Fawn. What does the Law of Moses say about eating wild game? What pagan god is represented as this animal? **Pan, god of fields, groves, and wooded glens; because of this, Pan is connected to fertility.**

If *Ruth* is a picture of Gentile believers, what is *Orpah* a picture of? **Gentiles without saving faith.**

Both women make the same vow to go with Naomi. What causes *Orpah* to go back, but *Ruth* to keep hers? **Naomi convinces her that she will not find a husband in Israel.**

Naomi insists that she has no future and nothing to offer them. Is this true? How does this speak to the way believers should view Jews today? **Naomi's claim to the land of her husband becomes the means of redemption for Ruth. We would have no salvation without the Jews (John 4:22). The Church is composed of believing Jews and Gentiles together. Israel still has a future purpose in God that we should respect and honor (Romans chapters 10-11).**

Orpah shed many tears, but went back to her people and gods. What event in the life of Jesus does this remind you of? **Judas also shed tears after he betrayed Jesus for money.**

What new name does Naomi give herself? Does she have the authority to give herself a name? **Mara, or Bitter. Yes, she has no husband or family inheritance to prevent it. A person who changes her own name makes it clear she belongs to no one and has nothing to pass to the next generation. Some think it brings freedom and independence, but God intended us to live within family, relationships, community, and to use their influence to reach the world.**

Does she know that God is doing all this to bring redemption and blessing, or does she believe He is moving to destroy her? Who does this resemble from your homework in Genesis? How does it point to Israel? **She does not know the part she plays in the plan of God. Jacob did not know why the angel of the Lord ambushed and wrestled with him through the night, wounding him in his hip joint. Israel has been terribly wounded by Babylon, Greece, Rome, Christians, Stalin, Hitler, and Islam.**

TEACHER'S KEY FOR WEEK 10

1. What is the significance of the harvest? What are the other names for the Feast of Harvest? Which name for this feast points directly to the Church?
Feast of Harvest (Shavuot) is also called the Feast of Weeks because they count seven Weeks from Firstfruits. The Greek name is Pentecost (fifty) because it is the fiftieth day from Firstfruits. It is the wheat harvest. Barley was harvested at Firstfruits but was the inferior grain. Wheat was the good stuff and represents harvesting the “sons of the kingdom” (Matthew 13:38).
2. How much does Boaz know about Ruth before she meets him? How much did she know about him?
Boaz knows all about her. Ruth does not even know who Boaz is.
3. Boaz is a wealthy man with a foreman to deal with his harvesters. Does it seem strange that he would speak personally to a “homeless” person in his fields? Rahab was his mother. Is he haughty or lowly? What statement does Jesus make of himself that reminds you of this?
Matthew 11:29.
4. Why does Boaz warn Ruth not to leave his fields? What verse confirms this? Does Jesus give us a similar warning?
See Ruth 2:22. John 10:1-15. We are his sheep and should follow him and not the voice of a stranger.
5. At what point does Ruth become as one of Boaz’s servants? What does Boaz give her in return? Did you also bow down or kneel when you came to this decision?
Ruth 2:13. Boaz takes her under his protection. Yes, I did.
6. Is there anything strange about the meal they eat in the field? Where does Ruth sit? Who serves the meal? Can you think of another meal in the NT that was equally strange?
Boaz serves her a meal of bread dipped in wine vinegar. When I became his servant, he served me the same meal. The servant should stand and serve the food to the master, but Boaz seats her with the harvesters and he serves the food to them. Jesus also washed and fed the 12 at the last supper, taking on himself the role of servant. When we take communion, we also sit at his table while his representative serves us the bread and wine.
7. Who are the harvesters in Jesus’ parables? When Boaz takes them aside for a private word regarding Ruth, what is the meaning of it? If you cross the line and do something wrong, what does Jesus tell his harvesters to do to you?
Matthew 13:39 Angels, but anyone God sends is an “angel”, since angel means messenger. He tells them to let her glean in the standing grain so she does not have to crawl on her hands and knees behind them and demean herself. Normally, gleaners were only allowed to pick up what fell on the ground behind the harvesters. When I cross the line of allowable behavior Jesus tells the angels to treat me as holy, because he has forgiven my sins before I even commit them. The angels will come to judge the world, but they will bear me safely away like Lot from Sodom before the judgment falls.

8. What is a kinsman-redeemer? What law is Naomi talking about?
Lev. 25:23-34 is the law of redemption. Israel's land was granted, in the days of Joshua, to the tribes to be retained within the family. When someone sold a property the transaction was what we would view as a lease; there were provisions for the land to eventually return to the family. A title deed included the terms that a "kinsman" of the family could perform to redeem the property to the family. There was also an unusual procedure to assure the continuation of a family in the event of the death of a husband without issue. If a widow had no son, she could request the next of kin to take her and raise children to continue the family bloodline (Deut. 25:5-10). Naomi realizes that Boaz is a kinsman; therefore, there was an opportunity to regain the family properties lost by her deceased husband 10 years earlier *and* also a chance for Ruth to have a new life.
9. John the Baptist gave a speech about baptism and winnowing. What did he say?
Matt. 3:11 "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."
10. Do you see a pattern in the imagery John the Baptist uses with a recurrence on the Day of Pentecost? Easy question: what happens to the chaff? Harder question: what is the destiny of the wheat? Do both have to pass through fire?
The chaff is burned. The wheat is winnowed and gathered into the barn, but that isn't its final destiny. It will be ground into fine flour, mixed with water (baptized), and put into the fire to be made into bread, a new substance. It starts as many individual kernels, but becomes all one loaf or body at the end. God is not a respecter of persons, so everyone passes through fire, either the fire of his eternal spirit, or the fire of eternal torment. The choice is a personal one.
11. Read Ruth 3:2 carefully. Naomi tells Ruth to wash, anoint with perfumed oil, and put on her best clothes. What do you suppose each of these point to?
Repent of sin, be anointed with the Holy Spirit, and be clothed in the righteousness of Jesus. We would not think of going to meet Jesus without these things.
12. What did Jesus say to Peter about washing?
John 13:8-10 "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean." We have already had a bath at baptism, and it made us clean, but we walk in a dirty world and the dirt of the world clings to our feet. We wash this filth away by turning from sin and asking for the Holy Spirit to keep us in the right way. This is how we "put on" our best clothes.
13. Look up each instance in the Bible where a threshing floor is mentioned. Take your time with it. What do you think this is really about?

- 2 Samuel 24: God judges Israel for David's sin; he stops it at the threshing floor with a sacrifice. This floor becomes the site of the temple where sacrifices were held daily.
- 1 Chron. 21: Same story as 2 Samuel 24, by a different writer.
- Isaiah 28: Speaks of judgments using threshing as colorful language.
- Boaz is asleep on the threshing floor at midnight. He will either reject Ruth for being a foreigner, or make a costly personal sacrifice to redeem her. He willingly agrees to the sacrifice, because he knows her character and loves her.
- Jesus was in Gethsemane at midnight on his face. Gethsemane means "olive press" or "crushing place". Olives are not threshed when harvested; they are crushed to make oil. Jesus, at great personal cost, agreed to be the sacrifice there, which redeemed us and turned away God's rejection, making us his Gentile bride in the bargain. His crushing there brought blood from every pore.

14. John the Baptist was the first person to hint at the Bride when he spoke of the Bridegroom. He said he was not worthy to untie Jesus' sandal; that he was only the best man. Ruth does something that John could never do. What did Jesus say about the "least in the kingdom of God" with reference to John? Does this touch you in any way?

Ruth uncovers both of his feet. John was unworthy to do this as the best man (John 1: 27), but for Ruth it is permitted, because she is the bride. The bride has access to Jesus in a personal way that will not be permitted to the other subjects of his kingdom.

15. The wheat was threshed at the time of the Feast of Harvest. Now Boaz is lying asleep on the threshing floor. What was born at Pentecost, and what had to die?

The Church was born on Pentecost, but for that to happen, Jesus had to die.

16. When Ruth lies beside Boaz, it is not for sex. Read Romans 6. What does each believer do that is a picture of lying down beside Jesus? Boaz covers Ruth with his robe. What did Jesus cover you with? If your answer was water, dig deeper.

Baptism is a picture of laying down with Jesus in his death, and rising with him in his resurrection to a new life with him. Jesus covered me with his blood.

17. In the morning Boaz goes to the city gate to redeem Elimelech's land, thus acquiring Ruth according to the details of the law. Why is Ruth absent from this scene? Is there a time when the Church will be absent while Jesus does business with the world? Does the wedding happen before, or after this? Is the wedding of Ruth and Boaz before the world, or is it also hidden from view? What does this suggest?

If Ruth had been an Israelite the law said she should be with Boaz at the city gate, but she was a Gentile and was therefore a non-person in the matter of property ownership, so Boaz sends her home and goes alone to transact the redemption.

The destiny of the Church is to be taken out of the world while Jesus deals with matters of judgment with the world. In the Book of Ruth, the wedding takes place after he completes his business with the elders at the city gate, but Ruth 4:13 seems to say Boaz just took her home and she became his wife. There is no mention of a public wedding. It suggests the possibility that the wedding feast Jesus plans for us will take place in Paradise and not before the world.