The Tsunami Blessing Inside and Out, Part 450 Scriptures

This is Section K of a multi-part instruction. Have you received your rightful inheritance? What road are you on? Is it a path that leads to progressive increase or one that leaves you in dire straits? A subject so misunderstood; now you can grasp the four degrees of financial increase as revealed through the Book of Ruth. You will see the favor of God demonstrated in her life when she transitions from rags to riches. "Wealth and riches are in his dynasty…," Psalm 112:3.

Throughout the Holy Bible, you can see how God's bountiful love, grace, mercy, and favor are readily available to abound toward you at all times. Sufficiency means you will always have your needs met, the desires of your heart fulfilled, and the exceedingly, abundantly, above all that you can ask or think of according to the power that works in you, in a state of rest.

Financial prosperity within the kingdom of God is established by God's covenant blessing for His people. God's will for you is not just to manage your money, but master your inheritance. "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation i.e., "saving health" have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places," Isaiah 49:8-9, King James Version. Saving health in Hebrew is *yeshuah* i.e., "help, aid, welfare, victory, deliverance, and prosperity." Let us unpack the third and fourth chapters from the Book of Ruth from the scripted Voice Translation.

3 Naomi *(to Ruth)***:** My child, it is my responsibility to find a *husband and* place of rest for you—a place where you will find *rest and* contentment.

2 You have been *working* alongside the young women who serve Boaz. Is he not a part of our family? *Early* this evening, *during the late afternoon wind,* he will be on the threshing floor winnowing the barley.

They toss the stalks into the wind with a fork and watch the grain fall at their feet as the stalks blow away.

3 Bathe and perfume yourself. Put on your best dress, then go down onto the threshing floor. *Be careful, though*. Don't let him know you are there until he has finished eating and drinking. **4** *Once he is relaxed,* he will lie down *to sleep*. Make sure you notice where he is. Once he has lain down, go to him. Uncover his feet and lie down. He will tell you what to do.

The Hebrew euphemism "to uncover the feet" is a sexual expression; but in this context, and in light of the honorable character of Boaz and Ruth, it is clear that she is simply making herself available for marriage.

Ruth: **5** I will do everything you have told me to do.

6 So she went down to the threshing floor and followed through with everything her mother-in-law told her to do. **7** Not much later, Boaz finished eating and drinking and was in good spirits. He made his way to the end of a pile of grain and lay down there *to sleep*. Then *very quietly,* Ruth snuck *to where he was lying down.* She uncovered his feet and lay down *at his feet.* **8** *Later, sometime* in the middle of the night, Boaz was startled *and woke up*. When he rolled over *and looked around,* he discovered there was a woman lying at his feet!

Boaz: **9** Who are you?

Ruth: I am your servant Ruth. Spread out *the hem of* your garment so that it covers your servant. You are a near relative *of our family.*

Boaz: **10** May the Eternal bless you, my daughter, for the loyal love you are showing now is even greater than what you showed before. You have not pursued a younger man—either a rich one or a poor one. **11** *You may rest easy.* You have nothing to fear, my child. I will do everything you ask. Everyone in this city agrees you are a woman of virtuous character. **12** You are right that I am in line as a near relative *of your family*. But *I am not the only one, nor the most likely*. There is another man who is more closely related to you than I am.

If ever a landowner needs to lease out his land for money, then his closest relative, called the "kinsman-redeemer," is supposed to buy the land back for his relative. The same is true if a man has to sell his family members into indentured servitude—the kinsman-redeemer is to buy back the slave. This system reflects God's relationship with Israel; God continually saves His people from subservience to other nations. Since both Naomi and Ruth are widows without male sons, they are left in poverty. Naomi will have to lease out her husband's land to support them, and she may eventually have to sell herself and Ruth just to stay fed. By redeeming Elimelech's land, marrying Ruth, and eventually giving her a son, Boaz keeps the family intact as it would have been had Elimelech or either of his sons survived.

Boaz: **13** Spend the rest of the night here. In the morning, *I will give* him the chance to *act as your kinsman-redeemer and* redeem you *and your family*. If he is willing to do this, good. But if he is not willing to fulfill his responsibility, then as the Eternal One lives, *I promise* I will redeem *your family by marrying* you. Now remain here until morning comes.

14 So Ruth lay at his feet until *early* morning—then she got up *to leave while it was still dark,* before she could be recognized by anyone, because Boaz realized no one should know the woman was on the threshing room floor.

Boaz: **15** Now bring me the outer garment you are wearing. Hold it out, *and hold on tightly*.

She did so, and Boaz filled her garment with six measures of barley grain. He handed it to her; then he[c] *left her and* went into the town *to conduct his business*.

16 When Ruth returned to Naomi's home, her mother-in-law asked her daughter what happened. Ruth related all that Boaz had *said and* done.

Ruth: **17** He even gave me these six measures of barley grain saying to me, "You can't go back to your mother-in-law empty-handed."

Naomi: **18** Now you must wait, daughter. *We must wait and* see what happens. *Be at peace*. That man will not rest today until this is resolved.

4 At that same time, Boaz went to the *city* gate and he sat down. Just then, the kinsman-redeemer *of the family* he had told *Ruth* about walked by.

Normally the city gate is where the business of the city is conducted.

Boaz: My friend, come and sit down with me *for awhile*. *We have some business.*

So the man came and sat down *beside Boaz*. **2** *Before he spoke further to the man,* he gathered together 10 elders from the city and asked them to preside there, which they did.

Boaz *(to the kinsman-redeemer)*: **3** You have heard of Naomi? She is the woman who *recently* returned from Moab. She is transferring her rights to the plot of land belonging to *her deceased husband*—our relative—Elimelech. **4** I wanted you to know about it *because as a close family member, you have the first right to* purchase it. *If you want to do so,* we have enough elders sitting here to witness the transaction. If you want

to *become the guardian and* redeem this land, it is yours. But if you[d] are not interested in doing this, tell me *now*. The right belongs to you, *but if you refuse it,* I am next in line.

Kinsman-Redeemer: *Of course,* I exercise my option to redeem this land.

Boaz: **5** Now, *just so you know,* on the day you buy this *plot of* land [from Naomi, you will also acquire Ruth the Moabitess; she is][e] the dead man's widow. *It will be your responsibility to make sure she has children* so that they can carry on her dead husband's name with the inheritance.

Kinsman-Redeemer: **6** Then I will not be able to redeem it. I will not put my own property at risk. I relinquish my right to redeem the land. You do it.

7 Now in the old days of Israel *when this story was playing out,* land was redeemed and *property was* transferred legally when a man *involved in the sale* removed one of his sandals and gave it to the other. This was how contracts were sealed in Israel. **8** So the kinsman-redeemer took off his sandal *and handed it to Boaz*.

Kinsman-Redeemer: It's now your responsibility.

Boaz *(to the elders and all the people)***:** **9** Every one of you have witnessed *what happened here* today. I secured the rights to everything that belonged to Elimelech and *his sons,* Mahlon and Chilion, from Naomi. **10** I have also taken responsibility for Ruth—the woman from Moab who was married to Mahlon. She will become my wife. I will see to it that his family and this city remember Mahlon. I will *raise children who will bear his name and* make sure his property stays in the family. You are all witnesses *to this* today.

Elders and People: **11** We are witnesses *of what has happened here today*. May the Eternal take this woman who is becoming a part of your family *today* and make her like Rachel and Leah, the two women responsible for building the nation of Israel *with their children*. And may your reputation become well known and well respected throughout Ephrathah and Bethlehem. **12** May the children the Eternal gives you and this woman make your family like the family of Perez, who was born from *a Levirate union between* Judah and Tamar.[f]

13 Then Boaz took *responsibility of* Ruth, and they married. After they came together, Ruth conceived by the Eternal's provision, and *later* she gave birth to a son.

Women *(to Naomi)*: **14** Praise the Eternal One. *He has not abandoned you*. He did not leave you without a redeeming guardian. May your offspring become famous all through Israel. **15** May this child give you a new life. May he *strengthen you and* provide for you in your old age. Look at your daughter-in-law, Ruth. She loves you. *This one devoted daughter* is better to you than seven sons would be. She is the one who gave you this child.

16 Then Naomi held the child tightly in her arms and cared for him. **17** All around her, friends cried out, "Naomi has a son!" They named the child Obed *because he would provide for his grandmother*. Obed *grew up and* became the father of Jesse. Jesse, too, became *a father one day,* the father of David.

18 Here is the genealogy of Perez's family: Perez was Hezron's father. **19** Hezron was Ram's father. Ram was Amminadab's father. **20** Amminadab was Nahshon's father. Nahshon was Salmon's[g] father. **21** Salmon was Boaz's father. Boaz was Obed's father. **22** Obed was Jesse's father. And Jesse was the father of David.

Footnotes

a. 1:20 Hebrew, *Shaddai*
b. 2:21 Hebrew manuscripts add, "the Moabite woman."
c. 3:15 Other ancient manuscripts read "she."
d. 4:4 Most Hebrew manuscripts read, "he."
e. 4:5 Hebrew manuscripts read, "from Naomi and Ruth the Moabitess, you will acquire."
f. 4:12 Genesis 38
g. 4:20 Most Hebrew manuscripts read, "Salma."

Matthew 1 The Voice

This is the story of Jesus the Son of David, the Anointed One, as told by Matthew, a disciple of the Lord. Now this account has been recorded for all those children of Abraham who have become followers of the true heir of the line of David so that they may know in whom they have believed. Because of the common Jewish heritage, Jesus of Nazareth can be understood—His miraculous healings, countless teachings filled with parables, righteous life, and lineage traced back to Abraham—as the One the prophets have spoken of since the early days.

This same Jesus is the One whom the Jews have been waiting for all these years. From the time when John was ritually cleansing people through baptism in the Jordan, as a sign of rethinking their lives of sin, to the wonderfully inspired teaching on the mountain in Galilee, throughout His parables, in His horrible death, and after His marvelous resurrection just days later, Jesus Himself is the King of the kingdom of heaven whom He taught about. There is no one like Jesus. The prophets of old looked for Him, David sang of Him, and Jewish leaders feared Him. He is the great King, the Teacher of wisdom, and the Prophet that Moses said was coming into the world.

The story begins with the lineage that establishes Jesus as the true Son of David.

1 This is the family history, the genealogy, of Jesus the Anointed, *the coming King. You will see in this history that* Jesus is descended from King David, and that He is also descended from Abraham.

It begins with Abraham, whom God called into a special, chosen, covenanted relationship, and who was the founding father of the nation of Israel.

2 Abraham was the father of Isaac; Isaac was the father of Jacob; Jacob was the father of Judah and of Judah's *11* brothers; **3** Judah was the father of Perez and Zerah (and Perez and Zerah's mother was Tamar);

Tamar was Judah's widowed daughter-in-law; she dressed up like a prostitute and seduced her father-in-law, all so she could keep this very family line alive.

Perez was the father of Hezron; Hezron was the father of Ram; **4** Ram was the father of Amminadab; Amminadab was the father of Nahshon; Nahshon was the father of Salmon; **5** Salmon was the father of Boaz (and Boaz's mother was Rahab);

Rahab was a Canaanite prostitute who heroically hid Israelite spies from hostile authorities who wanted to kill them.

Boaz was the father of Obed (his mother was Ruth*, a Moabite woman who converted to the Hebrew faith*); Obed was the father of Jesse; **6** and Jesse was the father of David, who was the king *of the nation of Israel*. David was the father of Solomon (his mother *was Bathsheba, and she* was married to a man named Uriah);

Solomon's mother was Bathsheba, the wife of Uriah, a soldier in David's army. She was bathing in her courtyard one evening when David spied her and became interested in her. Later Bathsheba got pregnant during an adulterous liaison with David, so David had Uriah killed in battle and then married his widow. David and

Bathsheba's first baby died, but later Bathsheba got pregnant again and gave birth to Solomon.

7 Solomon was the father of Rehoboam; Rehoboam was the father of Abijah;
Abijah was the father of Asa; **8** Asa was the father of Jehoshaphat;
Jehoshaphat was the father of Joram; Joram was the father of
Uzziah; **9** Uzziah was the father of Jotham; Jotham was the father of Ahaz;
Ahaz was the father of Hezekiah; **10** Hezekiah was the father of Manasseh;
Manasseh was the father of Amon; Amon was the father of Josiah; **11** Josiah
was the father of Jeconiah and his brothers, and Josiah's family lived at the
time *when God's chosen* people *of Israel* were deported *from the promised land* to Babylon.

12 After the deportation to Babylon, Jeconiah had a son, Shealtiel. Shealtiel
was the father of Zerubbabel; **13** Zerubbabel was the father of Abiud; Abiud
was the father of Eliakim; Eliakim was the father of Azor; **14** Azor was the
father of Zadok; Zadok was the father of Achim; Achim was the father of
Eliud; **15** Eliud was the father of Eleazar; Eleazar was the father of Matthan;
Matthan was the father of Jacob; **16** Jacob was the father of Joseph, who
married a woman named Mary. It was Mary who gave birth to Jesus, and it
is Jesus who is *the Savior,* the Anointed One.

17 Abraham and David were linked with 14 generations, 14 generations link
David to the Babylonian exile, and 14 more take us from the exile to the
birth of the Anointed.

This long genealogy is given for a good reason: to show how this Jesus fulfills the prophecies that tell us the Anointed One will be a descendant of Abraham and of David.

Some of the women in Jesus' line are given to show how God is gracious to everyone, even to prostitutes and adulterers. Because some of the women listed weren't Israelites, but were strangers and foreigners, they foreshadow all the foreigners God will adopt into His church through Jesus. Some of the children in

God's family are conceived under strange circumstances (like Tamar's twins being conceived as she played the harlot, and like King Solomon being born to adulterous parents). Now that it has been established this is an unusual family, what happens next shouldn't be a surprise—the conception of a baby under very strange circumstances.

18 So here, *finally,* is the story of the birth of Jesus the Anointed[a] *(it is quite a remarkable story)*:

Mary was engaged to marry Joseph, *son of David*. They hadn't married. And yet, some time well before their wedding date, Mary learned that she was pregnant by the Holy Spirit. **19** Joseph, because he was kind and upstanding and honorable, wanted to spare Mary shame. He did not wish to cause her more embarrassment than necessary.

This is remarkable, because Mary has never had sex. She and Joseph have not even spent very much time alone, but they are pledged to each other and their wedding feast has been planned.

She has never even kissed a man. She is a virgin, yet she is pregnant. Miraculous! On the other hand, Joseph suspects that Mary has cheated on him and had sex with another man. He knows he will have to break their engagement, but he decides to do this quietly. Mary understands that it is God, in the Person of the Holy Spirit, who has made her pregnant.

20 Now when Joseph had decided to act on his instincts, a messenger of the Lord came to him in a dream.

Messenger of the Lord: Joseph, son of David, do not be afraid to wed Mary *and bring her into your home and family* as your wife. *She did not sneak off and sleep with someone else*—rather, she conceived the baby she now carries through the miraculous wonderworking of the Holy Spirit. **21** She will have a son, and you will name Him Jesus, *which means*

"the Lord saves," because this Jesus is the person who will save *all of* His people from sin.

24 Joseph woke up from his dream and did exactly what the messenger had told him to do: he married Mary and brought her into his home as his wife **25** (though he did not consummate their marriage until after her son was born). *And when the baby was born,* Joseph named Him Jesus, *Savior.*[b]

22 Years and years ago, *Isaiah,* a prophet of Israel, foretold the story *of Mary, Joseph, and Jesus*:

23 A virgin will conceive and bear a Son,
and His name will be Immanuel (which is a Hebrew name that means "God with us").[c]

Footnotes

a. 1:18 "Christ" and "Messiah" are translated as "Anointed" or "the Anointed One."
b. 1:25 Verses 24 and 25 have been moved before verse 22 to help the reader understand the continuity of the passage.
c. 1:23 Isaiah 7:14

Galatians 3:16-29 The Voice

16 *In a similar way*, *God's* promises established *a binding agreement* with Abraham and his offspring. *In the Scriptures,* it is carefully stated, "and to your descendant" (meaning one), not "and to your descendants"[a] (meaning many). Therefore, *in these covenant promises, God was* not *referring* to every son and daughter *born into Abraham's family* but to the Anointed One *to come*. **17** What this all means is that the law given *to Israel* comes along some 430 years after the promise *made to Abraham;* so it does not invalidate the covenant God previously agreed to *or in any way* do away

with His promise. **18** You see, if the law became the sole basis for the inheritance, then it would put God in the position of breaking a covenant because He had promised it to Abraham.

Throughout this argument, one critical question remains: why would God give the law if it would not bring His people into a right standing with Him? Couldn't God have found a better way of doing this? It isn't as if the law is a bad thing or a mistake that God needs to correct. It has a good purpose, but a limited one. It never supplants God's promise to Abraham. Rather, the law keeps sin in check until the time is right for the saving justice that comes through faith in Jesus. The law serves as a tutor or a schoolmaster, revealing our great need for salvation and pointing everyone toward Jesus.

19 *Now you're asking yourselves,* "So why *did God give us* the law?" God commanded His heavenly messengers to deliver it into the hand of a mediator for this reason: to help us rein in our sins until the Offspring, about whom the promise was made *in the first place*, would come. **20** A mediator represents more than one, but God is *only* one. **21** *"So," you ask,* "does the law contradict God's promise?" Absolutely not! Never was there written a law that could lead to *resurrection and* life; if there had been, then surely we could have experienced saving righteousness through keeping the law. *But we haven't*. **22** Scripture has subjected the whole world to sin's power so that the faithful obedience of Jesus the Anointed might extend God's promises to everyone who has faith. **23** Before faith came on the scene, the law did its best to keep us in line, restraining us until the faith that was to come was fully revealed. **24** So then, the law was like a tutor, assigned to *train us and* point us to the Anointed, so that we will be acquitted *of all wrong* and made right by faith. **25** But now that *true* faith has come, we have no need for a tutor. **26** It is your faith in the Anointed Jesus that makes all of you children of God **27** because all of you who have been initiated into the Anointed One through the ceremonial washing of baptism[b] have put Him on. **28** It makes no difference whether you are a Jew or a Greek, a slave or a

freeman, a man or a woman, because in Jesus the Anointed, *the Liberating King,* you are all one. **29** Since you belong to Him *and are now subject to His power,* you are the descendant of Abraham and the heir *of God's glory* according to the promise.

Footnotes

a. 3:16 Genesis 12:7; 13:15; 24:7
b. 3:27 Literally, immersion, in a rite of initiation and purification