

IMMERSE: KINGDOMS

Week 12 – Ruth...I & II Samuel...I & II Kings

August 28, 2022

BIG PICTURE of the Bible - a grand narrative that is an overarching story or storyline that gives context, meaning, and purpose to God's creation.

The plot of Scripture:

Creation, Fall, Redemption, Restoration

CREATION

God created the heavens and the earth and called it good (*tov*)/very *tov*. God created mankind in His image: intellect, will, emotions. God gave man dominion over the earth – to rule over and nurture the earth – as God's representative on earth.

God gave man responsibility in another area – in obeying God or not! Do not eat the fruit of the tree of the knowledge of good and evil. Man ate the fruit of that tree. Man rebelled against God. Man OFFENDED God!

SIN

Sin entered the world. Are we to think that Plan A was tossed aside? God will never give up on His original creation.

God is sovereign and His plan will never be thwarted!

REDEMPTION

We read of the first Messianic prophecy – the promise of THE Redeemer in Gen. 3:15. AND redemption unfolds within Scripture from Gen. 3:15 through the book of Revelation.

RESTORATION

The promise of restoration is found throughout Scripture as well.

The books of Joshua and Judges move the narrative forward...God delivering on His promises as the children of Israel reach the land of promise...while God's covenant people, Israel, continue to disobey and obey.

The book of Ruth, with its events covering between 11 and 12 years (!!) relay God's plan of redemption and restoration for the WORLD – Jew and Gentile!

Where was Ruth in chapter 3? At the threshing floor with Boaz. Threshing represents judgment in Scripture. (Check out the book of Habakkuk and Jeremiah 51:33) Whom does Boaz represent? Jesus! Ruth, the Gentile is safe and secure at Boaz' feet during the tribulation.

Ruth, the Gentile, was REDEEMED through the kinsman redeemer, Boaz. Naomi, the Jew, was REDEEMED through the kinsman redeemer, Boaz, as well.

Ruth 4 speaks of RESTORATION!

Brief overview of Ruth in light of the fall, redemption, restoration:

In the book of Ruth we traveled with Naomi through the family's disobedience (why they left Paradise, Bethlehem....) to a foreign country – into exile! (Isa. 54:4 – Israel in exile is described as a widow!) Naomi's family became fewer in # (Dt. 28:62).

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She then heard that God had visited Bethlehem with bread! Naomi and Ruth made the trek together – Ruth having made a vow to the God of Israel and His people – the Jewish people.

Naomi returned to the land God promised the Jewish people in unbelief...blaming God for afflicting her (Eze. 36:24-27).

It was harvest time; the barley harvest was the first harvest. Harvest time is considered the season of abundance. Naomi, the Jew, and Ruth, the Gentile, lived together. Both women were desperate – in need of grace/favor.

Ruth recognized her need for grace/favor. As a Gentile Ruth came under the Law of Gleaning. According to Lev. 23:22, a Gentile could go into the field of a Jewish person and glean after the reapers.

Ruth, the Gentile, met the family's kinsman redeemer, Boaz, who showed Ruth great favor/great grace.

Ruth essentially introduced the kinsman redeemer to Naomi, the Jew. Naomi appeared transformed! Naomi believed.

Naomi, the Jew, directed Ruth, the Gentile to the threshing floor.

At the end of the book of Ruth, following the barley and wheat harvests (end of the age – Matt. 13:39), we are told that Naomi, who represents Israel, is RESTORED through her grandson, OBED, whose name means SERVE/WORSHIP! The nation of Israel will be RESTORED at the end of the tribulation at which time Jesus will return to establish His kingdom on earth, to rule and reign from Jerusalem. AND, in the Millennial Kingdom – the Messianic Kingdom – the Kingdom of God, Jewish and Gentile believers in Jesus will SERVE God.

The last word in the book of Ruth is David...“King David”! In David is the hope of THE Messianic King and THE Messianic Kingdom (II Sam. 7:12-16) which will be fulfilled through the lineage of David. In I Samuel, following Ruth, we begin to transition to the monarchy – KINGSHIP!!

The events of I Samuel begin at the time of the Judges! Israel was at a low point spiritually. The priesthood was corrupt (I Sam. 2:12-7, 22-26), the ark of the covenant was not at the tabernacle (I Sam. 4:3-7:2) as it had been captured by the Philistines after the children of Israel had treated it as a good luck piece...hoping to use it to gain victory over the Philistines (I Sam. 4:1-11).

The predominant theological theme in I & II Samuel is the Davidic Covenant which was an outpouring from the Abrahamic Covenant. Through the Abrahamic Covenant God

unconditionally promised Israel land, seed, and a blessing. The Land Covenant in Deut. 30 further addresses the promise of the land (boundaries – Gen. 15:18-20). The Davidic Covenant further details God's promise of THE Seed – the Messiah Who will sit on King David's throne in the Kingdom of God in the future. The New Covenant (Jer. 31:31; Eze. 36:24-27) speaks of the fulfillment of the blessing aspect in the Abrahamic Covenant.

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Who is the first king we meet in I Samuel? Saul! Saul seems to be an enigma/a mystery. Was Saul a mistake? There are no mistakes in God's plan!

We do know that the children of Israel REJECTED God as their King – I Sam. 8:6-9.

I Sam. 8:5 – they told Samuel...*Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.* They wanted to be like the nations??? God's law intended for them NOT to live like the nations. God intended His people to be separate from the nations while they were to be a testimony to the nations!

In considering "WHY Saul," we need to look at Perez who is mentioned at the end of the book of Ruth.

Ruth 4:12 - *May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.* Perez is the illegitimate son of Tamar and Judah. Because Judah would not give his third son to his daughter-in-law, Tamar, in a levirate marriage scenario, Tamar dressed as a prostitute in search of Judah. Tamar conceived and gave birth to twin brothers – Perez and Zerah. Zerah was born first. BUT Perez broke through (Gen. 38:27-30). *Perez* means breach/breakthrough! Perez was unexpected!!

NOTE: Jesus was the UNEXPECTED Messiah. Jesus did not fit the requirements of the Messiah that the Rabbis expected!

Again, Perez was ILLEGITIMATE.

Deut. 23:2 states that in the case of an illegitimate son...*One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.*

Read Deut. 23:2 and count from Perez to King David...

Ruth 4:18-22 - *Now this is the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon, and Nahshon begot Salmon; ²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David. Ten generations!*

WHY didn't Saul remain king?

- Deut. 17:14-15 - *When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, 'I will set a king over me like all the nations that are around me,' ¹⁵ you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over*

you; you may not set a foreigner over you, who is not your brother. But the Israelites surely didn't set a king over them whom the LORD chose! God knew the hearts of His people.

- From what tribe was Saul? Judah? NO! Saul was from Benjamin! The tribe of Benjamin was not the kingly tribe. The tenth generation had not come about when the Israelites demanded a king like the nations.

4

Why was David chosen in lieu of his brothers who appeared more kingly? David was a shepherd boy. King David foreshadowed Whom? Jesus! Jesus did NOT come on the scene in the traditional kingly fashion. Jesus was the UNEXPECTED Messiah (Perez – whose name means breach/breakthrough). At His first coming, Jesus came as the good shepherd, the suffering servant (Gen. 3:15; Isa. 53).

Messianic theme?

I & II Samuel are framed by two references to the anointed king...

- Hannah's prayer...I Sam. 2:10 – *The adversaries of the LORD shall be broken in pieces; from heaven He will thunder against them. The LORD will judge the ends of the earth. 'He will give strength to His king, and exalt the horn of His anointed.* (Isa. 53:1 – the arm of the LORD is the Suffering Servant, Jesus)
 - Hannah petitioned the LORD to judge the world and to prosper His anointed King
- King David's song...II Sam. 22:51 – *He is the tower of salvation to His king, and shows mercy to His anointed, To David and his descendants forevermore.*
 - David is referring to the promised "Seed," the Messiah noted in the Davidic Covenant (II Sam. 7:12, 16). At the end of David's life, he looked back in faith at God's promises and forward in hope to their fulfillment in the coming of a future "king," the "anointed one."

The books of I & II Samuel and I & II Kings combined are a chronicles of the entire history of Judah's and Israel's kingdom from Saul to Zedekiah. I & II Chronicles provide the history of Judah's monarchy alone.

I & II Kings reveal that all the kings of Israel and the majority of the kings of Judah "did evil in the sight of the LORD."

Because the message of the prophets was rejected, the prophets foretold that the two kingdoms (Israel and Judah) would be carried into exile (II Kings 17:13-23; 21:10-15).

Kings tells of the people's experience of exile and helped them to see why they had suffered God's punishment for idolatry. It also explains that as God had shown

mercy to King Ahab (I Kings 22:27-29) and Jehoiachin (releasing him from prison (II Kings 25:27-30), so God was willing to show His mercy to those carried away into exile.

AND, in reading the history of all the human kings of Israel, Scripture so clearly establishes that none of the human kings is “THE” Anointed...”THE” Messiah!

Psalm 2 - *Why do the nations rage, and the people plot a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, ³ ‘Let us break Their bonds in pieces And cast away Their cords from us.’ ⁴ He who sits in the heavens shall laugh; the Lord shall hold them in derision. ⁵ Then He shall speak to them in His wrath, and distress them in His deep displeasure: ⁶ ‘Yet I have set My King on My holy hill of Zion.’ ⁷ ‘I will declare the decree: the LORD has said to Me, ‘You are My Son, today I have begotten You. ⁸ Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. ⁹ You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’*

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¹⁰ Now therefore, be wise, O kings; be instructed, you judges of the earth. ¹¹ Serve the LORD with fear, and rejoice with trembling. ¹² Kiss the Son (honor Him; Isa. 42:8; Isa. 48:11), lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.

Habakkuk 2:14 – the Millennial Kingdom – the Messianic Kingdom – the Kingdom of God! ...*the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

Because Scripture is the unfolding of God’s plan of redemption for the world, we read of these accounts always looking forward. We find David’s words looking beyond his kingship...beyond the first coming of THE Anointed One, THE Messiah...to the Millennial Kingdom...

I Sam. 17:44-46 - *And the Philistine (Goliath) said to David, ‘Come to me, and I will give your flesh to the birds of the air and the beasts of the field!’ ⁴⁵ Then David said to the Philistine, ‘You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. ⁴⁶ This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. (Josh. 4:24; I Kings 8:43, 60; II Kings 19:19; Isa. 37:20)*

