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## MESSIANIC MOTHERHOOD

### *OUTLINE 1*

#### **EVE**

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1. If we deal with the redemptive, historical line of the maternal ancestry of our Lord Jesus Christ, first in line we find Eve, the wife of Adam. The name Eve means “life,” because she is the mother of all living (Gen. 3:20)—because she becomes the mother of every child who is born, therefore also of the Child Jesus, born on Christmas night, who has brought the true, eternal life.

2. Eve’s motherhood of Jesus Christ is seen in a special light in Scripture, notably in Genesis 3. That is because of the entirely unique position Eve occupies in the history of mankind and thus also in God’s sacred revelation. We must, therefore first and foremost, give our full attention to the place which Mother Eve occupies in the Bible. (N.B. We must ALWAYS consider the relationships, the cohesiveness of the Bible. In this regard, read the booklet by Prof. J. Kamphuis, “Het horen van de boodschap”!)

3. Eve is Adam’s wife. Because Adam’s position is unique, so is Eve’s. Adam is the first person, implying that he is appointed by God to be the head of mankind. All people are contained in him. The (covenant) communion of the LORD with mankind, and of mankind with the LORD runs through Adam. He must make God’s will known to the people who will come (prophet); he must lead the earth and all that is in it in the praise of God (priest); he must exercise lordship and authority over the world in the name of the LORD (king).

4. Adam cannot, however, fulfill this task without a helper who complements him. In exercising his office he needs a wife. Only with her help can he be fruitful, multiply and fill the earth, subdue it and have dominion over all creation. The LORD gives Adam his wife, and Adam names her “woman,” because

she was taken out of man (Gen. 2:23). The woman is thus named after the man, because she is the glory of man, while man, in his turn, is the image and glory of God (1 Cor. 11:2-16).

5. This reciprocal relationship between man and wife is disrupted by the fall into sin. Instead of helping her husband in his service to the LORD God, the woman draws him away from it, and the man allows himself to be drawn away. The results of this apostasy, this uprising against God the LORD, are terrible. The LORD breaks His communion with Adam (death) and by doing so, with the whole human race, of which Adam is the head (see #3). Adam has violated his office. Concerning prophecy, he no longer proclaims the will of God, but of sinful man; concerning priesthood, whatever he does no longer magnifies God's name, but man's; and concerning kingship, he no longer reigns as the viceroy of God, but desires to be king himself, instead of God.

6. So Adam's glorious position to which God has ordained him, and qualified him for, was totally undermined by sin, and he fell from his place of honour into the pool of sin and unrighteousness. The woman's position was thereby also undermined and she fell with him into the abyss, since she was, as it says, created for man (1 Cor. 11:9). Her position is determined by, and dependent on that of the man. For she forms a twofold unity with the man, although the Bible does indicate clearly that this unity of man and wife has been broken by the fall. Adam says, "The woman (using here a different word for woman) whom thou gavest to be with me (Adam shifts the responsibility: the woman, and in actual fact, God Himself is given the blame for the fall), she gave me fruit of the tree, and I ate." The woman adopts his methods: "The serpent beguiled me, and I ate."

7. But now the LORD intervenes. He lets the first rays of the Sun of Righteousness shine into the pool of sin and unrighteousness (Mal. 4:2). He speaks: "I will put enmity between you (serpent, devil) and the woman, and between your seed and her seed; he (the seed) shall bruise your (serpent, devil) head, and you shall bruise his (the seed of the woman) heel." Thus the LORD God announces the war between the seed—THE Seed—of the woman and the devil; the war which will dominate the whole history of heaven and earth (see Gen. 2:4, and Outline 2 #3). But we can also hear God's promise of salvation from sin and

## RUTH

### OUTLINE 1

#### WHAT IS IT ABOUT?

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*“Now it came to pass, in the days when the judges ruled, . . .”*

*Ruth 1:1a*

To determine, by closer inspection, the significance of a certain book in the whole of God’s revelation, it is of the greatest importance to know how the contents are related to other parts of God’s Word. The book of Ruth does not seem to us to be difficult in that respect. At its beginning and end we find data that form the key to the whole book. The first words of the first verse tell us at approximately what time the story of this book occurs. It all happened in the days when the judges ruled. So we are referred to the book which precedes the book of Ruth in our Bible. The last word of the last verse of the book also gives a familiar name: David! The book ends on that note.

What is dealt with in the book of Ruth takes place on the boundary of two periods in the history of God’s people. We do not say with that, that this is true in a strict chronological sense. The small genealogy at the end warns us against that. Salmon is named the “father” of Boaz. And we know about him that he was married to Rahab, who lived in the days of the conquest of the promised land. Obed, who is named Boaz’s son, is in his turn called the “father” of Jesse, the father of David. We get the impression that in the genealogy several names were “omitted.” That happens more often in the Bible. In our case this means that one cannot say exactly when Elimelech, Naomi, Boaz, and the other characters in this book lived. Most likely the writer lived closer to the end than to the beginning of the time of the Judges. But that is all we can say about it.

Essentially it is correct, however, to say that the story lies on the boundary between the time of judges and kings. In order to note that, one only needs to look at the beginning and the end. And that is particularly important if we are going to question what the connection is between these two eras. It is especially the book of Judges that informs us about that. It is noted three times in the final chapters that in those days there was no king in Israel. The last time is supplemented with the words, “everyone did what was right in his own eyes” (Judg. 18:1, 19:1, 21:25). That is also mentioned in the middle of stories which show us how far God’s people had deviated from the service of the Lord. One is a story about undisguised sin against the second commandment of God’s law. Micah, as well as the tribe of Dan, plays a role in it; but also Moses’ descendant from Bethlehem, Jonathan, who accepted a “position” in an unlawful “sanctuary.” The other story tells us about a city in the area of Benjamin, which one might think to be Sodom or Gomorrah.

When the writer of Judges tells us about that, the time of the kings has come in the meantime. In all likelihood he wrote this in the days of David. And when he remarks “in those days there was no king in Israel . . . ,” then he wants to say more—something like: “that would not have happened under the rule of David.” He praises the kingship of David, the man after God’s heart. He praises it as a kingship which teaches Israel to walk in the ways of the LORD. He is convinced that this kingship is according to Psalm 101, for example, with the rules it sets for the kingdom, and by royal example, it urges God’s people to go in the way of God’s covenant. The time is past when everyone may do whatever is right in his own eyes. A blessed era has come, because God’s people have a king who behaves according to the royal law of Deuteronomy 17:1-20. He carries with him a copy of the law of God and reads it to teach himself and his people the fear of the LORD.

According to the authors of the book of Judges the time of the judges was dark as night. But dawn broke; the light is now everywhere, because God’s people have their king, given by Israel’s God.