

BIBLE MYSTERY AND BIBLE MEANING OLD TESTAMENT LESSON VIII

The Books of Ruth and Esther and a brief synopsis of Women from the Old Testament

Introduction

In the story of Ruth an important statement takes place, though she is the great-grandmother of King David, she is a Moabite, an outsider. A powerful awakening to the truth that the blood line is not necessarily of the flesh, but of spirit. This story is set during the 10th century B.C.

Another woman comes into the story of this great evolution of God's people awakening to the Christ Consciousness of the I am in the 5th century B. C.; Esther. This book closes the historical section of the Old Testament (records and events occurring when the Jews were captive in Persia).

The name of God is never mentioned in this book, nor is there any reference, covertly or indirectly to the New Testament. At the same time there is no other portion of the Bible where God's providential care is more evident of His people.

The story of Ruth is a book of drama and divine intervention

The Book of Ruth is an intricate and purposeful tale in Jewish oral tradition. A faithful family suffering from famine leaves Judah to the non-Jewish land of Moab. Their sons' represent the misery and suffering.

With the loss of her husband and two sons, one can only have deep concern and sympathy for Naomi. So many women found themselves in similar destitution without male relatives to support them. What is different in this story is that a foreigner, Ruth, would remain loyal to her Jewish mother-in-law. This would be seen as a sign of divine goodness.

So, The Book of Ruth shows that outsiders, gentiles, who profess faith to Israel's God can be fully accepted into Jewish society. It also serves to show how petty and limited a policy of racial purity would have been for the Jews.

In addition, Ruth becomes the great-grandmother of Israel's King David. This means that a foreigner could be God's instrument for some higher good. The Book of Ruth moves beyond the tribalism in Judaism.

Ruth, a Moabite, being part of the blood line to Jesus, and Joseph being his foster father, still gave Jesus royal credence among his followers as the messiah who would liberate the Jews.

The Book of Ruth represents an early sign that the Christ of Jesus would be for all of humankind, not solely the Jews. **For it is the Omnipresence of God Consciousness, and for all who are receptive to it.**

The Story of Ruth

***The number ten represents** our five senses which we use to access the quality of our lives and of others, basing our prayers on what we heard, saw, how we felt and whether we liked it or not. Often when praying, based on our senses, we ask God to change our outer circumstances, people's hearts, and to free us from our suffering, or at least reward us. In this case ten years is the cycle of the marriage of Elimelech and Naomi's two sons to Orpah and Ruth and the death of both sons.

****Moabiteess (Ruth) represents** human love raised to the divine because of its willingness to leave the love of error thoughts / the race mind.

*****The land called Moab** is named after Moab the son of Lot from Lot's eldest daughter. Moab, the land has two sides to it. It is the external conditions of life, filled with lust and carnal mind, and yet there is a possibility of good in it. For here within its land is the mountain Nebo from which Jehovah showed Moses the Promised Land.

******Bethlehem means** "House of Bread" the beginning of the barley harvest, a renewal, or a reunion of the soul and body in Truth. Nature is God, and we, as all life, are in and of God's nature. God Principle expresses the same through all of life, for it is God in expression.

The story of Ruth is a story about a **Moabite women who was accepted into a Hebrew family. The book may have been written by Samuel and penned by David.

Ruth represents the love of the soul in its natural state; a natural soul for God and for the things of spirit. She is beauty that is pure and of the natural loving characteristics of the human being, e.g. sympathetic, companion, friendship, delightful, desirable, and beautiful.

During a famine in Israel, Elimelech decided to leave ****Bethlehem, Judea and so he took his wife Naomi and their two sons, Mahlon and Chilion, east from their land to a country called Moab. After the death of Elimelech, his sons married Moabite women named Orpah and Ruth. They lived together for about *10 years until both Mahlon and Chilion died, leaving their mother Naomi to live with her daughters-in-law. Their father, Elimelech, dwelled in the consciousness of the soul that God is IAM, Lord and King. However the two sons lacked greatly and were filled with duality cultivating in sickness, disease, wasting away, consumption, pinning, and destruction.

After the death of her husband, Elimelech, Naomi planned to return to Bethlehem, Judah alone and empty. She wanted to seek out what family she had there. It was her lack of faith in God that she turns to the resource of the natural senses. Often this can create an illusion for a season that prosperity is at hand. This is the consciousness that forms when going into a foreign land, first in thought. Of it comes the lack that is disguised in materiality.

She was preparing to leave both of her daughters-in-law. However, they begged to be able to go with her. Naomi felt it best that they returned to their own mothers in Moab. After much discussion, Orpah left her, weeping but Ruth clung to Naomi and uttered these well-known words:

- "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go;

and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Ruth and Naomi returned to ****Bethlehem, Judah together. Naomi had little means financially and was emotionally despondent. Her return was wise for her family and friends accepted her gladly with joy. Naomi was of a divine feminine nature, a loving and compassionate woman, however she fell prey to outer desires when struggling. (*Joy is a state of mind that can only be of God Consciousness. Joy is only to be found within and is not found in the outer world.*)

Ruth went into the fields to gather whatever grain she could since they had little means and there were no men to care for them. A women alone in the fields could often be in grave danger and be greatly taken advantage of, but her faith and her loyalty to her mother-in-law kept her in divine spirit. One land owner, Boaz who was rich and powerful, and of a good nature; strong and quick in action, noticed Ruth working in the fields alone. He saw to it that that his workers would be kind to her and leave plenty of grain for her and her mother-in-law. He did not know at the time who Ruth was, but out of kindness he chose to care for the new stranger in his land.

With time Ruth had come to question his continued generosity, especially since she was a foreigner and she confronted Boaz with that question. He replied that he had come to learn of her loyalty for her mother-in law and that he prayed to the God of Israel to bless her for such loyalty.

Ruth returned to Naomi and told her about a great landowner and his generosity. Naomi was very pleased to learn of his name for Boaz was a family member of her late husband, Elimelech. This presented an opportunity where Boaz could take Naomi and Ruth into his care as well as free them from their financial debt.

Naomi was turning to her senses to devise a solution looking only at the outer world for an opportunity to manipulate a favorable conclusion. So she instructed Ruth on how to ask for Boaz's help in the matter. Though a virtuous women Ruth's loyalty to Naomi remained strong and she agreed to go to Boaz in the evening after he ate and drank, and she would lie down before his feet. Boaz awoke during the midnight and was startled that a women lay at his feet. He asked who are you, and when she told him it was Ruth, his handmaid, Boaz said to her fear not. For he knew that that she was a virtuous women and he was an upright man and would not take advantage of her.

Ruth consciousness had succumbed through the influence of Naomi's lack of faith, and though they fell prey to the carnal limitations of secrecy, deception, cunning, and manipulation, they still came together in God Consciousness with Boaz. The law of Expression is still working in divine goodness. Though they started out in idea in the land of *Moab, the truth of divine goodness being the mountain of Nebo where Jehovah showed Moses the Promised Land, prevailed. For truly they were of a deeper faith than the weakness of their error thoughts of duality.

In this ritual she had approached Boaz asking him to become the kinsman-redeemer for them. Boaz wanted to help, but before he could accept the care of Ruth and Naomi, he had to negotiate with another kinsman. This other man was closer to Elimelech and had the responsibility to care for them. He did not want the responsibility for their care and Boaz was able to buy them out of their debt and take Ruth as his wife.

Boaz and Ruth coming together in marriage represent the love of the natural man in *Bethlehem (house of Bread) and opens the way for the birth of Christ into consciousness. Boaz and Ruth are the great grandparents of King David.***

The Story of Esther

Author Unknown

Theme: God's Providential Care

The Book of Esther is a story of heroism and it is filled with intrigue.

The name Esther (Ester) means star. Her Hebrew name was Hadassah, which means Myrtle. Myrtle is a beautiful green evergreen shrub or tree, having white flowers and leaves. Both the leaves and the flowers give out a very pleasant odor. In days of ancient Greece this plant was a sacred plant to Venus, representing youthfulness and beauty. Esther represents all that is good from the soul; its beauty, joy, grace, its vitality and youthfulness.

She became the Queen of King Ahasuerus of Persia (a lion but his ambitions were un-wise and foolish). He ruled by his outer senses whereas Esther ruled with the power of love. She would have her family come together (the Jews) and fast. They would bond as one in spiritual thought. She would, like a star shining in the darkened night, guide the way through love, removing all selfish desires.

When our deep inner love emanates through us, expressing from the inner court of the fountain head of LIFE (God), we can be only that which embraces this consciousness and shine. It is in this truth where the tree of knowledge of good and evil is exposed as the shadow of man's opinions and ideas. We, in the power of love, are living as our true selves, denying the duality and seeing only the oneness of Truth Divine; Our Mother/Father which art in heaven. It is here that Esther was truly a star. For from her came joy and good fortune.

Esther was a Jewish orphan raised in exile by her cousin Mordecia. Her stunning beauty caught the king's eye. Though there were many beautiful women in the king's court it was her deep spiritual beauty that won his heart.

Esther's deep conviction to living in God Consciousness withheld the trials of her times. The king's right hand man, Haman, was planning to kill Mordecia, Esther's cousin, and exterminate the Jews. Having found out about Haman's plans, Esther bravely stood up to him, even at the risk of her own death. It was in her faith that she would end Haman's plans. Though this Book does not mention God, nonetheless, it is clear that she was living in the divine principles of God Mind. Along with her beauty that emanated from her deep spiritual love and the wisdom of Mordecia supporting her, she stepped up with a great heroic strength (God) and crushed Haman's plans. It was a deliverance of such great magnitude that the Feast of Purim became an annual reminder of God's love and faithfulness to His people.

A restless spirit brings in the race mind of duality often rebutting truth and the faith that is of it. In this state of mind the wise "Mordecia" thoughts are overshadowed with error thoughts of the "Haman" who seeks the quick solution through the darkness of violent mental concepts. The

absolute self, the “King”, functions in great limitations. The king can easily be foolish and un-wise, for it is of the flesh. Without God’s love which must come first, the king can cause great harm and weakness. When the deep inner beauty of love comes together as one with wisdom then the king begins to make wise choices that the entire body benefits greatly from. Here we have a king who was deceived by Haman, but the true inner strength of God cannot be challenged at all. Through Esther’s deep faith and love coupled with her cousin’s wisdom, the king who was going to hang her cousin Mordecia, instead hangs Hamon.

In addition to living in this deep love and faith, wisdom grows stronger and stronger. In this story Mordecia becomes more and more powerful, remaining wise in the love and faith of God’s beauty. As throughout the Old Testament we see again how the feminine side of mankind represents beauty, love, compassion, and creativity. The masculine side we see wisdom, structural thoughts, and courage. Most importantly we see that they are as one. One without the other is duality. Both the masculine and the feminine supply and support the courage and thoughtfulness that enables us to fulfil God Consciousness on earth as it is in heaven.

Several Truth Principles are wonderfully taught in the Book of Esther.

1. Turn all over to God and put God first in everything.

Esther 4:14 - For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place...

2. Putting God first in all we say and do as His children, we can never be victims of circumstances.

Esther 6:1-14- On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Esther 7:10 - So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther 9:1 ...in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

3. Suffering and difficulties only leads to a deeper relationship with God and His Love, Wisdom and Grace.

Esther 9:22 - As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

Esther 10:32 - For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

The message of placing God Mind first in all we say and do is the repeating theme throughout the Bible.

As man evolves more and more in the Christ Consciousness the more we see and understand God's Law. With the love of God's law we have grace and wisdom / knowledge that allows us to work more in the image and likeness of our Heavenly Mother / Father.

This beautiful Truth that Esther lived so well comes to a deep and wonderful awareness in 1 John.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world...Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father

-1 John 2:15-16, 23-24

Fasting and Prayer

Esther 4:16

...and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king...

The Book of Ether tells of fasting and prayer for three days. It is cleansing to purify our thoughts and feelings enabling us to see with a clearer vision of enlightenment. We create a clearer path allowing us to hear and see with our inner eye, removing much of the race mind that deludes our being from God Consciousness. Our Christ Consciousness is heightened and the will of God flows gracefully through us, filling us with His deep inner knowledge and Truth. It is a time of great forgiveness as our shortcomings and error thinking become more self-evident to us.

In this time of fasting and prayer we can rise up in Christ Mind to proportions we usually do not experience in our daily living. God pours out His Spirit. This is God at work and therefore it is principle at work. We have become receptive to a keener level, becoming more aware of God being, of which we dwell in the midst of. This is a given, for God is Omnipresent, Omniscient, and Omnipotent, and there is no separation.

In this state of being we become more sensitive to prayer, scripture, revelation, and God's Love. It is an outpouring that first flows through us as it generates through all of life. As we become all the more conscious of it we can creatively express it into an outer manifestation, touching the lives of everyone and everything.

It is a key to spiritual growth

A Brief Synopsis of Women from the Old Testament

There were many other women in the Old Testament who played a vital part to the stories. Whether they were queens, princesses, prophetesses, wives, servants, and or daughters, many were devout in God and with deep faith. A few were leaders of nations and many were the silent leaders behind the ever evolving consciousness of mankind becoming and awakening to Christ Consciousness. Here are but a few.

Deborah: "Bee, great activity, a keen sense. Deborah had a strong spiritual intuitive sense for judging. She was an important prophetess and judge who led the Children of Israel to victory over their enemies (From previous lesson).

Delilah: Lustful, pining, exhausting. Posing as Samson's mistress as a means to destroy him and leave him defenseless and vulnerable to the Philistines.

Dinah: Judged, vindicated, avenged. Daughter of Jacob and Leah.

Hannah: Full of grace and compassion. Wife to Elkanah, from the hills of Elphraim and mother of Samuel. From the consciousness of Hannah comes Samuel.

Jemimah: Dove, fruitfulness, loving and affectionate, a bright sunny day and fullness of the seas. She was an expression of the greater good, and the first of three daughters to Job after he had been restored to health, wealth and power.

Judith: The outer feminine senses of the soul expressing thoughts in prayer and praise. This name is the feminine of Judah. Judith was one of Esau's wives.

Michal: An inspiring stream cleansed in perfect love, inspiring pure thoughts and emotions. Saul's youngest daughter and David's first wife. Her ability to manifest her pure nature to a level of great influences was limited due to the restricting will of her father, Saul.

Miriam: Sorrowful, grief, rebellious, bitter and sweet smelling, conflicting ideas. Smell represents taste, spirit, understanding, and inspiration. Whereas taste represents sensuous desires and un-clean greediness. She is the sister of Moses and Aaron. Bitter and sweet represents the self still held in bondage to error thoughts and yet trying to ascertain a higher level of spiritual revelation.

Rachel: Ewe, sheep, lamb, a receptive soul, pure on a plane of spiritual idea. She was barren for many years. The children, Joseph and Benjamin, which she eventually gave birth to, represent the imagination and dedicated faith manifesting through steadfast prayer. Rachel, the younger daughter of Laban, also given to Jacob, who was his true love, as a wife.

Rebekah: Binding, noose, beauty that ensnares. Rebekah was the wife of Isaac and the mother of the twins Esau and Jacob. The soul's harmonious attraction to beauty, seeking serenity, peace and joy, embraces the divine union of God's nature.

Sarai: Bitter, quarrelsome. The birth name given to Abraham's wife before God changed it. A soul seeking for its higher ground in consciousness. A need not to be a part of material conditions but of Spirit.

Sarah: Princess and a noble woman. Sarah was the half-sister and wife of Abraham. A state of spiritual being that should never unite with material conditions. The results will only lead to those conditions becoming filled with sickness. Such as the plagues Pharaoh endured upon himself and his people when he tried to make Sarah his. The flesh / animal cannot harness or take captive the divine spiritual realm of being. That is God Mind expressing as Christ Consciousness. To try and capture or manipulate that consciousness will only sicken and even destroy the material animal that is functioning of the flesh.

Tamar: Palm tree, upright, lofty, date palm, smoke. There are two Tamar's in the Bible: one was a daughter-in-law of Judah (1); the other was one of King David's (2) daughters. Tamar (1) bore two children with Judah. Both died not having children. She was not given to Judah's third son, so she deceived Judah. She gave birth to male twins. However they were of her father-in-law. Tamar (2) daughter of King David and sister to Absalom. Palm Trees represent victory and conquest. Overcoming from within by having a deep inner strength.

Assignment

1. What is a significant difference regarding Ruth and Esther from the other Bible stories?
2. What is the relationship in consciousness between Ruth and her mother-in-law?
3. What are some of the characteristic traits when turning to the resource of the senses (carnal limitations)?
4. Why is the land called Moab an important part in the metaphysical understanding in the book of Ruth?
5. Why does God Principle express the same through all of life?
6. In not less than 50 words define the Law of Expression and how it pertains to these stories.
7. How can the Book of Esther be helpful to today's man and woman?
8. What is the benefit of placing God Mind first in all we say and do?
 - a. How can we evolve doing this?
 - b. What is deep inner love and courage?
9. Pick one name from the additional list of women from the Old Testament. Write a metaphysical summary about her.