

RUTH 4:7-12 (I ESCHEW THIS SHOE)

Introduction: On the internet, there is a site called Reverend Fun. It's linked to Bible Gateway and the site itself is run by a guy who makes cartoons out of Bible passages. From time to time, I'll send him an idea for a cartoon and he may or may not accept it, but on several occasions he's used one of them.

Back in 2004, just a couple years after I met the Lord, I submitted an idea to him for a cartoon based on one of the verses in today's sermon. He accepted it and published it on November 3rd of that year. Unless you've read the verse and knew what it's referring to, you'd never get the punch-line, but after today's sermon, you should be all up-to-speed on my type of humor, at least as far as the book of Ruth is concerned.

Things that are referred to in the Bible have importance. How often do we read over a passage and not think about the individual words that make up the whole. But Jesus said that even the letters, even the smallest letter, and even the little markings on the letters make a big difference. They all have meaning and they all are used to tell us something.

Some of the Hebrew letters look so similar to one another that a mere brush-stroke will change the word because the letter is different. The Hebrew D looks like the Hebrew R. The Hebrew B looks like the Hebrew K. Others are very close as well. Just the smallest marking can change the entire word.

If these little marks are important, how much more the words which they comprise! If all of the information that God deems necessary for us to know about Him, about His plans for us, and about Jesus are contained in a mere 1189 chapters of the 66 books of the Bible, then how important is every single word contained there?

Any moderately large dictionary or encyclopedia will have more words in them than the Bible. And yet they relay information which is of far less weight than the Bible. Surely then each word of Scripture is immensely important.

Here's a question? How many times are shoes mentioned in the Bible? Who cares, right! But in actuality, shoes have great importance in what God is conveying to us. And from the biblical concepts concerning shoes, there is literally volumes of information in commentaries about them.

Societies have entire traditions concerning shoes, some of which find their origins in the Bible. The answer is that shoes, or sandals, are mentioned about 35 times. And yet the 35 times they are mentioned form a marvelous tapestry of human life and interaction - both between man and man, and man and God. All that from just a few dozen references...

Text Verse: "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire." Matthew 3:11

The details are where the excitement is. When you go home after a sermon, you will remember between 2 and 4 things that you heard. That's it. In all honesty, I'm sure God is much more pleased if you remember 2 or 3 things about the precious details of His word than He is that you would remember 2 or 3 things about irrelevant stuff that is added to sermons to make your church time more enjoyable.

If you like the details of God's word, then you are showing Him the respect He deserves. So we should dig into that same precious word. What a gift and what a treasure it is. After all, it is His superior word. So let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. The Transfer is Made (verses 7 & 8)

⁷ Now this *was the custom* in former times in Israel concerning redeeming and exchanging,

The verses we looked at last week showed us how Ruth's closest *goel*, or kinsman redeemer, was afraid of ruining his inheritance if he acquired Ruth and so he claimed that he could not exercise his right of redemption. But this wasn't correct, he could have, he simply refused to do so because Ruth was from Moab.

Because of his failure to act, an ancient rite would now take place. The words "was the custom" are inserted by translators because this rite isn't specifically addressed in the law in the manner it's used here. The rite as stated in the law only covers one aspect of what transpires and so the custom is more inclusive, and probably older, than the provision detailed in the law.

To understand this, an example might be to think about the use of lights on a car. Car headlights go back before any laws concerning how and when to use the lights. People turned them on when they needed them. But eventually, the law chose certain times when they would be mandatory.

Motorcycles have to use them all the time. In a car, we have to turn them on at a given time of day and they need to be used until a given time of the next day. During certain weather conditions, we may be required to use them.

But we also turn them on when they aren't required by the law, such as when we're in a funeral procession. And so what the law requires is only a portion of the customs of the use of lights. The same is true with what will now transpire. One aspect of it is noted in the law, but other aspects are based on custom within the society, or maybe because of tradition or some other reason.

⁷ (con't) **to confirm anything: one man took off his sandal and gave *it* to the other,**

In America, when a legal matter is confirmed, it is usually signed and then notarized or stamped with some other official seal. This is our legal way of confirming matters, whether they refer to marriage, the sale of real estate, the making of wills, and so on.

In ancient Israel, witnesses were called at the gate of the city, the place where legal matters were resolved. The matter would be discussed, the decision would be made, and in order to confirm the matter, a sandal was transferred from one person to another.

In Deuteronomy 25, such a transfer was mandated for a person who failed to perform the duty of raising up the name of a dead brother through the widow. This partially applies to the matter of Ruth. There in Deuteronomy, it says -

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. ⁶ And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. ⁷ But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' ⁸ Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, 'I do not want to take her,' ⁹ then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' ¹⁰ And his name shall be called in Israel, 'The house of him who had his sandal removed.'" Deuteronomy 25:5-10

What is shameful in this transfer in Deuteronomy is twofold. The woman was shamed by the man because he failed to do what he was instructed to do by the

law. And the man was shamed because he had to submit to allowing a woman to assume the requirements of the law in his place.

The law gave the man the preeminent position in almost all matters, and some leaned almost to an incredible level in favor of the man, such as the rite of jealousy when a man thought his wife had been unfaithful to her. Read the account in Numbers 5 sometime and you'll see what I mean.

Another example was that a woman was to have her hand cut off if she, in hopes of protecting her own husband, were to have grabbed at the private parts of another man. That is found in this same chapter of Deuteronomy -

"If *two* men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, ¹² then you shall cut off her hand; your eye shall not pity *her*."
Deuteronomy 25:11, 12

This may seem harsh... she was only protecting her husband, right? But the significance of the spot, especially among the covenant people, was what mattered. Her actions could not be excused.

In the case of raising up a name for a dead husband, when a man failed to perform his duty to the woman in the way he should, he was as much harming the name of her dead husband as shaming the woman. It was a direct attack against that very same spot on the dead husband, the point of procreation.

And so the law provided for the woman to respond by actively taking the very symbol of his rights over her, the sandal. After that, she was allowed to further degrade him by spitting in his face. This act was considered immensely degrading, just as it is today. Do a quick study on spitting in the Bible and you'll see that instantly.

As a final disgrace, the law said that "his name shall be called in Israel, 'The house of him who had his sandal removed.'" It was to be a permanent reminder to all people of his failure to meet the requirements of the law and that he had born this disgrace which was granted to a mere woman to perform. He was thrice and permanently shamed for his failure.

In the law, the sandal went from the one who possessed the right to the one who should have received it. Knowing this, we know that it was the unnamed relative of Boaz who took off his shoe and gave it to Boaz. This was the formal transfer of his right of redemption.

In this, a form of grace has been granted because the man wasn't forced to bear the disgrace of his refusal to act. The reason why is because Boaz pre-empted the man by saying in verse 4 that, "*there is no one but you to redeem it, and I am next after you.*"

Boaz graciously preempted any possible shame on the man by stating in advance that he was next in line, thus implying that he was willing to perform the duty. Instead of the name of the dead dying out and also shaming the woman, the name would continue on and the woman wouldn't be shamed. Therefore, there was no need to call this portion of the law out before the witnesses.

Knowing all this so far doesn't explain why the shoe is the means of transfer for legal matters. It would be a shame to not know some of what it symbolizes, so let's take a quick look. Throughout history and in many cultures, the shoe carries much of the same connotation. There are positives and negatives, but they all tie into the same symbolism.

Because we are mobile creatures, the shoe symbolizes several things. It symbolizes motion to where we are going and the footprints behind us which bear the shoe marks are a reminder of where we have been. When our feet stop, that is our time of rest in our place of rest, and thus our place of possession. Our shoes silently wait for us at the door.

When Moses and Joshua came into the presence of the Lord, they were told to take off their shoes because another, greater One possessed the authority over the land. Unlike the prints of the soles of their shoes, their footprints were created by God, implying His mastery over them. When David claimed he would be victorious over the land of Edom, he wrote these words in the 60th Psalm -

"Moab *is* My washpot;
Over Edom I will cast My shoe;
Philistia, shout in triumph because of Me." Psalm 60:8

Today in the Middle East, it still has this connotation. When Saddam Hussein was overthrown, the people of Iraq removed their shoes and threw them at statues of him, signifying their renunciation of his rule.

Just a few years later a man named Muntadhar al-Zaidi shouted, "This is a farewell kiss from the Iraqi people, you dog," and threw his shoe at President Bush during a press conference. Bush moved quicker than a bunny rabbit and the shoe missed him. Shoes are also indicative of readiness to comply. When Moses was given the instructions for the Passover, he was told this -

"You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. ¹¹ And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the LORD's Passover." Exodus 12:10, 11

It was a time of motion and preparedness. It showed that where they were was no longer their home. However, from that time, all the way through 40 years in the wilderness, Deuteronomy 29:5 tells us that their shoes never wore out. They were made to always be ready for the walk before them so they could comply with the Lord's movements until they came to the spot chosen for them.

In America, when we want to evaluate someone's character, we say "walk a mile in his shoes." Only then can we know if we measure up to his standards or if we can assume the duties he was able to perform. Finally, the idea of the "dead man's shoes" being those at a funeral demonstrate that another had to fulfill what the departed one could not.

In all, shoes represent the totality of the individual in many ways, both actual and potential. In this exchange then, the implication is that the right of walking on the land which was to be redeemed has been resigned and that the authority now belongs to Boaz. Because Naomi and Ruth are tied into the exchange, then the brother has given up all rights to them and their possessions as well.

He has no authority to place his foot in their doors from this point on. Finally, the handing over of the shoe demonstrates his inability or refusal to meet the requirements of the law. All of this is implied in the simple act of handing over his sandal to Boaz.

⁷ (con't) **and this was a confirmation in Israel.**

These words lack the force of the original. The Hebrew says *ha'teudah* - "the confirmation," not "a confirmation." The handing over of the shoe was *the* testimony because of the significance of the shoe. The transfer of the shoe was sufficient evidence in all ways and for all such cases. (KJV also wrong)

⁸ **Therefore the close relative said to Boaz, "Buy it for yourself."**

Knowing already that Boaz is *willing* to redeem and that he *can* redeem, the man states out loud in the presence of the witnesses, *qeneh lakh* - "Buy for yourself."

8 (con't) **So he took off his sandal.**

His integrity is maintained because of Boaz. Ruth could have first gone to him and insisted on her right of redemption and then the law would have applied if he refused to fulfill the obligation. But because of Boaz and the tactful way that he handled the matter, there was no loss of **face**, only the imparting of **grace**. He took off his own sandal and he willingly and legally made the transfer.

Who is qualified to fill this shoe?

I wore it in the past but can wear it no more

There was something that I needed to do

But I could not. Someone take it, I implore

I could not meet the law's requirements

And so the right to the land is no longer mine

I must now step back from the inheritance

And cede it to another; I must decline

Surely there is one noble Man who will

Take this shoe from me and accept the right

To fulfill the necessary redemption and this shoe fill

One who is worthy in these people's sight

I know that there is One who by all means will

This right of redemption gladly fulfill

II. The Purchase is Finalized (verses 9 & 10)

⁹ And Boaz said to the elders and all the people, "You *are* witnesses this day

Again as was noted in verse 4 last week, the ten witnesses that Boaz called together are representatives for all the people. Regardless of how many other people were actually present - ten or fifty, these ten testify to and for all. To them he acknowledges that he is both qualified to redeem and willing to redeem.

^{9 (con't)} that I have bought all

The word for "I have bought" is the word *qaniti* which is from the word *qanah*. It means to buy or to acquire. This form of the word, *qaniti*, is used 5 times in the Bible. Two of them are in this account today. And two of the others actually tie in directly with what this account pictures.

The first is when Eve had her first child. She said, *qaniti ish eth Yehovah* - "I have acquired a man from the LORD." Because of this, she named her son "Cain" which is a play on the word *qanah*, "to acquire."

Another time that this word is used was when Joseph said to the people of Egypt, "Indeed **I have bought** you and your land this day for Pharaoh. Look, *here is* seed for you, and you shall sow the land." (Genesis 47:23) If you go back and watch both of those sermons, you may be able to figure out some of what the book of Ruth is picturing in advance of our last sermon.

^{9 (con't)} that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi.

Everything that belonged to Elimelech and also his sons Chilion and Mahlon have been purchased. The order of the names of the sons are reversed from chapter one. There it listed them as Malon and Chilion. But now Chilion is named first.

Boaz, knowing the family, has named Chilion first showing that he was the firstborn. Regardless of the order of birth though, because of the death of all three of them, the entire scope of the inheritance belonged to Naomi. It is from her that the purchase is made.

¹⁰ Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife,

The "moreover" must have been hard for Boaz to even utter. His heart was probably beating so hard that speaking was difficult. The first time his eyes glanced upon her in the field, it was apparent that he was attracted to her. Now he has the joy and pleasure of announcing that she would be his wife.

Interestingly, he calls her "Ruth" but he again says, "the Moabitess." The Bible is asking us to not forget that she is a gentile. This isn't a mistake or an unnecessary addition, but a reminder. After this, he notes that she is "the widow of Mahlon."

^{10 (con't)} to perpetuate the name of the dead through his inheritance,

Though a gentile, she was the wife of Mahlon and so through her, the name of the dead will be perpetuated "through his inheritance." This ties the name to that which the name is entitled under the law. The word "dead" here is singular, not plural. However, in verse 1:8, it was plural.

There it said, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with **the dead** (plural) and with me." Now however, all

three, Elimelech, Chilion, and Mahlon are combined into one singular, rather than individually.

All three of the names will be linked through Ruth in a distinguished and loving manner for the future generations to remember. These hints are not unimportant, but all reflect a greater plan of redemption which is prefigured by this wondrous story of life and love in Bethlehem.

10 (con't) that the name of the dead may not be cut off from among his brethren

Boaz again mentions "the name of the dead" but this time it is tied to his brethren. Not only will the name be raised up for the entitled inheritance, but it will also be raised up "among his brethren." This means that the Israelite heritage is also preserved, and yet it is through a Gentile! Think of the irony! Now, think of the church.

10 (con't) and from his position at the gate.

And finally, in addition to the inheritance and the heritage, his name is being raised up for "his position at the gate." Literally it says, "the gate of his standing." The rights and benefits of all that the gate implies will remain secure. The legal aspects of the name of the dead remain secure... through a gentile.

10 (con't) You are witnesses this day."

The transaction has taken place, the formal announcement of a marriage has been proclaimed, and it has been witnessed not by 2 or 3 witnesses, but by 10 and by any others who had come in and out at that time and stopped to uncover their ear. The matter has been published. Boaz has met the requirements of the law and has carried through with the accomplishment of His promise.

In chapter 1 Naomi, during her time of great distress and anguish, had bid farewell to her daughters. At that time, she pronounced a blessing upon them when she said, "The LORD grant that you may find rest, each in the house of her husband."

The blessing has come true for Ruth. She has found rest under the wing of Boaz and together they have their rest under the wings of the Lord God of Israel. Orpah was not excluded from what has happened because she was inherently unworthy, but because she willingly chose the path she took.

*I have purchased it all in one fell swoop
Everything is included in the deal
This will be published as the greatest scoop
The sandal in My hand is the needed proof and seal
The right of redemption was passed to Me
And I accepted the right and also prevailed
It has been witnessed by all ten, you see
I have qualified in what the law detailed
And so to Me goes the title and the deed
To Me goes the inheritance and the bride
Yes, I am the holy and chosen Seed
The narrow Path that leads to Heaven's pastures wide*

III. May You Prosper in Ephrathah and be Famous in Bethlehem (verses 11 & 12)

¹¹ And all the people who were at the gate, and the elders, said, "We are witnesses.

With their approval, the matter is now established. None have challenged the proceedings and rather, all who had gathered, both elders and any others, were in agreement. And so in agreement, a blessing upon them is pronounced...

11 (con't) The LORD make the woman who is coming to your house like Rachel and Leah,

The name of Jehovah is pronounced once again over Ruth. Naomi blessed her in the first chapter, Boaz in the second. In the third, Boaz noted that she was blessed of the Lord. And now again, all those present heap a blessing in the name of the Lord upon her.

Specifically, they tie her to Rachel and Leah, noting Rachel first. There are several reasons for putting her before Leah, even though the people of Bethlehem were descendants of Leah, Rachel was the beloved of Jacob and his first desire for a wife. She also died and was buried not far from Ephrathah where they lived.

And finally, who Rachel pictures in the story of redemptive history explains why she would be named first in the Bible. To understand that completely, one would need to watch all of the sermons which encompass her lifetime. She pictured New Testament grace instead of Leah who pictured the Old Testament law.

To Boaz, these two women of note are being introduced as a hopeful comparison to Ruth - a wife for his house and a mother to his household as we see next...

11 (con't) the two who built the house of Israel;

These two women are credited with the building of the house of Israel, meaning the nation itself. This word translated as "build" is *banah*, the same word used to describe the "building" of Eve from Adam's rib. So there is a hidden play on intent here.

From this word, *banah*, are derived the Hebrew words for "son" and "daughter." And so it indicates the building of the house through children. It is spelled with three Hebrew letters, Beth, Nun, and Hey.

Beth means "house," Nun reflects continuance, or an "heir," and thus subsequent generations, and Hey conveys the meaning of "behold" as when something great is revealed. It also signifies "breath" such as when you breathe out when you behold something wonderful. And it could even refer to the breath of life.

Their blessing is that Ruth will continue to "build" the great name of the House of Israel through subsequent heirs just as Rachel and Leah did when they "built" the house of Israel. This blessing then is literally fulfilled in her great-grandson David and her greatest descendant, Jesus. It is reflected in the word of the Lord to David in 2 Samuel 7 -

"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.
¹³ He shall **build** a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his Father, and he shall be My son." 2 Samuel 7:12-14

And one final note of curiosity is that the word "two" when speaking of Rachel and Leah is masculine, not feminine even though it is speaking of the two women. In chapter 1, there were 9 instances of such gender-discord. There was one in chapter 3 also. This is the final such instance in the book of Ruth.

¹¹ (con't) **and may you prosper in Ephrathah**

The words here are actually not as clear as we have them in English and so it isn't known for certain whether this is still speaking about Ruth - may "she" prosper, or Boaz - may "you" prosper. It simply says, "and make." *va'aseh khayil be'ephrata* - "and make prosper in Ephrathah."

Either way, this uses the same word, *khayil*, which was already used to describe both Boaz, in verse 2:1 and Ruth in verse 3:11. It indicates virtue and wealth. And not just material wealth, but wealth in all aspects of life. And so here is found another play on words. The name Ephrathah means "fruitfulness." Therefore it is a blessing for great prosperity in the place of fruitfulness.

11 (con't) and be famous in Bethlehem.

This verse finishes with the blessing that they will be famous in Bethlehem. The Hebrew is *uqera shem b'bethlehem* - "and proclaim name in Bethlehem." In this, it means that when people speak about the famous folks of Bethlehem, they will be included in the list. Surely this has been literally fulfilled in the mouths of God's people for thousands of years.

12 May your house be like the house of Perez, whom Tamar bore to Judah,

These words go directly back to Genesis 38 which is one of the most remarkable passages in Genesis as to what it pictures. Ruth, like Tamar, was denied her rightful justice until she personally came forward to claim it, just as Tamar did.

Where Judah failed toward Tamar and was forced to state, "She is more righteous than I," Boaz proved his righteousness in doing what another would not do and fulfilled his obligation as the next closest relative to Ruth.

Perez was born to Tamar by Judah and he was used by God as a picture of Christ to come. But he is also, literally Boaz' ancestor as well. The blessing upon these two by the people of the town is an acknowledgement that despite Judah's superstition concerning Tamar being a bad luck omen, she turned out to be a blessing and the mother of a noble house.

Likewise, the closer relative to Ruth is being given an implicit rebuke. He was superstitious that the marriage to Ruth was the cause of the death of her husband and so he backed out of redeeming the land lest he would marry her and die.

The townspeople then are blessing Boaz at the same time as rebuking the *goel*. Their blessing is that the same prosperous name which Tamar had been granted would be granted to Ruth also. In this union we see a continuation of the subtle bed-tricks which are detailed in the Bible which have lead to great things.

The first was when Lot's two daughters got him drunk and slept with him. The second was when Laban switched daughters on Jacob and gave him Leah instead of Rachel. The third was when Tamar posed as a prostitute and seduced her father-in-law Judah. And the fourth was when Ruth silently crept into the threshing floor of Boaz in order to request redemption.

All four of these are found tied together in this one story. Lot's bed-tricking older daughter bore a son named Moab who was an ancestor of Ruth. Jacob's bed-tricking wife Leah, bore Judah who is an ancestor of Boaz. Tamar's bed-tricking of Judah likewise led to Boaz. And Ruth's bed-tricking of Boaz has resulted in her marriage.

This son who will be born to them will have four unique events which led to him and he in turn, meaning all the names involved in the bed-tricks, will lead to King David and then to Jesus. What seems like somewhat scandalous or possibly even immoral occurrences to most people, have all been used for a good purpose and end.

The stories have been misunderstood and unfairly maligned over the centuries when in fact they have been told for a much more important reason than merely teaching against perceived immorality.

***12 (fin) because of the offspring which the LORD will give you from this young woman."**

The blessing is pronounced and it finishes with these happy words for Boaz. He is an elderly man who will have a young and beautiful bride. He has proven himself faithful to both the letter and the spirit of the law and he has been blessed by his people in the name of the Lord.

We're closing in on the final details of the book of Ruth and in the near future, we'll look at how all of them picture other things, great things, in the history of redemption. The marvel of the Bible is that it contains everything necessary to have a personal relationship with God. This is lacking in nature and can only be revealed by Him personally through special means.

Those special means have come to pass and they have been compiled into the Bible. This book shows us the great love of God for us and what He did to bring us back to Himself and to a place of idyllic perfection.

Closing Verse: "But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me." John 5:36

Next Week: Ruth 4:13-17 (A Restorer of Life) (12th Ruth Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. He knows your trials, troubles, and woes and He is there with you through them. So cling to Him and let Him do marvelous things for you and through you.

I Eschew This Shoe

Now this was the custom in former times

In Israel concerning redeeming and exchanging

To confirm anything in those climes
Including even a marriage arranging
One man took off his sandal
And gave it to the other
And this was a confirmation in Israel
Of a matter between one another

Therefore the close relative to Boaz said
“Buy it for yourself.”
So he took off his sandal and gave it to Boaz instead
And Boaz said to the elders and all the people
“You are witnesses that I have bought this day
All that was Elimelech’s, and all that was Chilion’s and Mahlon’s From the hand of
Naomi it has now come my way

Moreover, Ruth the Moabitess, the widow of Mahlon
As my wife, I have acquired
To perpetuate the name of the dead through his inheritance
Today this has transpired

That the name of the dead may not be cut off
From among his brethren in any such way
And from his position at the gate
You are witnesses this day
And all the people who were at the gate, and the elders, said
“We are witnesses here in Bethlehem, the House of Bread

The Lord make the woman who is coming to your house
Like Rachel and Leah, the two of them
Who built the house of Israel
And may you prosper in Ephrathah and be famous in Bethlehem

May your house be like the house of Perez
Whom Tamar bore to Judah in days gone by
Because of the offspring which the Lord will give you
From this young woman, now apple of your eye

There in that same town of Bethlehem as we know
Came the Savior of the world, our Lord Jesus
He came without pomp or a flashy show
Instead He came and looked like any of us

The stories that we see in the Bible's pages
Are given to show us hints of Him
God has marked out His plan for the ages
And done it in places like the town of Bethlehem

In these stories we can relate so well
Because they can fit the lives of any of us
Such is the masterful way the Bible does tell
Of the marvelous workings of God in Jesus

And so we thank You O God as we live out our days
Reading Your word and giving You all of our praise

Hallelujah and Amen...

Some similar looking letters in Hebrew -

ב כ Beth and Kaph

ר ך Resh and Dalet

ה ה Heth and Hey

מ ס Mem-sofit and Samekh

