

THE BOOK OF RUTH

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CHAPTER 1

The book of Ruth is one of the historical books of the Bible. However it is not a book of cold historical facts but is alive with the tragedies of life, romance, true and virtuous love, the leading of the Lord and the grace and mercy of the Lord. The title of the book points to the main character of the book, Ruth the Moabites. It is a marvelous story of redemption. The ultimate purpose of the majestic plan of salvation is portrayed in the book of Ruth.

It's setting is perhaps some time in the 12th century BC. The clue is found in the term 'in the days when the judges Ruled'. The exact time of the writing of this book is uncertain. It's author is unknown. The Talmud suggests that Samuel was the writer.

A famine is the cause of the tragic events that ensued in the life of this family. Famine speaks of starvation, malnutrition, disease and death. In as much as we will be relating this story as it unfolds to end time events the famine is significant. In these days there is a famine of world wide proportions. Oddly enough, we are not speaking of a natural famine but that of which the prophecy given by Amos is referring to. **Amos 8:11c** a famine of the hearing of the Word of the Lord. There are two facets to this famine, a ministry that does not preach the Word and a people who do not want to hear the Word. The tragic results are found in **v.12**. A running to and fro and are unable to find the WORD. Certainly a condition that is prevalent in the Church world of today. There is so much unrest and dissatisfaction.

A man named Elimelech, whose name means *God of the king* or *God is King*. He was an Ephrathite (*fruitful*) of Bethlehem-Judah (*house of bread*). We are led to question the spirituality of one, who under any circumstances, would leave a land of promise which bore such significant names, to go to Moab (from her father) a people whose roots were those of incest. The Moabites were forbidden to 'enter into the congregation of the Lord', even to the tenth generation. They were enemies of Judah. Yet they went to them to dwell there. Our associations can have an adverse effect on us. The very thing they fled from became their consequence in Moab. They fled the famine to preserve their lives but they lost them in Moab, for they died there. Fleeing a hard place does not solve the problem but usually will compound the situation. After the death of the Father any spiritual restraint that he had held on his sons was gone. His sons, Mahlon (*sickly*) and Chilion (*pinning, consumption*) married Moabite women. Their names would indicate that they were men with very poor health and from their actions their spiritual well being left much to be desired. In their marriages they were in disobedience to the Law. Their wives names were Orpah (*stiff necked*) and Ruth (*friend*). Names in the Bible were often prophetic. The names used would declare the nature of the person so named or perhaps an event that would take place in the span of the life time of that individual. In the case of these two women their names speak of their character. They were married and dwelt in Moab for about ten years. Ten is the number of the commandments of the Law. Numbers, too are significant in the Bible. Was the Lord giving them time to repent and return to the Law?

Naomi (*the lovely, gracious one*), is now a widow and childless. 'The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.' **Job.3:25** They had fled Judah for fear of death by famine, yet she became widowed and childless in the country to which they had escaped. Hearing of the visitation of the Lord in giving Judah bread she prepared with her two daughters-law to return home. Bread (the WORD) is attractive to the hungry. Like the prodigal son, bereft of all, she now determined to return to the house of her fathers. Naomi urged the two young women to return to their own people. 'Go, return' each to your own mothers home. She invoked the blessing of the Lord upon them and complemented them for their kindness to their husbands and to herself. This is the moment of decision. We are brought to many places of decision that alter and pattern the whole of our future life, naturally and spiritually.

Naomi, in blessing her daughter-in-laws said; 'The Lord grant that you may find rest' Chap. 1:9. The Hebrew word 'menuchah' is used here to indicate this rest. It bears the connotation of consolation, particularly that of matrimony and a dwelling place. They are freed to find the protection of another husband. That is exactly the theme of the Book of Ruth, the finding of an husband. Consider the usage of the manuchah rest as used in the scriptures:

1. **1 King. 8:56** A beautiful fulfillment of the promises given to Moses and Israel acknowledged by Solomon. He said the Lord had executed all of his good promises. Not one word had failed. They had now come to their manuchah, they were enjoying the rest afforded by the Lord.
2. **1 Chr.22:9** The assurance of a kingdom of rest and peace for the kingdom of Solomon. Solomon is a type of the Christ of God who will establish the Kingdom of peace here on earth during the millennium. The man of rest is the Lord Jesus who now and at this time gives us rest and peace as we follow Him. He is the Man of Peace.

1 Chr.22:10 Solomon was to build the Temple of the Lord, that was to bear the glory of His Name. Surely in the words of the Lord in this verse we can see a prophecy that applies to the Lord Jesus. He is God's only begotten son. He is building the everlasting, eternal Temple made up of lively stones.

Isa.11:10 The prophecy of one who was to come from the root of Jesse, The Lord Jesus Christ. To His sign or banner the nations shall be gathered and even now are being brought into the Kingdom of God. His rest is a glorious rest. It is in the glorious presence with the King of Glory and Peace.

Mat.11:29 'Take my yoke,' be coupled, be joined with me. Become a yoke fellow together with Christ. 'Learn of me,' There is no greater teacher, nor subject than Jesus. He teaches and exemplifies gentleness and humility. Those who embrace this invitation will find themselves to be candidates for the Bride of Christ.

Naomi exhorted the two women to return to their own natural families. This was a time of testing and trying for them. The dark future of widowhood was before them. It was impossible for Naomi to have more children and if she could would they wait for them to come to adulthood? The prospects were not good. The situation looked bleak. They would do better with the hope of finding one of their own countrymen for an husband. She kissed them as a sign of the parting of ways. The sorrow of parting was evidenced by their weeping. Naomi must have made a deep impression on these two women.

1:14. *The difference of personalities and spiritual attitudes become evident.* Orpah kissed her mother-in-law and departed back to her own people and gods. To her former way of life. But, Ruth clung to her mother-in-law. What a difference in attitude.

1:15. *The consecration of Ruth.* It is here that the consecration of Ruth is made. Her choice was the right choice, It was spiritual and in the sovereign will of the Lord. Consider carefully the commitment that is made here.

1. ***Intreat me not to leave you.*** She was convinced that her future was with Naomi and ultimately with her God. In spite of the dire circumstances they had been through Ruth was making a promise to her mother-in-law and to the Lord. I will follow after you.
2. ***'Whither thou, goest I will go.'*** The walk of faith does not always see the end from the beginning but will continue on because it is convinced that this is the way. The journey may be long and difficult but victory is assured. This is a challenge to make the same surrender to the Lord. He has said that He would never leave nor forsake us. Our journey through life is blest as long as we walk with Him.

3. **Where ever you stay I will stay.** In the fields, in the desert, in sunshine or rain. I will abide with you. She was willing to face all situations that would arise. Jesus did not always have a home or a bed. Will we serve Him and be satisfied where ever He leads?
4. **Your people shall be my people.** This is evidence of deserting the old way of life in order to find a new and complete life. Now, she was going to a new country a new people a new language but she desired it with all her heart. Perhaps the life of Naomi had influenced her to make this choice. It was done now, she was to become a proselyte and join the nation of Israel.
5. **Thy God, my God.** A great consecration to leave the gods that she had been raised with. Now to embrace the true and living God. A consecration to the Lord must be complete. He must become Lord of all or He will not be Lord at all. Truth had prevailed in her life and she was more than willing to take this necessary and vital step.
6. **Where you die I will die.** Here is commitment that must be a part of the life of everyone who would follow the Lord. I will die with him. There is ample witness and testimony in the Word that this is the desire of the Bridegroom toward His Bride. For we must be buried with him in baptism. The Bride of Christ will know what it is to be crucified with Him. There is a dying to sin and self that the church of today is neglecting. The resurrection life is assured those who follow Him and are willing to suffer with Him.
7. **Where you are buried, there will I be buried.** The old man, the old nature must be buried with Christ so that He may have a perfect Bride. A full and absolute commitment is a Divine requisite for the Bride of Christ. The Lord is calling a people unto Himself that will know the steps of surrender that Ruth made to Naomi and Israel.

1:18. A true consecration from the heart. The determination of Ruth persuaded Naomi to cease from urging her to turn back. Ruth had passed the test. She gave evidence that her consecration was absolute. She was not uttering vain words. She spoke from a heart that was sincere and totally committed. Her resolve was like that of Elisha with Elijah. Faith is bold, not brash, but confident. Though the future is unseen yet fully persuaded that the Lord will be there and His will is about to be accomplished.

1:19. They journey together toward Bethlehem, the house of bread, Ruth was about to partake of the good things of the Lord. There must have been great excitement in her heart as she approached this new life in a new country. Much like the joys of salvation that are ours as we accept Christ. The bread of heaven, the WORD becomes our daily food. The revelation of the Spirit in the WORD keeps that joy and blessedness of the Lord alive in our hearts. Naomi is a type of the Holy Ghost, for it is He who works with conviction in our hearts to bring us to the Lord.

1:20. The whole city stirred because of their arrival. People coming and going in the city was an everyday occurrence and would elicit very little attention, if any. Yet the coming of these two women caused a sensation throughout the city. It would indicate that the family of Elimelech and Naomi were status in the city. Not doubt well known and honored. Is this Naomi? Why the question, was it really that Naomi's appearance had changed that much or was it simple an exclamation of delight to have her back in Bethlehem again? Or was it her attitude. The Almighty has dealt harshly with me. Did they inquire of the Lord when they left for Moab? How human to pass the blame onto the Almighty. How much of a factor had He been in their lives in Moab? From this kind of a disposition it is self evident that her spirituality was not where it should have been. Life has become bitter. She was out of step with the Lord. Life is never more ugly than when one is struggling with the gall of bitterness.

Is this Naomi? One must ask; is this really the woman whose name means, Beautiful, pleasant, agreeableness, splendor or grace? Naomi is out of character. She is allowing the past to overwhelm her. If we are not constantly looking to the Lord it is possible that the circumstances of life will overcome us. Call me Mara which means, bitter, angry, discontented. An exceedingly destructive factor in the life of anyone. No one, saved or unsaved can afford to become bitter over the state of affairs that we will inevitably face. Beware of the root of bitterness. **Heb.12:15** Not all roots are

large, some are smaller than the hairs of our heads. But are equally destructive. How many have lost faith because they have allowed the root to abide and grow into the proportions of a great tree. Unfortunately, many are persuaded to be a part of that same bitter spirit. You do influence others. Watch your SPIRIT.

1:21. Her testimony was; I left full, complete but I return empty. Much like the prodigal son who left with his inheritance full and complete but came back gaunt and empty. Failure to walk with the Lord produces dire consequences. Dare we blame the Lord for a bad situation when it is our own actions that have produced the condition that we find ourselves in? It is a difficult thing for human nature to admit that, we and we alone are responsible for the environment in which we find ourselves. Remember, that as a man thinketh in his heart, so is he. **Prov.23:7** It isn't possible to conceal the attitude of the heart it will always reveal its context in an outer expression or demeanor.

1:22. They returned in the beginning of barley harvest. Barley was the harvest of Passover time. No better time for Ruth to be brought to Bethlehem than at the Passover time which speaks to us of our redemption in Christ. Christ is our Passover. **1 Cor. 1:7b** This was the first Feast of their religious year. It was a time of new beginnings. Real life begins with Christ, the Passover in our hearts.

CHAPTER 2

2:1. A kinsman, a close relative of Naomi's husband. Boaz, son of strength, of enduring vigor. Boaz was accounted to be a man of considerable consequences in the community. A man of great wealth. The RV translates him to be a valiant hero. The reasons for his esteem in Bethlehem become self evident as we view the rest of the story. Boaz is a beautiful type of Christ. Our redeemer and kinsman, who daily loads us with benefits, from his riches in glory.

2:2. Ruth requested of Naomi that she be permitted to go into the fields and glean after the reapers. The law required that the corners of the fields be left unharvested nor were they to glean their fields. **Lev.19:9** This was for the poor in Israel, who were permitted to obtain food in this fashion. This would also indicate that Naomi and Ruth were among the poor of the country.

2:3. The leading of the Lord is always perfect. It could not have been circumstantial that she found herself gleaning in the field of Boaz. She had come to Israel to find love and shelter. It had been a great step of faith. Now the blessing of the Lord is about to be made manifest to her. While her words of commitment were made to Naomi, the Lord was not unaware of the desire of Ruth.

2:4. Boaz came to his field to view the labors of his work men. His Spirituality is noted by his greeting to the harvesters; The Lord be with you. These were not casual nor formal words of greeting but the expression of a heart that loved the Lord. Their response to him was of the same caliber.

2:5. Who is this young woman? Ruth was still in her youth. A stranger, foreigner not yet one who fit into the community. But that is all about to change. She has attracted the attention of Boaz. He is going to make her accepted. He will completely alter her future for her. How Christ like!

2:6-7. Identified as the Moabite, not exactly the kind of an introduction that one would want. Her association with Naomi made her accepted. Note that the foreman said she came out of Moab. She had forsaken her country and religion to come to Bethlehem. She had politely requested to glean behind the reapers. Her industrious nature is noted she had continued working from morning until that very moment. She had spent very little time in the shelter, perhaps in contrast to the reapers involved in the harvest.

2:8. *The concern for her welfare is immediately manifest by Boaz.* His salutation to her is one of endearment. He accepted her as one of the extended family of Elimelech by addressing her as daughter. He strongly urged her not to go into another field to glean but to take advantage of the protection of staying close to his servant girls. The story is in its infancy but already there is a show of interest from Boaz. He is a type of our savior, the Lord Jesus Christ. Jesus is seeking a bride and Ruth will portray His bride. Most certainly the industrious nature of Ruth will illustrate the spiritual work ethic of the Bride of Christ.

2:9. *Keep your eyes on the field.* Jesus said the field is the world. The condition of the grain in the field will give you a hint as to the time of harvest. Reapers will come into the field and gather the tares into bundles and burn them. Harvest brings a separation between that which is true grain and that which is not. The men commanded to leave her alone. She is being singled out to belong to one and one alone. There is a call to the church to come out from among them and touch not the unclean. When you are thirsty go to the vessels that the men have filled and drink. Water, living waters, in great abundance prepared for His Bride. Ho, every one that thirsteth, come drink. Jesus said: I AM the living water. If we drink of Him we will never thirst again for the things of this world. The Spirit, water satisfying the thirst of the whosoever will to be found in the Lord Jesus. Come today and drink until your thirst is quenched.

2:13. *Finding favor.* Acceptance is a great thing. All want to be accepted by their peers. How much more one in her situation, a foreigner. The word favor could be translated grace, precious or well favored. Amazing the grace that is extended to all mankind by our Lord. She addressed Boaz as lord, master or even owner. The humility of Ruth is very evident here. He had brought comfort to her. A sense of security, the meeting of her needs. Her heart is at peace, her soul is at rest. Little could she have realized the tremendous events that would take place in her life before the day ended. In speaking friendly to her he had spoken to her heart. The Lord Jesus speaks to the heart and not to the intellect. After His resurrection, as he walked with His disciples, then left them they said; did not our hearts burn within us. Our hearts are renewed by His voice and His presence.

At meal time. An invitation to share with him and his workmen. Eat of the bread and dip it in the vinegar. The bread and the wine, the body and blood of our Lord are vital to our spiritual growth and strength. We are looking here at elements that were crushed in order to make them into food. We are invited to suffer with Him, to know the fellowship of His sufferings. There is a process of breaking and crushing in the Christian walk that all must experience. Note **Isa.28:28** Bread corn is bruised. He offered her parched corn. As the host he saw that his guest was well supplied. She did eat, had sufficient and even had a surplus.

2:15-16. *Privileges were granted her that must have astounded her.* There was no place in the field that was not open to her. No restrictions as to where she would glean. She was not to be rebuked or scolded if she went amongst the standing sheaves. They were even instructed to deliberately drop handfuls of stalks of grain for her to pick up. The generosity of Boaz was extended to her. The Lord has been and is gracious in blessing his people with all blessings, naturally and spiritually, He daily loads us with benefits.

2:17. *The Lord, the God of all sufficiency.* She spent the whole day gleaning in a field where she was accepted and blest. Her harvest, after threshing amounted to an ephah of barley. Perhaps equal to fifty-five pounds. Obviously a great reward for her days work.

2:18. *Naomi was amazed at the amount that was gleaned that day.* She knew that it was very unusual. Ruth also gave Naomi the remnant of the lunch that she had with Boaz.

2:19. *Where hast thou gleaned today?* Even before receiving an answer Naomi recognized that someone had taken special notice of Ruth. She said she had worked together with Boaz. The Lord is mindful of His people. He knows our needs and has promised to supply all of our needs according to His riches in glory, by Christ Jesus. Too often we want overflow rather than being satisfied with our daily bread.

2:20. Boaz, one of the near kinsman. One who has the right and responsibility of redemption or the continuation of the line of Elimelech by marrying Ruth. This brings us to the great theme of the Book of Ruth. Redemption and Marriage. Boaz and Ruth are types of Christ and His Bride. The law of this kinsman relationship and the responsibility is found in the book of Deuteronomy 25:5-10. May the Lord bless him for his kindness to the living and the dead. Her heart is grateful because of the goodness of Boaz. Certainly her attitude has improved.

2:21-23. The special message of Boaz. Continue to stay by my young men until my harvest is finished. He wanted to watch after her. To protect her and perhaps keep her unto himself. Wise Naomi could foresee what the end result would be and so encouraged her to stay in the fields of Boaz. There is care and protection as well as an abundant supply when we stay in the field of the Lord. She gleaned, perhaps harvested in the fields of Boaz from barley to wheat harvest. From Passover to Pentecost. Important and significant harvests in Israel.

Ruth 2:23 From Passover to Pentecost. Two of the three most meaningful Feasts in Israel. Both are being fulfilled in the Church as Spiritual experiences in the lives of the believers.

Passover exemplifies freedom from bondage and slavery. It required the shedding of the blood of a perfect lamb. In this manner it fore shadowed the coming sacrifice of the Lamb of God, the Lord Jesus Christ. Christ our Passover is sacrificed for us. **1 Cor.5:7** The lamb was to be taken on the tenth day of that first month. Ten is the number of the Law. The Law was a schoolmaster to bring us unto Christ. The lamb was hidden for four days. Four is the number of the earth. The four days represent the four one thousand days of the Lord, from the first Adam to the revelation and sacrifice of the last Adam. Christ was not revealed until the fullness of times. It was the beginning of the Levitical year for Israel. It takes place in our months of March or April. It is determined by the first full moon after the vernal equinox. A blood sprinkled door was required in order for the death angel to pass over the house. Even though they were born Israelites if the blood was not on the door it meant death for the firstborn. Nationality did not save them, only a blood sprinkled door, and that in three places, representing a God who is a Triunity. The door is Jesus, I am the door. Unleavened bread was to be eaten with the roast lamb. The Passover becomes the communion of Christ. Unleavened, no yeast, nothing bitter. Purity, no sin. Christ is the bread of life. Would it have been barley bread? Very likely. Barley was the grain of the poor.

The crucifixion of Christ coincided with the preparations for Passover and the slaying of the lamb, for Jesus is the Passover. Jesus was arrested, and judged on the day of preparation. **Jn.19:14-18**. This was the fourteenth day of the first month named Abib. The next day, the fifteenth day of Abib was the day in which the Passover celebration took place. The fifteenth was a very special high day or Sabbath. **Jn. 19:31** It was called a holy convocation. All males were to gather for this day, in Jerusalem. **Lev.23:6**.

The feast of Pentecost. So called because it was fifty days after the last acts of worship in the feast of Passover. They were to number seven Sabbaths or forty-nine days, the next day being the fiftieth day or the day of Pentecost. **Lev.23:15-16**. The harvest of wheat was concluded by this time. It is also called the Feast of Harvest, the first fruits of their labors were brought unto the Lord at this time. **Ex. 23:16** Wheat was the staple grain. It was eaten by the more affluent. Because of the method of measurement used to determine the timing of this feast it was also called the Feast of Weeks. **Ex.34:22**. This day is highlighted by the offering of First Fruits. Two wave loaves of fine flour were to be waved before the Lord on this day. **Lev.23:17** These loaves typify Christ and His Church. They were baked of fine ground flour, representing the sufferings of Christ. They were to bring a freewill offering of New Grain unto the Lord. It was a sacred day a Sabbath day. **Num.28:26**. It was to be a time of rejoicing before the Lord. **Deut.16:11** Pentecost was the experience of both Christ **Jn.1:32** and his Church **Acts 2:4**. The feast of Pentecost is fulfilled in the Church of the Lord Jesus today. These feasts were the basis of the relationship that developed between Ruth and Boaz. They most assuredly are foundational to the bringing forth of the Marriage of the Lamb with His Bride. Without the blood and the Spirit there can be no marriage.

The Feast of Tabernacles must also be considered here. It is an integral part of the plan of the Lord. It was to take place in the Seventh Month. The number seven is the number of Divine completion. This was the feast that completed the Levitical Year. The first day of the month was a

Sabbath day. It was to be a day of rejoicing. **Lev.23:24** An offering made by fire was the sacrificed. **v.25** The Bride of Christ will be purged by fire. She will be pure and Holy. The tenth day of the seventh month was a Day of Atonement. The fifteenth day of the seventh month was the Feast of Tabernacles. In the Feast of Tabernacles the Trumpet of the Jubilee was to be sounded every fifty years. It was the year of jubilee, the year of liberty. **Lev.25:9-11** This feast is yet to be fulfilled in the Church. Rest assured it will be.

CHAPTER 3

3:1-2. Naomi is about to seek a permanent home for Ruth. She is thinking of her well being and that all her needs might be met. A place and sphere of rest, quietness and peace is her desire for Ruth. Naomi is well aware of the movements and activities of Boaz. Beside the fact that he is a near kinsman and has the right of redemption she is aware of his interest in Ruth. He is to be found winnowing barley tonight at his threshing floor. John the Baptist said of our great Boaz; that his fan or winnowing fork is in his hand. A work of separation is being accomplished. The sheep and the goats will be segregated. None will be in the Bride without having been winnowed. He will purge, cleanse perfectly, thoroughly, completely his threshing floor. His wheat he will gather into the granary. The chaff will be burned with fire that is unquenchable, not to be put out. **Mt. 3:12** Christ will have a perfect Bride without spot, wrinkle, blemish or any such thing. **Eph.5:27** The Word of God has established a standard for membership in the Bride of Christ. She will measure up to that pattern or will not be included in the wedding. The Bride will meet his standards of perfection. A work that is to be accomplished by the Word and the Spirit. Eph.4:13

3:3. The instructions of Naomi are the instructions and the directions of the Holy Spirit to all those who aspire to be in the Bride.

Wash yourself. Cleanse, sanctify. There are very important washings associated with the Christian life. First; we must be washed by the precious blood that was shed on Calvary. The blood of Jesus Christ Gods Son. **Rev.1:5** Secondly we come to the washing of regeneration, the new birth and the renewing of the Holy Ghost. This is a spiritual work wrought in us by the Spirit. Thirdly; There is the water of baptism. We are to be washed by pure water. **Heb.10:22** Paul was commanded to be baptized, calling on the name of the Lord while having his sins washed away. Water baptism is an imperative. It is as much a part of our spiritual life as is the newbirth. As we are born naturally, we are born of the Spirit by blood and water.

There is a washing for the Bride that is of utmost importance. **Eph.5:26** Washed by the WORD. We must be into the Word for the Word to get into us. The Word sanctifies, it purifies and makes us to be ready for the Marriage of the Lamb.

Anoint, perfume, yourself. The oil of the apothecary used in the anointing of the Tabernacle, Temple and Priest would have been a sweet fragrance filling the whole of the area of worship. The Holy Anointing Oil was composed of five elements, the number of the wounds of Christ.

It was compounded of:

Pure myrrh	500 shekels
Sweet cinnamon	250 shekels
Sweet calamus	250 shekels
Cassia	500 shekels
An hin of olive oil.	

These ingredients all had one thing in common. They had been crushed or ground. Which speaks of the sufferings of Christ. The crushing releases the fragrance. The blending of the spices is one of those hidden yet so evident witnesses of the Triunity of the Godhead. The myrrh representing the Father. The two spices, cinnamon and calamus, show us the human and Divine nature of the Son, part man, part God of equal proportions. Yet fully God and completely man. Oh the mystery of Godliness. The cassia speaks to us of the Holy Spirit. The olive oil, the Spirit and the anointing. The oil blended the spices together in order to be poured out in anointing.

1Cor.1:21 God who has anointed His church and caused her to become established in Him. The anointing proceeds from Him. As the High Priest of old was anointed with the Holy Oil how much greater is the oil that comes from the throne of God. **v.22** we are sealed by the Spirit for the grand purposes of the Lord in His church. **1 Jn.2:27** We are to abide with the anointing of the Holy Spirit dwelling in us. It is He, the Holy Spirit who will teach us the ways of the Lord and make certain that we receive and retain the true anointing of the Spirit. The Bride of Christ will be filled with the Spirit to the absolute fullness.

Ruth 3:3 The third directive given to Ruth. ***Put thy raiment upon thee***, your very best. How often does one stand at the closet door trying hard to, put on, that which seems to match the occasion. If we are to appear before our prospective bride broom we need not be in a quandary. That which is needful has already been prepared. After we have been saved a very fundamental act is to follow the Lord in water baptism, where, according to Paul we have, put on, Christ. **Gal.3:27** We are to, put on, the very nature and attributes of the Christ whom we follow. **Col. 3:12-13** We are to put on love, Christ's love which will bring us to perfect unity in the body of Christ. **Col.3:14** We are to, put on, the NEW MAN, the one that is a new creation. Created with a new spirit, that of holiness and righteousness. There is no choice in these if we are to meet the one we love and adore.

Go, down, to the threshing floor. An act of humility and submission. Humility is not a virtue that is easily come by. The greatest in the Kingdom of God are a direct contrast to our measure of greatness. The great ones in His kingdom are those who can humble themselves as children. **Mt.18:4** The humble are to be exalted. **1 Pet.5:6** Grace is the reward of the humble but God will resist the proud. **James 4:6**

Await the appropriate time. Her presence was not to be revealed until he had finished his meal. There is a time for every thing under the sun. Naomi was well aware of the ways of men.

3:4. *Then go to his feet, uncover them and lie down at his feet.* All things are under Jesus feet. He has full power and authority. He is the head of the church. May we ever be found at his feet. **Eph.1:22** It is here, at his feet that her instructions will come. The church at His feet will be lead and directed by Him in these last days. Ruth declared that she would fulfill all the guidance that Naomi gave her. What a beautiful spirit she manifest in fully obeying the voice of her mother-in-law. The Bride of Christ will walk in full obedience to Him. She is committed to Him.

3:7. *At the feet of Boaz.* Ruth had in detail followed the advice of Naomi. The Bride of Christ will follow the teaching of the Word of God. In the darkness of sin she will find her place of refuge at the feet of her Lord. A startling discovery at midnight. The midnight hour is crucial to the church at the end of the age. The prayer of importunity is certainly apropos for the midnight hour. The Bride of Christ will be a praying church. She will know how to pray of accomplishment and attainment. The Bridegroom will come to marry His Bride at the midnight hour. **Mt.25:6** His Bride will have made herself ready. He is not coming for an unprepared people. The Bride is alert, knowing the times and the seasons. Filled with expectation and prepared against every eventuality. For those not of the household of faith the midnight hour is dismal and gloomy.

Ex.12:29 Death swept over the land of Egypt at that hour of the night. Only among the Israelites where there had been preparations made for a house with blood on its entrance was there deliverance. Victory and defeat at midnight is recorded in Samsons dealings with the Gazites. Samson escaped them and to show his contempt took the door posts and doors of the gates of the city. **Judges 16:3** Midnight is a time of victory. Midnight is a time of praise and deliverance because of His righteous Judgments. **Ps.119:62** Deliverance came to Paul and Silas as they worshipped the Lord with song and praise. **Acts 16:25** Great happenings will take place when Gods clock reaches the twelve o'clock hour. For those who have prepared themselves against that hour it will be the climax of their hopes and longings. On the other hand for those unprepared, both saved and unsaved it will be a dark and gloomy hour. Job in chapter 34 verse 20 uttered prophetic words pertaining to that hour. It will be a time of trouble such as never seen before, but His Bride will be delivered. Today is the time to prepare for that day that is soon to come. Here is no way that we can over emphasize the Importance of following the pattern given by Naomi to Ruth. While

symbolic it will have its consummation in the end of the age. Jesus is even now at the door seeking entrance.

3:9. *Who are you? I am Ruth your handmaid or bondservant.* A Moabite, a people disliked by Israel. A stranger, a foreigner. But because of her commitment to the Lord. She was received as a proselyte. Boaz had treated her so well that she now felt that, at the least, she was his servant. Spread the corner, or wing, of your garment over me for you are a near kinsman, or redeemer. In so doing he showed a commitment to his responsibility as a kinsman/redeemer. She had come to rest under his wings. This is a place of loving kindness and trust. The Bride will know this place of refuge as she finds herself the beneficiary of his priceless love. **Ps.36:7** The Bride will find shelter and comfort in the shelter of His wings. It will be her refuge in a time of trouble. **Ps.61:4** Under the great wings of the Lord there is joy and rejoicing. **Ps.63:7** In the time of trouble and distress and tribulation there is a secure place where the Bride is hidden from the storm surrounding her. **Ps. 57:1.**

3:10. *Boaz invoked the blessing of the Lord on Ruth and commended her for her commitment and choice.* Note he addressed Ruth as my daughter, making her acceptance in Israel to be complete. She is no longer a stranger but among the accepted in Israel. He looked upon her choice as an act of kindness greater than any that were done previously. There is a wonderful parallel her between Christ and His Bride. The Bride must be at His feet in consecration at the midnight hour. Her background is one like that of Ruth. Born in sin, aliens from the commonwealth of Israel. But now considered to be the beloved of the Lord. Elevated by His grace and abounding mercy. Received and loved as a child of the Most High. Our near kinsman, the Lord Jesus Christ has redeemed us by His own blood. We are now bone of His bone and flesh of His flesh. We are the body of Christ in the earth, preparing and anxiously awaiting that day when He will take us to the secret place of the Most High. Blessed hiding place in the shadow of His great wings. She did not seek others. She had eyes only for Him.

3:11. *Fear not.* How like the words of our Lord to His people. Fear not I am with you, I will never leave nor forsake you. Oh, what a promise; I will do for you all that you ask. Ask and it shall be given. Whatsoever you ask in my name that will I do. The promises of the Lord are multitudinous. He will accomplish His word in his own. By this time, the whole city is aware of Ruth and knows that she is a woman of noble character.

3:12. *There is just one hitch.* There is a kinsman that is nearer than I, he must be dealt with first. We were born in sin and shapened in iniquity. Born into the kingdom of darkness, nationals of the kingdom of the god of this world, Satan himself.

3:13. *Stay the night here.* She spent the night at his feet secure in his promise to start the process of redemption. In his lifetime here on earth the feet of Jesus meant many things to many people. The Bride will be found at His feet. **Lk.10:39** Mary sat at His feet in order to hear the Word of God. The Word is dispensed at His feet. A place of learning. **Mt. 15:30** Healing, for the multitudes were found at His feet. The sinner woman washed and anointed His feet. **Lk. 7:38** His disciples held Him by his feet and worshipped Him. **Mat.28:9** The needs of mankind are met at His feet. How much more will His Bride want to be found at His blessed feet.

3:14. *She left discreetly in the early morning hours.* Their meeting was in secret. There is a certain secrecy, that requires the revelation of the Spirit in relationship to the Bride of Christ.

3:15. *The gift of Boaz. Six measures of barley.* Six is the number of man. There are six thousand years from Adam to the consummation of Gods dealings with man for salvation. Ruth carried her burden into the city. The church is responsible for the spreading of the seed, the Word. A last day revival will be manifest in the church culminating in the preparation of the Bride. The Bride is the true Holy City and the only one. She is wonderfully and beautifully dressed. She is clothed with the righteousness of Almighty God. **Rev.21:2** The Bride is filled with the Glory of God. **v.9**

The vial, a mantle, cloak or a shawl. The mantle typifies the anointing of the Holy Spirit. In this instance the mantle is that which was used to transport winnowed grain, that which had been separated from the chaff. Note the usage of the mantle in the lives of Elijah and Elisha, who themselves are a type of Christ and the Church.

So great was the power and anointing of the Lord upon Elijah that the simple touch of his garment on Elisha that, Elisha immediately ran after him. Knowing that the call of God and the anointing of a prophet was upon him. **1 Kings 19:19** Elisha was plowing with twenty-four oxen. There are twenty-four thrones around and about the Throne of God. **Rev.4:4** So strong was the call of the Lord on Elisha that he prepared a meal for his family and friends using a yoke of the oxen as the meat and the wood of the yoke for fire. This indicates complete separation from his past life. What he had been he was to be no longer.

Elijah used his mantle to cross Jordan. Jordan is considered to be a type of death. They crossed over on dry ground. Not only did the river divide but the ground dried up for them. It is here that Elisha requested the double or like portion of the Spirit on his life. **2 Kings 2:8-10**. The double portion, for us, simply indicates the same portion that was upon the Lord Jesus. There is nothing greater than what he received. The fullness of the Godhead indwells Him. It is yours if you see me taken. Faith in the death, burial, resurrection and ascension of our Lord is necessary to receive His anointing.

Elisha tore his old clothes apart. The old will not do. The past must be left behind. He was now wearing the mantle of Elijah. Immediately there was a testing by recrossing Jordan. As for Elijah, so now for Elisha the same waters reacted in like fashion. Elisha prayed a bold prayer by the challenge he made. Where is the God of Elijah? The Lord proved himself and reacted to the prayer of faith. The prayer of importunity must be prayed on occasion. **2 Kings 2:12-14** The mantle of the Spirit will produce a completed harvest in the lives of those who will commit themselves to the consecration required for the Bride.

3:16-18. Who are you? Had there been such a change in Ruth that her mother-in-law failed to recognize her? There is every reason to believe that there had been recognizable changes in her. If not physically, certainly in her spirit. She now has a promise. She has a hope. She has a vision and a joy that she had not had before and she had the grain of the harvest to prove it. She was not to go from Boaz, empty. No one leaves our Boaz, the Lord Jesus, empty. The hope and joy of a future filled the heart of Ruth. So it is with those who meet the Christ of God. Naomi told Ruth to rest. Our rest is in the Holy Spirit. This is the rest. **Isa. 28:12 THE MAN WILL NOT HAVE REST UNTIL THE MATTER IS SETTLED.** The heart of Boaz was stirred. Dare we say, he was in love. Not only did he feel the responsibility of a kinsman/redeemer but he had seen in her the kind of a wife that he had desired. She fit the pattern that he had set for himself.

The Lord himself, through the prophet Isaiah, announced to all that we are to give Him NO REST until He makes Jerusalem a praise in the earth. The Father was married to Israel through the virgin Mary. She gave birth to the Son of God, the Lord Jesus Christ. But this is the marriage of the Son. Which Jerusalem fits here? The Jerusalem that is in bondage with her children. **Gal.4:25**. Or is he speaking of the Jerusalem which is from above, which is free. **Gal.4:26**. We have come to Mount Zion, the city of the living God. The New Jerusalem, the heavenly, the eternal everlasting city, the Bride of Christ. **Rev.21:2** With this prospective in view let us look at Isaiah Chapter 62.

Isa 62:1 The Lord himself acknowledges His desire to accomplish His full work of redemption in His people. He will not be still. He will not rest until the Bride is glorified. The light and fire of God will be manifest in its completeness in her. She will be a glorious church. **v.2** All will view her righteousness and glory. She shall receive a new name which the Lord Himself will give her. **v.3** Oh, the beauty and glory of that Bride. A crown of glory, a diadem of royalty. As Jesus was glorified on the mount of transfiguration. So she will shine. She is of royal status. She is the daughter of the King. She is depicted in **Rev.12:1** as a Bride. **v.4** There is a change of name and also a change of status. Now called Hephzibah, meaning my delight is in her. The Lord Jesus loved his church and gave himself for her. She is a purchased possession. Beulah, means to be married. **v.5** The language used is significant, as a Bridegroom rejoices over his bride. So your God will rejoice over you. This certainly manifests a great desire and longing to fulfill all the grand and glorious purposes of the

Lord in His church. **v.7-8** As the Bride is exhorted not to be silent and passive but to be faithful in prayer until we see the final results. Give the Lord no rest, worship him, praise Him, seek Him, give Him no rest until He establishes that beautiful New Jerusalem. He delights in seeing the desire and longing of His people as they express to Him their love. As it was evident that Boaz was determined to complete the law of redemption, so Christ looks forward to the marriage of the Lamb.

CHAPTER 4

4:1. *The kinsmen restoring the family of Elimelech.* They meet in the gate of the city. The gate was the place where the judges and officials of the city met together to settle all matters.

4:2. *Ten men of the elders called upon to sit with them in judgment of this matter.* Ten is the number of the law. However there were twelve men sitting together. that is the number of Apostolic leadership. The woman in **Rev.12** is crowned with a diadem of twelve stars. Showing that she will be lead by Apostolic government.

4:3. *A field to be redeemed. Jesus said that the field was the world.* Satan has nothing whereby he can redeem anything. It is Christ who is the redeemer. The conflict has been over this world. We know that in the ultimate Jesus will triumph for He will establish a thousand years of peace on earth.

4:5-6. *The unnamed relative desired the land and offered to redeem it.* On learning that Ruth was to be part of the transaction, he immediately declined for he feared that he might harm his own estate. Certainly there is no love lost between Satan and the Bride of Christ. They are mortal enemies. He will bite her heel and she will crush his head.

4:7-9. *A strange manner of sealing the contract.* The removal of the shoe and the spitting in the face according to **Deut. 25:9-10**. To spit in the face would show utter contempt and disdain. The elders were witnesses to the transaction of the transfer to Boaz.

4:10. *I have acquired Ruth.* His concern for whatever property was involved was minimal. The desire of his heart was completed in the purchase of Ruth. Perhaps Boaz could have taken Ruth sooner to be his wife but he was obedient to the Law and must fulfill all it's demands. In purchasing a bride Boaz became a type of the purchase of a bride by the Lord Jesus. The people of God are always a people purchased. **Ps.74:2** Christ died and shed His blood, not only to purchase a people unto Himself but that in the ultimate He might have a Bride. The initial purpose of Calvary was to redeem the church. **Acts 20:28** The conclusion of His act of redemption is a church absolutely and fully inundated with His glory. A bride of righteousness and true holiness. Made like unto Christ. A fitting companion for Him. Capable of satisfying the requirements of the scriptures. She must acquire all His nature and attributes. She must be like Him. Her life in detail surrendered to Him and to His will. **Eph.5:27**

The purpose of the Law was to continue the name of the deceased, that their lineage would not disappear from Israel. The Gospel was preached to the gentiles that there might be a people formed FOR HIS NAME. **Acts 15:14** The name of the God of the Bible is important to Him. All over the world god is called upon but in most instances it is not a god with a name. Our God has a name. It is revealed in the scriptures as the Lord Jesus Christ. A gathering in His name assures His presence. **Mt.18:20** Prayer should be addressed to Him, using His name. **John14:13** The Comforter is sent by the Father, in His name. **John 14:26** His name will be boldly imprinted in the foreheads of the servants of the Lord **Rev.22:4** They gladly bear his name in eternity, why not now? The close servants of the Lamb stand with Him gladly bearing His name and His Father's name. **Rev. 14:1** NIV.

4:11. *Important and significant prophecies by the people in relationship to the coming union.* Their blessing was that Ruth would be to Him one who would build the house of Israel as Rachel and Leah did. We must resolve a question here in order to rightly understand that, they, by the Spirit were speaking of Christ and the Church and the propagation of a Spiritual race of people.

Who is a Jew? Paul wrote to the Roman church that they were those who were inwardly, in the Spirit and by the Spirit circumcised in the heart. **Rom.2:29** Natural birth is no longer significant. One must be born again, of the Spirit and not of the flesh. This prophecy does not refer to the building of a natural family but one that is Spiritual.

May you do worthily, be valiant, do exceedingly well, in Ephrata, meaning, to be fruitful. Obviously their intent was that their offspring would be multitudinous. Fulfilling the promise made to Abraham that his descendants would be as the stars of heaven, as the sand on the seashore and as the dust of the earth. Who can number any one of them? May you be famous, meaning, to publish, to proclaim, to preach. Bethlehem, means, the house of bread. Jesus is the bread of life. He manifest that bread and now His church is passing that bread out around the world.

4:12. May your house be likened unto the house of Pharez, meaning, to break out, spread, scatter. Once again we see the story of abundance or fruitfulness. He was a twin. In their birth his brother, Zerah, meaning, a rising light, put his hand out first and a crimson thread was tied to it and he pulled it back. Pharez was then born. The Father was Judah the Mother, Tamar, meaning, palm tree to be erect. In the genealogy of Jesus both boys are mentioned but it is the family tree of Pharez from which Christ came. **Mt.1:3** It is not unusual in the scripture for the first born to be by passed in the plan and purposes of the Lord. The succession does not come by race or law but by grace or the choice made by the Lord Himself. He is in charge and will accomplish that which is His will. The blessing of the Lord and His ultimate purpose are displayed in this marriage. Never fear the Lord will complete his grand and glorious plans.

4:13 Conception, the hoped for result of any marriage. A son born.

4:14. The women of the city rejoice with her in the fact that she is not left without one to further the name of Elimelech. His fame in Israel was that he was the Grandfather of David.

4:15. A restorer of life. He is a type of one to come who will restore what was lost in Eden. Isaiah speaks of a repairer of the broken walls and the restorer of streets with dwellings. **Isa. 58:12. NIV.** He is likewise called one who is a nourisher of thine old age. A reviving, a new life. A daughter-in-law filled with love is better than seven sons. Love is ever an acceptable gift. Seven is a divine complete number and indicates a last day order. A woman with a heart of love will prove to be better than many sons.

4:17 Obed, meaning, servant, bring to pass. A type of that which will be the result of the Marriage of the Lamb. The importance of Ruth is emphasized when we see her mentioned in the genealogy of Jesus. She is one of just a few women listed.

The story of Ruth foreshadows the Bride of Christ in the end of the age. Boaz is a type of Christ. Obed, the son of this marriage is a type of the man child born to the woman of **Rev.12:5** This is not the birth of the Lord Jesus for the book of Revelation relates to things yet to come. Note the time element. Which must shortly come to pass. **Rev.1:1** For the time is at hand. **Rev.1:3** Things which shall be hereafter. **Rev. 1:19** Which must be hereafter. **Rev.4:1** The manchild is born of royal parentage. Therefore his lot will be to rule. He is the perfect product of a perfect marriage between two individuals who are perfect. He is preparing His Bride that she might meet His Divine standards. The complete manifestation of glory and radiance is bestowed on the Bride. **Eph.5:27** Without the stains and blemishes of sin, she is absolutely blameless, faultless before the Lord. Is it possible? Is anything too hard for our God? Unto Him that is able to do exceeding abundantly above all that we can ask or think. To Him be all the glory. He will do it!