

Sunday April 10th 2016

Ruth

Part Eleven

1). Ru 3:1 ¶ *Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security [Lit. 'rest'] for you, that it may be well with you? 2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. 3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do." 5 And she said to her, "All that you say to me I will do."*

a). Not unsurprisingly Chapter 3 of Ruth continues on from Chapter 2 and at the end of Chapter 2 we had seen the interaction between Ruth and Naomi concerning Ruth's work in Boaz's field - Ru 2:20 *Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives [Lit. 'Redeemers']." 21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'" 22 And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field." 23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.*

In these verses we see the encouragement for Ruth to continue in the things that she had been told to do so as to continue to receive Boaz's personal attention and to remain in his favor.

b). And if we then ignore the Chapter break this whole thought continues to Boaz, the redeemer, and his threshing floor and Naomi's desire to find 'rest' there for her daughter-in-law.

c). And reference to 'rest' takes us to the Sabbath rest of God, the 7th Day, the focus to which all of scripture moves, the Day that God has set apart and blessed following His work of restoring the ruined creation – Ge 2:2 *And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

d). This same 'rest' had been offered to and rejected by Israel and although it will be regained by them yet future, following the nation's repentance at the end of the Tribulation, it is at present being offered to the one new man in Christ through the Word of the Kingdom –

Heb 4:1 ¶ *Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. 3 For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,'" although the works were finished from the foundation of the world. 4 For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; 5 and again in this place: "They shall not enter My rest." 6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, 7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." 8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. 11 ¶ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.*

The 7th Day, the Sabbath rest, does not speak of inactivity but of rulership by those who enter into it. The idea of 'resting' can be seen through the cessation of the work that has been necessary to gain access to that rest. God's work on our behalf and our own work in this respect comes to an end either at our physical death or rapture, whichever comes first. During the 7th Day we will no longer be working as we do now, walking in the good works prepared beforehand that we should walk in them, as the salvation of our soul will have

been realized, but we will be actively engaged in rulership from the heavens as a joint-heir with Christ.

Power Point

e). But for the present, while we still have time, we must continue to work towards this end, the completion of our faith, and according to the verses from Hebrews Chapter 4 we are to be diligent to enter that rest so that we don't fall according to the same example of disobedience seen in the first generation of the nation of Israel to come out of Egypt.

f). If disobedience caused that first generation to miss God's Sabbath rest then it is not rocket science to work out that obedience on our part will result in us entering it – and isn't obedience exactly what we have seen characterized in Ruth as she followed the instructions of Naomi?

g). And if we go back to Ruth Chapter 3 for a moment, the diligence we are to have in order to enter the rest is spelled out for us - *"Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor*

Boaz's threshing floor is a type, a picture of Christ's Judgment Seat, the place where the determination will be made as to who will enter the 7th Day in a position of rulership as a joint-heir - 2Co 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

h). And knowing that we will all appear at the Judgment Seat and that we will all receive a just recompense of reward for the things we have done in our Christian life whether good or bad, we need to be ready for that moment through the present action of washing our self, anointing our self and putting on our best garment - Mt 25:10 *"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*

2). Within the chronology of the events seen in the Book of Ruth we see that Naomi gives Ruth the instructions to wash herself, anoint herself and put on her best garment after she has finished working in Boaz's field, but in the antitype of this picture it would be wrong to see that pictured through

washing, anointing and being clothed as separate from the journey and the working in the field.

a). What is seen in these actions in the spiritual gives us additional commentary on what is taking place through that pictured in the journey, the gleaning and the beating out of the grain. And as we will see as we look at each of these, the washing and the anointing result in putting on our best garment, and there can be no better garment to put on than the wedding garment with which Christ's Bride will be clothed - Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

b) What is taught through Ruth's journey, her gleaning in Boaz's field and beating out the grain, her washing and anointing is that described in Revelation as 'the righteous acts of the saints' – and it is with these 'righteous acts' that Christ's Bride/Wife will be arrayed.

c). It would also be incorrect for us to see the washing and anointing as separate actions, we do one then we do the other; rather that which is pictured through these actions will take place concurrently within the life of the faithful Christian and really cannot be separated from each other.

d). We will of necessity though deal with each one separately, but keep in mind that there is no separation in their application.

3). Washing is a subject that we had looked at in some detail a few weeks back on Resurrection Day, but we will spend time going through it again for those who may have missed it and to make sure we have it cemented in our understanding.

a). Although in the account of Ruth she literally washed herself, the spiritual truth that is taught through this has nothing to do with bodily cleanliness and in order to understand what is taught through this we need to go to – Eph 5:25 *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

These verses are part of an overall section in Ephesians that deals with the marriage relationship. And although there is sound scriptural admonition in this section as to the way husbands and wives are to relate to one another, this relationship in the natural has to be seen within a much bigger context – a context set out for us a few verses later in this Chapter of Ephesians – Eph 5:30 *For we are members of His body, of His flesh and of His bones.* 31 *"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."* 32 *This is a great mystery, but I speak concerning Christ and the church.*

b). This all has to do with ‘Christ and the church’ – all that is described in these instructions to husbands and wives has to be seen in the context of Christ and the Bride who will be revealed at His Judgment Seat.

c). And I am sure we will have noted that what Paul writes in v30-31 comes from - Ge 2:22 *Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.* 23 *And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."* 24 *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* 25 *And they were both naked, the man and his wife, and were not ashamed.*

These then are verses which have to do with the building of the Woman who was created in Adam and then taken from Adam’s body for the purpose of helping him to have dominion and it is not surprising that these verses are used in relation to Christ and His Bride because of what we see in – Ro 5:14 *Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.*

d). According to the scriptures then Adam is a ‘type’ of Christ – the account of Adam gives us spiritual truth concerning Christ and vice versa – So just as the Woman was created in Adam so the ‘Church’ has been created ‘in Christ’; and just as a part of Adam’s body, not his whole body, was taken and built into the Woman so Christ’s Bride will be taken and built from a part of His body, not His whole body.

e). And that which is used to build the Bride for Christ can be seen in –

Joh 19:33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

f). The last Adam had been put into a deep sleep and His side was then opened and out came blood and water. The water immediately takes us back to Ephesians and the reason why Christ gave Himself for the Church that He might cleanse her with the washing of water by the word and as we see in Ephesians this is for the purpose of presenting His Bride to Himself, in the antitype of Adam and the Woman, without spot or wrinkle or any such thing, that she should be holy and without blemish.

g). And the blood speaks not only to that which was shed for our eternal salvation but also the same blood at present on the mercy seat in the heavenly tabernacle that is used by our High Priest to cleanse us from all unrighteousness.

h). This is the same truth that the Lord taught to His disciples on the night of the last supper in preparation for His return to His Father following His resurrection - *Joh 13:3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself. 5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. 6 Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?" 7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." 8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." 9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" 10 Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."*

The washing of the disciples' feet then pictures and foreshadows the washing of water by the word seen in Ephesians and portends the purpose for Christ's High Priestly ministry on behalf of the eternally saved during this dispensation.

i). We must be washed and we must be cleansed by our High Priest if we are to have a part with Him in His Kingdom; we must be washed and we must

be cleansed by our High Priest if we are going to be a part of His Bride and rule with Him as His Consort Queen.

j). And that which is seen in the washing of water by the word works on two levels – firstly, we have the written word which is a light to the darkness of our heart, that renews our mind and works the metamorphosis in us revealing the sin in our life which we need to confess - Eph 4:20 *But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness.*

And as we confess our sins so the Living Word, the Word who was made flesh, our High Priest, cleanses us from all unrighteousness by the application of His blood on the mercy seat.

k). 1Jo 1:6 *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.*

This is exactly what John is referring to in these verses as he draws from what he saw and heard on the night of the last supper that he recorded in his Gospel. And now John is also able to draw from the instructions given to the Levitical priests through Moses that speak of washing the hands and feet before entering the Holy Place because John's eyes had been opened to understand the scriptures following the Lord's resurrection, along with the other Disciples during the continuation of the events from the road to Emmaus - Ex 30:18 *"You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, 19 "for Aaron and his sons shall wash their hands and their feet in water from it. 20 "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. 21 "So they shall*

wash their hands and their feet, lest they die. And it shall be a statute forever to them-to him and his descendants throughout their generations."

l). And as we consider these things we will realize that the scriptures are laid out in this way in anticipation of what John would be shown concerning the whole 'church' in Christ's presence for Judgment, which John would record in the Book of the Revelation of Jesus Christ - Re 1:12 *Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.*

And as we study the scriptures line upon line and precept upon precept, here a little and there a little so we must allow the Holy Spirit to put all these scriptures together for us so that we might understand the importance of washing our self in preparation for meeting Christ at His Judgment Seat.

m). This is something that David clearly understood and although he did not record that which the Holy Spirit gave him with respect to his appearing at Christ's Judgment Seat, as his judgment will take place elsewhere, the words he records could easily be our own confession in connection with our own appearance at the Judgment Seat - Ps 26:6 ¶ *I will wash my hands in innocence; So I will go about Your altar, O LORD, 7 That I may proclaim with the voice of thanksgiving, And tell of all Your wondrous works. 8 LORD, I have loved the habitation of Your house, And the place where Your glory dwells.*

Ps 51:2 *Wash me thoroughly from my iniquity, And cleanse me from my sin. 3 For I acknowledge my transgressions, And my sin is always before me. 4 Against You, You only, have I sinned, And done this evil in Your sight-That You may be found just when You speak, And blameless when You judge. 5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. 6 Behold, You desire truth in the inward parts, And in the hidden part You will make me to know wisdom. 7 ¶ Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.*

n). And as we look at all these things concerning washing ourselves we realize that this all has to do with a cleansing from sin, removing the leaven from our life as we would see in the Feast of Unleavened Bread, or keeping

our old man in the place of death, or to use the imagery from Ruth, beating out the grain. As we wash ourselves, so what remains is clean and pure and as we beat out the grain that of value is removed from the worthless and these are just 2 ways of saying the same thing – this is taking up our cross daily and following our Lord.

o). Then in connection with washing and cleansing, v6 of Psalm 51 talks of having ‘truth’ in the inward parts and to know ‘wisdom’ in the hidden parts and neither ‘truth’ nor ‘wisdom’ can be found or received apart from the Word, just as Paul tells Timothy in - 2Ti 3:15 *and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.*

And just as he tells the Corinthians in - 1Co 2:13 *These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

And all of this leads us nicely to the second of the preparations that Naomi tells Ruth to perform in Chapter 3 – ‘Anoint yourself’.

p). We will however need to continue with looking at that which is pictured through anointing our self, next time – if the Lord is willing.