

Sunday May 8th 2016

Ruth

Part Fourteen

1). Ru 3:8 *Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative." 10 Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. 11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.*

a). We had seen last time that Ruth's meeting with Boaz on his threshing floor is the goal of all that she had done preceding this moment, and we realize that Ruth had both purpose and intent in all that she did. There is no element of chance in this encounter as both Ruth's actions and Boaz's response are completely governed by the word of God.

b). Ruth's actions, from her journey to her request to Boaz, are acts of faith, elsewhere described as 'good works' and 'righteous acts' and in the original account Boaz's response to Ruth must also be seen as an act of faith in response to that which we have already understood from Deuteronomy Chapter 25 – De 25:5 ¶ *"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.'

c). The uncovering of Boaz's feet by Ruth, by moving the extremity of his 'skirt', not only speaks of her desire to be covered with that same 'skirt', but also shows her resolve to carry out that seen in v7-9 should Boaz refuse to do his duty as a close relative.

d). And this whole sequence of events should give us the utmost encouragement as we look to the antitype. It was impossible in the type for Boaz to do anything but respond in accordance with God's word when presented with Ruth's request and in the antitype when those whom Ruth pictures are revealed at Christ's Judgment Seat our Lord cannot act except in accordance with His own word. And again we can take heart in the absolute certainty that awaits those who have prepared themselves as Ruth had.

e). So then, through her actions Ruth had made known to Boaz that he should redeem the lost inheritance and take her as his wife to raise up a son upon her dead husband's name and Boaz responded as he must, 'I will do for you all that you request'. What is to follow then is the redemption of the inheritance, marriage and a son.

f). Let's pause here just for a moment to note that the type here in Ruth provides the confirmation of the truth concerning end times chronology. As we have seen Ruth on Boaz's threshing floor pictures the events following the resurrection/rapture of the Church. The heap of grain personified in Ruth is the revealing of the faithful Christians who will comprise the Bride of Christ and it is only after, and can only be after, the Bride has been revealed that Christ will redeem the lost inheritance. And as we know that the redemption of the inheritance and the 7 years of the tribulation are one and the same, so we can know for certain that the Church must be removed from the earth before the tribulation, Daniel's 70th week can begin.

g). And this is in complete accord with the foundational type seen in Genesis Chapter 5 - Ge 5:21 ¶ *Enoch lived sixty-five years, and begot Methuselah. 22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 And Enoch walked with God; and he was not, for God took him. 25 ¶ Methuselah lived one hundred and eighty-seven years, and begot Lamech. 26 After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. 27 So all the days of*

Methuselah were nine hundred and sixty-nine years; and he died. 28 ¶ Lamech lived one hundred and eighty-two years, and had a son. 29 And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed."

h). Enoch is the 7th generation from Adam and so after a complete period of time a man is taken alive into heaven. Following after this, following the death of Methuselah we find Noah, the 10th generation from Adam, denoting another complete period of time, passing through the worldwide flood.

i). Again in Genesis Chapter 19 we see Lot removed from Sodom before the destruction of the cities of the plain and in Genesis Chapter 24 Rebekah is taken by Abraham's oldest servant to meet Isaac part way between her home and his in order for Rebekah to become his wife.

j). And by putting all the types together we find the complete picture concerning the chronology of the resurrection/rapture of the Church and what is to follow. And as we would expect, this same chronology is given in the Book of the Revelation.

k). In Chapter 1 we see the resurrection/rapture of the Church and in Chapters 2 + 3 the separation of the wheat from the chaff through judgment. Chapter 5 sees the Lion of the Tribe of Judah/the Lamb as though it had been slain being the one worthy to open the 7 sealed scroll; with Chapters 6-20 presenting the redemption of the inheritance/tribulation. And in consequence we are left in no doubt whatsoever that the next event on God's prophetic calendar is the resurrection/rapture of the Church, for which we need to be ready.

l). All that then follows on from Ruth 3:11 speaks directly to the experience of the faithful Christian following the events at the Judgment Seat.

2). Ru 3:12 *"Now it is true that I am a close relative; however, there is a relative closer than I. 13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning." 14 ¶ So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor." 15 Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs*

of barley, and laid it on her. Then she went into the city. 16 So when she came to her mother-in-law, she said, "Is that you, [lit. what have you accomplished] my daughter?" Then she told her all that the man had done for her. 17 And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'" 18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

a). As we continue in Ruth we have the introduction of a 'closer relative' who has the first claim upon the redemption of the inheritance and Ruth is given the assurance that if the closer relative will not perform the duty of a close relative then Boaz himself will do it. And we also see that there is a period of time, 'lie down until morning', that will elapse before this determination is made.

b). And during this time of waiting we see that Ruth is given 6 ephahs of barley before returning to 'the city' and her mother-in-law.

c). And in the Revelation there is a period of time between the revealing of the Bride in Chapters 2 + 3 and finding the One worthy to open the scroll in Chapter 5, a period of time covered by the events seen in Chapter 4 where the 24 Elders cast down their crowns before God's throne - Re 4:9 *Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."*

Power Point – Slides 1-4

d). Because of the Elders' identity their actions are seen in connection with the positions of rulership that will be held by those making up Christ's Bride when the Bride becomes Christ's Wife at the conclusion of the redemption of the inheritance. So, can we find any connection between Revelation Chapter 4 v10 and Ruth Chapter 3 v15? Well I think we might if we follow the picture.

e). Have you ever wondered why Boaz gives Ruth 6 ephahs of barley? Let's think about this for a moment and go back to an earlier point in the Book

of Ruth - Ru 2:17 ¶ *So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.*

At the time we studied this we had seen that beating out the grain corresponded to walking in the good works that had been prepared beforehand for us to walk in them, the righteous acts of the saints that come through dying to self and walking in the Spirit in faithful obedience, the work done in the field during the time of harvest. And we had likened the ephah of barley seen in Ruth to the weight of glory seen in 2 Corinthians 4:17.

f). With this in mind let's remember - Mt 6:33 *"But seek first the kingdom of God and His righteousness, and all these things shall be added to you.*

We are to seek not only the Kingdom but also the righteousness that is to come from God – just as we see described in - Jas 2:22 *Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.*

And - Php 3:9 ¶ *and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;*

Abraham believed God and acted according to that which he believed and God's righteousness was added to Abraham's account. Ruth believed the word of God through Naomi and acted upon that by beating out the grain and then when Ruth's work had come to its completion she received that seen in – Ru 2:12 *"The LORD repay your work, and a full reward be given you by the LORD God of Israel,*

The just recompense of reward from Hebrews.

g). Then add into this the law of sowing and reaping where we always reap more than we sow and Ruth's one ephah is increased by an extra six ephahs, making 7 altogether, the complete number that cannot be added to.

h). And do you remember how Ruth is to carry the barley? *Also he said, "Bring the shawl that is on you and hold it. Would it be too much of a stretch I wonder to see the shawl in association with the ephahs of barley, the acts of righteousness brought to completion, picturing the wedding garment to be*

worn by the Bride – that which is to be worn in preparation for rulership just as the crowns before the throne are cast down for the revealed Bride in preparation for rulership.

Power Point – Slides 5-8

i). And so, for ourselves following the Judgment Seat of Christ we can have the confident expectation of being rewarded in exact accord with what we have done through our own action of beating out the grain, bringing our faith to its goal and receiving an increase from the Lord making our wedding garment complete - Lu 19:16 *"Then came the first, saying, 'Master, your mina has earned ten minas.'* 17 *"And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'* 18 *"And the second came, saying, 'Master, your mina has earned five minas.'* 19 *"Likewise he said to him, 'You also be over five cities.'*

j). And with the wedding garment now in place we, like Ruth, must *"Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."*

In other words the Day of Rest, Christ's Millennial Kingdom, will not come about until He has concluded the whole matter to bring Man's Day to an end.

k). That which Naomi tells Ruth is exactly what the scriptures teach us through the chronology seen in the types we looked at earlier today – the events of the tribulation will bring about the overthrow of Satan's power in the heavens and the overthrow of Gentile world power upon the earth, through which Satan works, as well as Israel's repentance and this must be completed to bring Man's Day to an end, fulfilling Daniel's 70th week for the Jews and redeeming the inheritance for the Bride, before the glorious age of the Millennial Kingdom can begin. And begin it must as God has already laid it out for us from Genesis Chapter 1 onwards, just as scripture says –
Isa 46:9 *Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,'*

l). Before we move on let's say a quick word about - 17 *And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"*

As we read this in translation it appears to say that Ruth was to give the 6 ephahs of barley to Naomi, that Boaz had given them to Ruth for her, but this is clearly not the case as we have just seen. The phrase 'empty handed' literally means 'undeservedly', 'without cause', 'in vain' and as such can be properly understood in the context of Naomi's question in v16, 'what have you accomplished?'

m). If we then take this to the antitype we will realize that it is because the Bride will have been revealed and will be wearing the wedding garment, the covering of glory lost in the garden, in preparation for rulership that the events of the tribulation can now take place that will bring Israel to repentance and restoration thereby bringing God's purpose to fulfillment.

n). In this sense that seen through the Bride at this point will be deserved, will be with cause and will not be in vain. And given what awaits Israel beyond the tribulation will adequately explain Naomi's delight at Ruth's return.

o). And finally for this section we see that Ruth remains in the city while Boaz goes to redeem the inheritance and this is in keeping with the type seen in the events surrounding Joseph and his brothers, where we see Asenath in another part of the palace when Joseph deals with his brothers. And in the same way Zipporah is with her father while Moses returns to deliver Israel from Egypt.

p). All of which makes very clear for us that Christ's Bride will remain in the New Jerusalem throughout the period of time that the Lord will again be dealing with Israel during Daniel's 70th week.

3). Ru 4:1 ¶ *Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down. 2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.*

Ruth had made her request to Boaz concerning the redemption of the inheritance and marriage and Boaz in faithfulness to his word is found at the beginning of Chapter 4 at the gate of the city, the place where all legal

transactions were adjudicated. And he is seen with the closer relative and 10 men of the elders of the city.

a). It is then within the presence of all those present that the redemption of the inheritance will be decided and approved.

b). And so with the elders of the city listening Boaz speaks to the closer relative - Ru 4:3 *Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. 4 "And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it."*

Given the opportunity to redeem the piece of land which had been sold the closer relative agrees to its redemption – but there is more involved here than just the redemption of the piece of land - Ru 4:5 *Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance." 6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it." 7 Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. 8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.*

c). As we know from Ruth's request on the threshing floor there is not only the redemption of the inheritance but also marriage in order to raise up a son on the name of the dead husband in view in this transaction.

d). Not only would the closer relative purchase the field, but in doing so he would also purchase Ruth the Moabitess to be his wife. And faced with this additional responsibility the closer relative declines the redemption as it would 'ruin my own inheritance'.

e). And as a consequence the closer relative gives his sandal to Boaz confirming Boaz's right to redeem the inheritance in his place.

f). That pictured through the 'purchase' of Ruth in conjunction with the purchase of the field is exactly what we saw in our study of the Matthew 13 parables - Mt 13:44 ¶ *"Again, the kingdom of heaven is like treasure hidden in a*

field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. 45 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 "who, when he had found one pearl of great price, went and sold all that he had and bought it.

g). And all of this is corroborated in the verses from Ruth which follow – Ru 4:9 ¶ *And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired [Lit. purchased] as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."*

The price that Boaz pays to purchase and therefore redeem the inheritance is the same price he pays to purchase Ruth and as a result of this legal transaction Ruth automatically becomes Boaz's wife. There is no ceremony and Ruth is not present when this transaction takes place.

h). So what does all of this look like in the antitype with respect to Christ and His Bride?

i). We will have to wait until next time to put all of this together – if the Lord is willing.