

CRYSTALLIZATION-STUDY OF RUTH

Message Ten

Ruth's Choosing for Her Goal, Exercising Her Right, Seeking for Her Rest, and Receiving a Reward for God's Economy

Hymns:

Scripture Reading: Ruth 1—4

- Ruth 1:1 Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.
- Ruth 1:2 And the man's name was Elimelech, and his wife's name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.
- Ruth 1:3 And Elimelech, Naomi's husband, died; and she was left with her two sons.
- Ruth 1:4 And they took wives for themselves from among the Moabite women. One's name was Orpah, and the second's name was Ruth. And they dwelt there about ten years.
- Ruth 1:5 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.
- Ruth 1:6 Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.
- Ruth 1:7 So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.
- Ruth 1:8 And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.
- Ruth 1:9 May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.
- Ruth 1:10 And they said to her, No, we will return with you to your people.
- Ruth 1:11 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?
- Ruth 1:12 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;
- Ruth 1:13 Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.
- Ruth 1:14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.
- Ruth 1:15 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:18 And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.

Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

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

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.

Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

Ruth 3:5 And she said to her, All that you say, I will do.

Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.

Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.

Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale

the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.

Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.

Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,

Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,

Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

I. Judges is a book of Israel's miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple's excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.

Ruth 1—4 See the verses listed under *Scripture Reading* of this message.

II. Chapter 1 of the book of Ruth speaks of Elimelech's swerving from the rest in God's economy (vv. 1-2), Naomi's returning to the rest in God's economy (vv. 3-7, 19-22), and Ruth's choosing for her goal (vv. 8-18):

Ruth 1:1 Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.

Ruth 1:2 And the man's name was Elimelech, and his wife's name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.

Ruth 1:3 And Elimelech, Naomi's husband, died; and she was left with her two sons.

Ruth 1:4 And they took wives for themselves from among the Moabite women. One's name was Orpah, and the second's name was Ruth. And they dwelt there about ten years.

Ruth 1:5 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.

Ruth 1:6 Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.

Ruth 1:7 So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.

Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

Ruth 1:8 And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.

Ruth 1:9 May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.

Ruth 1:10 And they said to her, No, we will return with you to your people.

Ruth 1:11 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?

Ruth 1:12 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;

Ruth 1:13 Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.

Ruth 1:14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:18 And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the good land of Canaan—Deut. 12:9; Heb. 4:8-9:

- Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb. 4:9 So then there remains a Sabbath rest for the people of God.

1. God rested on the seventh day because He had attained what He desired; the desire of God's heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
- Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.

- 1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.
- 1 Kings 8:2 And all the men of Israel assembled themselves before King Solomon at the feast in the month of Ethanim, which is the seventh month.
- 1 Kings 8:3 And when all the elders of Israel came, the priests took up the Ark;

- 1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.
- 1 Kings 8:5 And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.
- 1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.
- 1 Kings 8:7 For the cherubim had their wings spread out over the place of the Ark, and the cherubim covered the Ark and its poles overhead.
- 1 Kings 8:8 And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.
- 1 Kings 8:9 There was nothing in the Ark except the two stone tablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.
- 1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;
- 1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

3. Christ is rest to the saints in three stages:

- a. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

- b. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Rev. 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years

Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

c. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

1 Cor. 15:24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.

1 Cor. 15:25 For He must reign until God puts all His enemies under His feet.

1 Cor. 15:26 Death, the last enemy, is being abolished.

1 Cor. 15:27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.

B. For Elimelech to leave the good land meant that he was swerving from the rest in God's economy, thus cutting himself off from God's economy; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

Gen. 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.

Gen. 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?

Gen. 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of

Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

- C. Naomi's returning to the Holy Land was her returning to the rest in God's economy from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

- D. Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ—Matt. 1:5-6.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

III. Chapter 2 of the book of Ruth speaks of Ruth, as one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God's elect:

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

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

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest; her gleaning was not her begging but her right.

B. God's ordinance concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.

Lev. 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.

Lev. 19:9 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

Lev. 19:10 And you shall not glean your vineyard nor shall you gather the fallen fruit of your vineyard. You shall leave them for the poor and for the sojourner; I am Jehovah your God.

Deut. 24:19 When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings.

C. Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah;

under God’s sovereignty, this ordinance seems to have been written for one person—Ruth.

- D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing into Him; Ruth’s exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our “joined” spirit (Rom. 8:16; 1 Cor. 6:17), we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil. 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

Phil. 3:16 Nevertheless whereunto we have attained, by the same rule let us walk.

- E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God’s ordination, we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12; Rev. 2:7; 22:14).

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

- F. As a narration, the book of Ruth is lovely, touching, convincing, and subduing; in the aromatic story in chapter 2, four types are implied:

Ruth 2:1 Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.

- Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.
- Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.
- Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.
- Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?
- Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;
- Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.
- Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.
- Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.
- Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?
- Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.
- Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.
- Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.
- Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
- Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
- Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
- Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.
- Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.
- Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.
- Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.
- Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

- Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.
- Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

1. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:7-9).

- Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.
- 2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
- 2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.
- 2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply of God's elect (Phil. 1:19-21a).

- Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.
- Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.
- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil. 1:21 For to me, to live is Christ and to die is gain.

3. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).

- Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.
- Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.
- Lev. 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.
- Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.
- Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev. 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.

- Lev. 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
- Lev. 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.
- Lev. 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 2:10 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.
- Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
- Lev. 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.
- Lev. 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.
- Lev. 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.
- Lev. 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
- Lev. 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.
- John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?
- John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

4. Ruth, a Moabitess, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the Gentile "dogs" who are privileged to partake of Christ as the crumbs under the table of the portion of God's elect children (Matt. 15:21-28 and footnote 1 on v. 27).

- Deut. 23:3 An Ammonite or a Moabite shall not enter the congregation of Jehovah; even to the tenth generation, no descendant of theirs shall enter the congregation of Jehovah forever;
- Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.
- Matt. 15:21 And Jesus went from there and withdrew into the parts of Tyre and Sidon.
- Matt. 15:22 And behold, a Canaanite woman came out from those borders and cried out, saying, Have mercy on me, Lord, Son of David! My daughter suffers terribly from demon possession.
- Matt. 15:23 But He did not answer her a word. And His disciples came and implored Him, saying, Send her away, for she is crying out after us.
- Matt. 15:24 But He answered and said, I was not sent except to the lost sheep of the house of Israel.
- Matt. 15:25 But she came and worshipped Him, saying, Lord, help me!
- Matt. 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
- Matt. 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs¹ which fall from their masters' table.

Matt. 15:28 Then Jesus answered and said to her, O woman, great is your faith! Be it done to you as you wish. And her daughter was healed from that hour.

Matt. 15:27 footnote 1: The Canaanite woman, not offended by the Lord's word but admitting that she was a heathen dog, considered that at that time Christ, after being rejected by the children, the Jews, became crumbs under the table as a portion to the Gentiles. The holy land of Israel was the table on which Christ, the heavenly bread, had come as a portion to the children of Israel. But they threw Him off the table to the ground, the Gentile land, so that He became broken crumbs as a portion to the Gentiles. What a realization this Gentile woman had at that time! No wonder the heavenly King admired her faith (v. 28).

IV. Chapter 3 of the book of Ruth speaks of Ruth's seeking for her rest:

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.

Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

Ruth 3:5 And she said to her, All that you say, I will do.

Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.

Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.

Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

A. "Naomi, her [Ruth's] mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you"—v. 1:

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

1. Naomi realized that the proper person to be Ruth's husband was Boaz; hence, Naomi acted as a "middleman" in order to prod Ruth to get married.

2. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband—2 Cor. 11:2; Rev. 19:7; 21:9-10.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

3. The only way for us to have rest is to take Christ as our Husband; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife's fidelity, and we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him—2 Cor. 2:10.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through marriage:

1. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

2. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest (v. 32).

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

C. Considered in the light of Matthew 1:5-6 and 16, Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

D. Boaz told Ruth, "I am a kinsman, yet there is a kinsman closer than I"—Ruth 3:12:

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

1. In this verse the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6).

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.

Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

2. Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

- Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
- Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
- Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
- Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
- Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

V. Chapter 4 of the book of Ruth speaks of Ruth's receiving a reward for God's economy:

- Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
- Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.
- Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.
- Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.
- Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.
- Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.
- Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.
- Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.
- Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
- Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
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- Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
- Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.
- Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.
 Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.
 Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,
 Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,
 Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,
 Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,
 Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

- A. As part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband of the believers; now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles.
- B. In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of her dead husband (vv. 1-9); this typifies the believers being redeemed from the sin of their old man:

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
 Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.
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 Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we rebelled against Him; we gave Him up and assumed the position of a husband for ourselves.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
 Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
 Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2. Our sinful husband encumbered us with many debts, but on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer; we all need Christ to be such a Husband to us, and we should habitually come to Him and simply say, "Lord Jesus, I need You."

C. Another aspect of Ruth's reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race; she is thus a great link in the chain that is bringing Christ to every corner of the earth.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

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Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

Matt. 1:7 And Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,

Matt. 1:8 And Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

Matt. 1:9 And Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

Matt. 1:10 And Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah.

Matt. 1:11 And Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.

Matt. 1:12 And after the deportation to Babylon, Jeconiah begot Salathiel, and Salathiel begot Zerubbabel,

Matt. 1:13 And Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

Matt. 1:14 And Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud,

Matt. 1:15 And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

D. Ruth not only became a crucial ancestor in the genealogy for the producing of

Christ, but she also continued the line of the God-created humanity for the incarnation of Christ; the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:

1. Every day of our Christian life should be a continuation of Christ's incarnation, with Christ being brought forth in order to be born into others through our ministering Christ as the Spirit into them—2 Cor. 3:6.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and to speak Christ into others; ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;