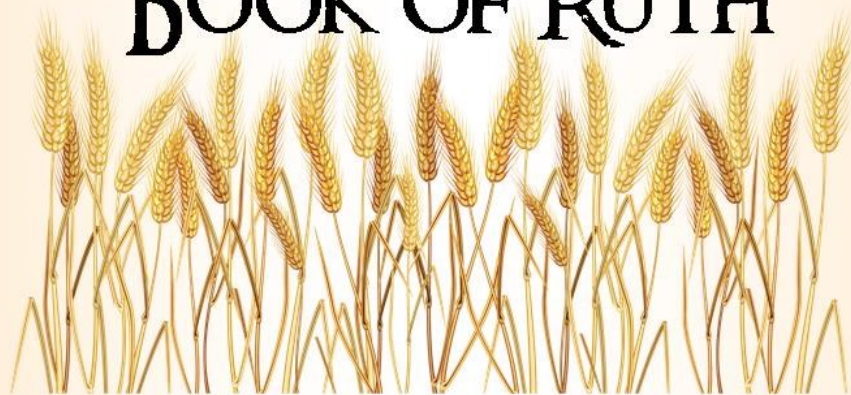


CLEAVING TO THE CORE



HEART STEPS OF ENTERING IN
FROM THE
BOOK OF RUTH



“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal”.

John 12:24-25





CLEAVING TO THE CORE

Introduction



We are all on a journey, a journey that is defined not by the things along the way but the heart choices made along the way. How we see things will make such a difference in our choices. Oh for eyes to see past the surface and into the core treasure within! These are the kind of eyes that Ruth had. Oh for a heart to cleave to the core rather than leave because of the outward trial. This is the kind of heart Ruth had.

At certain points in this sharing you will find parallels with the book of Joshua. This book of was given during a time of pressing into the Lord that we might enter into Him in new ways that bring forth His nature in us. We see the journey of Naomi and Ruth as a picture of those who enter in to a fruitful union with the Lamb as a corporate wife (Revelation 21:2). The emphasis of our searching during this season was from the book of Joshua and that heart to enter in fills this view of Ruth.

In John 5:39 Jesus told people to search the scripture to find Him, because they testify of Him. At the time Jesus said this only the Old Testament was written, and Ruth was one of the books He was referring to. The Book of Ruth testifies of Jesus Christ. Although the things written therein are in the form of a type and shadow of Christ, the Holy Spirit wants to open the eyes of our understanding that we might see Jesus there. Such is the case here as we speak of Ruth and her relationship with Naomi and Boaz. As you read through these pages please keep in mind that our goal is to see Jesus in these types and shadows and that is why there are places where we identify the people as a type of Christ.

There is so much to be gleaned from the Book of Ruth, universes beyond all that this little book could ever share. My goal is simply to submit to the reader a certain view from the verses that the Spirit shared with my heart in the hopes that it will bring true edification. Many reading this book will have seen much more than I have in the Book of Ruth, and so I joyfully long to partake of the Living Word through you as well. May our hearts sit together and commune over the living Bread God is feeding us as we love Him for Who He is as His corporate Bride. Together may we enter into Him, our true Land of Promise, and bring forth a harvest of His self-giving Lamb nature.

Ruth, A Book About Buying Fields

Matthew 13:44, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

II Corinthians 4:7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Before we begin to dig into the scriptures found in the book of Ruth, let us consider something that will prepare us for our searching. Jesus likened the kingdom of heaven to a treasure hid in a field. Interestingly enough, this precious treasure is not obvious or easy to find, but something that has to be found deep beneath the surface well past the outward appearance. Jesus continued to share that when someone finds such treasure they will joyfully sell everything just to buy the field where that treasure is hid, dirt and all!

Jesus knew that those motivated by immediate selfish gain would only inspect the outward benefits of the field, yet those seeking for true treasure would search much deeper than the surface. All throughout the book of Ruth you find people willing to sell all to buy the field because of the treasure hidden within. These people beheld that hidden treasure in fields that had not yet produced the rich harvest from that inward core of Christ. God ordained that at the time these ones encountered those fields the hidden treasure had no outward harvest. One would have to perceive the gold hidden beneath the surface, the Seed buried deep beneath the soil.

Ruth saw treasure hidden deep in the earthen vessel called Naomi, and she bought that field. Boaz found treasure hidden deep in the earthen vessel called Ruth, and he bought that field. There is a history before the glorious coming forth of King David and the Kingdom that is full of people who perceived the nature of the true King hidden deep in the earth of those who knew and loved God. Let us now take a look into that that history that we too might glean from the treasure in this field!

Ruth saw treasure hidden deep in the earthen vessel called Naomi, and she bought that field. Boaz found treasure hidden deep in the earthen vessel called Ruth, and he bought that field.



Hard Times

Ruth 1:1-5, “Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there. And Elimelech Naomi’s husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.”

The first five verses of Ruth give us a short history lesson from the years leading up to a very specific moment. After reading these first verses it become obvious that this family has encountered one difficult and even tragic situation after another. Loss after loss has finally left the three women in the family as childless widows in a foreign land with a lack of bread. Things have come to a breaking point, and it is at this very moment in time that the scriptures “freeze time” so that we might examine in detail all the elements that are occurring at this point. I believe that these very specific moments reveal incredibly precious things that can deeply affect us, so let us take a closer look.



Loss after loss has finally left the three women in the family as childless widows in a foreign land with a lack of bread.

The Love Crisis

Ruth 1:6-14, "Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her."

Here we find two young women and one old woman, all widows and childless. Naomi's future appears to be sealed, for she can never provide another son from her womb for she is too old for a husband. She has no future to offer Ruth and Orpah. She is barren. She is old. She is husbandless. They are young. They have needs. They have hopes and dreams and many years left in which to gain all that they long for from their lives. Naomi and the young women have tenderness and care between them, for upon Naomi's blessing for the ladies to return and find rest in the house of their husbands, both women kissed her and cried and said they wanted to be with Naomi. Upon hearing their decision to go with her, Naomi begins to press the point and tells them to stay in Moab where they have a future, saying "WHY would you go with me?" She asks them pointed questions to help push them away, "Are there sons in my womb that could be your husbands? I am too old. I have no hope of giving you any offspring. Even if I could have sons, would you tarry to marry an old woman's son and then be an old woman yourself? Could you resist marrying while you waiting for my sons to grow? The hand of the Lord has gone against me, why stay with someone who is stricken of God?"



WHY would you go with me?"



Many of Naomi's pressing questions relate to her ability to provide for these women to marry into and bring forth from her family's seed. I believe both Ruth and Orpah cherished being a part of Naomi's family and taking on that family name and lineage. God was in that family, for they were not of Moab but of the people of God from the line of Judah. Yet once Naomi pressed the fact that her barren aged condition could never provide that future, Orpah tearfully and affectionately left Naomi and returned to Moab. Yet Ruth cleaved to

her. Consider this, after being faced with the fact that your future is doomed and there is no reason to "stick with it" because of what you will gain... WHY would Ruth continue on with Naomi at this point? What did Ruth see in this barren and aged Naomi? Remember, this is the very point that the scriptures magnify down to the tiny details. I believe part of the answer to that question requires a closer look at Naomi.

What did Ruth see in this barren and aged Naomi?



Naomi, A Type of Christ Crucified

Ruth 1:20-21, "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

In John 5:39 Jesus exhorts us to search the scriptures to find HIM, and at that point only the Old Testament was written! Again, on the road to Emmaus, Jesus expounds in the Old Testament scriptures of the things He would suffer as a crucified Christ (Luke 24:25-27). I believe that the book of Ruth is scripture because it testifies of Christ and Him crucified. I also believe that it requires SEARCHING the scriptures in the unveiling of the Holy Spirit to actually find the crucified Christ therein! In my personal searching in the Book of Ruth I believe the Holy Spirit showed me the crucified Christ in the person of Naomi. May our eyes behold the Lamb of God through the ministry of the Holy Spirit as we search the scriptures to see Jesus.

Naomi appears barren and impotent, much like the cross appears to those who know not the power of God released through His slain Lamb (I Corinthians 1:18). Naomi is emptied, for she “went out full, and the Lord emptied her,” much like Isaiah 53:12, *“He poured out His soul unto death.”* She is afflicted of God, “the Almighty hath afflicted me,” much like Isaiah 53:4, *“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”* Her name is no longer pleasant but bitter, “Call me Mara/Bitter, for the Almighty hath dealt very bitterly with me,” much like Matthew 27:33-34, *“They came to a place called Golgotha, which means, ‘The Place of the Skull.’ There they offered Jesus wine mixed with a bitter substance.”*

It is as if Naomi and her followers (Ruth and Orpah) have journeyed together through many pleasant things (pleasant is the translation of Naomi’s name), just like Jesus and His disciples walked together for three and a half years with wonderful teaching and miracles and hopes of a grand future with Jesus as the King. Yet at a certain juncture, the pleasant Jesus the disciples affectionately journeyed with began to taste “bitter” as His teaching and emphasis all became focused on His upcoming death. Many of Jesus’ disciples turned back as the “bitter” Jesus focused on His death rather than the miracles, just like Orpah did with Naomi. For those who continued on with this “bitter” Jesus, things only got worse outwardly, until finally He came to the place called Golgotha, which means, “the place of the skull.” It is here, where Christ was crucified, that there is NO BEAUTY that we should DESIRE HIM (Isaiah 53:2). All the attractive outward things have been torn off in the death, all the beauty that would make someone desire to follow Him, much less cleave to Him has been removed. There is nothing left but the core Spirit of a slain Lamb being released from this slaughtered shell of a man in a bitter death of rejection, barrenness, and loss. Who hath believed such a report and to whom is the arm of the Lord revealed (Isaiah 53:1)? Who has eyes to see that within this cursed and afflicted vessel is the very image and nature of God Himself in all fullness and beauty? Ruth saw it. She saw it in Naomi. She saw something more valuable than everything one could gain, she saw the very image and nature of the one true God she loved.

There is NO BEAUTY that we should DESIRE HIM (Isaiah 53:2). All the attractive outward things have been torn off in the death, all the beauty that would make someone desire to follow Him, much less cleave to Him has been removed.



Ruth did not understand that life comes out from death, and that resurrection would follow. Ruth did not study the John 12:24 dying seed principle because Jesus would not be born for hundreds and hundreds of years from her time. All Ruth was sure of was that Naomi knew the one true God, and that His essence was in Naomi's bones and deep within her being. Ruth cleaved to that "hopeless old woman" because in her she found the God she loved more than her own life. Naomi would never have fully comprehended Ruth's relationship with her unless they had "come to this place of bitterness/Golgotha" where all that Naomi had left was her core with no hope of it bringing forth any future for Ruth. All of Naomi's outward beauty and benefits had melted away at the time of Ruth's decision. Naomi in this condition was a type of Christ when He came to the Place of the Skull (Golgotha) where there was no more flesh on the bones and outward beauty by which to desire Him, just the Spirit of the Lamb within Him. Ruth was not drawn to a certain person, ministry, position or reward. Ruth was drawn to the very core being of God's person. That was what she wanted... HIM.

All of Naomi's outward beauty
and benefits had melted away at
the time of Ruth's decision.



Whether abasing or abounding, she was cleaving to the core and not the external blessings or trials. The impact of this choice is even more profound when you consider that, to Ruth, such a decision meant no future seed in the earth. All Ruth would gain was the God she loved in His Lamb nature and a fellowship in that nature that made the bitter (Naomi's circumstances) sweet (the Lamb in her). Notice the word "fellowship." Most people fixate on the words "suffering and loss," not realizing that when such bitter things are the result of the Lamb's selfless giving, it brings a joyful fellowship in WHO HE IS in His eternal being. James exhorted the Christians in the first church to "count it all joy" when they go through trials (James 1:2). This is impossible without a fellowship in the beautiful core nature of the Crucified Himself.

Many seeds refuse to fall into the ground and die because all they see is the loss and not the fellowship of the suffering. Many ministries never find a true beginning at the Cross in the Crucified because they want immediate blessing, and are willing to leave God to find it. Yet, to show the end from the beginning would remove the blessedness of cleaving to the Lord's core during the bitterness of Golgotha. Truly, to those who love God simply for Who He is, it does not matter what the future holds because they are already holding their future deep within as they cleave to the Lord they love. As long as He is with and in them based on His eternal Lamb nature, it does not matter what events, blessings or trials the future holds, for "thou art within me".

Cleaving To The Seed

Ruth 1:16-18, "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her."

One of the things I find amazing in the book of Ruth is that just at the point when it is time to really enter into the Land of Promise, the Bethlehem of living Bread, God Himself discourages us to move forward, as typified in Naomi's words. Rather than offering us all kinds of hope in future resurrection glory, He emphasizes the barren, hopeless future and commands us to leave Him! In a very real sense God is threshing our motives and intents for being with Him. He is finding out who wants to join with the core SEED Himself and who just wants a big harvest. There is no mention of a possible kinsman redeemer in Judah. There is no mention of that redeemer being a rich landowner. There is no mention



of bringing forth a son through that man. Not even the smallest clue of a possible resurrection is given through Naomi. All that is offered is the core kernel of the pure seed in a bitter old husk of a weak earthen vessel telling her to stay in Moab. Nothing is set before Ruth but the very best, the pure core itself hidden so only the pure in heart could find it.

Those seeking only the blessing of the harvest need to consider where all that fullness comes from. What brings forth a bountiful harvest? It all comes from THE SEED Himself, which seed is Christ (Galatians 3:16). Yet we do not receive and love that Seed (Christ) for what He will give us or even bring forth through us, but for WHO HE IS. That is the first love that is so precious to His heart (Jeremiah 2:2). If we are cleaving to the Seed (Isaiah 6:13 / Ruth 1:17), then all that is in that Seed is also ours. Some see just a seed; others see all the fullness of God Himself in eternal nature and kind. Some see a criminal on a tree, others see the spirit that God will enthrone as King of Kings and Lord of Lords... forever exalted to fill all things. Yet, it is this very specific angle that Ruth shows us: Ruth did NOT SEE all that the dying Seed found in Naomi would bring forth, all she saw was the beauty of His Nature in Naomi. Ruth cleaved to the Seed (Naomi) because she loved God for Who He is, and that was enough for her. There was no thought of husband, harvest or offspring coming forth from that dying seed, just a love that made the Lord Himself (found in Naomi) her exceedingly great reward.

Go Back!

God entreats us to leave Him and return because He wants us to love Him for Him and not what He can do for us. Not for a future Boaz and his barley fields, but for His core being. He encourages us NOT to enter in with Him so much that we find Ruth finally having to say to Naomi - "Stop entreating me to leave you. Please don't urge me to go." Such coercion to stay in Moab causes Ruth's heart towards Naomi to pour forth with the kind of love she has. It is a love that has left the land of itself to be found in another. It is a love that cleaves through death and burial, willing to suffer all loss so that they might bear the name and nature of the One who is now their life and all. It is a love that cleaves to the core no matter what the outward holds.

To show the end from the beginning would remove the blessedness of cleaving to the Lord's core during the bitterness of Golgotha.



Why would God make known the lack of benefits for us in following on with Him rather than declaring all the rewards and blessings (Luke 14:26-27)? Why were there snakes in the garden and inhabitants in the land and encouragements to go back to the old from the God who died to make us one? Why does God present Himself as a bitter, barren and futureless Naomi in the hour of that decision rather than a mighty, strong and rich Boaz with glowing fields of barley? Why does He highlight the loss and not the gain? Why does He hide the hope of harvest and fruit, David and kingdom and only present an accursed and embittered Naomi as the point of choosing? I think the answer to that question can be found in these other questions: Do we love the Lamb slain or His benefits? Do we love God for who He is or what He does for us? Do we see into the beauty of His Person and treasure that above all else, or are we moved by outward appearance and external circumstances?

The Despised Small Beginnings

Zechariah 4:10, "Do not despise these small beginnings."

In the beginning is the Word (John 1:1). The Word is not a harvest of seed sown and grown but the core kernel of eternal Being. That Being is defined as a Lamb Slain (Revelation 13:8). To be with God is to take Him at His Being and be with Him come what may. Many want to begin with the manifest blessings that come forth from that sown Seed. They despise the smallness of a beginning that bears the shame and barrenness of the Crucified. They see no future in such a despised and weak start, and find no eternal treasure in the Lamb spirit so richly present within that sacred and eternal time. They want Boaz to invite them into his rich barley fields and let them glean to their soul's desire without ever having embraced Naomi in the time of famine. In those fields of barley they will find only food for their belly rather than an outward expression of the precious and beloved Seed that was sown in death to bring forth more after His kind (John 12:24). Their beginning is not the pure Seed of Person, but a blessing. Such beginnings as these only end in death. God begins with His crucified Son being sown in despised smallness; in shame and loss. Out from that beginning comes all things. Only those who love the nature of God found in a slain Lamb will embrace that beginning with no hope of a future except one that is found with Him being all and in all.



They want Boaz to invite them into his rich barley fields and let them glean to their soul's desire without ever having embraced Naomi in the time of famine.



At this point in the journey God did not present Himself as Boaz (a type of Christ in resurrection) for His true image and Being is more revealed in the form of the embittered Naomi. Christ in death and Christ in resurrection are the same Being (a slain Lamb), but many times Boaz (a type of Christ in resurrection) is understood only by His wealth and might and not his innermost nature. God wants to be known by His innermost nature. God wants us to enter into Him for Who He is. Ruth cleaved to Naomi in a death that led nowhere but oneness. Just like Moses would not move forward unless the Presence of God went with him (Exodus 33:15), it is not where we are going but the Him-ness and with-ness that makes all the difference. If our beginning is not the very Person of God, then we have not truly begun. Naomi bore the attributes of the slain Lamb in type and shadow...the crucified, reduced, and forsaken God. Ruth felt into Naomi and perceived the image and Being of the God she loved. Ruth was drawn to the core essence of her being despite the foolish outward appearance.

There are times when all of us come to a cross-road in our lives. It is a place of choices that will affect us the rest of our lives. These choices can be made based on Ruth or Orpah motivations. The goal is not to try and be like Ruth and try not to be like Orpah. The goal is to look into your bitter Naomi and see the beauty of the Christ you love. If we see His face instead of the loss and pain, then we will have heart motivation to press on beyond our measure into His. We need to ask God to give us eyes that see Him in those dark depths at the very bottom of the Jordan. These are the depths that can only be touched by crucified feet that will be with Him where He is as the Lamb. We need to ask God to open our eyes to see the One who is our all; our death and our burial, our breath and life. Instead of despising the things that press us down to where He is at, may our hearts learn to embrace every hand that nails us deeper into Him and every circumstance that works as a cord to bind us to His altar. We must learn to look into those trials and watery graves and see the face of the Crucified and not the dirt and issues.

The goal is to look into your bitter Naomi and
see the beauty of the Christ you love.



We despise the small beginning because we seek a redeemer rather than a lamb. Ruth sought not a husband but embraced the spirit of the God she loved and only found in a little widow. She sought not the Jesus of resurrection but of Being. She smelled Him in Naomi. She felt Him in Naomi. She loved Him and therefore loved Naomi. Her treasure was the one she found hidden within Naomi. Her treasure pressed past the surface into the image and Being hid deep inside that little earthen vessel in her bitter state. These are the very points that impressed Boaz later in the story (Ruth 2:11). These are the points that opened the floodgate of his heart to marry her.

Hidden Treasure

Earlier in our discussion we mentioned that the book of Ruth is a book of buying fields. We find that so very true in regards to how Ruth related to Naomi. What most would call a barren old field, Ruth joyfully sold everything to buy. Most would not want to buy a barren looking field during a famine, but Ruth perceived eternal treasure in Naomi. She bought that field before Boaz ever showed up as a kinsman redeemer with barley harvests and hope. Ruth bought that field when it was barren and forsaken with nothing but the treasure deep inside. Ruth joined herself to Naomi when the only thing to join to was the beauty of nature within. Ruth cleaved to her core. Out from that treasured nature came all things and a glorious harvest. But whether feast or famine, fullness or lack, barren or fruitful, Ruth clung to the core as the real treasure and never let go all her days. This is evidenced at the end of the book when Ruth gives everything back to Naomi from whence it all came (Ruth 4:16).

Beginning In The Bottom of The Jordan and The Memorial Stones

*Ruth 1:17, "Where thou diest, will I die, and there will I be buried: the LORD do so to me,
and more also, if ought but death part thee and me."*

*Joshua 4:9, "And Joshua set up twelve stones in the midst of Jordan, in the place where the
feet of the priests which bare the ark of the covenant stood:
and they are there unto this day."*

In a very real sense Ruth died that day, the day she cleaved to Naomi in death and burial. Hers was not a consent and belief in the doctrine of a death, but a life ending embrace of it. Ruth ended that day. Her future died. Her past in Moab died. Her continuation in the earth died. All she had left after that point was Naomi. She found Naomi lying in a deep grave of utter and complete loss. This was not the Naomi she joined to when she married her son and had a life and a future in past years. This is the despised and sown Naomi that is in death. This is the Naomi that only speaks from the grave in words most don't want to hear. Ruth went down to that Naomi. She laid upon her grave and melted into her being. She lost everything to join to Naomi in that low place. For Ruth to truly pass over from Moab to Bethlehem, it required going into Naomi's death and being swallowed up of it. In this we find a type of the crossing of the Jordan as seen in the Book of Joshua. Before stepping into "those waters" Ruth encountered a true confrontation with the Crucified Himself in the type and shadow of Naomi. This confrontation changed her future completely. Ruth would either return to Moab and live her life or enter into Naomi in her crucified state and lose her life. In Ruth we find a woman who could not exist on the other side of the Jordan as a foreigner to the Lord. The beauty of the specific aspect of crossing the Jordan that Ruth emphasizes is that Ruth went down into the Jordan to cleave to the sown and buried One to gain His Life and lose her own. She lay there, covered over with the waters of death and loss, content to be buried into the one she valued as all gain. Ruth entered into Naomi's death and laid there like one of the memorial stones buried on the bottom of the Jordan in the book of Joshua. This embrace of His death was not doctrinal at all, even though she lived in the time of the Judges when most people functioned only in a legalistic and religious approach to do things with themselves in mind.

During that often despised small beginning of bearing into the bottom of the Jordan to cleave to the nail-scarred feel of the Crucified there is no thought of you...only of Him and being baptized and immersed into His death. Your focus is not on how to cleave and believe, but Him and Him alone. Your heart is not considering what you should do but Who He is. Your approach is not aware of how you look but of losing yourself in Him. You are losing yourself in Another and not glorying in your own spirituality.

This is the despised and sown Naomi that is in death. This is the Naomi that only speaks from the grave in words most don't



want to hear. Ruth went down to that Naomi. She laid upon her grave and melted into her being. She lost everything to join to Naomi in that low place.

The Jordan represents our end and His beginning in us. The Jordan is the place to lose self-awareness to fill up on Him and Him alone. In a very real sense the focus now is Naomi and not Ruth, especially to Ruth's heart.

Consider how foolish Naomi and Ruth looked during this eternal moment that the Word of God honors. These two women must have appeared abandoned, weak, and lost in terrible circumstances. Yet this foolishness outwardly was covering the stuff that births memorials in the heart of God. He holds those stones forever in His heart. These are the stones baptized into the Lamb's death represented by the Naomi of no future who could only be loved for who she is in her core being.

His Memorial Stones

Joshua 4:9, "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day."

There were two sets of memorial stones gathered during the crossing of the Jordan. One set of stones was gathered by 12 men, one from each tribe in Israel. Joshua told these men to pick up a stone from the bottom of the Jordan where the priests feet stood who were carrying the ark, and carry it over to the other side of the Jordan (Joshua 4:2-7). This set of stones was meant to be a memorial "unto the children of Israel forever" (Joshua 4:7). But the other set of memorial stones Joshua himself set up (*Joshua is translated Yeshua/Jesus*). This set of stones was set up in the midst of the Jordan in the place where the feet of the priests who bore the ark stood in death and burial (Joshua 4:9). The eyes of man could not see these stones, for they remained buried deep under the waters of the Jordan. These hidden stones were a memorial for the heart of Joshua (Jesus). These stones represent those who cleaved to the Crucified in death, exchanging their lives for His, being immersed into His death and burial even as Ruth was found cleaving to Naomi while crying out, "Where you die I will die, and there I'll be buried." Maybe the story of Ruth and Naomi can help us understand the spirit of those stones and what they must mean to the heart of Jesus. The goal of these stones was not to appear on the other side of the Jordan, but to be something hidden that appears only to the heart of God and ministers to Him. To disappear into His Being and be covered over forever would not matter to these



stones for they would be found in Him, having counted all else loss (Phil. 3:7). When trials come may we learn to see the hand of God cornering us into His beginning that is despised by so many but embraced by the twelve stones that are an eternal memorial to his heart. The first step in crossing over is to lose ourselves so deeply in the slain Lamb that it is our end and His beginning.

These twelve buried stones found “with-ness” in God, in His eternal Word and Being. They embraced Him in His death as a dying Seed, for this is the only place anything eternal can start. There is no other beginning for something eternal. Except it die it remains forever alone and without fruit (John 12:24). But true treasure comes from the bottom of the Jordan, out from graves, and is found in the fellowship of His sufferings and not the torture of going through it without Him. It is not the suffering that accomplishes anything, but the fellowship with the Lamb in oneness that translates it to a feast (Philippians 3:10). In this way Ruth found the sweetness in the bitter Naomi (*translated as Mara - Ruth 1:20*).

Ruth Means Friendship

Ruth’s name means “friend” and she shows us a picture of what friendship looks like to God. True friendship comes when we love His life more than our own and follow the Lamb whithersoever He goeth, even when that means following Him straight into the Jordan, losing our lives to gain His Lamb nature. Someone who is God’s friend has received Him for Who He is in His eternal Being, and not what He does for us down here in our lives. The Bible says, “A friend loveth at all times” (Proverbs 17:17). Someone who is God’s friend loves Him regardless of the outward situation or condition. Ruth was found cleaving to Naomi in her worst hours on the earth, loving her for who she was and not what she could give her. What a friend! Yet, looking even deeper into that embrace we might find that what Ruth was really cleaving to was a person who bore the marks of the Lord Jesus Christ in her body because His Lamb nature was her life. What some saw as ugly, Ruth found beautiful because she saw into the nature beneath the surface.



Ruth’s friendship with Naomi was based on love and not guilt or obligation. God gave us a free will so we could respond from the heart. Many people feel like they need to enter into times of trial by embracing suffering with a smiling face, holding their

breath through the pain. All they see is suffering and loss, and this is what they call the cross. It is a surface and wrong view that completely misses the Person of God. In this false view the cross is simply an instrument of torture to be endured by the faithful few who can will themselves through it. If that were true, Naomi would have admonished Orpah to toughen up, stop crying and come with her to Bethlehem no matter how much she hated it. But the Word of God shows that God's heart is not that way. Rather than pushing Orpah to do something that is not in her heart, Naomi is found loving her with kisses and blessings as she encourages her to return to Moab. Maybe at another point in Orpah's life she might think back on the way Naomi was with her and see the beauty of Christ in Naomi's responses and cleave to that nature from her heart. Just as in the parable of the prodigal son, we find God's heart is patient and longsuffering, waiting for us to respond from our hearts rather than the pressure of having to enter into something that is not yet in us to do.

A Heart To Enter In

Ruth and Naomi were about to enter into a journey that would cross them over from Moab to the Land of Promise where Bethlehem was found. This journey could only begin from a place of Ruth truly receiving the person of Naomi in a very real and unveiled way. The book of Joshua is the book that deals with entering in. In Joshua chapter one, God commanded his people to prepare to enter in by eating the Word of God and meditating on it night and day (Joshua 1:8). This time set apart to soak in the Word was not to strengthen their abilities and war strategies. This time set aside by God for deep saturation in the Word was to soak them in His PERSON, to unveil the Lamb through whom we overcome. God did not want His people to enter in the land just for the blessings, a much needed season change, or the fields and houses they would inherit. To God, entering into the Land meant entering into Him for Who He is. It meant an abandonment of the old ways to embrace Lamb ways. For God to push His people forward when they still want to live their lives would have been like Naomi pushing Orpah to enter into Bethlehem while her heart was still in Moab. A heart to enter in is a heart for Him. To remain as one of the memorial stones on the bottom of the Jordan in Him would be enough for Ruth. God was the one who chose to raise those stones out from the Jordan and set them in the land and add to them the blessings of the Seed. A look at the names of some of the people in the book of Ruth can reveal this progression of entering in: Cleaving to the crucified Christ in his death and burial (*Naomi as Bitter*) is true friendship (*Ruth*) and produces real worship (*Obed*) which brings forth the kingdom (*David*).

A Time To Enter In

When it comes time to enter into the land after years of wandering in Moab or your own personal wilderness, it will take a true hunger to press out of those old paths to find that Living Bread in Bethlehem. Yet it is encouraging to know that God is using each season within that progression to bring us unto Himself. God used the years in Moab when Elimelech was alive for Naomi to begin to know God through her husband. For Naomi these were precious years. During that same season Ruth was experiencing a union with Naomi's son that was fruitless and ended in her husband's death. This relationship may have created a hunger in Ruth for something more. All of the things these women went through became a part of God drawing them deeper into Himself. Their journey was progressive with seasons, and the seasons changed in God's time, and so it is in our lives. With these season changes we are faced with choices; life decisions based on heart determinations. These determinations are not in the realm of right and wrong, for even God Himself (typified in Naomi) urges us to stop following and go back, making it lawful to return. The real issue is not right or wrong, or what God is requiring of us. The issue is Him and Him alone. From that place of "Him" we can look into trial, famine, loss, and every other outward affliction and see His face and blessed opportunities to feast and fellowship in His Lamb-Life! The journey begins as the heart turns unto the Lord. Then we will see past giants and trials into the very face of the enthroned Lamb slain Who overcomes it all as He inhabits us as His wife.

Everything is in a holding pattern until something steps out of the temporal and into the eternal. Time is as empty dropping dusts of sand when people choose to remain in the wilderness of self. But when a heart touches the Crucified, touching even His bones as Naomi symbolizes in the book of Ruth, then time changes form and becomes eternal. Then flesh and vitality comes into to the dry and dead things. Life fills where empty vanity had reigned. Consider this: wandering is pictured as a wilderness early on in the Pentateuch while later in the Prophets it appears as Babylon with riches and increase. How deceiving to the selfish mind and heart when emptiness appears so full outwardly (Babylon) while fullness appears so empty (Naomi and Ruth). Who could find the Eternal hidden in burnt stones, fiery trials, and two widows fellowshipping in a forsaken and crucified God?

Then we will see past giants and trials into the very face of the enthroned
Lamb slain Who overcomes it all as He inhabits us as His wife.

The Word of God is filled with accounts of these eternal moments testifying of people who entered into God for Who He is and brought forth out from oneness with that dying Seed, that Crucified Lamb. Ruth is a picture of what all of us face in all generations: choices to stay stuck in the Moab of our old lives and ways, or bust a move and cleave with purpose of Heart to the Lamb for who He is.

These eternal moments and the words that declare them are not just stories and writings; they are blood-soaked with life that speaks well beyond the grave and their generation. These are those who have joined with the Eternal God and bear the testimony of Who He is in their earthen vessels.

Sweet Fellowship



I believe that the best “communion and fellowship” that ever happened at this time was not in Moab, Bethlehem or at Boaz’s house. I believe the sweetest fellowship happened as the barren, hopeless and futureless widow and her foreigner friend walked the dusty path to find a bit of bread in Bethlehem. These two walked and talked being as one in this Eternal Spirit. What was sweet was not their circumstances but the Spirit within them and between them. Theirs was the Spirit that fills a land, brings forth a son, builds a temple and raises up a king. This useless Moabite is better to Naomi than seven sons simply by the way she embraced her in her embittered state...a state that was filled with the true God (Ruth 4:15b). How foolish and despised are these “things of nought” as they walk along the dusty road communing in a nature this world is not worthy of (Hebrews 11:38b). What a mystery is found with this bitter and forsaken Naomi and her Moabite cleaving to a crucified Christ. These beginnings are difficult to find as they are usually far removed from the realm of the prosperous and thriving ones and hidden within a burial that shows no sign of a resurrection. The best feasts happen in those places. The sweetest savor to God rises from those small beginnings that we usually despise. Who has eyes to see that these two were not just walking from one location to another, but crossing over and entering into a deeper relationship with the Lord that would be more fruitful than anything they had experienced before? Some see the passage from wilderness wandering to abiding in the Land of union with the exalted Lamb as simply a doctrinal agreement without any

active faith from the heart. The book of Ruth shows us certain aspects of the Jordan crossing that the Book of Joshua could not fully describe. May our eyes and hearts behold the importance of the journey, for each step these women took was filled with the living Bread of the One Who is the Land, even before they physically arrived in Bethlehem.

Not Looking Good

Ruth 1:19-21, "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

When Naomi and Ruth finally came to Bethlehem the witness they bore before the people was bitter for the Almighty hath emptied and afflicted them. This same thing happens in our lives today when we make choices to cleave to the Crucified as our all. Yet no matter how it outwardly appears, you know that the mighty hand of God has pressed you down into His beginning. You know that it all started with a sown Seed, the very One in Whom you are now found. You know that night comes before day and death comes before life. More than bitter affliction, you know that the Lord your God has cornered you to begin in the Crucified and nowhere else. So you bear the smallness of that beginning like the cross of your Beloved and follow Him and not man's expectations that Naomi (Jesus) should always appear pleasant. You bear that reproach in the midst of your brethren and their expectations. Even as Ruth was with Naomi in the midst of all the Bethlehem-ites, so are you with Christ in the midst of your circumstances. That is what makes the fellowship so sweet at this time because Ruth is cleaving to the essence of a crucified Christ in a forsaken vessel and Naomi is cleaving to a crucified Christ in her forsaken circumstances. Can you imagine the rich fellowship these women had between themselves? They are in Bethlehem (the house of Bread) feasting on the Lamb as dying seeds, yet to most of the people they just appear as losers.

Ruth is cleaving to the essence of a crucified Christ in a forsaken vessel and
Naomi is cleaving to a crucified Christ in her forsaken circumstances.

Followers of The Lamb

Revelation 14:4b, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

In Ruth's heart, her story ended in chapter one. Naomi (the Lamb) was enough. To be one with the essence of this person for the rest of her days was the future Ruth chose. Naomi and Ruth came into Bethlehem bearing the affliction of the crucified Christ's outward form. Naomi tells her old acquaintances in Bethlehem, "Do not call me Pleasant (Naomi), call me Bitter (Mara)" (Ruth 1:20). Naomi does not seek to be pleasant in their eyes. Naomi stays in that hidden place of bearing the reproaches and afflictions of the Lamb, and Ruth stays with her. Ruth is willing to follow Naomi into whatever and wherever that Lamb nature leads them. There is a small company found doing just that same thing in Revelation 14:4. These are those who followed the Lamb through extreme tribulation, even unto death. These are those who stood with the Lamb in the face of war, persecution, and ultimate loss having His Father's name written in their foreheads (Revelation 14:1) . This is a group exceedingly smaller than those who are also found rejoicing around the throne in Revelation 7:9. These 144,000 have gone through incredible tribulation and yet remained with the Lamb (as typified in Naomi). These are His. These are the redeemed from among men even as Ruth was redeemed from among the maiden by Boaz.

These 144,000 that follow the Lamb whithersoever He goeth are comprised of 12,000 from each of the twelve tribes of Israel (Revelation 7:4-8). My personal belief is that this is not an actual number but a representation of a spiritual reality. I believe that these 12,000 from each tribe represent those who cleaved, followed, and stood with the Lamb in times of death and burial, persecution and loss, just like Ruth did with Naomi. In Joshua 4:9, Joshua himself set up twelve memorial stones in the midst of the Jordan, a stone from each tribe as a memorial not for man, but for God. Those following the Lamb in Revelation 14:4 with such full abandon are like those twelve memorial stones buried deep in the Jordan. They lay there in Christ's death and burial because they want His Life more than their own. They overcome such difficulties simply because they love His Life more than their own (Revelation 12:11).

Ruth is willing to follow Naomi into whatever and
wherever that Lamb nature leads them.

Revelation 14:3 tells us that these 144,000 who followed the Lamb withersoever He goeth sing a new song, a song that only they could learn or sing: *“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth”*. There is a song that only the hearts of those who have experienced what Ruth experienced with Naomi can sing! It is not a song learned in the fields of Boaz gleaning wheat without cleaving to the Seed that produces it. It cannot be learned anywhere else than at that cross-road and on that journey from Moab to Bethlehem where Ruth was steadfastly determined to NOT LEAVE the embittered Naomi no matter what. In this sense she is a picture of those who follow the Lamb through it all; withersoever He goeth. Many sing the song of the redeemed and many join in to worship and adore the Lamb, but only the company of those who follow the Lamb withersoever He goeth can hear these chords, find these harmonies and rhythms, and experientially know the sweet communion found in such a union.

Later in Ruth’s story you will find that Boaz not only extends favor to her to glean from his fields, but to be his wife. Because of the way Ruth was with Naomi, she not only entered into a gleaning from the Lord’s fullness, but a union that could partake of His fullness without measure! Not only did he become her fullness, but she became his first-fruits and the true harvest of his heart, *“being the first fruits unto God and to the Lamb” (Revelation 14:4b)*. Many labor in the Lord’s fields to work for Him and bring Him a harvest. In their labors they toil night and day to glean a measure that might produce something by which to bless the Lord and feed others. Yet, in all their labor there is no song in their heart, no cleaving to the Seed for the beauty of the nature within it, no intimate communion with the Lamb that ministers to His heart above all else. Because we put our needs and the needs of the ministry first and above the need of the Lord’s heart for a bride, we miss the exceeding and abundantly glorious harvest of the bride of His heart that these first fruits unto God became.

Because of the way Ruth was with Naomi, she not only entered
into a gleaning from the Lord’s fullness, but a union that could
partake of His fullness without measure!



Our Memorial Stones

Ruth 1:19, "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?"

Joshua 4:20, "And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal."

When Naomi and Ruth entered into Bethlehem it was like two memorial stones being lifted out of the Jordan and set in the Land. All the people of the city were stirred and moved about them, marveling that Naomi bore a different likeness than when they had last known her. Her testimony was not of a pleasant existence, but of a crucified existence that was about to bring forth much fruit, not just in her generation but in all generations to come. The memorial stones that were lifted out from the Jordan were for the people, whereas the stones left in the Jordan were for the Lord. God had the stones which were carried out from the midst of the Jordan and set on dry land before the people to testify forever of the way of the Lamb and those who follow Him. Just as a slain Lamb opened the Red Sea and allowed the children of Israel to depart from Egypt, even now that Crucified Christ has opened the Jordan for those who embrace Him in His death and burial. It was the slain Lamb that brought them out from the land of wandering and into their new beginning in the Land of Promise/house of Bread. One might expect that such stones would be gold encrusted with ornate engravings, having passed through such a God-ordained crossing. Yet who would believe the report of Naomi and Ruth, who could see within them the marks of the Seed/Christ that would be sown in the Land and feed generations? To whom is the arm of the Lord revealed and is there any beauty in Him that we should desire Him (Isaiah 53:1-2)? How many times do we miss the Lord, both in His dealings and in His people, because we do not really know who He is and how He functions? Multitudes will worship and multitudes will glean, but who will really follow the Lamb for who He is, whithersoever He goeth?

When Naomi and Ruth entered into Bethlehem it was like two memorial stones being lifted out of the Jordan and set in the Land.

We can cross the Jordan just to get to a destination on the other side or our hearts can be towards Joshua every step of the way because He is who we love and He is our Land of Promise. Love for Him will press us into the Jordan of our own death and burial simply to be with Him where He is at. Those stones abiding in Him in death and burial become that which He remembers forever as precious to Him, a ministry to His heart. When it is time to appear on the other side of the Jordan, we appear as those who have come out from His death and are now filled with His Life, bearing the marks of a crucified Christ. Our testimony is not the miracles and mighty victories that set us free from our circumstances. Our testimony is the indwelling nature of the Lamb that made us free from ourselves because we are *“crucified with Christ and it is no longer I but Christ Who liveth in me”* (Galatians 2:20).

The Bread Journey

Ruth 1:6, “Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.”

The Spirit of Naomi and Ruth’s journey from Moab to Bethlehem is filled with motivations towards and communion filled with the Lamb. A turning point happened early in the book of Ruth when Naomi manifested a deep hunger rising within her for bread. I believe this hunger was a desire for the Living God, to partake of Him in a greater measure. The hunger became so strong in Naomi that she “arose with her daughters-in-law that she might return from the country of Moab” and journey into Bethlehem (house of Bread). I believe this hunger was a desire for the Lord Himself, to more fully embrace Him for Who He is by being filled with His Life. This was a hunger to eat His flesh and drink His blood, and not just get some food to fill their bellies. The difference in motivation for Bread means everything to Jesus and will define the spirit of the journey.

Jesus Himself differentiated these motivations in John chapter six. At a certain point (before Jesus went to the Cross) Jesus had a lot of people following Him, both as disciples and as part of the multitude. It is at this very point in John chapter six and in relation to bread that Jesus divided out the motivations of the people in regards to why they were following Him. Once the multitudes gathered unto Him, Jesus brings us the subject of bread in John 6:5, *“When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?”* After miraculous provision of barley loaves and fishes, the emphasis among the people was their experience

of a miracle blessing and for that reason they wanted to take Jesus and force Him to be their king. Jesus' reaction to this was to remove Himself from them and go up on a mountain where He could be alone with His Father. During that night His disciples set out in their boat for Capernaum and got caught in a storm. Jesus appeared to them walking on the water and suddenly they reached the shore on the other side. The multitude became confused as to where Jesus was, for they knew His disciples had left in the boat without Jesus the night before, but in the morning Jesus and the disciples were gone. Those of the multitudes went into boats looking for Jesus and found Him on the other side of the Sea of Galilee and asked Jesus how He got there. Jesus' answer had nothing to do with the logistics of travel but the motivations of the heart. Jesus did not care about how the journey happened or if it involved miraculously walking on the water. Jesus did not want to be known by miracles or sought out for miracles. Jesus was not impressed with the manner of seeking that was only motivated by what He could do and give them. And so we find Jesus' response in John 6:26; *"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."* They were not seeking Him, they were seeking bread for their bellies.

The reality that Jesus is crucified bread becomes a big problem when most people are following Him for miracle-bread.



Jesus continues on in John 6:35 *"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."* Here we find the Lord speaking plainly concerning His understanding of bread. He opens up and defines Himself as the living Bread, sent of God to fill us with Life. He tells them that those who seek Him with this hunger shall be satisfied. It is a hunger for Him, and not His miracles and blessings. Jesus continues to share more about Himself as the bread of life in John 6:51: *"I am the living bread which came down from heaven: if any man eats of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."* Here Jesus not only shares that He is the bread of life, but that this bread is crucified bread. Most who had been following Him up to that point would rather hear about miracles and blessings than His broken body that would feed all generations with eternal Life. The reality that Jesus is crucified bread becomes a big problem when most people are following Him for miracle-bread.

Orpah Turns Back

Naomi already bore within her the seed of the kind of bread that God is (Lamb), for she had been married to Elimelech who was from the tribe of Ephrath and lived in Bethlehem. Naomi was also beginning to bear the image of that seed as she had entered into a season of death that others (Ruth) might have life (II Cor. 4:10). It was the “broken and given” bread that was beginning to motivate Naomi from within. Naomi’s hunger for crucified Bread led her and Ruth straight into the harvest fields of Boaz and brought forth the fruit of Obed, and eventually King David. To Naomi, crucified Bread drew out her heart and her hunger. But not all are like Naomi, and many will find crucified Bread repulsive and turn back from following Jesus at that point. This is exactly what happened to Jesus in John chapter six. Jesus reveals what the living Bread really is in John 6:53: *“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”* When Jesus’ disciples heard this, many of them became offended and said, *“This is a hard saying; who can hear it?”* Interestingly enough, this response did not come from the miracle bread seeking multitude, but from those who had been very close to Jesus and following Him as disciples. It was at this very moment that *“many of His disciples went back and walked no more with Him”* (John 6:66). It was a very similar moment when Orpah went back and walked no more with Naomi.



The bread that was drawing Naomi’s heart forward to journey towards Bethlehem was the Living God and all He is in His true Lamb nature. Ruth was also steadfastly minded to proceed on this journey with Naomi in the same heart motivation. Orpah chose to stay back in Moab, for though she loved Naomi and had a willingness to hold on through some difficulties, when confronted with the true nature of the journey of crucified bread, she turned back. A slain Lamb does not taste like the bread our souls crave unless a greater hunger has captivated our hearts and motivated us to press forward to be filled with His Lamb Life.

Until They Came To Bethlehem

Ruth 1:22, "So the two of them went until they came to Bethlehem in the beginning of barley harvest."

So many times we focus only on the destination rather than the journey. The goal becomes a location rather than every step filled with the spirit of that final end. In so many ways Naomi and Ruth were already coming to the living Bread that gives Life (*the true Bethlehem of the broken and crucified Christ*) even when they were yet in Moab. They were continually drawn to heart choices for the Lamb in the midst of their Moab crises. Within their hearts that journey to Bethlehem began well before they physically started traveling. Within Naomi was the seed of that crucified Bread, and it was already baking and forming within her. Ruth could smell that bread cooking in Naomi for the fragrance of Christ coming from Naomi was making Ruth hungry too! The sweet communion over the Lord as broken bread and poured out blood/wine was already happening between Naomi and Ruth while they were yet in Moab. What else could they do but literally get on the road and start walking towards Bethlehem - the house of Bread, for their hearts were already moving in that direction! On their journey towards Bethlehem they must have experienced some of the sweetest fellowship as they communed in the crucified Christ, eating His flesh and drinking His blood together. Theirs was a fellowship not just in His doctrine, but in His reproaches and sufferings that made the taste of His nature even more rich and pure to them. That journey towards the House of Bread was warmed by the Bread baking in their hearts as each step was filled with eternal communion.

There is no escaping the bitter on the road to Bethlehem.
You must walk that path to Bethlehem with Mara (Naomi) if
you are ever going to arrive ready for the harvest.



By the time they finally arrived at Bethlehem it was already harvest time! This was true not just in the natural but also in the spiritual. By the time these women finally reached the physical location of Bethlehem, the spiritual reality of bread had already been sown and forming within them. They were so full and formed through their constant abiding and

partaking of the Crucified that by the time they actually arrived in Bethlehem the Seed within was ready to be harvested! Their journey was the sowing and forming time prior to the harvest, a journey filled with cleaving to a barren Naomi and futureless King. How many times do we miss the real opportunities to enter in to the fullness of the Lord because we discount the journey? How many times are we frustrated with that dusty path to Bethlehem because all our hopes and dreams are set upon the miracles that will fix everything once we arrive? How shocking it would be to arrive in Bethlehem at the time of harvest having rejected the Seed every step of the journey because of the hardness of the ground of the heart? There would be no harvest, for this one would still be in need of plowing up the fallow ground so that sowing could begin. If we forsake the Lamb in the journey there will be no crossing over the Jordan, for only the Lamb opens those waters through His death. Such a one might feel what those multitudes must have felt in John chapter six when they woke up the morning after the bread miracles and could no longer find the living Bread Himself. If we journey across the Sea of Galilee in search of bread, but do it with a motivation to feed ourselves instead of partake of His nature, we will only be disappointed when we arrive.

Naomi and Ruth were prepared to glean from the barley harvest in Bethlehem because they were sown and formed in the hard seasons of death and burial as experienced in Moab. There they partook of Him as broken bread and poured out wine in everything they went through. To their hearts, those trials were opportunities for communion with the Lamb. They did not wait till everything was perfect and bread in Bethlehem to start feasting upon the one they loved right there in Moab.

For Ruth to partake of the Christ found in Naomi/Mara required her to eat the “bitter/Mara” bread. There were no outward blessings involved in eating this bread, only the inward treasure and beauty of the nature received. Isn’t it interesting that in order to receive Life, we must do so through the Cross of our crucified Jesus? We may only taste the blessings when we receive our Salvation through His death, but a deeper participation in that living Bread will bring us into the bitter and broken One Who is selflessly poured out for others and wants to live through us. There is no escaping the bitter on the road to Bethlehem. You must walk that path to Bethlehem with Mara (Naomi) if you are ever going to arrive ready for the harvest.

They did not wait till everything was perfect in Bethlehem to start feasting upon the one they loved right there in Moab.



The Hidden Kinsman

Ruth 2:1-3, "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech."

Naomi knew something that Ruth was unaware of; there was a man in the area named Boaz, a man of might and wealth who was also a relative of Elimelech and therefore a kinsman redeemer. Naomi could easily have instructed and persuaded Ruth to go directly to Boaz's field, make herself known to him, and try to gain influence because of the family connection to glean a little extra grain than the other maidens. Naomi did not speak of Boaz to Ruth, rather she sent Ruth forth trusting the living God to direct her according to the eternal things of His heart. Naomi's place was to remain in burial as a dying seed, afflicted by the Almighty and surrendered into His hands. Ruth's place was to glean from Naomi's death the fullness that comes forth in Life. If Naomi pointed Ruth to the mighty and rich Boaz, Ruth's gleaning could have been unto personal blessing and increase rather than the Seed in its eternal essence.

If our motivations in gleaning are selfish, we will search for the field of a mighty man of wealth and power. This is many people's view of Jesus in resurrection. Rather than beholding that it is a little slaughtered lamb Who is exalted on the throne, many seek the resurrected Jesus only to glean blessings to make their lives better and build their reputations. Yet the Jesus of resurrection is a lamb, and His might and power are found in His nature of selfless giving. The selfish gleaners will stay with the afflicted Naomi for only a short while, for at a certain juncture they will seek their own and start gleaning in more promising fields than Naomi can provide. Ruth valued Being above benefits and cleaved to God's core above all outward appearances and circumstances. If we seek first the Kingdom of God and that which is Him, then all these things will be added unto us (Matthew 6:33).

Ruth valued Being above benefits and cleaved to God's core
above all outward appearances and circumstances.



Why Did Ruth Find Grace in Boaz's Field?

Ruth 2:10-11, "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore."

In whosever's eyes Ruth found grace to glean, there she would partake. The scriptures declare that Ruth happened to come to the part of the field that belonged to Boaz. It was in his field that Ruth found tremendous favor. Boaz heart-fully admonished Ruth to glean only in his field, to stay close to his maidens, and to keep her eyes on his field (Ruth 2:8-9). He offers her protection and provision while she gleans in his field.

For a foreigner among the maidens, this kind of favor is overwhelming to Ruth. In chapter two we find Ruth lying prostrate on the ground before Boaz, even in the beginning phases of the gleaning, crying out: "WHY have I found such grace in your eyes?" Boaz's answer to this question is incredibly significant to us today, so may we have ears to hear what the Spirit is saying to us through Boaz's words. Boaz answered Ruth saying: "*It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband.*" Boaz's favor towards Ruth was not based on her own beauty and appeal.

What reached Boaz's heart was the way Ruth related to Naomi in her bitter affliction. Boaz said it had been FULLY showed unto him ALL that Ruth had done in regards to this barren and afflicted Naomi. This is what moved Boaz's heart in regards to Ruth. This is how he saw her, a woman who loved Christ for Who He is and not what He can give her. A woman who cleaved to Him as the Lamb slain, and entered into His Being right there in the time of His death. If Naomi represents Christ in death and burial, and Boaz represents Christ in resurrection, then there is no way to get to Boaz except through Naomi. Naomi and Boaz were kin. They were of the same family and seed. Even though Naomi looks



cursed and Boaz looks blessed, in reality they are of one heart and nature. This is a type and shadow of Christ in death and resurrection. There is not one Jesus of death and another Jesus of resurrection. It is the same slain Lamb at Calvary that is also exalted and enthroned in glory as “the Lamb slain upon the throne” (Revelation 5:6).

In God’s wisdom we find the true Being of God more fully displayed at Calvary than at any other time. It is there at the cross that we receive Him, and partake of new Life. Whatever blessings or trials follow, we will always know WHO it is that is our Life. Boaz saw that Ruth truly knew who he was because of the way she loved Naomi. Most of the maidens probably gleaned Boaz’s field because of the rich blessings found therein. But Ruth gleaned because Naomi told her to. Ruth’s heart was bound up with the afflicted Naomi, and she gleaned in those fields because of her submission to Naomi and not her desire for a rich Boaz. Boaz saw in Ruth a rare motivation among the maidens; **a heart that loved the dying Seed more than His benefits at harvest time.** This was one who truly could enter in to the real harvest, possessing the Land and bearing its fruit in an eternal way. Remember, in this view Naomi and Boaz are two different aspects of the same Christ. Therefore consider how Boaz must have felt having the full knowledge of the way Ruth was with Naomi. The eyes of the Lord behold us as we pass through these cross-roads cleaving to Him rather than worrying about our future. The heart of the Lord is moved as we choose Him for Him rather than worrying about ourselves and manipulating our circumstances to get our own needs met rather than caring for His.

Can you hear Boaz’s (Jesus’) heart as these thoughts pour forth from deep within him? “It has been told me in full how you treated Naomi, how you treated me when I had nothing to offer, no hope, a barren womb, no future, only loss and curse and bitterness... and yet you loved me there. I remember your first love when you went after me in a land not sown.” These are eternal memorials **to God’s heart.**

Boaz said it had been FULLY showed unto him ALL that Ruth had done in regards to this barren and afflicted Naomi.

This is what moved Boaz’s heart in regards to Ruth.



A Season Change For Ruth

Ruth 2:23, “So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.”

Ruth is gleaning in Boaz’s field but dwelling with Naomi (the Spirit of the Lamb in a vessel). Up to this point it has been under Naomi’s wings that Ruth has found the essence and Being of the Living God she loves. To cleave to her was nothing short of cleaving to the holy Seed of God Himself in purest essence form. To journey from Moab to Bethlehem in the environment of Naomi (Christ Crucified in a vessel) was the provision of God for a heart that earnestly desired to know Him. But the time came for Ruth to enter into a deeper environment of the Crucified she loved, and Naomi felt the changing of Ruth’s seasons and the need for her to progress.

Ruth 3:1, “Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?”

Naomi is the one seeking for Ruth to enter into His rest in a greater measure: “*shall I not seek rest for thee.*” Naomi has rest. It is well with Naomi’s soul for it has been weaned and crafted as a resting place for the Lamb within. She has entered into Him in His true Being and found peace in Him. Ruth has found her rest in Naomi. She has found her well-being in Naomi’s relationship with the living God, but the season has come for Ruth to enter into the Crucified Himself, just like Naomi has. Naomi knows this. Ruth is in Boaz’s field but sleeping in Naomi’s home. For the journey from Moab to Bethlehem this arrangement and flow was God-ordained. But the seasons are changing and Ruth must become a land fully possessed by the Crucified even as Naomi is. It is Naomi who seeks this out for Ruth, because Ruth does not understand the need to progress and the deeper relationship of entering in that Boaz represents. This time signifies a greater entrance into the land, a greater participation in His true Being and Person. Therefore it is Naomi who initiates all the steps to transition Ruth into Boaz. Ruth deeply receives all of Naomi’s counsel, letting her words sink deep into her ears and heart.



Ruth deeply receives all of Naomi’s
counsel, letting her words sink deep
into her ears and heart.

Naomi Transitions Ruth Into Boaz

*Ruth 3:3, “**Wash thyself** therefore, and **anoint thee**, and **put thy raiment upon** thee, and **get thee down to the floor**: but make not thyself known unto the man, until he shall have done eating and drinking.”*

*Ruth 3:4, “And it shall be, when he lieth down, that thou shalt **mark the place where he shall lie**, and thou shalt **go in**, and **uncover his feet**, and lay thee down; and he will tell thee what thou shalt do.”*

Naomi's instructions to Ruth are very specific during this time of transition. Naomi guides Ruth step by step in how to enter in to this deeper relationship:

- Wash yourself
- Anoint yourself
- Put your raiment on
- Go down to him
- Go down to him at the threshing floor
- Mark the place where he lays
- Go in
- Uncover his feet
- Lie down at his feet



These instructions are incredibly specific, giving Ruth a step by step guide into Boaz. Naomi shares these heart steps with Ruth, finishes her counsel, and hands Ruth over to Boaz's guidance saying, “...*he will tell thee what you shall do*” once these steps are taken. Let us look at the specific steps Naomi shared with Ruth that we might glean from them in our own relatings to the Lord:

Wash, Anoint, and Clothe Yourself

Ruth is washing herself in the waters of separation from her old identity. The waters of separation are part of the offerings for purification and cleansing (Numbers 19:9b). This cleansing is from the old and unto the new. Then Ruth is to anoint herself with a new softness, sensitivity and spiritual openness to receive Boaz/Christ as her new identity. Finally Ruth is clothing herself in a manner that will please Boaz, a clothing that is now for him but soon will be him as she continues to abide. **In all these steps she is communicating to him that she is no longer a foreigner, but in her heart she is his.** In these ways she is separating her heart unto him. She is communicating that she is now fully given to him and not herself, her old identity, Moab or anything or anyone else.

Get Thee Down...To The Threshing Floor

Now that Ruth has prepared herself for Boaz, she is to go where he is at. Boaz is finding his rest on the threshing floor. Where he is at is not in his house or in a place of comfort and exaltation. Rather Boaz is down low at the place where threshing, crushing, and eternal things are harvested through death. Naomi commands Ruth to “get thee down” to where Boaz finds his rest, and that requires going down and not up, getting low and not high. Naomi is instructing Ruth to meet Boaz in the

Boaz is down low at the place where threshing, crushing, and eternal things are harvested through death



place where his true being can be found. This “hidden Boaz” is only known to those who seek him under Naomi’s instructions. This is the real Boaz who dwells in lowliness, existing in a state of being poured out for others, in threshed-ness and slain-ness. Outwardly Boaz is a mighty man of wealth, but inwardly Boaz is of the same seed and spirit that Naomi bears, the Lamb in earthen vessels. Elimelech represents Christ in death, Naomi represents Christ in burial, and Boaz represents Christ in resurrection. Although Christ in resurrection is exalted and full of spiritual blessing, it is a weak and slaughtered lamb that is raised and enthroned and ever giving Himself for us. Only those who press past the throne and spiritual blessings will find that the Being/Person of the exalted One is a meek little slaughtered Lamb (Revelation 5:6). Naomi is guiding Ruth to join with the real Boaz and not his blessings. Naomi is instructing Ruth to meet Boaz in the place where he can truly be known and embraced, on the threshing floor/at the cross. In Boaz’s (*the risen Christ’s*) true heart, before fields and harvests, there is the desire for one after his kind. This is the fruit Boaz longs for in the depths of his heart. This is the one he is waiting for and wanting to join to him on the threshing floor; one who loves him for him and wants his life more than her own. Only those willing to “get thee down” unto a crucified Christ will find the real Boaz and meet the needs of His heart. Only those willing to cleave to Him through the threshing process will be as His first fruits loving His life more than their own (Revelation 12:11, 14:4).

Mark The Place Where He Lays

Ruth is instructed to take deep notice of where Boaz finds rest. There is something so important about the place where Boaz finds rest that Naomi has given specific admonition that Ruth be marked by it. This place is the place where the real Boaz can be found. This is the place to come and know him. This is the place to join with him in an eternal way. This is the place to enter into his rest. This is the place of the cross. There are many places Ruth

could have been sent to find Boaz...in the big house he owns, in the fields that he possesses, in the gates of the city as a respected leader and man of stature. But Naomi instructs Ruth to take special heed to the place she was sent to really find him... DOWN... in the midst of the threshing. Many want a deeper relationship with the Lord but few are willing to go down to the threshing floor to find it.

Go In

Ruth has received instruction from Naomi on where to find Boaz and to take note of his lowly and meek position. But this is not enough. Hearing teachings about and observing Boaz brings forth no union or fruit. The time must come where we proceed past all information and observation and ENTER IN to Him. It is time to take steps and “remove from your place and go after him” (Joshua 3:3). It is time to cross the Jordan and lose ourselves in Him Who bore us into His death that He might give us His life.

Uncover His Feet

Joshua 3:13 “And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.”

In the book of Joshua during the crossing of the Jordan the scriptures call attention to the priests’ feet as they stand in death bearing the ark of God’s Being while the people pass over. Do we see the crucified feet that bear the nature of God in their mortal flesh as they stand in death for us to know the Lord (Joshua 4:10 – II Corinthians 4:10)? Do we search deep down into the waters of that death to find the nail-scarred feet that open the way so we can pass out from our lives and enter into His?

This is the time for Ruth to cleave to the feet of Boaz in the place of threshing even as



she cleaved to Naomi in the place of loss and barrenness. This is her opportunity to cleave to the nail scarred feet of the crucified and communicate that it is His nature she loves and wants to join to. Ruth could have been found cleaving to the piles of grain that were beside Boaz, trying to grab as much food for herself as she could get. Ruth could have waited for the time to approach Boaz in all his

outward splendor and might and join with him there so she might gain power and reputation. But Ruth followed Naomi's instructions and found the real Boaz in his heart and nature, and cleaved to him in the threshing, communicating to him beyond all words that she loved him for him. This is the same love Ruth communicated to Naomi after her husband died and it was time to return to Bethlehem. Naomi's heart marked the place where Ruth had chosen to join to her; a place of loss and decrease where the only motivation to stay and cleave could have been a love for the real person despite the circumstances and benefits.

There needs to be a Holy Spirit unveiling of the Lord in our hearts that "uncovers those feet" and reveals His true nature and Being. It is the time to take the cover off of the things that hide us from knowing who He really is. It is time to communicate to Him that you want the real, unveiled Him, the core Him, the crucified Him...and that is what you will cleave to now and always. The Holy Spirit uncovers those nail-scarred feet of Jesus and then we lay down on them. Cleave to THAT BOAZ. Show him that you love him for him just like you loved Naomi for the beautiful life that was in her. Cleave and rest there in His true place and person. Let the Lord feel the kind of manner in which you desire to join with him, just like you showed Naomi when you would not be entreated to go from her and return to your old ways.

This is the time for Ruth to cleave to the feet of Boaz in the place of threshing even as she cleaved to Naomi in the place of loss and barrenness.



Lie Down At His Feet

Ruth 3:3b, "...and get thee down to the floor..."

An important part of Naomi's instructions was to "get thee down" to the place where Boaz was resting (Ruth 3:3,6). Ruth was not just to go through the motions and mechanically obey Naomi's instructions. Ruth was to carry herself in the family spirit, approaching Boaz in sameness of kind, in the spirit she received and drew out from Naomi... in lowliness... in lamb. Therefore we must "get thee down"... for we will not find the true Boaz any other way, nor will there be an entrance to His true place of rest for we will be too high to find the real Him. We might embrace the preacher's pulpit, harvest fields, mighty riches and glorious deeds, but He is not there for He is much lower than all of that, much smaller and easy to be overlooked as insignificant. Can all the Ruths of this generation hear Naomi's instruction of "get thee down" in their pursuit of Boaz? Is the threshing floor too low a place to find him? Will we go outside the camp to the place where threshing and



crucifixion happen? Will we lay ourselves upon Him in that place at that time even as Mary of Bethany did to Jesus during the season of His threshing as she fell upon his unveiled feet with her tears and cleaved to His true lamb nature, anointing him for the threshing to come? Mary and Ruth both approached the Lamb – Groom in the same spirit, they “got down” until they found the true Him; they sat/

lay at his feet and cleaved until the word that was inside of Him became spirit and life in them. They reached His heart in a way that very few did, for they saw Him for who He was and related to Him there. Jesus said the way Mary of Bethany ministered to Him would forever stand as an eternal memorial to His heart (Matthew 26:13). Boaz said, *“Blessed be thou of the Lord, my daughter, for thou hast shown more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.”* It is the same heart at work in Ruth towards Boaz as was in her towards Naomi. She loved the Being of the one true God where she found Him. HE was her treasure and not the outward blessings or lack. This was the reason Boaz so graciously opened his fields to this maiden: *“Why have I found grace in thine eyes?”... “It hath fully been shown me all that thou hast done for thy mother in law”* (Ruth 2:10-11). Boaz once opened his fields to Ruth because of how she cleaved to Naomi for who she was; now for the same reason, Boaz opens not just his fields but himself to her. May we see that cleaving and receiving the Lamb for who He is opens the floodgate of His heart.

Boaz once opened his fields to Ruth because of how she cleaved to Naomi for who she was; now for the same reason, Boaz opens not just his fields but himself to her. May we see that cleaving and receiving the Lamb for who He is opens the floodgate of His heart.

Boaz's Rest

Ruth 3:18b, “...for the man will not be in rest, until he have finished the thing this day.”

The Ruth that moved Boaz's heart was the Ruth he found cleaving to the bitter Naomi. In this Ruth he found one who would love him for who he was, for Naomi bore the nature

that was also deep within Boaz yet veiled to so many. Once again, Naomi is a picture of the slain Lamb in death and burial, while Boaz is a picture of that same slain Lamb in resurrection. Ruth was not offended with the Lamb, nor did she turn back from His cross, rather she cleaved and identified in Him (as typified in her relationship with Naomi). How Ruth related to Naomi was a true representation of how she would relate to Boaz. In Ruth Boaz found one who would join with him to partake of who he was and not just his things. In Ruth he found one who would bear his nature and be after his kind. These are the very things that move the heart of Jesus for His bride. These are those who cross over that “Jordan” on their journey from Moab to Bethlehem, embracing the cross of their own death so that Christ might fill them and be their Life.

In searching the Old Testament scriptures regarding entering into the Land of Promise we find that the ultimate end of conquering Canaan and dispossessing its inhabitants was to bring the ark into a place of rest so that the Presence of God no longer had to wander around without a permanent habitation. This was a long-awaited rest for the Presence of God. When the Lord found a generation with hearts ready to enter in, it was the beginning of the end in regards to His many years of being shut up alone in a little box and carried around in the dry desert. This may have been what it felt like to Boaz when he found Ruth at his feet. Here was one who wanted to enter in for the reasons that answered the desires of his heart. Here was one who could release him from behind the veil and receive him for who he was, and not just his name and benefits. At the thought of being able to find such satisfaction in Ruth, Boaz would not stop until this thing was accomplished and he could enter into his rest (Ruth 3:18b).

How Ruth related to Naomi was a true representation of how she would relate to Boaz.

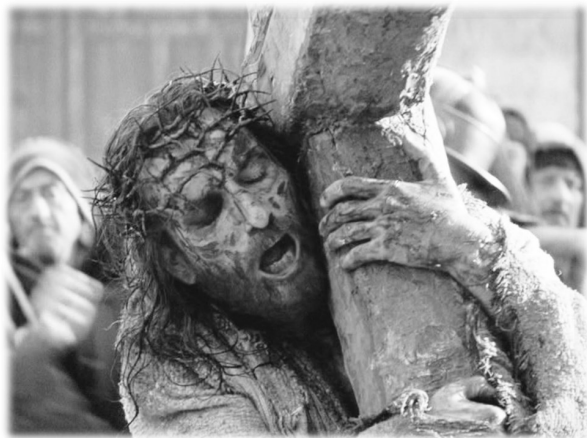


The Unveiling of Boaz

Ruth 3:12a, “And now it is true that I am thy near kinsman redeemer.”

Ruth 4:4-6, “And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.”

The Bible tells us that when the heart turns towards the Lord, the veil is rent (II Corinthians 3:16). Boaz saw that Ruth's heart was turned towards him in a manner that was not for personal gain, but from an unselfish receiving of him. We first find evidence of Boaz's persuasion concerning this in his response to Ruth when she was gleaning in his fields in Ruth 2:11: *"And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore."* Later in the story we find Boaz again deeply moved by the direction Ruth's heart is turned when he finds her at his feet on the threshing floor in Ruth 3:10: *"And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich."* It is at this point that Boaz comes out of hiding and begins revealing who he really is. Up to this point Boaz has been known as a man of wealth and might, an influential land owner in Bethlehem. But there on the threshing floor Boaz lets Ruth know that he is also a redeemer as found in Ruth 3:12a: *"And now it is true that I am thy near kinsman redeemer."*



Boaz is willing to be marred to gain a wife.

Many people understand that Jesus is a redeemer; even some people who are not born again still believe that Jesus is understood to be a redeemer. To comprehend that Boaz is more than just a wealthy landowner but also a redeemer is not a true unveiling of his nature. There is a deeper unveiling of Boaz's character than just a surface declaration of his redemption rights and duties. This deeper look into Boaz as kinsman redeemer is found in Ruth chapter

four. The situation arises where there is a nearer kinsman redeemer than Boaz, who holds the right to purchase the land that Naomi's husband owns and redeem it within the family. This man is willing to redeem that land, as found in Ruth 4:4. As soon as that man pledges to redeem the land belonging to Elimelech, Boaz mentions that in order to fully redeem the land he must also marry Ruth: *"What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."* Upon receiving this information the kinsman says, *"I cannot redeem it for myself lest I mar mine own inheritance."* This man will not bear the marks

and marring of the Cross in order to possess the land and gain a bride, but Boaz is willing to pay the price and be marred to gain a wife.

There are certain key elements found in these verses surrounding the redemption of Ruth that unveil Boaz's nature as a type of the slain Lamb. We find in Boaz a willingness to "sell all and buy the land for the treasure in it" (Matthew 33:44b). Boaz was a land-owner, but in his heart he was not gaining more land but redeeming Ruth. Ruth was a Moabite and a widow, but Boaz saw a heart in her that could become his wife in a way that would satisfy his desire to have one after his kind. The other kinsman redeemer only wanted more land. The thought of having to marry a Moabite widow in order to gain that land was not an option for he was not willing to mar his own inheritance. Boaz was willing to be marred to gain Ruth. He was willing to bear the reproach of marrying a Moabite. He was willing to lose reputation and influence to buy the treasure he found in Elimelech's field. In Boaz's willingness to be marred we gain a deeper look into his nature. Here we find a type and shadow of the slain Lamb, our eternal Groom: *"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men"* (Isaiah 52:14).

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isaiah 52:14).

Those who entered into Boaz's gleaming fields of barley just to glean something for themselves never knew Boaz in this more intimate view that revealed his inward nature and desire. Similarly, those who search the scriptures and seek the Lord just to partake of a little grace to minister to their needs never find the unveiled Lamb who longs to bring us into oneness with all that He is in His eternal nature. A true entering into the land of Promise requires turning our hearts past our lives and our fears to know the Eternal Boaz of God's heart, the Lamb of God.

Those who entered into Boaz's gleaming fields of barley just to glean something for themselves never knew Boaz in this more intimate view that revealed his inward nature and desire.



Wife of The Dead

Ruth 4:5, “Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance.”

II Corinthians 2:15-16, “For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life.”

Ruth 4:5 continues to reveal an even greater view into the nature and kind of Boaz. In this verse Boaz refers to Ruth as “the wife of the dead.” Part of the reproach that brings marring to the name of the kinsman redeemer is that Ruth was a Moabite, but verse five goes on to define Ruth not just as a Moabite but as one married to the dead. Although the term “wife of the dead” may appear as simply a choice of words used to describe a widow, I believe it bears a much greater spiritual significance. From the beginning of Ruth’s journey out from Moab and into Bethlehem she has been identified with death. In chapter one we find Ruth widowed after her husband died. Here we are introduced to Ruth as one whose husband is dead. Ruth’s identification with the dead continues in chapter one where we find her cleaving to Naomi in the spiritual hour of her death and burial (Ruth 1:17). We then find Ruth unashamedly joining with Naomi in her bitter state to follow wherever she goes and dwell wherever she dwells, knowing that Naomi also was a “wife of the dead” and had a barren womb unable to bring forth a future husband. Ruth did not see Naomi as a corpse with no life, rather she saw a woman who had the sweet savor of the slain Lamb in her. To Ruth, Naomi’s savor was not death unto death, but life unto life. Some people are repulsed by the Lamb of God because to them He is not a sweet savor of God’s selflessly given nature, He is just an instrument of torment and loss. The fact that Ruth was a “wife of the dead” showed Boaz her willingness to be joined to the nature of the Lamb. To the other kinsman redeemer Ruth was a savor of death unto death and caused him to withdraw. In the final book of the Bible we find another “wife of the dead.” This is a corporate woman who has embraced the slaughtered Lamb as her eternal Groom. She has found the beauty of His nature treasure beyond all the riches of the earth. She has loved Him more than herself. She has embraced this slain One as her Life (Revelation 21:9).

To Ruth, Naomi’s savor was not death unto death, but life unto life.



Raising Up The Name of The Dead

Ruth 4:10, “Moreover Ruth the Moabite, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.”

II Corinthians 1:9, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.”

Philippians 2:8-9, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.”

Boaz is now displaying the nature and way of the God-head in how the Father raises the dead who die in the Lamb. Boaz wants to “lift Ruth up” to be with him where he is at. Boaz is not exalting a selfish woman who has held onto her own life. Boaz is raising up one who has embraced her death with Christ and bears the nature of that slain One in her being. He is raising up one who bears the family spirit and brings forth from the same Seed that he is. Boaz is a farmer, and he knows that only seeds that are willing to fall into the ground and die will bring forth much fruit (John 12:24-26). Boaz is a harvester and sees many future harvests coming forth from this sown seed that has embraced the Lamb and followed Him not just in life but also in death.

Cultivating Our Ground

*Jeremiah 4:3, “For thus saith the LORD to the men of Judah and Jerusalem,
Break up your fallow ground, and sow not among thorns.”*

Hosea 10:12b, “Break up your fallow ground: for it is time to seek the Lord.”

In many ways Ruth is the story of a seed from the first days of being sown until the full harvest. Once we become born again and receive the Seed of Christ within, our lives also become the story of the Seed (*which Seed is Christ – Galatians 3:16*). In Matthew 25:14-30 Jesus tells the parable of the talents. In this parable we find a man giving his servants a bit of silver before he goes on a journey. After a long while that master returns to his servants to see how his servants dealt with the gifts he gave them. Two of the servants brought forth an increase during the time the master was gone, but one of the servants was full of fear not knowing the Master’s heart or ways, and dug into the earth and hid the silver. In displeasure the Master said to the servant who hid the silver, “You know that I reap where I sow not.”

Even though the Master had been gone for a long time, he expected his servants to honor what he had given them by bringing forth an increase from it. The value of the gift and faithfulness to the Master caused two of the servants to take steps to cultivate and harvest an increase from it.

Even when Boaz was far away in Bethlehem and Ruth had no knowledge of him, she was given the gift of Naomi and all the circumstances and trials along the way. Rather than digging herself into a pit of depression and fearfully believing that God was against her, Ruth treasured Naomi and embraced every opportunity as good ground into which the word and work of the Lord could go in deep. Ruth was given the gift of trials and tribulations wherein she could learn how to sow in famine and embrace the Cross in real ways that allowed the Seed of Christ within her to grow. These “gifts” allowed by the Master would become the places of sowing Christ for the harvest that was to come.

If Ruth had despised the things that God was sowing into her all throughout her journey from Moab to Bethlehem, Ruth would not have found grace in Boaz’s eyes. Every trial and tribulation was meant to be one more blessed opportunity for Ruth to prepare herself for Boaz. Every step along the way was meant to be filled with the sweet communion of Lamb and wife, even before anything was fully formed or harvested within Ruth. Revelation 19:7 says that when the time of union with the Lamb has come, the wife hath made herself ready. May we take a moment to ponder this and bow our hearts before the Lord as we cultivate fresh brokenness within.

Every trial and tribulation
was meant to be one more
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for Boaz.



The Blessedness of The Seed

Galatians 3:16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Ruth 4:11-12, "And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

The blessing of the Seed was upon Ruth; witnessed and testified by the elders and people of Bethlehem. This blessedness did not come because Ruth was special or better than any other woman, for in a very real sense she was disadvantaged because she was a Moabite. This blessedness was in reference to the Seed (Christ) and the relationship she had cultivated with that Seed. It was a relationship of broken ground in hard times that pressed into barren fields and found the treasure (Naomi). It was a relationship that identified so deeply in the Seed that it was sown in its death and rose in its Life. It was a relationship that gleaned the fields to nourish Naomi and not gain Boaz; to feed the crucified to whom she had joined (Naomi) and not gain Him in a resurrection blessing to feed herself. Ruth was just the earthen vessel and field into which the seed was to be sown, but from the beginning verses we saw that Ruth was steadfastly minded to cleave to that Seed and cultivate herself as good ground into which it could find entrance and bring forth.

Ruth did not begin to cultivate a relationship with the Seed at the time Boaz married her. Her relationship with the Seed began way back in Moab when she found the essence of that Seed in Naomi and drew it out from her. She cleaved to that Seed when she was baptized into Naomi in death and burial. When she followed on despite the loss, loving the Lamb as her Life. By the time Ruth reached Boaz she was ready to be harvested! Those around could sense that this woman was ready to bring forth the Son! Once again, Ruth had cultivated the Seed in her (which is Christ) and not the dirt field and earthen vessel. The moment we begin working on our own righteousness and outward appearance is the moment we stop relating to the Seed, Christ in us, the hope of glory and harvest (Colossians 1:27).

Ruth did not begin to cultivate a relationship with the Seed at the time Boaz married her. Her relationship with the Seed began way back in Moab when she found the essence of that Seed in Naomi and drew it out from her.

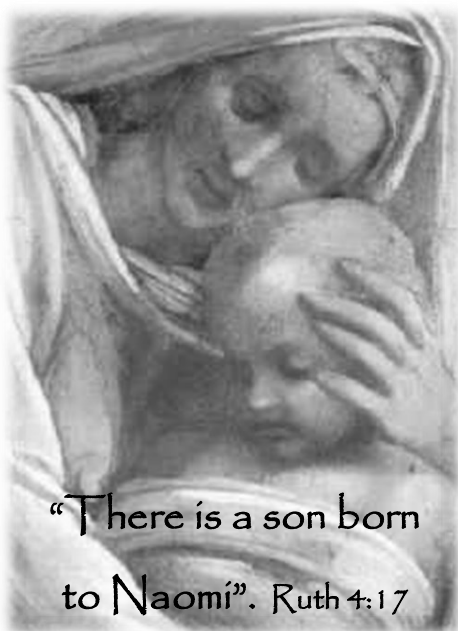
Sing Oh Barren, Sing Naomi!

Isaiah 54:1, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD."

Ruth 4:14-15, "And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him."

Throughout this study we have referred to Naomi as a picture of Christ, the dying Seed in burial. In these final verses of the book of Ruth we find Naomi being magnified and honored. Notice that the focus of these verses is not unto Boaz or Ruth, but upon Naomi. Naomi is the one to whom the Son is given. Naomi is the one that Ruth and all the women honor as the source of this offspring. What a beautiful picture of ALL the glory going to the slaughtered Lamb who brought forth fruit through giving Himself unto death. Isaiah 54:1 declares that it is the barren who brings forth.

It is from the dying seed
that the life has come!



"There is a son born
to Naomi". Ruth 4:17

We are always trying to bring forth Christ through our works and righteous acts, rather than allowing the Lamb of God Himself to dwell in us, and bring forth life through His dying within us (II Corinthians 4:10). Ruth found the true path to fruitfulness when she joined to Naomi. While Orpah returned to Moab to find a husband there and bring forth offspring in that way, Ruth did something that looked foolish and insane and joined herself to one who represents a crucified Christ. Ruth is found in the genealogy of Jesus Christ (Matthew 1:5) and Orpah is found as an example of someone who made choices based on self. The preaching of the Cross is foolish to those who are perishing, but to those who believe it is the power of God (I Corinthians 1:18). Only a Ruth who utterly befriended the Crucified as her Life with no portion for self could carry the divine essence of Lamb into all the generations to come.

He Shall See His Offspring

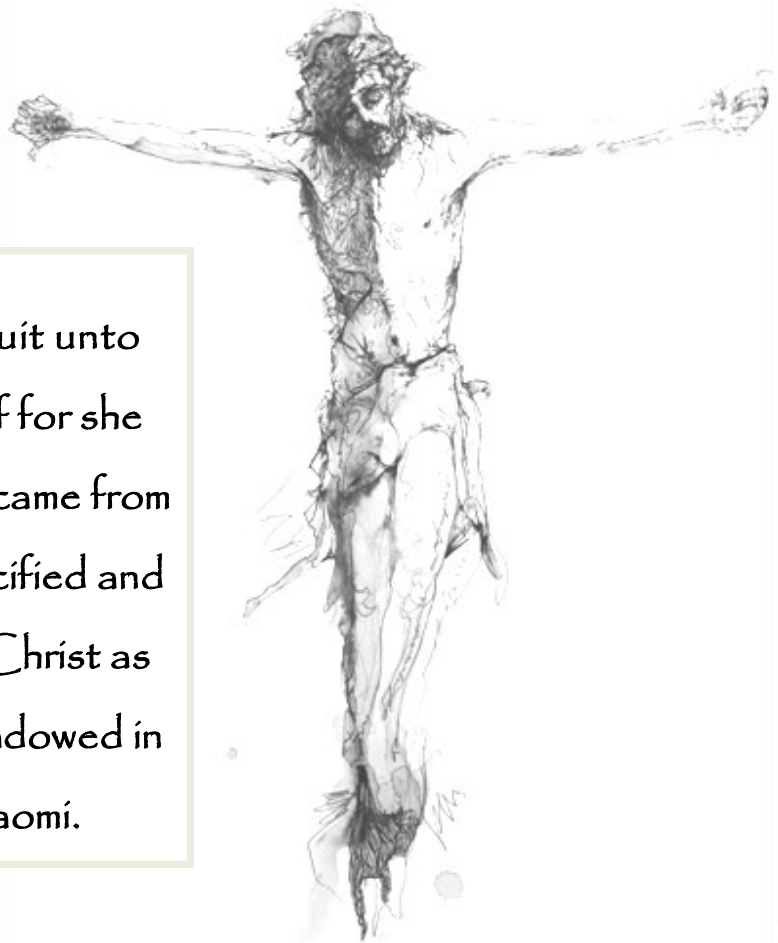
Isaiah 53:10, "Yet it pleased the Lord to bruise Him, he hath put Him to grief. He made Himself as offering for sin, He will see His offspring. He will prolong His days, and the good pleasure of the Lord will prosper in His hands."

Ruth 4:15-17, "And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

Ruth could not take the fruit unto herself for she knew it came from the crucified and sown Christ as foreshadowed in Naomi. The scriptures declare, "...there is a son born to Naomi." The fruit is attributed to the one who was put to grief and allowed the Lord to bruise and bring to bear the dying of the Lord Jesus within (II Corinthians 4:10). It is from this dying seed that the life has come! Can you imagine what Naomi must have felt when she held Obed in her arms? To look upon the Seed of Christ manifesting in the next generation. To be a part of bringing Him forth by allowing the dying of the Lord Jesus to be borne in your mortal flesh.




Ruth could not take the fruit unto herself for she knew it came from the crucified and sown Christ as foreshadowed in Naomi.



Obed Means Worship

Obed's name means "worship" and he represents the harvested Son that has been formed through many stages of growth. Every step of bringing forth this son was done in worship where people embraced the Lamb in real ways. True worship in Israel was comprehended at the altar through sacrifice. This kind of worship was not a song service but symbolized a people who would join to God in His eternal Lamb nature. This son's origin was out from Ruth being baptized into Christ in death and burial. He was nourished through the many trials along the journey. He was formed in tribulation while remaining on the threshing floor cleaving to the Cross administered through Boaz. Obed truly came forth from those who worshipped the Lamb by partaking of His nature and loving His Life more than their own. This Obed was the grandfather of King David and in the lineage of Christ.

And now it is our generation and our time to bring forth Christ. May our steps be ordered by true worship, loving the Lamb more than our own lives. May we cleave to Christ's core and treasure His nature above all we see or go through. May the Seed of Christ find good ground within us and bring forth a harvest of His nature so that He might have one after His kind.



May we cleave to Christ's core
and treasure His nature above all
we see or go through.

The Book of Ruth in the Book of Numbers

Throughout this book we have been likening the journey from Moab to Bethlehem to the children of Israel's journey from the wilderness across the Jordan into the Land of Promise. The Book of Numbers highlights very specific aspects of that time period of entering in for the children of Israel that may help give us clearer insight into some of the principles we have been discussing in relation to Ruth and Naomi.

No Heart To Enter In

Numbers 13:26-33, "And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

In the Book of Numbers we find an account of twelve men with an eye for detail (spies) who went and searched out the Land. Instead of finding incredible treasure hidden within that land which was flowing with milk and honey and burgeoning with fruit, they looked upon the surface and marveled at the great stature of its men. They then looked upon their own lowly stature as the state of an insect (grasshopper) rather than identifying with the blessed weakness of the overcoming slain Lamb Who had already brought them out from Egypt and through the wilderness. Having never beheld the Lamb in all they had been through, they had no eyes to behold the Lamb that was so richly present in the Land of Promise.

In the Book of Ruth we found one young woman who spied out the field of Naomi's heart as a land that flowed with the living God. Ruth heard Naomi's words concerning bread in Bethlehem and followed her into the Land. Orpah heard no such report from Naomi and tearfully remained in Moab.

Numbers 14:1-4, "And the entire congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."

After receiving the evil report of the Land, the people lifted up their voices crying and weeping all night over the "terrible dilemma" God had led them into. They murmured against their leaders for bringing them into this horrible crisis. They accused God and wished themselves dead. They rose up to organize themselves to return to Egypt. Like Orpah, there was no heart to enter in.

In the Book of Ruth we found one young woman who spied out the field of Naomi's heart as a land that flowed with the living God.

An Opportunity Lost

Numbers 14:6-9, "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the LORD is with us: fear them not."

Upon seeing the people's response of unbelief, Joshua and Caleb, with broken hearts before God, rent their cloths and cried out to the people, "We searched out this land and it is EXCEEDINGLY GOOD. If it delights God's heart, He will bring us in and allow us to partake of the inward flow of this land's richness. Please do not rebel against the Lord and behold the inhabitants as problems. These things will root us deeper into union with the core of the Land and His flow in us. They have no defense, for the Lord is in us."

The people did not hear Joshua and Caleb's words as a trumpet call sounding forth this golden opportunity to enter into the fullness of Christ in new ways, exceedingly and abundantly beyond all we could ask or think according to His power working in us (Ephesians 3:20). Joshua and Caleb's words declaring the glory of the Lamb did not inspire faith, rather the people heard words of gloom and doom and murder filled their hearts: *"But all the congregation bade stone them with stones" (Numbers 14:10).*

Here was an opportunity to cross over from years of wandering in the dry wilderness of self to enter into Christ that we might partake and be filled with the beauty of His person, to draw the marrow from His bones and have core changes deep inside. Here we find the Lord opening Himself to His people in an incredibly intimate way, giving them access into His fullness in ways they had never yet entered into. Yet all they perceive is that the hand of the Lord is against them, that He must be punishing them and forcing them into a fate worse than death. This spirit of unbelief rises to such a level that rage and murder began to fill their hearts against the Lamb's messengers. It is at this point that the glory of the Lord appears in the tabernacle of the congregation before everyone.

Numbers 14:10-11, "But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?"

Here we find the Lord opening Himself to His people in an incredibly intimate way, giving them access into His fullness in ways they had never yet entered into.



Moses Enters In

The Lord is now angry. Instead of participating in the Lamb, the people are persecuting Him and His followers. The Lord tells Moses that He will smite them and disinherit them (Numbers 14:12). In many ways this is the same Lord who had Naomi encourage Ruth to leave her. God is testing Moses' response. Moses was a man who had entered into a face-to-face relationship with God. He was a man who knew God. With the entire congregation of Israel blind to His heart and Being, God was seeing if Moses would respond as one who had entered into His nature.

The Lord said:

Numbers 14:12, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Moses said:

Numbers 14:18-19, "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

The Lord said:

Numbers 14:20, "And the LORD said, I have pardoned according to thy word..."

The Lord tabernacled among the children of Israel so that they could enter into a relationship of oneness with His Being and not just do His commands. God could have stayed in heaven and just shouted down orders if all He desired was obedience to demands. Moses was fulfilling God's desire for dwelling in the midst of His people because he saw God's face and knew His heart. Moses chose to move in oneness with God's nature in the face of God Himself testing that relationship by acting contrary in regards to smiting and disinheriting the children of Israel. Moses lifted up the very heart and nature of the Lord to the Lord in his intercession for the people. In Numbers 14:20 the Lord said that He would pardon the people based on Moses' word. God heard His heart and saw His nature in Moses, and this moved His heart. God could have easily pardoned His people without Moses being a part of it, but God did not want to be alone. God wanted a body that bore His image and nature. He wanted those who would see Him, love Him and enter into Him.

These would have His nature in their actions and responses. When Moses entered into the Lord's nature and responded to the people from that oneness, God's heart found satisfaction. The children of Israel did not enter in that day, but Moses did.

Caleb and Joshua... Ruth and Naomi

Numbers 14:22-24, "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Numbers 14:30, "Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

The Lord mentions all the men who had wandered in the wilderness and beheld His glory, saw His miracles, and heard His voice. He declares that these men have not hearkened unto Him and they shall not enter into the land. But then the Lord brings up two men among them named Joshua and Caleb. God declares that Caleb had another spirit/nature in him and that he followed God fully. God declares that He will bring this man into the land and that his seed will possess it. It is here that I would like to return to our study of Ruth and Naomi. We have previously mentioned that Naomi is a type of Christ in death and burial. We shared how Ruth cleaved to Naomi because Ruth loved Naomi for who she was. Here in the book of Numbers we find a similar pair in Caleb and Joshua. Caleb's name means "whole-hearted" and Joshua's name means "Jesus." Caleb found favor in God's sight because of the way he gave his whole heart to follow Joshua. We may want to glorify Caleb's heart, but the glory should go to the One he was following. As a result of



following God with his whole heart, Caleb had another spirit/nature. This spirit was not Caleb's spirit, but the spirit of another. Caleb received this spirit and nature from cleaving and following Joshua. Even as Ruth cleaved to Naomi, so did Caleb follow Joshua. Joshua's name means Jesus and is therefore a type and shadow of Christ. Caleb entered in by Joshua, even as Ruth entered in by Naomi. We cannot make this journey alone! Only in, though, and by Christ can we enter in.

A Relationship Of Entering In

Numbers 14:37-38, “Even those men that did bring up the evil report upon the land, died by the plague before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.”

The spies who brought the evil report of the land died by a plague before the Lord. Joshua and Caleb were the only ones left among the spies that lived! Joshua and Caleb were “living” all throughout their time in the wilderness while everyone else was wandering. Joshua was always pressing into the Presence of the Lord, sitting at the feet of Moses and drinking in the living God. Caleb’s faith did not happen overnight but must have been cultivated through finding the Lord in his many years of wilderness trials. When the time to spy out the Land came, their eyes had already been opened to really see the glory of God and receive His reality above all else.

Let us hearken back to our study of Naomi and Ruth. These two dwelt in the midst of famine, peril and loss during their wandering years in Moab. During those years Naomi represents someone who embraced and entered into a relationship of knowing God in His being and bore His dying in her mortal flesh. Ruth saw the glory of God in Naomi when most people saw only her bitter trials and loss. While many would be found murmuring and wandering in such dark days, Ruth and Naomi were alive in God.

Even as Moses related to the Lord
face to face during his wilderness
years, even so did Ruth know Naomi
face to face, receiving her spirit in the
midst of great trials

Ruth followed Naomi when Orpah turned back. Ruth chose life, the life she found in Naomi, and rejected an existence of being separate from Naomi and her God. Ruth lost her life to gain Naomi’s life and people. Ruth so completely identified with Naomi that she had another spirit/nature in her when she arrived in Bethlehem. Ruth

cleaved to Naomi, and together they left Moab and entered into the Land (Bethlehem). Day by day and step by step they chose life because they saw and partook of the Lamb through it all.

Well before the season of entering arrives there is a relationship with the crucified Christ that is being formed. Even as Moses related to the Lord face to face during his wilderness years, even so did Ruth know Naomi face to face, receiving her spirit in the

midst of great trials. When the time came to make decisions, both Moses and Ruth made their choice based on knowing the nature of the person rather than the commands from the person. God told Moses he was going to destroy the people and bring forth a greater people from Moses (Numbers 14:11). Moses responded to God in a spirit of mercy and forgiveness towards the people. Naomi commanded Ruth to leave her, and Ruth cleaved with purpose of heart and would not let go based on a oneness straight from the Cross. Both Moses and Ruth entered into a oneness with the Person in the face of an outward test that pushed them to move otherwise. They had a relationship with the living God through which they found Him in a real way. Because they knew Him they could be with Him in the midst of it all.

In all these examples we find that “entering in” is not simply the act of walking from one place to another. The journey is filled with times of face-to-face relationship where we come to know the Being and heart of God. Before the time to enter in there are constant opportunities to follow Him with an open heart and receive His mind and nature. In these situations we can choose to cleave with purpose of heart to the God we love, never letting go until it is “not I but Christ that liveth.”

We do not enter in alone. We cannot enter in based on our own spirit and nature. Even as Naomi had to bring Ruth in and Joshua had to bring Caleb in, so does Jesus need to bring us in. He alone is able to “subdue all things unto Himself” (Philippians 3:21).

Naomi commanded Ruth to leave her, and Ruth cleaved with purpose of heart and would not let go based on a oneness straight from the Cross.



Trying To Enter In On Our Own

Numbers 14:40-42, "And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies."

Numbers 14:44-45, "But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."

When the children of Israel realized the tremendous opportunity they had missed, they decided to try to enter into the Land on their own, without God. This would be similar to Ruth journeying into Bethlehem without Naomi, or Caleb trying to take the Land without Joshua. Moses warned the people saying, "Do not do this, the Lord is not among you!" Yet even when the people saw that the ark bearing the Presence of God was not with them, they still went forth. Of course, their end was destruction.

So much of the time we put our faith in our own heart, abilities, strengths, plans, and thoughts in regards to taking the Land. We somehow believe that if we are committed and loving enough, we can do it for God on our own. This is impossible. We must cultivate a relationship with Jesus that eventually replaces our nature with His. We must come to know Him in a real way, actively abiding and cleaving to the One we are knowing until His essence and nature begins to form in us. If we simply follow commands while continuing to preserve our own lives, then when the time comes to enter in we will have a spirit of unbelief, eyes that see giants and hearts that have been hardened to the Lamb even in the face of blessed opportunities for sweet and eternal fellowship.

Let us be encouraged by the examples of Caleb and Ruth. These are those who were ready when the time came to enter in. They despised not the small beginnings in the wilderness and Moab when God was sharing His heart with them in the small daily trials. They beheld His glory and embraced the Lamb in the midst of their wandering years, finding true and eternal Life even in the middle of the desert and Moab. They experienced the Cross in deep and real ways when others only saw loss and inconvenience. They pressed into that Lamb until His death was theirs, and remained with Him in burial until the time of His appearing came. They saw things different. Their faith came from the One they knew and were filled with.

His Heart Dwells In That Place

Numbers 15:1-13 “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savor unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savor unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto the LORD.”

God's focus changed immediately following the verses in Numbers chapter 14 that dealt with those who tried to enter in apart from Him. God's heart is not filled with the woes of the old creation but a longing for us to relate to Him as His body and wife. His mind is filled with those who will enter in and be after His Kind, fragrantly bearing His Lamb nature. Rather than telling His people what NOT to do in regards to entering in, God begins to share His heart with them on HOW to abide in the Land that He will give them. God tells them that when they are come into the land of their habitations, they should fill that land with the fragrant and offered Lamb, filling that place with the nature of Christ. This is symbolized in thirteen verses of God instructing them to offer up burnt and sweet savor offerings when they are in the Land (Numbers 15:1-13). God's heart is not all bound up with the selfish heart of the old man or Orpah's failures. God sees us in His Son and continues to draw us into that relationship of oneness that He died to bring forth.

The pressed into that Lamb until His death was theirs, and remained with Him in burial until the time of His appearing came.

Provision For Sojourners

Numbers 15:14-16, “And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the LORD; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you.”

Here again we find a verse for Ruth! Ruth was one of those “strangers who will sojourn with you” (Numbers 15:14). Ruth was also “willing to offer an offering made by fire, as sweet savor unto the Lord.” The Lord said that this stranger would partake in oneness with all that pertains to the people of God if she was willing to follow and cleave to that Lamb nature, willing to offer and worship and be a partaker of His nature with the people of God. Notice that God put forth this ordinance for strangers who travel with the people of God after the verses that define worship through the offered Lamb as the main factor involved in dwelling in the Land. In other words, God was willing to bring in any one who would love Him for Him and enter into His nature through the Cross. This is just what Ruth did with Naomi!

Ruth and Naomi’s fellowship was in the One who was found as a ying Seed and crucified Bread. Ruth and Naomi partook of Him and had communion in His Life and nature. Such fellowship in One causes the “stranger” to no longer be a foreigner but found in the One in Whom we are all accepted.



“Verily, verily, I say unto you,
Except a corn of wheat fall
into the ground and die, it
abideth alone: but if it die, it
bringeth forth much fruit.
He that loveth his life shall
lose it; and he that hateth his
life in this world shall keep it
unto life eternal”.

Bread In The Land

Numbers 15:17-20, "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, so shall ye heave it."

The Lord follows His sharing concerning those who sojourn with the people of God into the land with instructions on how to eat bread in the Land. This is a Land that flows with milk and honey. It is a land that flows with seed and bread and fullness. God instructs that when they eat bread in that land they should do so in a spirit of oneness with the Lamb. It should be a fellowship in His Nature and not just provision for their flesh. This Land should be filled with the wedding feast of the Lamb and His wife, a communion that has filled every step of the journey from the other side of the Jordan straight into Jerusalem. This approach to partaking of bread should be the same approach as that which is done on the threshing floor. That heart to join with the Lamb in the spirit of sacrifice should fill every aspect of partaking of His fullness.




Ruth and Naomi set out from Moab to Bethlehem in search of bread. Once they arrived Ruth began by gleaning from the increase of the Land, having not yet fully entered in. Soon she found herself on the threshing floor, joining to Boaz in the time of conformity and tribulation. Each heart step required an approach to bread based on the Lamb and receiving His nature. That hunger and those decisions soon brought Naomi and Ruth straight into the Land of Promise! Through the Lamb they brought forth, through Him and Him alone! May we cleave to Him with purpose of heart (Acts 11:23). May He possess our every inward part (Psalm 51:6).




THE END!

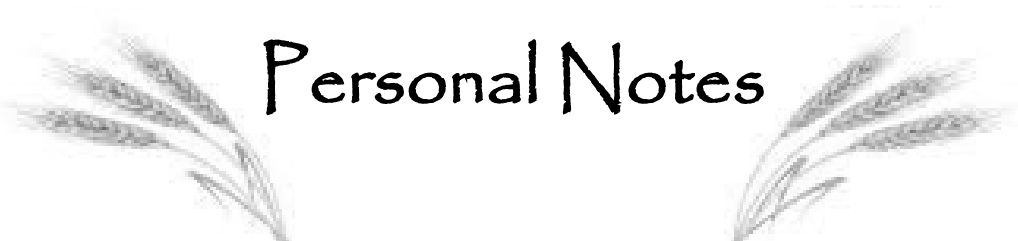





Personal Notes





Personal Notes

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Personal Notes





Personal Notes



*This is a Fire Ministries Book by Kelly Koshatka
that is meant to draw your heart closer to the
Person of our Lord and Life, Jesus Christ.*

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