

CLEAVING TO THE CORE



PART FOUR: CLEAVING WITH PURPOSE OF HEART

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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, (symbolized by going to Bethlehem the land of Bread), God Himself discourages us to

move forward, as typified in Naomi's words in Ruth 1:10-13. Rather than offering us all kinds of hope in future resurrection glory, He emphasizes a 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. At this point of choosing 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 at this time. All that is offered is the core kernel of the pure seed found in the bitter old husk of this weak earthen vessel. Naomi is persuading Ruth to stay in Moab. It is a picture of the Crucified Christ drawing men unto Himself by setting forth only His nature of loss and selfless giving. There is nothing here to appeal to a heart set on personal gain and increase. The true riches are hid so that only the pure in heart could find Him.

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). That seed, which is Christ, only has potential for a harvest if it falls into the ground and dies (John 12:24). Yet we do not receive and love that Seed (Christ Crucified) 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... the Lamb slain forever exalted to fill all things (Revelation 5:6). Yet, it is this very specific angle that Ruth shows us: Ruth did NOT SEE all that the dying Seed typified in Naomi could bring forth, all she saw was the beauty of the Lamb 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 (Genesis 15:1). Remember, Naomi is simply a type and shadow of someone who is bearing the nature of Christ within. She is pointing us to Jesus, Who was sent to be our Life (John 5:39).

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



Go Back!

What if God entreated us to leave Him and return to our old life just because He was checking out if we are following Him for Him or for what He can do for us? Are we seeking to gain a future Boaz and his barley fields, or follow the Lamb whithersoever He goes because we love His core being? In these verses in Ruth we find strong encouragement NOT to enter in 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.

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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 only to 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, rather than starting in THE BEGINNING that is God Himself (John 1:1). 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, for they are gathering it "unto themselves", even as the prodigal did in Luke 15:12. The Seed of the Father was sown into death to bring forth more after His kind (John 12:24). 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.



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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 with Whom we are going 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, a valley of decision. 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. Only in His face and through His Life will we be able to find this kind of light and truly be filled with His view. May we pray one for another as we seek to know Him in this way.

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see the beauty of the Christ you love.



continued next month