

Lectures on the Book of Ruth

Part 5

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[00:00:01] Shall we turn again to Ruth 4?

We have read already the whole chapter last time, but in connection with the question which came in, it might be good to come back on that later on, and therefore I would like to read it again.

In Ruth 4.

Ruth 4, verse 13.

And Boaz took Ruth, and she became his wife.

And he went in unto her, and Jehovah gave her conception, and she bore a son.

And the women said to Nehomai, Blessed be Jehovah, who has not left thee this day without one that has the right of redemption. And may his name be famous in Israel. And he shall be to thee a restorer of thy life, [00:01:03] and a nourisher of thine old age, for thy daughter-in-law who loves thee, who is better to thee than seven sons, has born him. And Nehomai took the child, and laid it in her bosom, and became nurse to it. And the women, her neighbors, gave it a name, saying, There is a son born to Nehomai. And they called his name Obed. He is the father of Jesse, the father of David.

So far.

Now we have studied already a little bit together the book of Ruth in connection with the moral and spiritual application for us. And it is always good to come back on that, because it is food for our souls, and it would form us also to bear fruit for the Lord, as you find here in the last portion of the book. And I think that is the climax, really. To see how God brings a soul who was far away in a foreign country, [00:02:04] brings it into his own country, and then brings her into a relationship with Boaz, and then she bears fruit. That is a very wonderful line of thought, development. And that is what the Lord wants also for us. And maybe we can come back on that later on. But we have planned for tonight to speak and to think together on the prophetic line, the prophetic outline of this book.

And in thinking of that, I thought I might need another four evenings, because you could study every chapter in that line of the prophetic application, the prophetic meaning.

But we have only one evening, so we are very limited, and we have to take just a few headlines.

And for that I have also brought some transparencies, [00:03:02] just to help us a little bit to grasp this prophetic meaning.

Before we go over to see the transparencies, I'd like to read with you a verse in 2 Peter.

In our hymn we sing about the Lord Jesus and the bride. And you know what is so wonderful? Even when we are thinking now about things which will not apply immediately on us, but on other believers, like the Jewish remnant, it is of interest for us. Why?

Because it has to do with the blessed person of our Lord. And therefore we take interest in every single word of God, even when it would concern other categories, other dispensations.

We would take an interest in all these things, like the bride in the Song of Songs. She took an interest in everything that was growing in the valleys. [00:04:01] Why? Because it belonged to Solomon. And so we would take interest in everything that is going on in God's world. God's interests are also our interests, because they are linked with the person of our Beloved. So let's just read 2 Peter 1.

We have no time to enter into all the details, but just to make that point clear how important it is to read the Scriptures in connection with the person of the Lord. In 2 Peter 1 we read about the way Peter thought of the Lord Jesus on the Mount of Transfiguration. And then he says, in verse 19, we have the prophetic word, make sure. Why did he say that?

Because he had seen the fulfillment, or at least a glance of the fulfillment, in the person of the Lord Jesus, as he describes in these verses, in verse 16. [00:05:03] For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, having been eyewitnesses of his majesty. So it is about his coming, his power, his majesty, his person.

That's the point.

And then he says, in verse 17, Such a voice being uttered to him by the excellent glory. This is my beloved Son, in whom I have found my delight.

And this voice we heard uttered from heaven, being with him on the holy mountain. You can imagine a queen, when she is with her husband, and he is, let's say, delivering a speech, maybe about some state business.

Now, in itself, she is not involved in this business, but the queen will take an interest, because her husband is delivering this speech. [00:06:01] And so, this is just a weak example. We should take an interest in everything in which the Lord Jesus is involved. And so, the prophetic dealings of God with the faithful remnant, with Israel, with the whole world, are important for us, because the Lord Jesus, our beloved, is involved in this. And he, when he is rejected in this world, he is going to receive his place of honor, given by God, in this same world, where he is still rejected. So, I am thinking of that verse in 2 Timothy, maybe you can note sometimes some verses down, when I mention it, because we have no time to look to every verse. But in 2 Timothy 4, verse 8, you find a wonderful verse, Paul says, those who love the appearing of the Lord Jesus. He doesn't say, those who love the rapture, those who love the coming of the Lord for the Church. No, he says, who love his appearing. [00:07:03]

So, that shows the interest we should have in the fact that the Lord is coming back and will receive a place of honor and glory in this very world where he is rejected. And so, this would also help us to understand that those who will be faithful to the Lord Jesus, like the Jewish remnant in the future, when the Church will be in heaven already, we will already now have an interest in them, because they will be faithful disciples of the Lord Jesus, in a time when it will be very difficult. And we will see how God will form them. And now, these things we find in the book of Ruth. We will come back to that. But the point is here to see it is linked with the person of the Lord Jesus. In Revelation 19, I think it was 9 or 10, you find that the spirit of prophecy is Jesus. The prophecy is concerning him.

So, we should never forget that when we study prophecy, is not to get a clear outline, then this will happen then, [00:08:04] and then that will happen, and so on, and so on. That's very important. But never forget it is in connection with, somehow, with our Lord Jesus. And then, he makes it clear, the Apostle Peter here, at the end of the chapter, that the prophetic word is one complete unity.

You cannot take one particular point and say, that means that. No. You can only understand the meaning of one particular point in the context of the whole, you see. And that is, of course, a principle too, in connection with the whole world of the Word of God. You cannot just take one verse and then say, that means this, and you don't look at the context, the character of the epistle, and so on. You cannot do that. It is one whole. And so, the prophetic word is also one unity.

You cannot take away one thing of it without disturbing the whole. And there also, again, is mentioned how for us already, in our hearts, the prophetic word is like a lamp shining in an obscure place [00:09:05] until the day dawn and the morning star arise in your heart. You see, it's a matter of our hearts. It's a matter of love.

When you study the book of Ruth, really struck with this thought, it's a book that speaks of love.

Why was Ruth brought into the country of the Lord? Because she loved the Lord. She loved Nehemiah.

She loved the people of God. And that is a big help for us. To enter into God's thoughts, it's a matter of love. I've noted down a few points.

I'll come back to that later on. But I think it might be helpful just to show a few transparencies. For those who have no idea where Bethlehem is, it's here on the map. And it's close to Jerusalem, as you see.

[00:10:01] Jerusalem, the capital. And we know that in this town, the Lord Jesus, or close to this town, Lord Jesus was born later on. It's called Bethlehem House of Bread. We have seen that. So it was in the province Judea.

Now, in connection with the...

Just to have an idea... ...of the dispensations. I'm not a strong supporter of a study of the dispensations in the sense that you have to be very rigid in these divisions. But it may help sometimes to understand a little bit what's going on.

Just to give an idea where we are now. Here, we are living in the church period.

Here, we are living in the church period.

And then we have the rapture. And in this short time after the rapture, [00:11:01] and before the introduction of the millennium, we have in a short period of time all the fulfillment of the prophecies. It's really wonderful when you study the Word of God to realize that so many prophecies will be fulfilled in a very, very short period of time. And we find in the book of Daniel how this period is indicated as the 70th week of Daniel.

We have in Daniel 9, at the end of the chapter, really the key to understand the prophecies. And there we find also, we have no time now to explain this, but we find there the 70th week, and that is the last week in which all these prophecies will be fulfilled. So in a very short period of seven years, and perhaps you can say even shorter time, [00:12:02] all these prophecies of the Old Testament and some of the New Testament will be fulfilled. I don't say that the rapture of the church is in itself a subject of prophecy, but the church as a testament of God here on earth is a subject of the prophetic dealings of God with this world. So in this short period, after the rapture of the church, all these things will be fulfilled. And that's what we're going to find in the book of Luke. Many things are mentioned there, the fulfillment of which we will find in this period. And then, of course, the introduction of the millennium, the reign of Christ. Now, it is wonderful, we could study in the Old Testament a book, a chapter, Leviticus 23, where you find an outline of God's ways, how he is going to introduce this wonderful reign of the Lord Jesus, [00:13:01] presented in the feast at the end of this series, the Feast of Tabernacles. It is a presentation of the future blessings of the millennium.

But in this feast, we have an outline of God's ways.

Now, we are not going to study now this, but just to mention where you can also place Ruth, the book of Ruth. The first feast, as you know, is the Passover feast, when the people in Egypt found shelter behind the blood of the Lamb, and then they fed on the Lamb.

Then we find also the Feast of the Unleavened Bread. We find the first fruit, speaking of the resurrection of the Lord Jesus. All these three were very close together. And then you have a period of 50 days, and then you have the fourth feast, as we find here. Now, we have seen in Ruth, that Ruth came with Naomi to the land when the harvest started.

[00:14:03] So it was just after Passover, and when the first fruit was offered in the temple, then they came to the land, and they enjoyed a whole time of harvest. We have seen that the book of Ruth is also a book in connection with the harvest. It's very important to understand. And with this feast, you can place it a little bit. And then, there's a point I'd like to mention. God has made one wonderful provision for the strangers.

You find it in Leviticus, and also in Deuteronomy. I think we have read one of the passages last time, where God made provision for the stranger and the widows.

So you find a provision in God's grace for Naomi, the widow, who had lost everything. And you find the provision by God for the stranger, like Ruth.

Both are received help by God.

[00:15:01] And it's remarkable that in Leviticus 23, when God sums up this feast, He mentions this

special portion for the widow and the stranger. So the book of Ruth you could place just between the third and the fourth feast, and also the fourth feast included, because that's the point I'd like to mention. The fourth feast was the Feast of Weeks, 50 days after the first Ruth. So we have seen that Ruth and Naomi, Ruth was on the field with Boaz during these 50 days. And then, after these 50 days, nothing happened. We have seen that at the beginning of Ruth 3, what was going to be done now? Nothing changed.

Everybody could see that Boaz loved Ruth, and Ruth was waiting. What's going to happen now? And then we have seen how this problem was solved in Ruth 3. But you find another reason the book of Ruth is read by the Jews at this feast.

[00:16:01] When they have the Feast of Weeks, the book is read in the synagogue. So that's just an interesting detail. And also, this point, they have the Feast of the Joy of the Law.

Simcha Torah means that they have the Joy of the Law. And we have found, in the study of Ruth 3, how important this is. There were two problems you could never solve. The law said that the widow had to be married.

The land had to be redeemed. We'll just see some details about the redemption. And there was another law which said somebody from the Moabites could not enter into the congregation of the Lord. So two contradictions, as it were.

How was this to be solved? And then you find that there is a provision by God's grace, even in the days when the law was still accepted at that time, [00:17:02] that God in his grace has given a provision to Ruth and Boaz.

So that is really the Joy of the Law you find in the Feast of Weeks. Just a few details, then, on these things. But we cannot enter into the details now. Then, I have made an outline for some of you.

It will be just a repetition of what we had before. But it is also going to help us now to understand the prophetic outline. Because the subject of redemption is a very big subject in the Scriptures. When we speak about redemption and the Redeemer, we are involved, and as you will see also, the Jewish people, Israel, the Jewish remnant, the land of Israel is also involved in this great matter.

We have seen that the Redeemer, or the Goel, [00:18:02] has four different functions. And we have seen them in the application for us, but we see them also now in connection with Israel and the prophetic outline we are trying to study now. Now, just in the beginning, one point we mentioned already last time. Redemption you find by blood. That is the basis. You find it in Colossians 1 verse 20. You find it also in the time of Exodus 12, the Passover land. There you find the basis of redemption, by blood. But then God is going to introduce His Redeemer by power in the future, when He will claim the whole world for Himself. And so the land, we have seen, the land was given by God to the people of Israel. But through their unfaithfulness they had lost the land. Nehomai, we hope to see that in a few minutes, became a widow and was outside the land. [00:19:01] That's the people of Israel. They lost the land. They are outside the country. Now the Redeemer, He will buy the land back.

That's what we find in the Lord Jesus. In His redemption work, He has paid already the price for that. And by His power, He will really bring His people into the enjoyment of the inheritance. First lecture,

we have thought of the land, what the land means for us. But the land is also the subject of the promises of God for the people of Israel. This is of very great importance. And a faithful Jew like Naboth, under the reign of Ahab, he didn't want to give up his portion that God had given through his fathers of the land. In connection with this, you can also study the subject, the heir. He has a place in the land.

And we have seen last time that there were many scriptures dealing with this matter. Leviticus 25, I forgot to mention Deuteronomy 25, I think.

And Leviticus 27 and Jeremiah 32.

[00:20:02] These are the four portions in the scriptures which deal with this subject. Now what the Lord is going to do, He will, in His redemption power, restore the land to His people. Of course, He brought it back also to God. A wonderful, just for the children, little detail. This may be a difficult matter to understand. The Lord Jesus is the creator of heaven and earth. So He possesses everything because He is the creator. And nevertheless, He has to redeem it. Maybe you remember the story of a little boy who made a little boat. Very nice.

And he went out to play with it. And then he lost it. The wind took it away. And then a few days later, he went to town.

And then he saw his boat just for sale somewhere.

And then he said, Daddy, can you buy it?

And Daddy, he bought the boat. And then he got his boat back. And now he said, now I have it twice. [00:21:02] I made it and you bought it. So, this is just a simple example of what the Lord Jesus did. He made all. He had rights because He is the creator. But He redeemed all by His blood.

And He is going to exert His claim on all what He redeemed. So, even unbelievers belong to the Lord Jesus in a sense, as 2 Peter teaches us. Because the Lord Jesus, by the price of His blood, He has rights over the whole universe. And He is going to claim these things.

Now, the second point is that you find the nation in connection with the land. The nation is away.

Nehemiah, you will see, he is far from the country, but he is brought back. So, the people of Israel, they will be brought back in parting. The small remnant in unbelief are brought back to the country already. But God will bring the whole nation back, the remnant back. Because those who will be born again, Ezekiel 36, those will be introduced, according to God's standards, into the land.

[00:22:11] And so, this is also an important point that the Redeemer will redeem the country, the land, or the portion, in connection with the Book of Ruth. But also bring those back who live there and restore them into the enjoyment of these blessings. That's important.

But because the widow could not produce herself a child, an heir, the one who was the Redeemer married her. But Nehemiah was too old, as we have seen last time, so he married Ruth, her daughter-in-law, who was also a widow, by the way. And so, he would then introduce new life.

And this new son, he would be the heir, and the name of the one who died would be maintained of the inheritance.

[00:23:02] So, then the last thought is that the Redeemer is also the revenger, or the avenger.

And that's what you find in connection with the laws. You remember the cities of refuge?

There you find, in three different scriptures, the cities of refuge, because the one who was guilty of manslaughter had to flee to one of the cities of refuge. And that's in our days, but these are many details I cannot elaborate now on, we find that the assembly is now the city of refuge for the Jews. And in the future, the remnant will recognize this provision God has given.

The moment they accept the Lord Jesus as the Messiah, they will also find a place of refuge because God's wrath is going to be executed. That's for sure. And what is so important to see is that the one who is the Redeemer is also the one who is the avenger, or revenger. [00:24:02] In Isaiah 63, we find how the Lord Jesus himself will do this work of revenge.

And he will, so there is a saying that says, savior or judge?

The Lord Jesus is the Redeemer. When you reject him as the Redeemer, he is going to be the avenger, or the judge. And he will execute God's rights anyway. So, all God's rights are maintained in redemption, all God's rights are going to be maintained in judgment. So, you see that this subject of redemption and the Redeemer is a very important subject in the scriptures. Now, one thing is important to see, though in some passages God is called to be the Redeemer, we find that it is through the Lord Jesus, because the Redeemer had to be a kinsman. He had to have a relation with the people of God, or with us when he applied to us as a man. And so we find in Hebrews, for example, that the Lord Jesus partake of blood and flesh in order to be this kinsman.

[00:25:10] Of course, much could be said, but this is just a repetition, a little bit of what we have seen. But it is important to see that these principles apply also in connection with the study of the prophetic outline now, that the Lord Jesus is the Redeemer who will bring the people back to this country, who will free this country from the enemy, and also who will have this relationship in marriage with this remnant, and God, Jehovah, will have even a relationship with the whole people of Israel. I hope to come back in a few minutes on that. But just to go now through a few points, we have to limit ourselves to just a few remarks.

Now, you remember that in Ruth 1, we found that it was in the days when the judges ruled that this story started.

[00:26:08] We find in the book of Judges an appendix, or two appendixes. One describes the introduction of idolatry, the other describes fornication.

We find in the Scripture that both go together. You can find them in the history of the Church, idolatry and fornication, associations with the world. And this is what you see, how the people of God failed.

In God's grace, he gave judges who delivered the people, but there was failure to enjoy really the inheritance.

And what we find now in the book of Ruth is that God finds a solution, that in those very days, the days when the judges ruled, there is somebody who enjoys the inheritance. And that is Ruth, and that is Boaz, and that is Obed, and then we come to David. [00:27:03] And it is wonderful to see how this book shows that in those very days, when the people failed, that there were those who enjoyed, who were brought into the enjoyment of God's thoughts. Now that is something for you and me. We have seen that it is the desire of the Lord's heart to introduce us into the enjoyment of his thoughts, in connection with the land, heavenly blessings, in connection with Boaz, the man in the glory, the Lord Jesus, to bring us into the enjoyment of these things. This is God's thoughts. And so we find also in this book how God is going to bring the future reign into the enjoyment of his thoughts, in the days when the judges ruled. I was thinking of Dan when I was reading this again. You find in Genesis 49 that Jacob gives a whole review of the history, of the future history, even of his sons.

And then at a given moment he is speaking of Dan, he will judge his people.

[00:28:05] Now that is just when the Antichrist will reign. Then you find that Dan will reign over his people. Now in those days when idolatry is introduced, as never before, during the reign of Dan, so to speak, the reign of Antichrist, when fornication, the association with this world, will be known, among the people of God, Israel as a whole, those very days, darker days you cannot imagine, in those days God is going to have this faithful remnant who will be prepared for the true day.

So you see this is a wonderful book, that in the dark days, we can apply it for us, we are living in very dark days, that all our resources are in our Boaz, the Lord Jesus in the Glory, chapter 2, and we may enjoy all God's blessings.

[00:29:02] And so the future remnant, in dark days, even the days of Antichrist, God will have provisions for them that they will enjoy his thoughts. And so they will prepare the reign of the true David. Now we have seen, just to get an idea, Nehomai and Ruth belong together.

We have seen in several instances how Nehomai helped Ruth and so on. But also now in the prophetic application they belong together. Nehomai would speak of the people of Israel in the past. Nehomai means pleasant one.

And we read in the prophecies that Israel is compared with a pleasant one, and for God she was his delight.

It is remarkable, I just mentioned one verse in Psalm 44, it is not always necessary to check it right away, [00:30:02] Psalm 44, verse 3, at the end, Because thou hast delight in them. That's what God had in them. Delight. Nehomai. In Jeremiah 2 you find how God had this marriage, this marriage relationship with his people. Jehovah with his whole people.

And God's thinking back of these wonderful days, when the people of Israel were in the wilderness, and they enjoyed this relationship with the Lord. He compared it with a marriage. He is delight in them, really. And now what we see in the future, in Isaiah 62, God is going to bring them back into the enjoyment of this relationship. This is, by the way, a very helpful passage to understand the prophetic outline. In Isaiah 62, verse 1 to 5, you find really an outline of what God is going to do.

For Zion's sake will I not hold my peace, [00:31:02] and for Jerusalem's sake I will not be still, until her righteousness go forth as brightness, and her salvation as a torch that burns. Then he gives a new

name, and then in verse 3, And thou shalt be a crown of beauty in the hand of Jehovah. Imagine, these same people, so far away, will be restored and become a crown of beauty. And then verse 4, they were desolate, but at the end it says, But thou shalt be God, my delight is in her, and thy land married.

So you see, the people of Israel, or at least the faithful remnant, brought back into this relationship with God, my delight is in her, as it was in the beginning, Nehomai, and thy land married.

So again you have here the land, but brought into a relationship with God, as God had given it in the beginning. And so God will rejoice over them.

How wonderful this is. And so there are many passages in the scriptures which make it clear that what God introduced in the past, [00:32:04] he will restore according to his sovereign grace, and his delight will be in them. But now in connection with the bride, you might say, but this is a little bit confusing. How does that work? The Lord Jesus has his bride, and some people have really difficulties with that, and it took me quite a while to understand these differences. You see, the Lord Jesus is the glorified man in heaven.

He has the assembly.

The assembly is the bride of the Lamb. But in the scriptures you find in Psalm 45, among others, that the Lord Jesus, as an earthly ruler, he will be the King of Israel, and he will have the faithful remnant, and then especially in connection with Jerusalem, as his bride.

And that is what we find in the book of the Son of Sons, and what we find here in the book of Ruth. That the Lord Jesus will have, as the true Boaz, [00:33:02] this faithful remnant brought in on the basis of sovereign grace, as his bride.

And then in the millennium, we have another thought, the whole people of Israel is seen as the wife, the bride of Jehovah, God of Israel.

So we have to distinguish these three different thoughts. And the Lord Jesus, who is now linked with a heavenly bride, the assembly, will have a relationship, a special relationship compared with the marriage, with the faithful remnant, and especially in connection with the city of Jerusalem. So just to have a little bit an idea of the differences.

Now we find here, the beginning of the story of Israel is failure. We find it in the book of Judges. And we have seen already this failure in Elimelech. Elimelech, he had a very wonderful name. [00:34:01] And so the people of Israel, they confessed God, and they had a very nice profession, but that is not enough. In Romans 2 we read that the name of the Lord is blasphemed among the nations because of the Jews. That's terrible. And so God cannot maintain only a beautiful confession.

That's an important lesson for us. Elimelech, with his wonderful confession, he dies, because he was not really up to that confession.

That's the point. God wants truth in the inner parts. We can give a beautiful confession, but when there is no truth, then somehow God has to come in. And we see in the story of Elimelech where it ends. It ends in death.

We find how that works. Because he went to Moab. And we have seen that Moab was connected with ease, Jeremiah 48, with pride, Isaiah 16, arrogance.

[00:35:02] When we want to maintain our own ideas, when we are proud, like the people of Israel, like the Jews today even, or like so many of us, myself included, how often that happens that we are proud, then we are not really enjoying the inheritance. You see, that is a key in the scriptures. To enjoy God's thoughts, you have to have a contrite heart.

That's what we find in Ruth. Ruth has seen, I will come to that, how Nehomai had accepted God's dealings. There was true repentance. Now that is just necessary to enjoy God's thoughts. Without that, you will be in Moab.

You will be characterized by pride and arrogance, but you will not enjoy God's portion. Not at all. Not for a minute. And so we find that Elimelech and his sons, they die. The responsible element dies. They fail.

What's going to happen now?

[00:36:04] Nehomai, she lost all.

And so it was with the people of Israel, they lost all. And we have seen that may happen in our lives, or in the assembly, or in a broader sense even, in testimony. The responsible element may die. What's going to happen then? Then we find, on God's part, an action of sovereign grace.

God visited his people. He brought food there. That's what we have seen. So the initiative, God is the one who takes the initiative, and so it will be also in the future. When God brings these people back, it is his initiative.

That's an important point. God visited his people in sovereign grace. They have not merited it. Absolutely not. And it's the same for us. When God in grace would deal with us, it's not because of our merits. Not at all.

We find how God produces something, anyway, during these tribulations.

The people of Israel, they will be enriched. [00:37:02] We have seen Moab. They were not poured out from vessel to vessel. There is no fruit for God in Moab. But where is there going to be much fruit? In this faithful land.

Where is there going to be fruit in your life and my life when we accept God's dealings with us? Then there is going to be fruit, as we find in Ruth 4 at the end. But it starts here.

The recognition of God's dealings, excuse me, in Nehomah.

Nehomah, she had lost all. But she is going now to recognize God's hand.

I was thinking, I was reading the other day a story of a flower or flowers which grow, let's say, in Singapore or that area. They do not smell as nice as they do here. Why not?

Because they do not know this cold wind from the north as we had in the last days. You see, this north wind forms a kind of pressure.

And under this pressure [00:38:02] the flower is going to give a special smell.

Now that is what God, just one weak example of what God uses, the pressure.

This faithful land that is going through in the future will produce wonderful odors for God, for God's heart.

And so, in the application for us, it is through afflictions and tribulations, God's dealings with us, that there will be something God can delight in. Though she calls herself Mara, in such a situation, when there is true repentance, I am sure we are like Nehomah for God. We are pleasant ones for God when He accepts His dealings with us. And so the faithful remnant will accept God's dealings. You can read it in Psalm 44, that they maintain God's rights when everything is rejected in this world under the rule of Antichrist. They maintain God's rights, there is much pressure, and then they are going to enjoy the King. [00:39:02] In Psalm 45 you find it. That is a wonderful psalm, by the way, but maybe we will come back to that later on.

So here you find God's dealings then in grace with Nehomah.

That is the first point, that she accepts God's dealings, there is true repentance, and Ruth has seen it.

Ruth had no part among the people of Israel. Not at all.

No part whatsoever.

But she was attracted to the God of Israel, maybe already through Elimelech, though he had failed, maybe through her husband, Mahlon, but also through the dealings now of God with Nehomah. She felt attracted to this God of Israel. And we have seen her confession, her creed, as it were, in verse 16. That is the language of love.

[00:40:02] She gave up everything that she had naturally. Nehomah said, go back to your country, go back to your gods, go back, maybe you will find a husband there. But she gave all up.

But she got everything, you see. But that is faith. So you find here the principle of faith in Ruth, and love.

It's really love what you find. But from God's side, it's sovereign grace, because Nehomah had no rights whatsoever. And so it is wonderful to see that in God's dealings with the people of Israel, this faithful remnant is now compared with somebody who has no link with the people of Israel, who is a foreigner, a Moabitess.

Now, that is to make it clear that to be introduced into the promises of God, she can only stand on the basis of sovereign grace, not on her merits. That's what the faithful remnant has to learn, and that's what we have to learn. In Romans 11, Paul explains that we had no rights in the promises of Abraham, and God brought us into the enjoyment of these promises [00:41:03] because of the

sovereign grace. And now on the basis of the same principle, the future remnant will be brought into the enjoyment of all God's blessings and promises He promised to Abraham already, not because they are descendants of Abraham, but because of the sovereign grace of God. They are like a Moabitess, no rights whatsoever, but God's dealing in sovereign grace with them, and He will bring them into the enjoyment of these. And that's what they have to learn. That's what you find in the Gospel, when the Lord meets this woman from Tyrus, and Sidon from that area, she had no rights, she had no claims, and that is an example of us. But then the Jews had to learn the same thing, that they had no rights either.

And that's hard for those who think to have so many privileges, to have so many claims, to see there is nothing they can claim, only the sovereign grace of God. And that's an important choice, because Orpah, she doesn't want to do that.

[00:42:03] There we see self-will.

She went away. When there is an element of self-will, even when we are very close to God's love, we will not be brought really into the enjoyment of these things. And we find that Orpah went away. That's very, very sad to see this.

So we find that in Naomai there was self-judgment, there was humiliation, humbling before God, confessing her sins, and also recognizing that God had dealt with her. All these elements we find, that is necessary for the people of Israel in the future, to confess this. And then the second element is brought in, that is Ruth. They both belong together. There we find that on the basis of sovereign grace, they are going to... ..situation before God. There you find a widow, like Naomai. All is lost. Lamentations 1, verse 1. [00:43:02] Jerusalem is gone, the testimony is gone. All is lost. But then, during this book, you find how there is hope.

And then at the end already, it becomes clear that God is going to deal with all this, and he is going to solve it. But then, in the book of Song of Songs, you find a whole development of the affections in connection with this relationship between the remnant and the Lord Jesus.

And that is a really very interesting study, also for our hearts, of course. But then, you do not find this real stability of the affections.

That is what you find in Psalm 45. Now, really, Psalm 45 is such a wonderful psalm. Psalm 45, you find the introduction of Christ.

And that is so important for us also. But imagine for the future remnant, when they are outside the country, like here, Naomai and Ruth, when they have nothing, when they are attacked from every side, [00:44:02] they are faithful, then all of a sudden, God directs their eyes to him in the glory.

And they will know the Lord Jesus. They will not have the same relationship as we have, but they will, through faith, they will know the Lord Jesus, though he is still in the glory, as being their Messiah.

And they will know by faith what they have to do. And then the Lord will teach them, and you find it in the scriptures, the Maschilim, the teachers, you find it also in the psalms of instruction, by the way, Psalm 45 is one of these psalms of instruction, where you find how this faithful remnant is formed. Now, that is just what we find in the book of Ruth. In the book of Ruth, we have found that Ruth is

very diligent, and so this faithful remnant will study the scriptures, and they will grow in the knowledge in these things, and all of a sudden, they will realize, but this is our Boaz.

[00:45:01] That's wonderful. They will discover this. That's Ruth 3. We have seen in Ruth 2, we find what Boaz is for Ruth. She doesn't know him.

She is brought on his field, she eats with him, that is a very special privilege, but she still doesn't know that he is the Redeemer. But then in Ruth 3, we find how she prepares herself now for him.

That's a big step forward, and that is what the faithful remnant will do also. I think in Psalm 45, then they are going to realize that they are this bride, the remnant in Jerusalem, which is so precious for the king, and they prepare themselves for the king. Now, that's a big study. We cannot enter into that, just to have an idea of what's going on. And so we see that the introduction of Boaz [00:46:01] really changes all.

That's for us, the moment that the Lord Jesus is introduced in our lives, everything changes. But then the next step, when we see that we are formed to be suitable for him, that's wonderful. And so this faithful remnant, and that's what you find in Ruth 3, we have now no time to enter into all the details, but I just mentioned it, that she washes herself in verse 3, she anoints herself, she puts raiment on her, that is this suitable condition which is necessary to have this relationship with Boaz. She is not still officially recognized in this relationship.

And so it will take some time before the Jewish remnant will be recognized publicly as being in this relationship with the true Boaz, but we find here this formation. And we find in the part of Boaz that he recognizes this. And we find also the problem of the nearer kinsman, the nearer Redeemer, that we have seen the law. [00:47:01] And I was thinking of another picture in the Old Testament which speaks about this nearer Redeemer.

He did not love Ruth.

He had no love. He didn't care for her. He didn't care for Nehemiah. And that's what you find in Nabal. Nabal, the man in 1 Samuel 25, and Abigail. Abigail, she had intelligence.

She had her heart in the right place. And so the future remnant will have the heart in the right place. But the links with Nabal have to be given up.

So the links with this nearer kinsman, the Redeemer, have to be given up. He has to die. In the case of Nabal, it was literally, he has to be replaced, as it were, by Boaz.

And so David is introduced in 1 Samuel 25.

And here we find that Boaz is introduced here into a relationship now with Ruth.

Now, I'd like to meditate [00:48:02] a little while with you at the end of these chapters. I'm sorry that we really cannot enter into the details because it said that would take another four evenings.

It is really a wonderful study to see how this remnant will grow in the knowledge of the person of the Lord Jesus, how they will enjoy this relationship with Him, how He will take care of them. Just one

point, just see.

I was thinking of these reapers who have a special service. We have seen that in connection with the application for us. And so the Lord will have His reapers in connection with the future remnant. The masculine, as I said, the wise man, you find them in Daniel 11 and 12.

They will teach this faithful remnant. And so they have also a place here in the book of Luke. So you see many, many details you can find here as illustrations of what you find back in the prophets.

And you find in principle many times we think of Jonah, the book of Jonah. [00:49:01] It's just a story, like this is a story.

But how wonderful, the prophetic, all the prophetic dealings of God, you find them back. Think of the book of Esther. Now, that is history, all history. But you find an outline of God's dealings with the future remnant and so on.

It's wonderful how God can use the story of Joseph and his brothers. It's a wonderful story to listen to, to read.

But many principles you find developed in the prophets.

You find them back already as an illustration in the story of Joseph and his brothers. It's wonderful how these illustrations will help us to understand God's dealings with Israel, with the future remnant, with Jerusalem, and so on. Just one point before we start with Ruth 4. In the Proverbs, you find, excuse me, in Ecclesiastes, [00:50:01] you find the introduction of a man in chapter 7 it is, but who can find a wife for him? There's a man, one of thousand, and we think of the Lord Jesus. He's even one of ten thousand called in Psalm of Psalms chapter 5. But who is going to find a wife for this man?

That's the big question. And then we find in Proverbs 31 a description of this woman. Now we come closer to Ruth because here we find Boaz, this wonderful person. He had no bride.

Who's going to find a bride for him? And then we find in Ruth 3 that he says in verse 12, Thou art a woman of worth. And we have seen that this expression, woman of worth, is in the Hebrew exactly the same word as we find for Boaz, a man of wealth, or a wealthy man, a mighty man of wealth. That is the same word [00:51:01] in Hebrew.

And so we find that both belong together. Now you see they are brought together. And that's what you find in Proverbs 31. There you find a description of this wife who would fit to this man. And then in the book of Psalm of Psalms you find really how she's introduced into this relationship of love.

And so it is also in the book of Ruth in a sense that we find how she's introduced into this relationship. One other point I'd like to mention. You find that also in the book of Psalm of Psalms. You find that at the end of the book of Psalm of Psalms in chapter 8, the ten tribes are brought in. So that is later on. That is an other chapter in God's dealings with the people of Israel. Here we have to do with the two tribes and even with less with the facial remnant among them and in Psalm 45 and also as we have seen in Proverbs 31. And so we find in Psalm 45 and also as we have seen in Psalm of Psalms only in connection with Jerusalem. That's important [00:52:01] to distinguish. In connection with the question that was asked maybe we should now enter into that last portion we

have read in Ruth 4.

There was a question to review the steps by which Boaz and Ruth were able to enter into a marriage relationship which by the law had been forbidden and then the spiritual application. Now a few points I mentioned already but we have seen that it is very important that this other redeemer was disqualified and that is spiritually very important for us.

We have seen once that as long as our hopes are linked with this other redeemer is nearer then Boaz cannot be introduced. We cannot really enjoy the relationship with the Lord Jesus. So this is a very important point as long as [00:53:01] we hope to find a solution by our own efforts let's say to get back the land let's say to have a place among the people of God let's say to know more of the Lord Jesus you cannot really enjoy something of him on the basis of your own efforts or your own righteousness. People of Israel are seeking their own righteousness as Paul says in Romans 10 but they have failed. It is not possible. And so this is a very important principle you find in the New Testament explained again and again that not on the basis of our works our efforts we can have this relationship with the Lord Jesus. And so it will be for the future remnant only sovereign grace that is sovereign grace God that brings them back but they have to recognize for themselves that it is sovereign grace and the introduction to this relationship is on the basis of sovereign grace. But not only that it is also a very thing that is very that should be very clear to us [00:54:01] that she lost her Moabitish character so to speak. Having this background this Moabitish background she could not be linked with Boaz as she was only when she would be with Boaz she would be only when she would take in the lessons Neoma had learned so true repentance recognizing God's dealings confession all we find and then love for the God of Israel love for his country in other words love for his interest that was necessary on her side. And so that is also in the arrogance ease and so on being poured from vessel to vessel is necessary to get a good quality of wine the wine has to be [00:55:01] poured from vessel to vessel that is not a pleasant thing for the wine that is not a pleasant thing for us either when we have to pass through many many tribulations that we will enter into the kingdom of God through many tribulations it is a principle in God's ways tribulations will form us to have this relationship so I would say Ruth had to get rid of her morbidity background but it was of course the sovereign grace of God which brought her there but at the same time she had to find the whole all these aspects submission humble spirit a contrite heart and so on all these things are [00:56:01] necessary to be brought into enjoyment to the enjoyment of this relationship now then we come in chapter 4 that we find a public way to make it clear in a public way that he is linked with the assembly as we have seen but also the Lord will in a public sense be identified with this remnant now that is the last passage I would like to mention in this passage is that we find the remnant from the Jews publicly associated with the Lord Jesus he is the lamb on mount Zion there you have sovereign grace [00:57:01] mount Zion and the Lord Jesus publicly linked though he is still in heaven but publicly linked with this remnant that is what is found in Revelation 14 verse 1 to 6 where you find how the lamb the lamb in glory is associated with this remnant on mount Zion now that is what you find here in verse 4 and then we find that there can be fruit for God in Ephratah Ephratah means double fruitfulness that there is going to be food in the house of God Bethlehem and it is all on the base of this new life which is introduced [00:58:01] by the sovereign grace of God and now we come to the last portion we have read we have meditated a little bit on that relationship is not the only thing it is all these different steps which build up to this relationship are necessary but why this relationship because God wants to have fruit now that is what you have in the epistle to the Romans why are we associated with the Lord Jesus the one who is risen already that we should bear fruit for God because Boaz took Ruth could Boaz take Ruth as she was in Moab not at all there are certain conditions on Ruth's side necessary in order that Boaz could take her and that is exactly the same for us [00:59:01] there are conditions

necessary on our side before the Lord Jesus can use us in that situation and that is the point here she is available for him completely there is no hindrance in Ruth 3 she was already available for him but there was the matter of the other Redeemer still not sold here she is completely for him and what is the result she became his wife and he went into her and Jehovah gave her conception you see of course they are brought into this marriage relationship but we cannot speak about that now we have seen that it is also applicable for us to bring fruit for God and so it will be in the future when all the hindrances on their part have been solved they are brought in this relationship with the Lord [01:00:01] Jesus and there will be fruit for God it is wonderful to see how a handful of millions and millions of people will be converted there will be fruit for God Revelation 7 you can find it and so the Lord will use them there will be fruit but not only that there will be people converted you see what is fruit which is precious for God that there is a condition brought or produced where the beloved is seen that's the point so it is not only important that so many people will be converted in our days or at that time that's very good and necessary but it is in order that the beloved will be introduced it's just before the millennial rain will start and so it is also in the application for us as we have seen God wants to introduce His beloved now that's the way God wants to see fruit [01:01:01] not only that we will be very active it might be a hindrance we can activity is only at it's place the right place when it is in submission as we find in Ruth when it is total surrender to the Lord nothing maintaining in self-will and so we find here this fruit is produced and it is through the Lord Jehovah gave her conception and she bore a son it is through the Lord and then it is also for the Lord we could say that grace is brought back into the picture and not only that has it's blessings again that's God's faithfulness excuse me Romans 11 says that God's promises are without repentance God cannot come back on these promises He will fulfill them but of course our blessings are of a higher order but that doesn't mean that God [01:02:01] cannot fulfill the blessings for the people God has set aside the people of Israel and is not going to deal with them no in this book we see how God is going to deal with them and how God is going to reintroduce them into all the blessings He has prepared for them and this little son is called now a nourisher of thine old age this Obed is now for Nehomai a great help a restorer of life that's also Boaz of course but then also a nourisher of thine old age and we find that Obed has the right of redemption so we find Boaz as the redeemer but also which is now produced Obed has the right of redemption that is a little bit complicated to understand but I think that is really what God wants not only an official relationship with the Lord Jesus but really to introduce this to introduce us into the enjoyment [01:03:01] of God's into the enjoyment of his thoughts there will be full restoration there will be nourishment it's in itself a wonderful study to see how God will provide food for his people already now before the true king is introduced publicly you see because that is the character of this book before the true king is introduced publicly this faithful remnant they know all about him they produce fruit for God the true slave or worshipper as some translate but literally it is first of all slave and that is wonderful we find the true slave of the Lord Jesus and he became the book of exodus you find already the true priest we find a wonderful picture here also of the Lord Jesus he is the [01:04:01] and then we find God's faithfulness in Jesse Jehovah is these names are very important we find how there is life brought in this generation which is given at the end of the book God shows how there is life brought in in Ferris or Paris Paris is breaking force or a breach in his life and that is a beautiful picture and you can learn how this is really wonderful picture so part of it the freshness of it how it grows in Ram mean so that is so precious [01:05:01] that is where this development of new life leads to that we are willing to give the place to the bride room and then it brings us to David you see how wonderful when there is fruit for God is not only many conversions it is introduced already in this book because there are souls who are ready for it and that is the big question for you and me am I ready that God can introduce his David in my life that there may be fruit for God that characterized by the beloved and so the remnant will come to this fruit that is glorified when we bear fruit and so [01:06:01] God will have his portion the Lord Jesus will have his portion and

they will enjoy this wonderful fellowship now this is a picture that God gives in dark days and that is a real encouragement for you and me because it is a challenge at the same time so when God is able to do that then we should never give up hope then we should never be discouraged we should be happy people knowing that God is occupied with us that God cares for us that God loves us that God sees us already in the beloved one Ephesians 1 but he wants us that God wants us to enjoy his thoughts he is not satisfied to give us [01:07:01] the most wonderful position you can think of and that is what we have he wants us that we enjoy this position and then there will be fruit for him in worship in ministry like Obed there will be fruit for God only when we are brought into the enjoyment of his thoughts and we will be blessed when we think meditate on it because when you will go through the book again also in this outline in connection with the prophetic dealings you will only marvel at the wonders of God's grace and the riches of the scriptures and so it might be what we learn that is what is so important we may enjoy the reading of these books [01:08:01] and these scriptures and these studies but may there be a practical fruit in our lives in real activity as true disciples of the Lord Jesus for his namesake Amen