

GARY REPORT

Ruth – The Bride

That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun (Ecclesiastes 1:9).

That which is has been already and that which will be has already been, for God seeks what has passed by (Ecclesiastes 3:15).

There are only two books in the Bible named after women: Ruth and Esther. We have already seen that [Esther](#) is an incredibly amazing and profoundly clear testimony of the Bride. So, what does Ruth evidence? What we find is that it too reveals the Bride. Thus, there are two books with female names, testifying to the two Brides—the first Remnant former rain Bride, and the second Remnant latter rain Bride.

There is no question that Esther is a testimony of the victorious latter rain Bride who gets victory over her enemies, including Haman Satan. And what we find in Ruth is a more general testimony of the Bride, but in it we clearly see the redemptive work of Yahshua, which is the main purpose and testimony of the account. And if you have any question if the Bible is the word of God, and that its truths are actually and amazingly hidden in open sight, this book distinctly evidences both of these. Furthermore, we see clearly that Bride truth is the revealed never-before-seen word of God, reserved for His Bride at this time. Let us now examine this important book.

First, Ruth opens in verse one with the statement: “Now it came about in the days when the judges governed, that there was a famine in the land.” On earth, there has been a famine in the land for mankind for two and even six thousand years. Yahshua made a brief appearance for three and a half years, and then left. Honestly, when it comes to having true and complete fruitfulness where for the first time men enter into the bodies that we MUST have, the bodies we are supposed to have that are not of this world but are from above, until that time comes there is a famine on the land. Yahshua came, fed us truth that was from above, and returned back to heaven. And frankly, that gave us a little taste of what we have to have. And, you can be sure that no one obtains that experience by dying! They go to sleep, which is not such a bad thing, as we all experience it in the natural realm every day.

But that is not what we are truly created for. Up to now the seed experience we all have necessitates that the seed be sown into darkness, and at the right time we emerge as a plant that brings life and multiplied fruitfulness. Up to now, there is no seed that has conquered death and darkness other than the Son of God, and all men wait for that experience. The first to do so is the first Remnant, when at the sound of the trumpet will come forth from the grave and ascend alive into heaven, along with the great host of the second Remnant who remain alive, and we will meet Immanuel in the air and be taken into heaven to be born from above into the bodies we are destined to enter. Thereupon, we will come back to this earth with Immanuel to rule and reign for a

thousand years. That is what this life is all about. But there is a process that takes place in the formation of that work, and we see this in these two testimonies which bear the names of these two women, Ruth and Esther. Let us now examine the book of Ruth.

As noted, this famine is testified to in the very first verse in Ruth, and it necessitated that Elimelech leave Bethlehem and take his wife, Naomi, and two sons and leave, entering into the land of the Moabites. The Moabites were of course the descendants of Moab, the son of Lot's eldest daughter, one of the sons whom he fathered after his two daughters got him drunk. So, one can know that what takes place during this time relates to what takes place in the church for two thousand years (the two sons) in which there is a famine in the land.

We next read that Naomi's husband dies, and the two sons married Moabite women, one of course being Ruth. Then Naomi's two sons die, and she is left with returning to Bethlehem, from whence they came. Of course Bethlehem is the birthplace of the Son of God, which is in type what we have to have now following two thousand years of drought—His "birth." And this drought on the word desperately needs to come to an end. And of course this period is further attested to by these two sons dying, the fate of kingdom man for two thousand years. So, what is the outcome after two thousand years? The answer to this lies with these two daughters-in-law. One daughter-in-law, Orpah, obeyed Naomi and remained there (the first Remnant), while Ruth refused to leave her and went with her. As you can see, Ruth attests to the second Remnant bride who goes to the place where He can be "birthed," attested by Bethlehem.

And all-the-more confirming this clear and remarkable testimony, in Ruth 1:20-21 we read regarding their return:

So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, "Is this Naomi?" She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me."

So, at Bethlehem Mary brought forth the child, Yahshua, and now we see clearly testified that Mara (Mary) returns to Bethlehem, but now with second Remnant Ruth, His bride, to "birth" Immanuel, "God with us," back to this earth. Is there any question about the clearness and certainty of this?

Again, these two daughters represent the two Remnant, and it is we, the second Remnant, who opportune our Husband, and remain until the end, as it is written:

"Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he will be saved. This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come" (Matthew 24:11-14).

The true kingdom needs to be taught to all nations today, bringing to an end the two thousand years of the church. Amen. And remember, the context of this account is a drought, and death, and that scenario leads to the much needed outcome for us today—

the latter rain. But they had to get out of the land of Moab in order to reverse the curse of death and thereby produce an offspring that lies directly in the lineage of Yahshua. So in that regard alone, the resolution and fulfillment of this is profoundly significant and entirely relevant to us today. And in verse 11, Naomi made a statement that seals this necessity: "Have I yet sons in my womb, that they may be your husbands?" But what she needed was in fact a family member, a kinsman redeemer, to fulfill the law and keep the lineage to the throne of David unbroken, even to Immanuel. And that is where this account picks up in Chapter 2, verse 1.

Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz.

We will see who this Boaz is in type, but Naomi then moved back to Bethlehem, and to provide for them Ruth gleaned their supply of grain from his fields. In short, Boaz noticed her and her good deeds, and found favor in his eyes, even as the Bride will find favor in the eyes of Immanuel. And, Immanuel is the One of truly great wealth. Therefore, when you read the following verses from Ruth 2:11-12 where Boaz spoke to Ruth, think of Immanuel and His Bride.

"All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know. May Yahweh reward your work, and your wages be full from Yahweh, the God of Israel, under whose wings you have come to seek refuge."

Equally, in verse 14 we read, and here again consider the Bride.

"Come here, that you may eat of the bread and dip your piece of bread in the vinegar." So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied and had some left.

This is what the Bride is doing right now, eating from a meal prepared for His bride-to-be. And verse 17 tells us that she was harvesting barley, which would have been at the time of unleavened Passover.

When Naomi saw that she had gleaned an ephah of barley, she asked Ruth where she had gleaned, and when Ruth told her, she noted: "The man is our relative, he is one of our redeemers." He was a kinsman redeemer, and herein is Yahshua.

Following the barley and the wheat harvests, Boaz was winnowing barley (3:2) and Naomi set forth a plan. Thereupon, Ruth went in to him after he had laid down and she uncovered his feet and laid down there. Boaz awoke in the night and found Ruth there, and thereupon committed that he would seek the lawful kinsman redeemer, whether it was him or one before him.

That same day Boaz went to the closest redeemer, but that man could not fulfill that role, as we read in 4:5-6. Boaz offered him the redemption, stating:

“On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.” The closest relative said, “I cannot redeem *it* for myself, because I would jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, for I cannot redeem *it*.”

So, most importantly, who is this one who wanted to redeem the land but could not “raise up the name of the deceased on his inheritance.” In other words, he would like to have the land, but, and this is very important, he could not take Ruth and bring forth offspring in the deceased man’s name. It would jeopardize his inheritance. Who then is this one who could not jeopardize his own inheritance? There is only one who has a shot at that, and that is the Body of Christ. Most certainly, if Immanuel does not redeem them and the Bride, both lose their inheritance. So as to be expected, Immanuel redeems the Bride, and thereafter the Body of Christ can be redeemed and not lose their inheritance. In finality, if the Bride is not redeemed, then the Body of Christ will lose their inheritance. In fact, in that scenario the genealogy to Christ would end, and there would be no return. The reality is, without the Bride the Body is done with! Again, there would be the cry: “My God, my God, why have you forsaken us?” Therefore, the redemption of the Bride is absolutely critical—for the Body and for ALL mankind! When one has truth, everything suddenly fits and makes sense and adds understanding that has been hidden from the foundation of the world?

And what became of the Ruth bride? In one moment she was destitute and living off of the gleanings of the field, and the next moment she is the wife of a man of great wealth (2:1). Such will be the experience of the Bride. In one moment we are living in this destitute, corrupt body, gleaning from the corners and what is just lying on the ground, and in the twinkling of an eye we are caught up into heaven, beholding our husband in all of His glory and wonder, and we are completely made new! Come quickly, “Boaz”!

And as we focus on the second Remnant here per Ruth, in 4:11 we see a most fitting closing tribute to both Remnants, where we read:

All the people who were in the court, and the elders, said, “*We are witnesses. May Yahweh make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel ...*.”

As a clear type of the first Remnant, Leah was the unexpected first bride of Jacob, and aptly she had weak eyes—the first Remnant who did not see all things clearly. And the second Remnant is the Rachel, the beloved wife who in the end brought forth Joseph and Benjamin.

And finally, verse 1:19 states that when Naomi and Ruth returned, “all the city was stirred because of them.” I hope you are stirred as we see how prophetic and revealing this second Remnant book truly is. And the fact is that only when these words are being fulfilled, can we even know and understand their fulfillment. And was it not the same regarding Yahshua’s first coming? Very much so. Therefore, this account of Ruth affords us great hope, especially for the immediate days before us.

Let me close here by sharing something personal with you regarding the corners of the field, and it gives hope. In probably 1981 or '82, I was working for a carpet-cleaning business cleaning carpets, and on one occasion was in an apartment in an older area in Dallas, and looked out the window to see an old man pass by the window. He was tall with long white hair that hung down onto his shoulders, and had a white full beard, which around his mouth was yellowed from smoking. He was wearing a long light-colored trench coat, and had every appearance of a street person.

I watched him as he passed by, and then sat down on the front steps of the apartment and took from his inside pocket a vile of clear liquid, removed its cap, and brought it to his nose and began sniffing its contents. As I watched this, my heart broke for that old man, and the pain was so severe that I turned away and sought to escape it by busying myself with my work. But I could not escape the pain in my heart, for it only increased to the point that if it continued, I knew I would die! Finally, in desperation I fell down on my knees in that dirty apartment and cried out to Yahweh: "Either show me a way to help people like this old man, or take this unbearable pain from me!" He then answered me, and said something I had no previous knowledge about. He said: "I have already provided a way to help people like this old man, and that is that business men give the corners of their field."

The pain immediately left me, and I got up and finished my work. And when I went home that evening, I got my Bible and looked up what He was talking about, and found that the corners of the field were not to be harvested, but to be left for the needy and the stranger (Leviticus 19:9-10, 23:22). From that point on, I set out to help the needy, and soon began a work called Sonshine House Ministries, which included twelve or thirteen years of a weekday radio program called "The Corners of Your Field" in which I taught about the care of the poor and the needy.

I continued that radio program all the way through June, 1994, when the Holy Spirit came upon me and began teaching me about the Bride. For all those previous years I would close the program with the statement, "This is Gary Naler, will YOU give the corners of your field?" But in closing that final program, instead I said, "This is Gary Naler, will YOU BE the corners of His field?" You see, by then I knew that the bride of Yahshua was the corners of the field of Christianity that would be gleaned. And now, twenty-five years later, Yahweh is closing the breach and revealing to me the meaning of the book of Ruth who gleaned from the fields and became the bride of the kinsman redeemer, Boaz, who is Immanuel. I now see it was not to be the natural needy who would fulfill that calling, but rather the Ruth second Remnant bride. This encourages me very much, and gives me hope that what He spoke to me then will actually be fulfilled on a higher plane today, and that is the fulfilling second Remnant Ruth Bride. May Immanuel be glorified! Amen!

Gary