

Ruth's Romance of Redemption

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STUDY SIX

THE DEVOTION AND THE REWARD

"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? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. 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. 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. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be

in rest, until he have finished the thing this day" (Ruth 3:1-18)

In our last study we saw Ruth gleaning with the maidens until the close of the barley and wheat harvests. The first thought of this study is Naomi seeking rest for her daughter-in-law, Ruth. This brings us to the second division of the Book. Our first five studies covered the first division of the Book; the key thought was "**FIND GRACE.**" These last two chapters, which we are about to consider, gives us the second division of the Book, the main thought being "**FIND REST.**"

In a previous study, I explained the seven feasts of the Lord found in Leviticus 23.

First, was the feast of the Passover, pointing forward to the LAMB of GOD, Who would die upon the cross.

Second, there was the feast of unleavened bread, which speaks of fellowship in a separated walk with JESUS CHRIST.

Third, was the feast of first-fruits, giving the thought of resurrection of CHRIST. The Israelites took a handful of barley grain and waved it before the Lord. This was waved up and down and in and out in the form of a Cross, speaking of CHRIST's triumphant resurrection from the death of the Cross.

Fourth, came the feast of Pentecost, the time of the wheat harvest, which followed about fifty days after the barley harvest. The barley harvest prefigured the first installment of grace, which spoke of new life on the grounds of resurrection, but fifty days later the feast of Pentecost they were to receive the second installment of Divine grace by the baptism of the HOLY SPIRIT. This was represented by the wheat harvest.

In the 147th Psalm we find a prophetic picture. David is exhorting Zion to "*Praise thy God*" (vss. 12-14). Here we have a large pod with four "P's" in it:

Praise Him - (1) for His **Power**, "*for He hath strengthened the bars of thy gates*"; (2) for His **Providence**, "*He hath blessed thy children within thee*"; (3) for His **Peace**, "*He maketh peace in thy borders*"; (4) for His **Provision**, "*Filleth thee with the finest of the wheat.*"

You will note that the Psalmist says, "*The finest of the wheat.*" The word "*finest*" is from the word, "*cheleb*," which means "*the fat*" or the best part of the wheat. Israel raised barley, rye, and wheat, but the finest of these three grains was wheat, which was typical of Pentecost. You will notice that at the close of this wheat harvest Naomi is seeking "*rest*" for Ruth. The word "*rest*" is the same word found in Psalm 95:11, where GOD swore in His wrath "*that they should not enter into my rest.*" The **rest** here spoken of was Canaan's **rest**.

What Canaan's land was to Israel a consecrated, SPIRIT-filled life is to the New Testament believer. A life of victory over our enemies, a life of provision for our souls, a life of power for service, and a life of freedom from sin -- such is the higher life provided for the believer in the baptism of the Spirit.

Israel accepted the evil report of the ten spies and refused to enter the land of Canaan. This

brought forth the wrath of GOD, and for forty years Israel wandered in the wilderness. GOD said in His wrath that they should not possess the land of Canaan because of their unbelief. They had all the evidence for faith, considering the mighty miracles that GOD had already wrought for them, but they were not yet believing in His ability to save. The truth in this Psalm (95:11) is brought forth by the writer to the Hebrews, chapters three and four. He warns the Hebrews to take heed lest there be in them "*an evil heart of unbelief, in departing from the living God*" (Hebrews 3:12). He urges the believers to "*exhort one another daily, while it is called Today,*" and warns them that they are in danger of forfeiting their position in grace by failing to enter into the rest provided for the "*people of God.*" (4:9). He also warns them in verse one by saying "*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*" The reader will do well to study these two chapters and to see that the call to the second rest is "*To-day.*" The word "*To-day*" is found five times in these two chapters, showing the importance of seeking and obtaining this rest now, not at some future time. They have come to the very door of faith, but are yet to walk through it. For whatever reason - they are refusing to place their trust in the finished work of CHRIST on Calvary - yet they are so, so close. From this we can plainly see that the teaching of the Book of Ruth is -- first, to "**find grace**," yes, grace to cover all our sin; second, to "**find rest**" -- an experimental soul-rest for the child of GOD.

This teaching is found in the words of JESUS, "**Come unto me, all ye that labour and are heavy laden, and I will give you rest.**" There we find rest for the laborer, the man who would gain Heaven by good works; rest for the heavy laden, the man who is crushed in spirit because of his sinful life and who carries a load of sin on his heart. JESUS said, "*Come (not go) . . . and I will give you rest.*" So many had found JESUS, the physical provider of bread and the miracle-worker, but they had yet to come to JESUS, the Saviour. JESUS is appealing to the heart that is so, so close to salvation - They have found the rest of temporary providence, but not of eternal position. JESUS continues to speak to those now who have found this first rest by saying, "**Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls**" (Matthew 11:29). The sinner is nowhere urged to take the yoke upon him and start working in His vineyard. This is a call to become a believer. The sinner is not urged to learn of Him until first he has found Him. The result is that the believer will "*Find Rest*" for his soul. This is the second rest. First, he is given rest from his physical need as Israel was given rest from a life of bondage in Egypt, but second, he is to "*Find Rest*" as Israel found it in the land of Canaan. The burden of our next two chapters is "*Find Rest.*" Naomi desired to "*Find Rest*" for Ruth that it might be well with her (Ruth 3:1). The three main divisions of this study are:

I. PERSONAL OBEDIENCE
II. PLACE OF OBTAINMENT
III. PENTECOSTAL OUTCOME

I. PERSONAL OBEDIENCE

Ruth 3:1-5

"**All that thou sayest unto me I will do.**" It is the good and obedient that will eat the fat of the land. The HOLY GHOST is given to those who obey Him: "**And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him**" (Acts

5:32) The reason Paul received an inheritance among them that are sanctified was because he was not "*disobedient unto the heavenly vision*" (Acts 26:19). The sanctifying grace of the Spirit can never come into the heart of the believer who is not entirely consecrated and fully obedient in every respect. This is not to say that they do not "have" the HOLY SPIRIT, but they are lacking the power. The three divisions under this main division, "**PERSONAL OBEDIENCE**," are --

A. THE PERSONAL RELATIONSHIP
B. THE PREPARATION REQUIRED
C. THE PLACE REFERRED

A. THE PERSONAL RELATIONSHIP. "**And now is not Boaz of our kindred with whose maidens thou wast?**" (v. 2). Boaz and Ruth are both identified in this verse; Boaz is revealed as the kindred redeemer. The personal relationship is here explained. Before we can have the rest GOD has provided for us in redemption, there must be a personal relationship. We must be born into His family and be called "*Sons and daughters*" of the Lord Almighty. Ruth is identified by the words "*with whose maidens thou wast.*" It classes her with the gleaners of the harvest, and we can also read in these words her obedience to the command of Boaz -- "**Go not to glean in another field... but abide here fast by my maidens**" (2:8, 22). Because of her perfect obedience to him, she is now qualified as a candidate to obtain the rest that Boaz could provide and to be later united in marriage to him. She had come to Boaz, the provider - but was yet to know Boaz - the kinsman-redeemer. Had she not obeyed him, it would have been otherwise.

I wish you to note --

The harvest is now past. The reaping of the barley and wheat has been completed, and it has been brought to the threshing floor. There is but little gleaning left to be done. The barley and wheat have been gathered. A beautiful dispensation picture is here taught. It shows that it is the closing period of this age, and as we are nearing the last part of the Book, the dispensational fullness is becoming more complete -- the wedding is not far hence. The summer has ended, the harvest is past, and at the close of this age in which we are now living, it seems that all that can be done is a little gleaning here and there. The days of great revivals are past; multitudes will not flock to the Lord for salvation.

Nearly every fundamental, Bible-believing pastor of today will tell you that it is much harder to bring men into the fold of CHRIST now than it was even fifteen years ago (1936-15=1921). It is contradictory to Scripture to teach that there will be a world-wide revival in the last days, for the Word of GOD teaches, "**That in the last days perilous times shall come. For men shall be lovers of their own selves . . . from such turn away**" (II Timothy 3:1-5). The Spirit of GOD said: "**In the latter times (last days) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils**" (I Timothy 4:1). Paul warns Timothy that evil men and seducers shall wax worse and worse, deceiving and being deceived (II Timothy 3:13). In the parable of the great supper (Luke 14:15-24), JESUS taught that the last guests that are brought to the Marriage Supper of the LAMB would have to be brought in by force -- "*Compel them to come in*" (v. 23). The word "*compel*" is from the word "*necessitate*," meaning *to constrain, to compel by force.*" John plainly described the Laodicean period (Revelation 3:14-22), in which even the professing Church of the last days will bar CHRIST from its presence, and He will be

standing, knocking at the door, pleading for admittance.

CHRIST also said, "**When the Son of man cometh, shall he find faith on the earth?**" (Luke 18:8). By this, we know that at CHRIST's second coming there will be scarcely any faith on the earth. In James 5:1-12 he describes a condition that will exist between the rich and the poor in the "*last days*." He shows how the laborers who have performed the work for the rich men will be defrauded of the portion which rightly belongs to them. The laborers' cries (because of their poverty and need) will reach the ears of JEHOVAH, and the gold and silver which the rich men have defrauded from them will become a witness against them while accumulated wealth will be as fire in their bosoms.

This prophecy is actually being fulfilled today. Scores of rich men have lost their vast estates, and some have entered bankruptcy. The gold in which they trusted has been confiscated by the government; the real estate which has been the pride of many has lost its value, and the taxes upon it have increased to such an extent that many have been unable to pay them. Stocks and bonds in which people have trusted are valued today as a scrap of paper. In some countries the rich man's property and finances have been confiscated and he is left in the role of the beggar. In this chapter, (James 5:1-12), the brethren (the followers of CHRIST) are urged to be patient and to establish their hearts because "*the coming of the Lord draweth nigh*" (v. 8). They are warned not to complain against each other because some may enjoy more prosperity than they. James tells that that would lead to condemnation (v. 9). He then points to Job as an example of patience. It was he that saw "*the end of the Lord*" (v. 11), meaning Job saw how the Lord would deal in the end when He restored to him the confidence and friendship of his false comforters and gave him "*twice as much as he had before*." He was comforted in spite of all evil that had come upon him and in the latter end he had more than in the beginning (Job. 42:7-17).

From the many Scriptures which we have just quoted, it is surely evident that there will be no world-wide awakening or revival in the last days. Such is the dark picture of the last days from the Word of GOD.

A further proof of the dark condition of the age is seen by the fact that the winnowing process is done in the evening. The day's work has been completed; the sun is setting in the western horizon of the dispensation of grace; there are but a few hours before the midnight darkness of the tribulation will be setting in. Political, financial, social and spiritual storms are brooding over the evening atmosphere. The reader can plainly see that this time is now upon us. The political distress can be seen in our state capitals and in Washington. Men in the same parties are no longer standing shoulder to shoulder, but they are quarreling and contending among themselves. The financial condition is even worse. Many banks have failed; thousands have closed their doors. The gold in which men trusted can no longer be called their own, but it is now in possession of our government. The real estate that men depended on is now highly taxed and yet has decreased in value as much as 75 per cent. Men who were worth millions five years ago are now in bankruptcy. Such is the financial distress of today. The social condition is no better. The beer gardens, cigarette-smoking women, the immoral dance halls, the moving pictures with suggestive teaching, and a thousand other things too numerous to mention are all bringing about a social wreckage in our nation. Yet, while this is true, the true bride of CHRIST is going to higher heights in Christian grace by seeking the baptism of the Spirit of GOD and are living lives of holiness unto the Lord, thus getting their wedding garments ready.

We are in the sifting time of this age. Many who are not willing to take the line of complete separation and identify themselves with a separate, called-out, sanctified bride of CHRIST shall depart from the faith. It is not midnight nor the dark portion of the night just before daybreak, but it is evening. The sun is setting, spiritual light is diminishing, evangelistic efforts are ceasing, and missionary enterprises are at a low ebb. The threshing time has arrived; the grain with the straw and chaff must be thrown up to the evening wind, which is typical of the HOLY SPIRIT, Who will aid the Church in the last days to prepare itself for the great event just ahead -- the rapture of the saints. Thank GOD for the HOLY GHOST, Who is in the world to prepare the bride for the Marriage of the LAMB. It is no wonder that GOD has raised up so many camp meetings, prophetic Bible conferences, and other coaling stations where the saints of GOD can receive the teaching of full salvation and be empowered with the Spirit of GOD that they might live holy and righteous in the last days. I said the sifting time, when the chaff, the straw, and all the valueless material will be separated from the wheat, is at hand. This is the process that the Church is passing through in these last days. Let us note --

B. THE PREPARATION REQUIRED. "Wash thyself therefore, and anoint thee, and put thy raiment upon thee" (v. 3). In this preparation, you will see three things:

(1) **The need of cleansing.** "*Wash thyself.*" As Ruth needed cleansing, the unsanctified believer needs purity. **"Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word"** (Ephesians 5:25-26). In the Tabernacle study, the priest brought the sacrifice and made his decision at the gate. He found his acceptance at the altar on the grounds of shed blood, but the cleansing was provided at the laver, which was made of the looking-glasses of the women, typical of the Word of GOD. James 1:23-24 refers to this. Every spiritual and moral blemish can be seen as we study the Word of GOD. However, provisions have been made for the removal of the blemish. The water in the laver, with which the priest could wash, came from the smitten rock. It was typical of the HOLY GHOST that descended on Pentecost after the Son of GOD died on the Cross of Calvary that He might **"sanctify and cleanse it (the Church) with the washing of water by the word"** (Ephesians 5:26). In this verse you will notice the three "W's" found in connection with the laver: **First**, the Word typified by the brazen looking-glasses; **second**, the Water in the laver, typical of the HOLY SPIRIT; and **third**, the Washing which is the cleansing effected by the baptismal process wrought upon the believer by the HOLY SPIRIT.

(2) **The need of power.** "*anoint thee*" (Ruth 3:3). The word "anoint" is from the word "*suk*" meaning "*to pour out.*" This foretells how the HOLY SPIRIT was to be poured out on the day of Pentecost, filling and anointing the apostles for service. There is not only the need of cleansing for the believer, but there is the need in those days of the anointing of the HOLY GHOST in the ministry of the Word, prayer, testimony, and personal work. In fact, in every part of church work, men who take an active part should be anointed with power from on high. It was customary for the people of Israel to anoint themselves with oil. Oil was a type of the HOLY SPIRIT as found in the holy anointing oil of the Old Testament, which contained five ingredients. Five is the number of grace. This points forward to this dispensation when the HOLY SPIRIT would anoint the believers in the body of CHRIST. When Elijah asked Elisha what he should do for him before he took his departure in a chariot of fire, **"Elisha said, I pray thee, let a double portion of thy spirit be upon me"** (II Kings 2:9). It was a noble thing to

request not gold, nor silver, nor raiment for himself, but a double portion of the Spirit that he might have it to meet the condition of his day, at which time the apostasy of Ahab was at its height. What is more needed today in the Church of JESUS CHRIST than the anointing of the HOLY GHOST on individuals and collective bodies, as pictured in the double portion of Elisha? In his case, self was completely set aside, and the need of Israel in its apostate condition was foremost in his mind.

(3) **The need of the wedding garment.** "*Put thy raiment upon thee.*" Boaz, the kinsman, was near at hand; the wedding day was not far distant; it was high time to make the preparation. In preparing for an earthly matrimonial ceremony, about the last item usually considered is the wedding garment. Likewise, in the case of the marriage of JESUS and His bride, the last work of this dispensation will be the preparing of the bride for this glorious event. At this time, when the world, as a whole, has practically rejected the salvation of JESUS CHRIST and the barley and wheat harvests are over, the true saints of GOD who have heard and believed the message "*Behold, the bridegroom cometh,*" will purify themselves by meeting the conditions laid down in the Word of GOD and will be prepared for the marriage of the LAMB.

C. THE PLACE REFERRED. "*Threshing-floor.*" In II Samuel, chapter 24, you will find the story of David numbering Israel and the judgment that came on the nation because their king failed to number them according to GOD's rule. GOD had provided a plan, which they were to follow in numbering Israel. Each Israelite over twenty years of age was qualified for war by bringing to the priest one-half shekel of silver, called the atonement money. David in numbering Israel left out the thought of atonement by failing to demand payment of the atonement money. How many preachers today are numbering their congregations outside of the atonement of JESUS CHRIST, including all those who have never been born again, and those who have backslidden, having departed from the way of righteousness. When David was about to number the people, Joab, the captain of the hosts, protested against this manner of numbering Israel, but on the demand of David, Joab went from Dan to Beersheba, numbering all the tribes. He reported that there were eight hundred thousand men in Israel and five hundred thousand men in Judah; these were valiant men who were able to draw the sword. No sooner had the work been accomplished than "*David's heart smote him,*" and he acknowledged his sin.

The following morning, the prophet Gad came to David and requested him to choose the penalty that GOD would inflict upon him for his disobedience. The result was that GOD sent a pestilence upon Israel, which caused the death of seventy thousand men. As the angel of the Lord continued to destroy Israel, the Lord repented Him of the evil and said to the angel, "*It is enough: stay now thine hand*" (v. 16).

The Scriptures continue by saying, "*And the angel of the Lord was by the threshingplace of Araunah the Jebusite.*" Gad came to David and instructed him to erect an altar unto the Lord, in the threshing-floor of Araunah, and David did according as he was told. When Araunah saw the king, he bowed himself to the ground and asked the king why he was there. David replied, "**To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people**" (v. 21). So David bought the threshing-floor, the oxen that trampled the grain, and the instruments of wood that were used in connection with the threshing, for fifty shekels of silver -- the price of atonement (v. 24).

There David erected an altar and offered the oxen for burnt offerings and peace offerings, and the chapter closes with the blessed words, "*And the plague was stayed from Israel*" (v. 25). From this we see the threshing-floor was a place of judgment for sin. Likewise, the place where Ruth was to make her consecration and receive her cleansing, anointing, and the wedding garment is the place where GOD would judge the sin that was handed down through Adam's race. Not only did CHRIST die to "*save his people from their sins*" through justification, but John said, "**Behold, the Lamb of God, which taketh away the sin of the world**" through sanctification. Sin must be judged in the person of JESUS CHRIST.

There is one more blessed thought that I desire to give you concerning the threshing-floor of Araunah. II Chronicles 3:1 reads as follows, "**Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.**" In this verse you will find three important facts:

First, "the threshingfloor of Ornan" was the place called mount Moriah. Here is where Abraham offered up his son Isaac (Genesis 22); this pointed forward to the time when CHRIST would die upon the Cross.

Second, in this place the sin of David was judged and the penalty completely met in the fifty shekels of silver -- the price of atonement, which is so wonderfully portrayed in the atonement money in Exodus 30:11-16.

Third, on this very spot Solomon began to build the house of the Lord, which is typical of the house of GOD -- the body of CHRIST -- which is represented in Ruth. This body, the Church of CHRIST, is built on the basis of atonement, which was provided by GOD in offering up His only begotten SON, as a sacrifice for sin, portrayed in Abraham offering up his only son, Isaac, on mount Moriah. This threshing-floor covered acres of ground, which consisted of one large solid piece of rock. This rock then was the foundation rock of atonement that was able to support Solomon's temple, meaning it would afford a place of worship for Israel. Hundreds of years later CHRIST said, "**Upon this rock I will build my church; and the gates of hell shall not prevail against it**" (Matthew 16:18).

II. THE PLACE OF OBTAINMENT

The place of obtainment was at his feet (v. 4). This speaks of consecration. She was dealing directly with Boaz, for Naomi said, "**He will tell thee what thou shalt do**" (v. 4). In order for a believer to secure the baptism of the HOLY SPIRIT, there is a consecration demanded on his part. The believer will be instructed what condition he must meet by CHRIST Himself rather than by a lot of "buzzers" whispering in the ears of the seeker as is so often seen these days. In verse six it reads: "*And she went down.*" That is the direction every one will go in spirit before they obtain full salvation from the Heavenly Boaz. It is an upward goal with a downward process. When we are humble, He will exalt us; when we are empty, He will fill us; when we are weak, He will strengthen us. The words, "*When Boaz had eaten and drunk, and his heart was merry,*" shows that the harvest feast was about over. He had entertained his maidens and servants as was their custom at the close of their wheat harvest. This harvest feast was a feast similar to our Thanksgiving Day, and the purpose of it was to praise GOD that He had visited Bethlehem

with bread. When Boaz retired for the night, he lay down beside the pile of grain in order to protect his own property from thieves. In the same manner, our Heavenly Boaz watches over His own to protect them from harm and danger. Under this division note --

A. THE INQUIRY MADE
B. THE INVOCATION MINISTERED
C. THE INFLUENCE MEASURED

A. THE INQUIRY MADE. "*Who art thou?*" Boaz awakened at midnight to find Ruth in his presence. Boaz asked the question, "*Who art thou?*" To this Ruth replies, "*I am Ruth thine handmaid.*" It was not Ruth, the Moabitess; nor Ruth, the stranger; nor Ruth, the Moabitish damsel, but it was "*Ruth thine handmaid.*" She was an eligible candidate to obtain this blessed rest from the hands of Boaz, and spiritually speaking, it is being fulfilled during this dispensation of the HOLY SPIRIT -- "**On my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy**" (Acts 2:18).

When Jacob sought the blessing (Genesis 32:24-32), the angel of the Lord asked him, "*What is thy name?*" (v. 27). "*And he said, Jacob.*" In the meaning of his name (heel grabber) we find expressed the very condition of his inward nature. Before Jacob could receive the blessing, he had to acknowledge his spiritual state. Some folks object to the word "**blessing**," but you will notice Jacob said to the angel, "**I will not let thee go, except thou bless me**" (v. 26). What Jacob received that night was, in his own mind, a "**blessing**." The same thought is brought forth in the case of Esau -- "**who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected**" (Hebrews 12:16-17).

There should be no objection to the term "**second blessing**." Esau's birthright was one thing and parental blessing is another thing. Here two experiences are taught: **1st**, the "*birthright*," which in type foreshadows the new birth: **2nd**, the parental "*blessing*," the "*promise of the Father*," which is bestowed upon the sons and daughters in the Divine Family by their Heavenly parent. This parental blessing usually belonged to the first-born son, who was entitled to a double portion of all of his father's inheritance (Deuteronomy 21:15-17). This would enable him to worthily represent the dead and maintain the honor of his name. Elisha claimed this portion on the grounds of sonship when twice he repeated the words, "*My father*" (II Kings 2:12). He, therefore, received the double portion from the hands of the prophetic parent, Elijah, and in the power of the spirit went forth and smote the Jordan, which "*parted hither and thither: and Elisha went over.*" The student will do well to read the second chapter of II Kings in connection with this study.

Immediately following the study of Esau in Hebrews 12 we come "*unto mount Sion*," which is the "*church of the firstborn*" (v. 23). This body of believers is entitled to the baptism of the HOLY SPIRIT, the parental blessing from the hand of GOD the Father in the nature of a double portion, in the same manner as the first-born son received the double portion on the grounds of his relationship as portrayed in the case of Elijah. This is what Ruth was seeking for; in other words, it could be called "*soul rest*."

B. THE INVOCATION MINISTERED. "**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" (v. 10). Boaz recognized her love for him, inasmuch as she had not followed the young men, whether they were poor or rich. The clamor and the society of the world had no more charms for Ruth than they do for twice-born men today. A Christian does not desire to follow the fashions of the poor or rich but instead desires to walk in the footsteps of the meek and lowly Nazarene (JESUS). In chapter 2, verse 11, Boaz makes a full confession of his knowledge of her complete separation from the land of Moab and the acceptance of a people who were strangers to her. But in this study he goes a step farther by blessing her for her kindness in remaining in his field of activity and service and not running off with the young men of the world. Again the truth of entire separation is taught. It is simply impossible to remain in fellowship and relationship with CHRIST and follow a Christ-rejecting world.

C. THE INFLUENCE MEASURED. "**All the city of my people doth know that thou art a virtuous woman**" (v. 11). She had not been in Bethlehem very long, but all the inhabitants of the city knew she was a woman with a pure character. This should at once remove all the question marks regarding Ruth's action in this chapter, for if we understand the Eastern custom of their day, the subject is much more easily understood. One of the writers on the Book of Ruth writes the following, which may explain, in a measure, Ruth's conduct: "It is an Oriental courtship, and strange and unbecoming as Ruth's conduct might appear in the eyes of Westerners, it was considered perfectly proper in the 'days when the judges ruled,' and would be considered so still in the East" (C. Knapp). Another custom of that day was that if a man died and left no children, his nearest kinsman, perhaps the younger brother, was to marry the widow that the genealogy providing for the coming of the Messiah, JESUS CHRIST, might be continued. Ruth had a perfect right according to the Mosaic law and Oriental custom to make a proposal to Boaz that she might preserve the genealogy and reclaim the mortgaged estate left by Elimelech. This thought will be clarified in our next study.

Ruth's proposal can be seen in the 9th verse where she says, "**Spread therefore thy skirt over thine handmaid; for thou art a near kinsman.**" A comparison of this truth is found in Ezekiel 16:8 where GOD says, "**I spread my skirt over thee.**" In this verse the relationship between Israel and GOD is pictured in the symbol of marriage. When GOD looked upon Israel (v. 8), He saw her beauty. The time was a "*time of love,*" and GOD continues by saying, "**I spread my skirt over thee, and covered thy nakedness.**" GOD entered into a covenant there with Israel, and the verse closes with these blessed words: "*And thou becamest mine.* The word "*skirt,*" in both of these passages referred to, is from the word "*kanaph*" meaning "*wing.*" The same Hebrew word is found in Ruth 2:12, where Boaz states "*under whose wings thou art come to trust.*" It signifies a place of covering and protection. Here then we see Ruth claiming Boaz as the redeemer kinsman, a claim of union (marriage) with him, which was to give her the protection, inheritance, and fellowship, which she -- a stranger in the land of Bethlehem - so longed for. In Ezekiel 16:8, the verse previously viewed, we see the engagement between Ruth and Boaz, typical of the Gentile Church and JESUS CHRIST. Boaz comforts Ruth by saying, "**Fear not; I will do to thee all that thou requirest**" (v. 11). What a wonderful promise for a seeking soul. We will now enter into the third division of this present subject --

III. PENTECOSTAL OUTCOME. (vss. 13-18).

As Ruth lay at his feet, she is informed by Boaz that there is one called the near kinsman, who

stands between her and Boaz, one that is keeping him from accepting the proposal. This near kinsman will be considered in the following chapter, which is full of typical truth. Paul studied at the feet of Gamaliel and became a great **student**. Mary wept at the feet of JESUS and became a great **saint**. Ruth rested at the feet of Boaz, and became a great **savior**, for she preserved the genealogy or seed-line which would trace back to the tribe of Judah from which JESUS CHRIST would descend. Under this main division, "PENTECOSTAL OUTCOME," let us note: --

A. THE COMMANDING REQUEST

B. THE COMPETENT RESOURCE

C. THE COMFORTING RESULT

A. THE COMMANDING REQUEST. "*Tarry this night*" (v. 13). The word "*tarry*" at once reminds us of another command to tarry, which was given by the Saviour when He said to the apostles "**tarry ye in the city of Jerusalem, until ye be endued with power from on high**" (Luke 24:49). The word "*tarry*" in this verse just quoted, is from the Greek word "*kathizo*" meaning "*to sit or set down*," indicating a work accomplished, as previously explained. The one hundred and twenty were so obedient to the Saviour's command that the Spirit records in Acts 2:2 their faithfulness to His command by saying, "**And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**" It gives us the thought that these disciples were converted, the work of regeneration had been accomplished in their lives, and they were now ready for the infilling of the HOLY SPIRIT. As the disciples were told to wait until the morning. It is always morning to the soul when any work or experience of redemption is performed. There were three outstanding occurrences that took place in the morning:

First, when the resurrection occurred, which is typical of impartation of life, it was morning. When the disciples arrived at the empty tomb and found it vacant, this was a promise of new life for the world.

Second, when the one hundred and twenty disciples received the promise of the Father by the indwelling of the HOLY SPIRIT at Pentecost, it was morning. There was such a display of power and demonstration that the Jews accused them of being intoxicated by saying, "**These men are full of new wine**" (Acts 2:13). But Peter explained that they were not drunk as the Jews supposed they were, for it was but the third hour, that is nine o'clock in the morning, and seldom did a religious Jew ever eat or drink before that hour, which was the hour of prayer. This shows that it was morning. The night had passed, and the day came forth with new power, new activity, and new hope. So it was in the life of Ruth.

Third, Peter at the Mount of Transfiguration gives us a prophetic teaching of the coming of the Lord JESUS CHRIST. There were three persons in the glory at the transfiguration of CHRIST. CHRIST was the central figure, and Moses and Elijah were with Him. Elijah, who was translated or raptured away, represented those who will be *caught up* without dying. Moses represents those who have fallen asleep but who will be raised in resurrection glory at the coming of the Lord. Peter declares that we have now a more sure word of prophecy than the prophetic teaching of the Mountain Experience. It is the Word of GOD. Wherefore, we are to take heed to the Word of GOD, which is as a light shining in a dark place and which will continue to do so until the "**day dawn**." In the Song of Solomon, we have the same thought presented in these words:

"Until the day break, and the shadows flee away" (SS 2:17). Here is a picture of the rapture when CHRIST will call His bride home. **"Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away"** (vss. 10-13). What a beautiful picture this gives. The long winter of sin has come to a close; the rains of opposition and turmoil are over; the flowers of fragrance appear on the earth; there is music of the birds filling the atmosphere; the voice of the turtle dove is heard in our land, which represents the HOLY SPIRIT brooding over Palestine; the fig tree is bringing forth green figs, which is a symbol of the Jewish nation taking on new life. He closes with the 13th verse: **"Arise, my love, my fair one, and come away."** From this we find that all the works of redemption performed in the soul in justification, sanctification, and glorification are likened to the morning.

B. A COMPETENT RESOURCE. "*Six measures of barley*" (v. 15). Boaz requested that she bring the veil or the sheet (which was used for the evening covering) into which he poured six measures of barley. These six measures of barley were the evidence that Boaz was satisfied with Ruth. It was a token of his acceptance. In like manner is the baptism of the HOLY SPIRIT to every believer. In study five, we find Ruth had gleaned all day and at the close received an ephah of barley, which was a ten days' supply. This she received for working, but now she received six measures of barley as her gift for waiting. Some folks would much rather work than they would to wait. They seem to have the idea that spiritual power and victory depend on the amount of work they can do, and they are busy baking, sewing, selling, or doing something to help the "poor Lord" carry on His work. But you will receive more by waiting on Him one night than by working one month. This is the Pentecostal Outcome -- six measures of barley. However, the number six falls short of the perfect number, seven, but there could not be complete and perfect satisfaction until she received Boaz in marriage, the seventh character in the Book, typical of JESUS CHRIST. Boaz gave her this supply of barley for he would not have her go empty to her mother-in-law (v. 17). You will not be empty if you spend a night at the feet of your Heavenly Boaz. Again the dispensational teaching is "we must remember the Jewish people." Although Naomi (typical of the Jewish nation) came back from Moab with the confession "*The Lord hath brought me home again empty,*" Ruth, the Gentile, left the feet of Boaz with the words ringing in her ears, **"Go not empty unto thy mother-in-law."**

When Ruth returned, Naomi asked her the question, **"Who art thou, my daughter?"** (v. 16). She meant by that, "Are you still Ruth, the handmaid, or are you now Ruth, the wife of Boaz?" Some of these days the trumpet will sound, and the saints will be raptured home no longer to be the peculiar people in the eyes of the world but to be exalted to a high place, the bride of CHRIST.

C. THE COMFORTING RESULT. Ruth was requested by Naomi to "*sit still*" until she knew the outcome of the matter. There is a time for us to "*sit still*," just as there was a time for Israel to "*stand still*" when they were confronting the Red Sea. One great writer has said, "When you don't know what to do, do nothing." Just wait on the Lord, sit still, and see Him work. Some people who have made a complete consecration and yet did not receive the baptism of the Spirit in their lives, have had to sit still and trust before GOD fulfilled His promise. Why must Ruth "*sit still*"? Naomi said, **"The man will not be in rest, until he have finished the thing this**

day."

He Who hath begun the work is able to finish it, but this finishing process can only be completed when that near kinsman, whom I spoke of, is set aside and the barriers removed. Naomi said, **"The man will not be in rest."**

When GOD created the Heavens and earth and finished the creation of all things, He rested on the seventh day, but when Adam fell, His rest ended.

Immediately GOD began to work; it was a work of redemption to redeem lost men.

It is seen in the act of GOD in clothing the guilty pair with the skins of animals, which portrayed the shedding of blood. Down through the centuries GOD, CHRIST, and the HOLY SPIRIT have been busy at work to redeem lost men that eventually they might rest in the wonderful work of redemption.

After JESUS healed the impotent man in John 5, the Jews found fault with Him because He had performed a miracle on the Sabbath Day. The Sabbath spoke of rest, which GOD had provided for the human body. JESUS in reply to their accusations said, **"My Father worketh hitherto, and I work."** That is, up to that time, GOD had continued to work, and now CHRIST joins hand with Him, and they are jointly working for the salvation of lost men.

Since then the HOLY SPIRIT descended at Pentecost and has united with the Father and the Son to continue in the work of redemption. The work must be finished "*this day*."

This is the day of salvation, and GOD cannot rest as long as men are going on in sin and are possessed with evil hearts.

~ end of chapter 6 ~

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