

# The Book of Ruth – Part Seven

November 1, 2009

Adapted from John Herbert's Notes; Presented by Bruce Cunningham

## 1). Ruth 3:1

*Then Naomi her mother-in-law said to her, "My daughter, shall I not seek rest for you, that it may be well with you? 2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. 3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do." 5 And she said to her, "All that you say to me I will do." 6 ¶ So she went down to the threshing floor and did according to all that her mother-in-law instructed her.*

a). As we saw last week the third verse of Ruth Chapter 3 continues the most precise and concise explanation of what a Christian is to do in preparation for meeting Christ at His Judgment Seat, pictured for us here as the threshing floor of Boaz.

b). And within our six verses here, there are four things in particular we should note:

i/ The seeking of rest in verse 1

ii/ The certainty of the appearance of Boaz and Ruth on his threshing floor 'tonight' - literally at mid-night - a time signifying judgment (verse 3)

iii/ The giving of instructions regarding how to prepare for meeting Boaz (verse 3)

iv/ And Ruth's faithful obedience in following Naomi's instructions (verses 5 and 6)

c). In the antitype of this picture, in the Christian experience, it is that which is pictured by Naomi (the Word of God) that encourages us to seek rest –

Hebrews 4:1

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.*

d). It is the Word of God that makes clear to us the certainty of our appearance at Christ's Judgment Seat –

2 Corinthians 5:10

*For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

e). And it is the Word of God that instructs us in our preparation for that appearance –

2Timothy 3:16

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.*

f). And it is also the Word of God that encourages us to faithful obedience –

1Peter 1:13

*Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance;*

2). And last week we had looked at the first part of Naomi's instruction to Ruth with regards to the preparation – 'Wash yourself' – and we saw how this washing deals with our appropriation of Christ's present ministry as High Priest in the Heavenly tabernacle, providing cleansing for the sins of those who will one day be His co-heirs.

a). And I believe we took to heart what Christ had said to Peter on the night of the last Supper –

John 13:8b

*... "If I do not wash you, you have no part with Me."*

3). This week we will examine the second part of Naomi's instructions to Ruth – 'Anoint yourself'.

4). Anointing would always be done with oil and within God's economy in the OT, anointing was done in preparation for service and was symbolic of the Holy Spirit coming upon the individual to empower them for that service.

a). And this anointing, this empowerment, would come subsequent to their 'new birth.'

5). We can see this with the Levitical Priesthood that we looked at last week –

a). Exodus 29:4

*"And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. 5 "Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. 6 "You shall put the turban on his head, and put the holy crown on the turban. 7 "And you shall take the anointing oil, pour it on his head, and anoint him.*

b). We can also see this in relation to Saul, Israel's first king –

1Samuel 10:1

*Then Samuel took a flask of oil and poured it on his head, and kissed him and said: "Is it not because the LORD has anointed you commander over His inheritance?.....6 "Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.*

c). And with David -

1Samuel 16:13

*Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward.*

d). Also with respect to Samson -

Judges 15:14

*When he came to Lehi, the Philistines came shouting against him. Then the Spirit of the LORD came mightily upon him; and the ropes that were on his arms became like flax that is burned with fire, and his bonds broke loose from his hands. 15 He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it.*

e). We can see from our four examples that the anointing is a symbol of the Holy Spirit coming upon the individual to empower them for service - we see it in relation to being empowered as priest, to be empowered for rulership, and empowered to defeat God's enemies.

f). The empowerment by the Holy Spirit was also something that could be lost through disobedience and unfaithfulness.

i/ As it was with Saul -

1Samuel 15:17

*So Samuel said... "And did not the LORD anoint you king over Israel?.....26 for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."*

g). And David cried out to the Lord about this, because of his sin -

Psalms 51:1

*To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.>...*

*11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me.*

h). Let us please understand that the loss of the anointing, the loss of the empowering of the Holy Spirit would be in relation to the role the individual had been anointed to fulfill, never with regards to their initial salvation.

i/ And we cannot help but note that all our examples here have to do with rulership within the earthly portion of God's Kingdom.

ii/ And within the context of Ruth, her anointing herself can be seen as empowerment by the Holy Spirit to become the wife of Boaz, receiving with him a redeemed inheritance.

6). And so if we take the doctrine of anointing into the New Testament, we should also find it in relation to the empowerment by the Holy Spirit for service – a service, following our types, that would involve priestly ministry, the defeat of God's enemies, regality and a marriage relationship. And this is succinctly expressed for us in the Parable of the Wise and Foolish Virgins –

a). Matthew 25:1

*"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. 2 "Now five of them were wise, and five were foolish. 3 "Those who were foolish took their lamps and took no oil with them, 4 "but the wise took oil in their vessels with their lamps. 5 "But while the bridegroom was delayed, they all slumbered and slept. 6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' 7 "Then all those virgins arose and trimmed their lamps. 8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' 10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. 11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' 12 "But he answered and said, 'Assuredly, I say to you, I do not know you.' 13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.*

b). Now it is obvious for us to see that what transpires here in relation to the ten virgins is connected to the Kingdom of the Heavens. And given both the context and the content of the parable, those in view, described as virgins, can only be Christians. All ten have lamps, and all ten have oil in their lamps, but the five wise virgins have an extra supply of oil – which would correspond to the anointing we saw in the OT. And the five foolish virgins do not have it.

c). The fact that they are foolish denotes that they too could have had the extra supply of oil, but because of their foolishness, they didn't.

d). And just as we saw in the OT, the anointing – that extra supply of oil – is for empowerment for service –

Matthew 25:10

*"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*

e). Here is another picture of the Judgment Seat of Christ and the division that takes place based on preparedness, based on faithful obedience.

f). It is at this point, because of having the extra supply of oil, that the wise virgins will experience that recorded in –

Revelation 5:9

*And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed them to God by Your blood Out of every tribe and tongue and people and nation, 10 And have made them kings and priests to our God; And they shall reign on the earth."*

g). And what we see here is priestly ministry, regality, the marriage relationship and by conclusion, the defeat of God's enemies.

7). Let's pause for a moment here and make sure we understand about the oil that all ten virgins have in their lamps.

a). We have already noted that oil is a symbol of the Holy Spirit, and so the oil they *all* possess must be a reference to the indwelling of the Holy Spirit that all believers receive at their new birth.

b). This indwelling comes as a result of what scripture describes as an immersion or baptism in the Spirit –

i/ Acts 1:5

*"for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."*

ii/ 1Corinthians 12:13

*For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.*

iii/ 1Corinthians 3:16

*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*

iv/ 1Corinthians 6:19

*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God,*

c). And exactly what happens at this moment of indwelling is significant to our understanding of the anointing, which is that extra supply of oil.

8). As God operates within His previously determined laws (that of course do not change), we need only look to our foundational types to find our answer.

9). Genesis 1:3

*Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness.*

a). As we know, God's material creation was in a ruined condition because of the sin of Satan, His originally appointed ruler, and so to bring life to that which was in the place of death He speaks – His words comprise His breath (for it is impossible to speak without expelling our breath). And as He does so, in fulfillment of that which His breath makes known, light shines where there was only darkness.

b). We see this same thing from a slightly different viewpoint with regards to Adam –

Genesis 2:7

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

c). God forms man of the dust of the ground. And at this point, the man is without life, he is dead.

d). God then breathes into him the breath of life, and that which was dead is now alive.

10). The Hebrew word for breath is *Neshama*, which means both breath and spirit.

a). So when God speaks, that which comes from His mouth is breath and also His Spirit.

b). When He breathes into Adam, that which He breathes into him is His Spirit. It is only by the Spirit of God that life can be given.

c). This is exactly what we find from the mouth of Jesus, the Word who became flesh, -

John 6:63

*"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.*

11). As we saw with our scripture from Genesis Chapter 1, the process of restoring a ruined creation begins on day 1 where that which is dead is made alive by the *Neshama* of God, resulting in a division between light and dark.

12). As for us – in our unregenerate state we were dead, but –

Ephesians 2:1

*And you He made alive, who were dead in trespasses and sins,*

2Corinthians 4:6

*For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

13). As each person initially believes on the Lord Jesus Christ, so the breath of God, which is the Spirit of God is breathed into us and indwells us. The breathing in of the Spirit and the baptism in the Spirit are one and the same thing.

a). And just as in Genesis where there was a further 5 days of work to restore the ruined creation, so there needs to be a continuing work of the Spirit in us over the course of our Christian life to bring us to the goal of God's purpose for us.

b). And just as life is initially given by the Spirit, so it can only be *sustained* by the Spirit. There needs to be a continual breathing in of God's Spirit in our lives.

). And this is *for a purpose*, just as the type of the anointing we saw in the OT was for a purpose. And the purpose remains the same – rulership within the particular realm of the Kingdom that is on offer – the earthly in the OT and the heavenly in respect of us within the Millennial Kingdom.

15). The subsequent breathing in of God's Spirit after our new birth, the picture of the anointing in the OT and the extra supply of oil are all one and the same thing.

16). In fact, we are commanded to be continually filled with the Spirit, after the Holy Spirit has indwelt us –

Ephesians 5:17

*Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be[continually] filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 ¶ submitting to one another in the fear of God.*

17). So how are we continually filled with the Spirit? As always scripture itself provides the answer –

2Timothy 3:15

*...and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is God breathed, and*

*is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.*

- a). What makes us wise for salvation through faith? The Holy Scriptures.
- b). What salvation are we talking about? The salvation of the soul.
- c). Literally, what are the scriptures? God's breath.

d). Hebrews 4:12  
*For the word of God is living and powerful...*

- e). The breath of God and the Word of God are both the Neshama of God.

18). So being filled with the Spirit comes through receiving the life of God through the Word of God that is both alive and Spirit. And this is exactly what a companion scripture to our scripture in Ephesians 5 teaches —

a). Colossians 3:16  
*Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.*

- b). Being filled with the Spirit in Ephesians 5 and letting the word of Christ dwell in us richly in all wisdom in Colossians 3 are one and the same.

c). And it is interesting to note that it is the word of Christ, not the word of God in some generic sense, but the word of Christ-- that which surrounds the King and His coming Kingdom — that constitutes the filling of the Spirit.

19). All Christians are indwelt by the Holy Spirit, but not all Christians are continually filled with the Spirit –

*"Those who were foolish took their lamps and took no oil with them, 4 "but the wise took oil in their vessels with their lamps*

- a). The foolish would be the carnal Christian, the 'Orpah' Christian. The Christian saved unto eternity but wholeheartedly enmeshed in the affairs, systems, values and mindsets of this world. Those who because of their actions will find themselves cut off from a position of rulership with Christ in His coming Kingdom –

"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. 11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' 12 "But he answered and said, 'Assuredly, I say to you, I do not know you.'

b). The wise would be the spirit-led Christian, the 'Ruth' Christian. The Christian who is saved unto eternity and then receives the word of Christ and is obedient to the commands of Christ, whose focus is on the promise and the hope that is set before them, who reject the things of this world.

c). Hebrews 6:17

*Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, 18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. 19 This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, 20 where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.*

d). James 1:21

*Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. 22 But be doers of the word, and not hearers only, deceiving yourselves.*

e). So we see that being filled with the Spirit is not a Charismatic experience, but rather a correct engagement with the Word of God. And we receive on a continuous basis the life of God, which is the Spirit of God, through the written word... which is also God's Spirit and is alive. In this way our saved spirit is fed and grows from immaturity to maturity – from the milk to the meat, to the strong meat of the Word.

20). And being filled with the Spirit after this fashion produces in us a metamorphosis –

Romans 12:2

*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

a). The Greek word translated 'transformed' here is the Greek word *metamorphoo*. The same word we find translated "transfigured" in relation to Christ in –

Matthew 17:1

*Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. 3 And behold, Moses and Elijah appeared to them, talking with Him.*

b). The connection between the metamorphosis and the coming Kingdom is unmistakable.

21). If we are filled with the Spirit and our mind is renewed so that we are transformed in the present time, then we will not be conformed to this world, but instead will act in accordance with and obedience to the Word of God. And the result for those filled with the spirit will be exactly that which we found in Ephesians 5 and Colossians 3 –

a). Colossians 3:16

*Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. 18 ¶ Wives, submit to your own husbands, as is fitting in the Lord. 19 Husbands, love your wives and do not be bitter toward them. 20 Children, obey your parents in all things, for this is well pleasing to the Lord. 21 Fathers, do not provoke your children, lest they become discouraged. 22 Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. 23 And whatever you do, do it heartily, as to the Lord and not to men, 24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. 25 But he who does wrong will be repaid for what he has done, and there is no partiality.*

b). Ephesians 5:18

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 ¶ submitting to one another in the fear of God. 22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. 30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church. 33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.*

c). And if, by the filling of the Spirit we are transformed now, in the present, we shall also be transfigured like Christ on the mountain in that time yet future –

Colossians 3:4

*When Christ who is our life appears, then you also will appear with Him in glory.*

d). So, let us follow Ruth's example today and choose to anoint ourselves that we may be empowered for service in the Kingdom which is to come.