

RUTH, Boaz and Pentecost/Shavuot

Hear *your* Love Story, *your* “goel” Redeemer, Gleanings and threshing floor times ...it’s all here.

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On Pentecost (Shavuot in Hebrew), the book of Ruth is often read and discussed. Why? Find out in this teaching. Learn about YOUR kinsman redeemer, your “goel” – your eternity depends on it. Are you in a “threshing floor” time of your life? Learn what that means. Learn the lessons of courage and faith that remarkable Ruth will teach us all. We’ll read this book with a spiritual outlook as we apply famines of the word of Yehowah, and marriage of set-apart believers to their King. This short book is really not just about Ruth and Boaz – but about you and your marriage to your King, your divine Redeemer.

Hey there, everyone. Today’s message is going to be fun, exciting and revealing. **We’ll be covering RUTH and its tie in to Pentecost.** This book is traditionally read on Pentecost as it is centered in the time between Passover and Shavuot/Pentecost. Shavuot is the Hebrew name for this holy day and it means “weeks”, or “sabbaths”. The Hebrew refers to seven, or a group of seven. We count 7 sabbaths and then the day after that 7th sabbath is the day of Pentecost or Shavuot.

Exodus 34:21-22

21 "Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

22 "**And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.**

There was a DAY of firstfruits earlier, but it was of the barley firstfruits. That was not a holy day – though it pictured Christ the spiritual first fruit (1Cor. 15:20-23) being accepted in heaven for the rest of the harvest. Then there was a holyday “Feast of Firstfruits” – this time of the firstfruits of WHEAT and this is a holy day. I’ll explain more about that in the next sermon about Pentecost. Who are the barley spiritually? Who are the wheat? Christ was the firstfruits of barley. Hmm. I’ll discuss this more in the next sermon, God willing.

Pentecost/Shavuot is about so much:

- the giving of the Torah,
- The end of the barley harvest and the beginning of the wheat harvest, the same period between Wavesheaf Sunday and Pentecost (**Ruth 1:22; 2:23; 3:2**). So this is one reason why this book is read on Pentecost, because it’s about the time leading up to Pentecost. This book will also speak of
- The marriage of Ruth and Boaz and how that pictures Yeshua and His bride.
- It’s about the *goel* – the kinsman redeemer,
- It’s about openly confessing our one true God.
- It’s about understanding the spiritual meaning behind threshing floors and the barley and wheat

- It's about God's spirit being poured out, bearing fruit of His spirit and living in the spirit. That part of Pentecost I'll cover in the next sermon about Pentecost itself – but today let's go through a relatively short book of the Bible, the Book of Ruth. You'll learn more about threshing floors, the goel – kinsman redeemer, and so much more, like why or how on earth Ruth could be allowed to marry Boaz when Moabites were blocked from the congregation for 10 generations (Lev. 23:3).

And who is this Moabite, this Ruth? She's among the elite five women – the number of grace - who are mentioned by name or referred to in Yeshua's lineage.

So welcome everyone to Light on the Rock. I hope you're enjoying our messages. We don't charge a penny for any of them, as so many websites do. Tell others about our site. And if your heart ever moves you to help us with our expenses and projects, I thank you right now and will pray Yehowah blesses you for supporting our efforts to spread His word and truth.

Turn to Lev 23 that speaks of all the holydays. The Feast of Pentecost in the front of the Bible is called the Feast of First Fruits (of the wheat harvest) and the Feast of Weeks or Sabbaths, since 7 weeks of Sabbaths went by from the Day of Barley firstfruits after Passover to the Feast of Pentecost. This was a harvest period of the barley, and then when that was done, the first fruits of the wheat was ready. This is essential to understanding the book of Ruth.

Leviticus 23:15-16

'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 Count fifty days to the day after the seventh Sabbath (Shabbat); then you shall offer a new grain offering to YHVH.

Then after the instructions about Pentecost/Feast of Weeks, it concludes that section with this verse that has everything to do with our story:

Leviticus 23:22

'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am YHVH your God.'" (And notice how over and over our Great God names Himself as YHVH – in fact, almost 7,000 times in Scripture).

So turn to the book of Ruth please.

To understand the context of this book, start by reading the last verse of the previous book. The Book of Ruth was set during the time of the judges. Josephus the Jewish historian says Eli was the priest at the time this was written. Anyway, the last verse of the previous book of Judges says "there was no king in Israel at that time and everyone did what was right in his own eyes" (Judges 21:25).

So with that setting, we start the book of Ruth.

Ruth 1:1-5

Now it came to pass, in the days when the judges ruled, that there was a **famine in the land**. And a certain man of **Bethlehem**, Judah, went to dwell in **the country of Moab**, he and his wife and his two sons.

2 The name of the man was **Elimelech**, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion — Ephrathites of Bethlehem, Judah. And they went to **the country of Moab** and remained there.

3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

HIGH LITES of Ruth 1:1-5

We must learn to read the first covenant books with spiritual eyes.

- **FAMINE** – think spiritually. The end time is promised to be a time of spiritual famine too – not just of hearing of the word, but it's more specific – a famine of hearing of the **word of YHVH. (Amos 8:11-12)**. There's a lot of preaching going on, but are people preaching "the words of YHVH"? A lot of teaching today is pabulum, frankly. Nothing that speaks to the soul or makes people repent or change. Those aren't God's words when it's just feel-good stuff. Now today, in our time, just like in the book of Ruth, people are wandering all over searching for His word – and many are going here and going there.

There was no bread. Yet they lived in a town of Bethlehem which means "house of Bread". Yeshua is the bread from heaven and He was born in the House of Bread – Beit Lechem (Bethlehem). If there's a spiritual famine we're going through, it's because we're not eating of *His* food, HIS words. Stop eating the pabulum and find places where you are really getting true food.

Anyway, this couple left the Israel of God and sought food in the east – east of Israel. Too many are doing the same thing today – and going to eastern religions or to fields where Yeshua is not really working. Come back to the Israel of God, the spiritual Israel – to hear the words of YHVH. There's no need to be in a "famine of the hearing of the words of Yehowah".

- **ELIMELECH** – his name means "my God is king" and he's the husband of Naomi. Having the right name is a good start, but it's not enough. Some feel fine because they go to a "church of God", for example, but Rev 3:1 says to the Sardis church – You have a name that you are alive, but you are dead."

Like Elimelech some profess Jesus Christ as Lord – but don't do as He says – and He says He won't know them! (Matthew 7:21-23). In Matthew 7, Yeshua says to people who were preaching and prophesying and doing miracles in HIS name, "Depart from you, you people of no law, I never knew you." (Iniquity = no law).

So why would Elimelech go to a country like Moab when God had said He wasn't happy with Moab? Moab was the nation that refused to give any bread and water to Israel when they were passing through (Deuteronomy 23:3-4). More on that as we go along.

- **The 2 sons marry Moabite women.** The 2 sons die early. Mahlon means “sickly” and Chilion means “pining”. Eventually all three men die – and leave 3 widows. One of the sons had married Ruth – whom tradition says was a descendant of Moabite royalty – Balak and Eglon. This might be one reason David was able to use the Moabites at times he was fleeing, if he was a descendant therefor himself of Moabite royalty as well.

Ruth 1:6-15 (summarize)

Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that YHVH had visited His people by giving them bread.

7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

8 **And Naomi said to her two daughters-in-law, "Go, return each to her mother's house.** YHVH deal kindly with you, as you have dealt with the dead and with me.

9 YHVH grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.

10 And they said to her, "Surely we will return with you to your people."

11 But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?"

12 Turn back, my daughters, go — for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

13 would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of YHVH has gone out against me!"

14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.

HI-LITES OF RUTH 1:6-15

- **NAOMI turns back to Israel and to the land of the true God.** Things begin to get better. When we repent of going the wrong way, Yehowah will bless us. Let the past be past. Let's allow others to also put their past behind.
- **ORPAH heeds the call to stay in Moab, Ruth...** not so much.

Ruth 1:16-22

But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; **Your people shall be my people, And your God (Elohim), my God.**

17 Where you die, I will die, and there will I be buried. YHVH do so to me, and more also, if anything but death parts you and me."

18 When she saw that she was determined to go with her, she stopped speaking to her.

19 **Now the two of them went until they came to Bethlehem.** And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"

20 But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

21 I went out full, and YHVH has brought me home again empty. Why do you call me Naomi, since YHVH has testified against me, and the Almighty has afflicted me?"

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. **Now they came to Bethlehem at the beginning of barley harvest.**

What's happening here?

- RUTH surrendered all of her past. She wants to be part of Israel of God. She wants Israel's living God YHVH to be her Elohim (God). She said only death could change this!

That's what we should be doing. Putting our past behind us, and committing fully to the one living God. We need to go where God is – which today is in HIS people. Too many confuse the VAST difference between an organization – and the people of God. I don't believe Yeshua is locked into one organization, but He's in whoever has God's spirit.

- **BARLEY HARVEST – v. 22-** the barley was harvested after the day of Barley firstfruits were offered to God, after Passover – up to Pentecost. So once the first fruits Barley was presented, the harvest begins. **The firstfruits of the barley pictured Yeshua.** Barley was considered a very humble bread, even a poor man's bread. Interesting that Yeshua – the son of the King of Universe – is pictured by barley than wheat. By the way, the first barley to usually come to abib stage – the stage when the head is hard enough to be ground into fine flour – that earliest stage of barley had RED STRIPES on it. I saw some of it with my own eyes in 2009, on the southern edge of the temple mount. Red Stripes... does that sound like Yeshua?

NOW RUTH CHAPTER 2

Remember what we read earlier in Lev 23—that farmers were to leave the corners of their fields unharvested and not go back after stalks they'd dropped, so that the poor could have something to harvest and eat. This was to be for the orphans/fatherless, widow, aliens, and the poor – most of which applied to Ruth!

Yehowah is a loving God. He provides for the poor, but it's not welfare checks and food stamps either though. People were expected to work for their food, even if they're poor and jobless, or not eat! In 2 Thessalonians 3:10 Paul teaches "he who will not work, shall not eat."

So Ruth was going to go into the fields and see what she could glean from the dropped sheaves and what might be in the corners. When it was said and done, she had about 30 lbs of grain (about 20 kilos?).

Ruth 2:1-17

There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."

3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

4 Now behold, Boaz came from Bethlehem, and said to the reapers, "YHVH be with you!" And they answered him, "YHVH bless you!"

SO ANOTHER big lesson: just when we think we're in tough times, God has our back and is making provisions. Yehowah led Ruth to a relative's land, who "happened" to be godly and generous. When we return to YHVH, HE PROVIDES even in ways we don't understand!

And seek to find the fields where YHWH is. Notice how these men greeted each other – "May YHVH bless you and be with you!" Let's learn to talk that way to each other too.

Ruth 2:5 continuing:

5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

Boaz is a picture of how God provides. Yehowah notices and knows you before you know Him. We so often wonder if God even knows about our predicament. We ask where He is. We wonder why He doesn't step in and do something more.... Well, HE MIGHT be already doing things and we just don't see or know yet what He's doing. Hagar in the wilderness had to learn this. Yehowah saw she was dying of thirst. He provided the spring and revealed Himself as "the God who SEES" (Genesis 16:13-14). Well, He's watching out here for Ruth and Naomi too. And He's watching out for you as well.

The old saying is true sometimes, and always true spiritually—"It's all in whom you know". The only one who counted in those fields as far as Ruth's welfare was concerned that day, was Boaz – and HE notices her and likes her. He's impressed with her spirit of kindness and hard work. He's a picture of Yahweh also. And did Boaz ever open up the doors and opportunities for Ruth. We're told to get anywhere "it's all whom you know". Well, if we know Yeshua and our heavenly Father, then we know whom we need to know!

Notice also that Boaz is in the midst of his work, talking to his workers. Yeshua walks in the midst of his congregations too, the 7 churches of Revelation for example (Rev. 1-2-3). God is our "very present help in our time of trouble" – Psalm 46:1.

RUTH 2:6--10

6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.

7 And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

8 Then Boaz said to Ruth, "You will listen, **my daughter, [Boaz was quite a bit older]** will you not? ***Do not go to glean in another field, nor go from here, but stay close by my young women.***

9 Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

10 So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"

*(RUTH WAS DEFINITELY A Moabite – not an Israelite! But in **Leviticus 19:34**, we're told to love foreigners as much as someone native born and treat them the same way. Please be sure to hear my 2 part sermons on "Encouragement for Gentiles". Ruth/Boaz are precursors of the times later on when Yehowah was going to be opening the minds and calling THOUSANDS of Gentiles into this firstfruits.)*

Ephesians 2:19-22 "Now, therefore, ***you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God***, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, **grows into a holy temple in the Lord**, 22 in whom **you also** are being built together for a dwelling place of God in the Spirit."

There are other important lessons here for us:

- **STAY** where Yah is; work in HIS field – do not go to another field. **Ruth 2:8**. How often the harvest seems greener in another field other than God's field. I've made that mistake too.
- Our living God is generous and allows extra gleanings to drop for us when He sees us willing to accept what there is at first, without complaints. **Ruth 2:15**. **Actually he let Ruth harvest alongside his reapers, not just behind them.**
- **Be at WORK** in God's field. Ruth 2:17-19). Don't just hang around in Yehowah's field, but get busy at WORK in the field of the Almighty (in this case, in Boaz' field).
 - What if Ruth had been unwilling to do any work?
 - What is God "dropping" for us – and we're ignoring? How about the Bible? Are we not picking up the daily manna?
- STAY with God's **workers** (the young men) – the true servants of God **Ruth 2:21**
- Jesus is a CLOSE RELATIVE, our kinsman Redeemer (more on this later) – in fact He is our elder brother, who happens to be king of kings, Lord Almighty, Judge of all the earth, the Creative Word of God (**Ruth 2:20**).

Ruth 2:11 continuing:

11 And Boaz answered and said to her, "***It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.***

12 YHVH repay your work, and a full reward be given you by YHVH God of Israel, ***under whose wings you have come for refuge.***"

13 Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.

15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her."

16 Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. (about 30 lbs)

Why was Boaz being so kind to a Moabite woman? There was the law forbidding marriage with the Moabites (**Deuteronomy 23:3**) or even allowing them into the congregation for 10 generations. But when the whole topic is carefully reviewed, it seems clear to me that the main thing YHVH was against was intermarrying with pagans who would bring their pagan teachings into the camp.

Ruth – had totally converted to the true God. That changes everything. She brought in no pagan gods or idols or practices. Uriah the Hittite had converted to the true God too, and he married a Jewish girl. Salmon married Rahab the woman from Jericho. So it seems that God was saying it was OK to marry outside of Israel, as long as the foreign spouse had converted to the one true God. I realize there is the story of separation required in Nehemiah's day – but perhaps those spouses were not believers in the one true God. Notice Yah's promise (Yah is the shortened form of YHVH) to Gentiles:

Isaiah 56:6-7 (be sure to read the few verses before this)

6 "Also the sons of the **foreigner who join themselves to YHVH, to serve Him, And to love the name of Yehowah, to be His servants -- Everyone who keeps from defiling the Sabbath, and holds fast My covenant --**

7 **Even them I will bring to My holy mountain, And make them joyful in My house of prayer.**

Their burnt offerings and their sacrifices will be accepted on My altar;

For My house shall be called a house of prayer for ALL nations."

More on the Law of the Gleanings

The same law of God that was severe against Moabites had within it also the elements of grace and "escape clauses", if you will. **The same Torah that commanded Israel not to marry Moabites also said this: there were to be gleanings left available for whom – poor and the stranger.** Other verses speak of widows. So most, or all of those criteria applied to RUTH! She certainly was a stranger, a widow and poor. So she was allowed in under that clause where she qualified on all 3 counts, especially since she was a believer.

Are you poor? Are you rich? **So often we see Yehowah working with the nobodies, the poor of the land,** or with people whom others despise for one reason or another. Look at the ones God chose to reveal the birth of Yeshua to – poor shepherds. Foreign wise men. An old man and old widow prophetess in the temple. He didn't reveal the birth of Yeshua to the high priest, or to the nobles, or to the rich. . . but to the poor. So take heart. Ruth was of noble birth, but basically was a despite foreigner – widow and poor as well.

There are many verses about being generous to the fatherless, stranger, the widow and poor. We started this sermon by quoting Lev. 23:22 – in context of Pentecost – about leaving the corners and gleanings for the poor and stranger. Here's another verse about the law of the gleanings:

Deuteronomy 24:19-22

19 "When you reap your harvest in your field, *and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow*, that YHVH your God may bless you in all the work of your hands. 20 When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. 22 *And you shall remember that you were a slave in the land of Egypt*; therefore I command you to do this thing.

What a loving God we serve! He wants those who have to share what they have with the don't-haves. But the poor were to WORK for it and go harvest it and mill it themselves.

NOW, something that is obvious about gleaning what is dropped or left by the reapers – and yet we miss some of its meaning spiritually: **Gleaning can only happen during the harvest.** You can't glean when it is time to sow, or time for the barley to grow. You can only glean when it is being reaped. The work of sowing and coming to bear fruit is already DONE. The work of the harvest – at this point – is just about done. Hear this: **it was on the basis of a largely FINISHED WORK (sowing, bearing fruit)** that Ruth was able to come into the inheritance of God and make her dream of being part of these people come true – and was able to GLEAN from God's harvest.

We too, should praise God for His many mercies and for providing HIS righteousness. But just as Ruth had to pick up what was available, we also should seek first the kingdom of God and take the time to study the good harvest of spiritual food God makes available where He's working.

Ruth 2:18-23 NET Bible

18 She carried it back to town, and her mother-in-law saw how much grain she had gathered. Then Ruth gave her the roasted grain she had saved from mealtime.

19 Her mother-in-law asked her, "Where did you gather grain today? Where did you work? May the one who took notice of you be rewarded!" So Ruth told her mother-in-law with whom she had worked. She said, "The name of the man with whom I worked today is Boaz."

20 Naomi said to her daughter-in-law, "May he be rewarded by YHVH because he has shown loyalty to the living on behalf of the dead!" Then Naomi said to her, "**This man is a close relative of ours; he is our guardian (Hebrew *goel* – Kinsman redeemer)**

21 Ruth the Moabite replied, "He even told me, 'You may go along beside my servants until they have finished gathering all my harvest!'"

22 Naomi then said to her daughter-in-law Ruth, "It is good, my daughter, that you should go out to work with his female servants. That way you will not be harmed, which could happen in another field."

23 So Ruth worked beside Boaz's female servants, gathering grain **until the end of the barley harvest as well as the wheat harvest.** After that she stayed home with her mother-in-law.

Boaz is going to be picturing Yeshua who comes to REDEEM us also from the claims of another. When we are called, we are being called out of Satan's world into the firstfruits of the kingdom of God. You had to be purchased and redeemed. That Redeemer is Yeshua! He paid a hefty price for you because He wants you to be part of His Bride someday. I'll say more later.

RUTH CHAPTER 3, ASKING YOUR REDEEMER TO BE YOUR COVERING

Ruth 3 HOLMAN BIBLE

Ruth's mother-in-law Naomi said to her, "My daughter, shouldn't I find security for you, so that you will be taken care of?2 Now isn't Boaz our relative? Haven't you been working with his young women? **This evening he will be winnowing barley on the threshing floor.**

3 Wash, put on perfumed oil, and wear your best clothes. Go down to the threshing floor, but don't let the man know you are there until he has finished eating and drinking.

4 When he lies down, notice the place where he's lying, go in and uncover his feet, and lie down. Then he will explain to you what you should do."5 So Ruth said to her, "I will do everything you say."

6 She went down to the threshing floor and did everything her mother-in-law had instructed her.7 After Boaz ate, drank, and was in good spirits, he went to lie down at the end of the pile of barley. Then she went in secretly, uncovered his feet, and lay down.

8 At midnight, Boaz was startled, turned over, and there lying at his feet was a woman!9 So he asked, "Who are you?" "I am Ruth, your slave," she replied. **"Spread your cloak over me, for you are a family redeemer." (Kinsman redeemer)**

LESSON HERE: Ruth was thankful to be a laborer in the field, but she wanted more. She wanted to be CLOSE, to be the WIFE of this great man. She didn't just want the blessings, she wanted the Blessor, the one doing the blessings. Do you seek Yeshua in the same way: to really KNOW Him? Paul said that was his #1 goal in life (Philippians 3:9-11)—"that I MAY KNOW Him..."

True spirituality is not just knowing facts, data and information. It's about knowing our Husband. It's about intimacy with Him. It's about a genuine closeness. Are you willing to snuggle up by His feet and ask Him to redeem you and to marry you? That's HIS choice, sure – but you can ask.

So Ruth is asking Him to marry her. Spread your cloak over me. Boaz - be my covering husband." In the same way, have you said to Yeshua, "Cover me with your cloak of your righteousness? BE my covering, my Lord, BE my righteousness, BE my redeemer and Protector.?"

Isaiah 61:10

10 I will greatly rejoice in Yehovah, My soul shall be joyful in my God; **For He has clothed me with the garments of salvation (yesa –root to Yeshua), He has covered me with the robe of righteousness,** As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.

We can also see Yehovah saying in Ezekiel 16 that He found us in a muddy open field, covered in our own blood – and He picked us up, washed us, and later spread his cloak over us to cover our nakedness. (Read it in Ezekiel 16:1-10).

"Cover me with your cloak" was Ruth staking her claim that she needed a kinsman redeemer. Have you come to see your spiritual poverty, your shame, your sin, your emptiness – and your need for your Kinsman Redeemer? Have you asked Yeshua to spread His cloak of His righteousness over you and take you as His own?

Ruth 3:10 continuing.

10 Then he said, “May YHVH bless you, my daughter. You have shown more kindness now than before, because you have not pursued younger men, whether rich or poor. 11 Now don’t be afraid, my daughter. I will do for you whatever you say, since all the people in my town know that you are a woman of noble character.

12 Yes, it is true that I am a family redeemer, but there is a redeemer closer than I am.

13 Stay here tonight, and in the morning, if he wants to redeem you, that’s good. Let him redeem you. But if he doesn’t want to redeem you, as the Lord lives, I will. Now, lie down until morning.”

14 So she lay down at his feet until morning but got up while it was still dark. Then Boaz said, “Don’t let it be known that a woman came to the threshing floor.”

15 And he told Ruth, “Bring the shawl you’re wearing and hold it out.” When she held it out, he shoveled six measures of barley into her shawl, and she went into the city. 16 She went to her mother-in-law, Naomi, who asked her, “How did it go, my daughter?” Then Ruth told her everything the man had done for her. 17 She said, “He gave me these six measures of barley, because he said, ‘Don’t go back to your mother-in-law empty-handed.’”

18 “Wait, my daughter,” she said, “until you find out how things go, for he won’t rest unless he resolves this today.”

LESSONS OF THE THRESHING FLOOR

We see the story really getting interesting here – on the threshing floor. SO much happened at threshing floors. Why? It’s important to read this with an eye to the spiritual lessons.

The threshing floor paints a very poignant picture. It’s a hard floor usually at the top of a hill so they would have some wind up there. They often became landmarks and sometimes weighty meetings and decisions were made there. It’s where the grain is separated from the CHAFF. The stalks are brought in, put on the floor, and then beaten with sticks (**Judges 6:11**) – or trampled by oxen (**Deut.25:4**) – so the grain is separate from the husk/the chaff and stalks. Then it’s thrown into the wind, and the chaff is blown away and the useful grain remains.

Are you part of the useful grain, the useful part of the harvest -- or part of the chaff? David says in **Psalm 1:4 that the “Ungodly are like chaff which the wind blows away”.**

Sometimes two large stones – interlocked – were used. The bottom one was called the male and the top one was called the female and grain was placed between and then the grinding took place. It may sound a bit coarse, but the grinding of grain was also likened to the marriage act – intimacy, believe it or not. (**See Job 31:10; Hos. 9:1**)

So the threshing floor represents a time of judgment and separating the good from the worthless, the food or grain from the chaff. The threshing floor is also a time of praise for the harvest, as well as a time of sacrifice as we shall see with David’s threshing floor that he bought from the Jebusite.

Threshing floors depict a time of decision, a time of intimacy, a time of SEPARATION of the good from the bad.

So the threshing floor is not a bad thing or a bad place. It's where useless things are removed!

And where good things – the wheat – are taken. It's a place where judgment is made, true – but also a place where worship and blessings can occur as we shall see. Certainly it was on a threshing floor where decisions were made that changed the lives forever for both Ruth and Boaz. Blessings, goodness, good things and decisions that were life-changing.

Let's look at some examples.

So much happens at the threshing floor. Here are a few of the dozens of examples:

- **It was at Aruanah's threshing floor that David** saw the death angel killing 70,000 Israelites and he pleaded for mercy. **It was this threshing floor – which David purchased – that became the site for the holy temple, the House of Yehowah.** A threshing floor. (**1 Chronicles 21:14-22; 2 Samuel 24**). David had to sacrifice money to buy this place. It would not have been a place of sacrifice had it just been gifted to him. He had to pay – sacrifice – to have this property. It was the same property that had earlier been called “Mt. Moriah”.
- This threshing floor –at Mt. Moriah -- was the exact place where Abraham had to be willing to sacrifice Isaac (Genesis 22; 2 Chron 3:1). This was a place of sacrifice. It was near here where Yeshua was sacrificed on a tree or stake. It is here – the sacrificial place- that we enter into relationship with Yeshua and accept Him as our Savior/Redeemer.
- **Judges 6:36-40** – it was on a threshing floor where Gideon witnessed the miracles of the fleece wet and dry, and where he made the decision to heed God's call to lead. Threshing floors are about times in in our lives that lead to changes!
- **1 Chron 13:9-12-** it was at a threshing floor where Uzzah grabbed the ark being hauled in an ox cart, rather than by priests, and again – Yehowah wanted them to do things RIGHT.
- John the Baptist spoke of wheat and chaff and fire at the threshing floor – Matthew 3:7-12- and how the true believers are like wheat brought into the barn and the chaff is burned up.

And it was at a threshing floor where Ruth asked Boaz, “You're a kinsman redeemer – please be my *goel*-redeemer.”

Threshing floors are places of decision. Spiritually it pictures the moments and times in our lives when life-changing experiences and decisions are happening. They can also picture the times of your life when Yehowah is reaching down to beat the chaff or husks and unusable parts out of your life -- as He sifts and molds and prepares you for his holy use.

These are often very painful times. They're less painful if you recognize them as needful moments. Yeshua was able to endure the pain and shame of the cross “for the JOY that was set before him” (Hebrews 12:2).

So just as the grain is trampled or beaten, the threshing floor does not always depict fun times – but weighty times, sometimes painful times, life-changing decision time. We are not so agrarian today – but YOU may be going thru a “threshing floor time” of your life. I feel I am at the moment.

A lot is changing for me, I feel a new phase in my life, I'll be 60 in a couple months, and we're moving... a lot going on. It's perhaps my time of being on a threshing floor.

SPIRITUALLY: we are the HARVEST – the grains of barley and wheat being harvested. And if grain had feelings, the grain would consider the threshing floor a time of grinding, being beaten, being cut down, being winnowed, *and a time of separation from things (like stalks and husks) it had been connected to before. Sometimes we have to separate from former ways of life, former friends, sometimes even family – IF that's what it takes to follow God. Any of you who have had to give up Christmas and eating pork know what I mean.*

The threshing floor can also depict happy momentous times – such as Ruth asking Boaz if he would step up to be her sponsor, her kinsman redeemer – but they're still momentous times. The threshing floor was often the scene of wild celebrations over the harvest. That's where the singing and dancing and eating and festivities took place! **So whenever you read of “threshing floor” – take note. God could be doing something**, it's a momentous time. Read these passages with the spiritual in mind and you'll get more out of the scripture passage. **YOU may be in a threshing floor time of YOUR life.** I hope that helps you understand. A clue often is that you're going thru a lot of emotional pain when the chaff and husks are being beaten out of your life, or God is trying to move you to a decision you need to make that could be painful, but something you have to do.

And THIS GENTILE – RUTH – teaches us ALL a vital lesson: She had a PAST. She was not just a Gentile, but a MOABITE. And probably descended from the despised Balak, king of Moab. She was poor. Had no resources. No money. NO husband. No –nothing! But she turned to God, was kind to her mother in law, was respectful to Boaz, -- and YEHOWAH turned her negatives into huge blessings for her.

Whatever your past, your barriers to blessings – if you turn back to your heavenly father, turn your heart to Him, reconcile with all your relationships as you can – and plead for God's mercy and blessing, **YOU can see huge changes in your life too, just as Ruth did.**

Our kinsman Redeemer is YESHUA! He is the King of Kings! He has been given the reins of power to the whole universe. That's your kinsman Redeemer.

Boaz gave Ruth a new life. He gave her a home, gave her wealth, gave her a name in Israel. And in the end, he gave her a son Obed – who became an ancestor of Jesse – then David – and eventually the Messiah! All because she turned to Yehowah, the living God and in FAITH asked for a kinsman Redeemer. Boaz was that older redeemer. HE provided for her everything she could not.

Are you getting the tie-in here?

Have you asked for your Kinsman Redeemer to redeem you? Your Kinsman Redeemer is YESHUA of Nazareth, but born in the same spot all this was taking place – in Beit Lechem (Bethlehem), The House of Bread.

Now chapter 4. Boaz – whose name means “quickness” – wastes no time. Remember, if his father is Salmon – Boaz himself is the son of another Israelite/Gentile marriage: Salmon and RAHAB, who also had converted to the living God's Way (See **Matthew 1:5**).

RUTH 4 -- he goes to the gate of Bethlehem and talks to the one who is a closer relative, who refuses to give Ruth a son or marry her. So Boaz agrees be her Redeemer, to buy, pay for, *Ruth* as his bride, right there where the marketplace was. But it's the end of the barley season, which puts it right at Pentecost. I spoke about it briefly in the sermon about the five women and Tamar. Here's the scripture again – Deut 25:5-10.

Deuteronomy 25:5-10

"If brothers dwell together, and one of them dies and has no son, **the widow of the dead man shall not be married to a stranger outside the family**; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. 6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. 7 **But if the man does not want to take his brother's wife**, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' 8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'

So Boaz is buying whatever properties would have been owned by Ruth's former husband, and agrees to make her his own wife.

Boaz becomes the Redeemer-- literally "***the GO-EL***" in the Hebrew, the one who buys the rights to the fields owned by Naomi's sons and the rights to RUTH herself. ***In the same way, Jesus is our "Go-el", our Redeemer, who redeems -- and even purchases -- the rights to have us as His wife!***
Price: His blood!

In **Job 19:25** – Job says, in a prophetic statement, "I know that my Redeemer lives.."

Psalms 19:14

"Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Yehowah, my strength and my Redeemer."

David and Isaiah knew the Eternal was their Redeemer too: ***Psalm 19:14; 78:35; Isa. 41.14; Isaiah 43:14; 49:26*** plus many, many more verses.

Paul, Peter and John knew Jesus as our Redeemer – the Hebrew "go-el" as well. WE, the called out ones, are the redeemed ones. ***See Galatians 3:13; 1 Pet. 1:18; Revelation. 5:9; Rev. 14:34.*** We were bought with a price, the price of Jesus' blood in our behalf (1 Corinthians. 6:20; 7:23).

When Jesus redeems us, He also washes us, cleanses us, and builds us up and changes us into a new creation. Brethren, we've got to start believing in the redemptive powers of our great Savior to change a sinner into a saint.

Ruth 4

Boaz went to the gate of the town and sat down there. Soon, the family redeemer Boaz had spoken about came by. Boaz called him by name and said, "Come over here and sit down." So he went over and sat down.

2 Then Boaz took 10 men of the city's elders and said, "Sit here." And they sat down.

3 He said to the redeemer, "Naomi, who has returned from the land of Moab, is selling a piece of land that belonged to our brother Elimelech.

4 I thought I should inform you: Buy it back in the presence of those seated here and in the presence of the elders of my people. If you want to redeem it, do so. But if you do not want to redeem it, tell me, so that I will know, because there isn't anyone other than you to redeem it, and I am next after you." "I want to redeem it," he answered.

5 Then Boaz said, "On the day you buy the land from Naomi, you will also acquire Ruth the Moabitess, the wife of the deceased man, to perpetuate the man's name on his property."

6 The redeemer replied, "I can't redeem it myself, or I will ruin my own inheritance. Take my right of redemption, because I can't redeem it."

7 At an earlier period in Israel, a man removed his sandal and gave it to the other party in order to make any matter legally binding concerning the right of redemption or the exchange of property. This was the method of legally binding a transaction in Israel.

8 So the redeemer removed his sandal and said to Boaz, "Buy back the property yourself."

9 Boaz said to the elders and all the people, "You are witnesses today that I am buying from Naomi everything that belonged to Elimelech, Chilion, and Mahlon.

10 I will also acquire Ruth the Moabitess, Mahlon's widow, as my wife, to perpetuate the deceased man's name on his property, so that his name will not disappear among his relatives or from the gate of his home. You are witnesses today."

11 The elders and all the people who were at the gate said, "We are witnesses. May YHVH make the woman who is entering your house like Rachel and Leah, who together built the house of Israel. May you be powerful in Ephrathah and famous in Bethlehem.

12 May your house become like the house of Perez, the son Tamar bore to Judah, because of the offspring YHVH will give you by this young woman."

13 Boaz took Ruth and she became his wife. When he was intimate with her, YHVH enabled her to conceive, and she gave birth to a son.

14 Then the women said to Naomi, "***Praise YHVH, who has not left you without a family redeemer today.*** May his name be famous in Israel.

15 **He will renew your life and sustain you in your old age.** Indeed, your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."

16 Naomi took the child, placed him on her lap, and took care of him.

17 The neighbor women said, "A son has been born to Naomi," and they named him Obed. He was the father of Jesse (Yishai), the father of David. (Obed means "worshipper").

18 Now this is the genealogy of Perez: Perez fathered Hezron.

19 Hezron fathered Ram, who fathered Amminadab.

20 Amminadab fathered Nahshon, who fathered Salmon.

21 Salmon fathered Boaz, who fathered Obed (Oved)

22 And Obed fathered Jesse (Yishai), who fathered David.

Back to our story of Ruth and Boaz: Their wedding takes place right at the end of the barley harvest, which places it right at Pentecost. Remember that.

At the end of RUTH 4 we have the genealogy of Judah's son Perez, culminating in the births of Boaz and then his great grandson DAVID, the son of Jesse.

So just as **REBEKAH's** decision to marry Isaac impacted eternity, and impacted you and me -- so does *this* marriage impact eternity, and so will the marriage you and I are being called to be part of.

THE POINT: THE WEDDING OF BOAZ AND RUTH, which many see as a type of Christ marrying the Church -- which is now composed of *all nations*, Israelite and Gentile--happens at the end of the barley harvest, **at Pentecost season; the time of the firstfruits of the wheat harvest.**

Of course we all become spiritual Israelites in God's eyes, upon conversion. ***Does it not stand to reason Jesus' wedding will also be on the very anniversary of His marriage to physical Israel, and anniversary of giving the Holy Spirit in Acts 2 to the new covenant church? Pentecost -- at the end of the barley season.***

I've taught for many years now, that Boaz and Ruth's marriage picture Christ and His Bride's marriage. He is marrying the ekklesia, the called-out ones – whether they live in Kenya or Kansas, Beijing or Buffalo, NY.

The wedding of the Bride and Son of God is about the King of Kings marrying the "first fruits".

WHEN, which holyday, is all about first fruits? Does it not make much more sense that the wedding in Heavenly Jerusalem, presided by God the Father, occurs on Pentecost, on the Feast of First Fruits?! It seems much more likely to have that scenario than a wedding taking place in the Fall, which is NOT about the first fruits.

For more on this, listen to my sermon about "I go Prepare a Place for you". It's all explained there.

So enjoy Pentecost, Shavuot, Feast of Weeks, Feast of Firstfruits – it's known by many names in scripture. And may Yehowah bless you as you go through the season of your threshing floor, and as you get involved in the harvest of God's fields.

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