

## RUTH 3:14-18 (SIX MEASURES OF BARLEY)

**Introduction:** The hardest working person I've ever known is actually an uncle of mine. My guess is that every person who has ever met him will agree this is true. We all know someone who is exceptional at what they do, and they may be restless to get at it from day to day, but even the hardest worker would literally stagger and fall when working by his side.

He never was a big guy, and over the years he wizened up quite a bit so that now he's smaller than me, but the work effort he puts out today in his late 70s is more than most could in their prime. He lives on a mountain which was once where a town that made charcoal settled.

Eventually, they cut down all the trees and the charcoal business disappeared. The town remained, but it's no more than 50 or so people who live there year-round. Over the years, the trees all grew back - some are astonishingly big, and every year the forest gets thicker and thicker.

I remember talking to him once and he told me when he was young, loggers started coming up to the mountain to cut the timber that had come back and he said, "I couldn't stand hearing them work. This is our mountain and I'll take care of it. But after a while I realized that nobody could ever take care of the trees alone. There's enough work to go around."

We cut, the Lord replaces. The wounds of our abuse fade into memory and the earth is designed to put out more trees which make more forests. It seems as if it is a never-ending cycle of work... futility really. The work never ceases. There is no time when true rest can come about.

At least not in the sense of freedom from the bondage of our labors. We're a prisoner to our need for staying ahead of having stores of food, roofs that leak, and roads that need repair. However, this wasn't the way it was originally

intended. Instead of working the garden, we were placed there to serve and worship God.

Soon enough we were expelled from the garden, but at the same time, we were given the hope of returning some day to that restful place and that contented state. The Law of Moses gives snapshots of that lost 7th day and the reclaiming of it. The book of Ruth uses those snapshots in an interesting way to point us to the One who offers us the true rest that we lost so long ago.

**Text Verse:** "For He has spoken in a certain place of the seventh *day* in this way: 'And God rested on the seventh day from all His works.'" Hebrews 4:4

Today's five verses contain a short set of words which have always puzzled me, *v'yamad shesh seorim* - "and measured six of barley." I thought about them as I read them each time, but never enough to figure them out. I knew I'd get around to them someday though.

That time came as I began typing this sermon. Because of the insights of others and some of my own personal thoughts, I was thankful to the Lord for finally opening them up to me. We'll start to open them up to you today as well.

Eventually, the whole story of Ruth and why it was included in the Bible will be revealed and yes,,, it points to the work of Jesus, all of it. This wonderful little book, contained within the marvelous larger book we call the Holy Bible is replete with details about Him because He is the center and focus of it.

It's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

## **I. *Shesh seorim* - "Six of Barley" (verses 14 & 15)**

**<sup>14</sup> So she lay at his feet until morning,**

Whether awake or asleep, but surely not asleep, Ruth continued to lay in the same spot throughout the rest of the night. The Hebrew here is the same as it has been three other times in this same chapter. It literally says that she lay "at the places of his feet."

There, awaiting the daylight, her mind probably went around and around about what would occur the next day. The name of her dead husband would be raised up, but through who? She probably thought through every possibility and every contingency that would arise, even with her limited knowledge of the actual circumstances ahead.

The kindness that Boaz had shown to her must have made her heart yearn for the nearer kinsman to refuse the offer. No matter his age, wealth, or position within the society, she had the certainty of Boaz' actions. In another person, she would have only uncertainty.

Matthew Henry, always the one to look for Christological significance in a passage, beautifully relays words for us to consider here -

"This narrative may encourage us to lay ourselves by faith at the feet of Christ: He is our near Kinsman; having taken our nature upon him. He has the right to redeem. Let us seek to receive from him his directions." Henry

In like manner to those words for us, Ruth lay herself at the feet of Boaz and awaited his directions. Even to this day we use the same terminology for obtaining instruction from one wiser than ourselves. To sit at the feet of someone indicates a reverential fear of, or a desire to learn from, that person. It is the place

of submission and even servitude. This was where Ruth spent the rest of her night, certainly pondering how the events of the next day would unfold.

**14 (con't) and she arose before one could recognize another.**

At the earliest showing of light on the horizon, she arose, or literally "stood up." The intent was to depart before the shadows turned to recognizable faces. The Hebrew here instead of "before one could recognize another" more appropriately says "before a man could recognize his friend."

Without a verbal greeting, there would only be an unrecognizable shape passing by. The early departure was a necessary precaution to preserve the integrity of both Ruth and Boaz. Ruth, because she was an unmarried woman, and Boaz, so that the events of the coming day would not seem tainted by preplanning in order to deceive or manipulate what would transpire.

**14 (con't) Then he said, "Do not let it be known that the woman came to the threshing floor."**

In this, the NKJV translation is just right. Most translations say "a woman." Look at your Bible and see if it is right. The word has a definite article in front of "woman." It literally says, *ha'ishsha*, "**the** woman." "Do not let it be known that 'the' woman came..."

This might not sound overly important, but it has caused a lot of conversation and speculation by scholars for the past 2500 years or so. Because of the wording, some have speculated that this was something that he said to his hired hands, not to Ruth. But that isn't supported by the account because she came secretly. It would involve inserting something not indicated elsewhere.

Others suppose that he said this as a prayer to God, as if he were petitioning God to keep the matter secret. If this were the case, the Bible would have certainly said that "he said in his heart" or "he said to God." Again, it is inserting an idea which is forced.

In the next verse, it will say "And he said" when speaking to Ruth. In other words, it is one continuous conversation with her, not with his workmen, nor in a prayer to God. Therefore, the term "the woman" is used in a particular way by Boaz to meet a particular purpose and it makes a particular picture for us.

What it logically indicates is that he is speaking to Ruth *about Ruth*. "You, Ruth, do not let it be known that 'the woman' (meaning you, Ruth), came to the threshing floor." He is concerned about her integrity being stained and possibly about the perception of him being in collusion with Ruth concerning the matter before it was settled.

In his words to her, as recorded in the Bible, he has acted rightly, fairly, and in a judicious manner. He has acknowledged that there is a kinsman closer than he, and that kinsman must be given the first opportunity to accept or decline the right of redemption. And this then leads to the contingency that he might accept the right.

If he did and he later found out that Ruth had been with Boaz, he could assume, though incorrectly, that they had been intimate. This would, in turn, reflect negatively on both of them. There is an order and a propriety which Boaz had ensured would be followed so that all was done according to the law.

In this, we can see a picture of Christ who came in a proper fashion to redeem those who were under the law. He didn't circumvent the law, but worked within the parameters *of* the law, to redeem His people. Paul explains this in Galatians 4

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"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons." Galatians 4:4, 5

If you substitute Boaz for Jesus and Ruth for Gentile believers, you can get a better understanding of the point I'm making. The Bible scholar, John Lange, describes the actions of Boaz as follows -

"It would have been very unpleasant to Boaz to have people connect himself with any woman in a suspicious way; but scandalous rumors of this kind, with Ruth for their object, would have been exceedingly injurious. To say nothing of the fact that an undeserved stain would have been fixed on the good name of Ruth, it would have rendered it very difficult for him to prosecute her claims in Bethlehem." Lange

As I said, there is an order and a propriety which Boaz is adhering to based on the law and customs of his people. Likewise, the same was found in Christ. He came under the law and fulfilled the law in order to redeem us. Thus God is both "just and the justifier of the one who has faith in Jesus." Romans 3:26

*When the fullness of the time had come about  
God sent forth His Son, our Lord Jesus  
Born of a woman, born under the law, not without  
To do something wonderfully marvelous for us  
To redeem those who under the law do trod  
That we might receive adoption as sons of God  
And because you are sons, adopted this way  
God has the Spirit of His Son sent forth  
Into your hearts, so that you can more than say  
Yes, even crying out, "Abba, Father!" in this new birth*

<sup>15</sup> **Also he said, "Bring the shawl that is on you and hold it."**

Before her departure, Boaz makes a gesture that is intended, as we will see, for Naomi. He asks for Ruth's shawl. Because the word for "shawl," which is *mitpakhat*, is used only twice in the Bible, once here and once in Isaiah 3, its meaning isn't sure and so it is translated a variety of ways - veil, shawl, cloak, garment, cape, mantle, covering, etc.

It is something other than her dress. Rather it was a garment either over her head, over her shoulders, or maybe tied around her waist that could be used for any such purpose, or any other purpose. The word comes from another word, *taphakh*, which is also only used twice in Scripture. *Taphakh*, means to "bear" such as in having children as is seen Lamentations 2 -

"You have invited as to a feast day  
The terrors that surround me.  
In the day of the LORD's anger  
There was no refugee or survivor.  
Those whom I have **borne** and brought up  
My enemies have destroyed." Lamentations 2:22

*Taphakh* can also mean to "spread out" such as in these words in Isaiah 48 -

"Indeed My hand has laid the foundation of the earth,  
And My right hand has **stretched out** the heavens;  
*When* I call to them,  
They stand up together." Isaiah 48:13

To bear children implies the spreading out of a family. The stretching out of the heavens demonstrates God's sovereign, "all powerful, and eternal attributes" (HAW). By understanding this root, translators can determine at least partly, the type of garment. It would be, like a shawl, capable of spreading out.

15 (con't) **And when she held it, he measured six *ephahs* of barley,**

The word *ephah* is not in the original. It has been inserted here by the NKJV translators, but the impossibility of their translation is astonishing. An *ephah* equates to about a bushel of wheat. One *ephah*, or one bushel, would be as much as a Ruth could carry in a basket, just as she did at the end of her first day of labor in the fields back in verse 2:17.

Unless Ruth was as large as a cow, and equally strong, there is no way she could carry *six ephahs* of barley. It is doubtful that Boaz wanted to see her dragging a shawl full of barley the size of a recliner home that morning, so we can ignore this translation.

The next Hebrew measure down from that is a *seah*. Six *seahs* would equal two *ephahs*, an amount still too much for her to carry unless she worked out at Golda's Gym on a regular basis. Some translations say six measures, some six scoops, and some six units.

Each of these is vague enough to let us know that six of some particular but unknown size were put into her shawl. The unit of measure though is *not* what is significant here. There are three separate and distinct points of importance to consider.

The first is *why* he gave her the barley. The answer is two-fold. First, if she were to go home walking freely and wearing her best shawl and she were seen, someone could make a supposition that she had been out all night doing something, whatever "something" might be - and it might not be a good thing that they supposed.

Instead, she would appear far less suspicious if she had a sack full of grain. They could even suppose that she worked so late that she fell asleep while working. Thus her image would only be improved, not diminished.

The second reason is that this is a gift for Naomi. She is the one who stood in relation to Ruth as a parent and so she would have to consent to any marriage. One scholar of the past, S. A. Cook, shows that this was a cultural norm even as far back as the Code of Hammurabi. The widowed mother was the one who was approached by the intending bridegroom.

This is actually a right analogy for what is being pictured here in relation to Christ and the church. And that brings us to the second and third major points to consider, and one which has caused me to stop and ask "why" every time that I have read the book over these past many years. Why *six* measures, and why *barley*?

The Bible specifically gives the number, even though it doesn't tell the size of the measure. What is it about the *number six* and what is it about *barley* rather than wheat that the Bible is trying to tell us? The number six, according to EW Bullinger,

"...has to do with *man*; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ." As he says, "it is certain that *man* was created on the *sixth* day, and thus he has the number *six* impressed upon him. Moreover, *six* days were appointed to him for his labour; while *one* day is associated in sovereignty with the Lord God, as His rest."

Insightful as ever, Bullinger rightly tied the number six in with *labors* and that *at the end of the labors* there is the anticipation of "the Lord God, and His rest." It is exactly what Naomi was seeking for Ruth, and thus implicitly, for herself *through* Ruth." One cannot enter rest until the work is done.

And so Bullinger gives us one more thought to consider concerning the number six - "*Six*, therefore, is the number of *labour* also, of man's labour as apart and distinct from God's rest. True, it marks the completion of Creation as God's work, and therefore the number is significant of *secular completeness*."

This is actually spoken of in the Law of Moses. We'll take a moment to read two passages, one from Exodus and then one from Deuteronomy to show us insights into this demonstration of *labor resulting in rest* -

"Six years you shall sow your land and gather in its produce, <sup>11</sup> but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove. <sup>12</sup> Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed." Exodus 23:10-12

"If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. <sup>13</sup> And when you send him away free from you, you shall not let him go away empty-handed; <sup>14</sup> you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD your God has blessed you with, you shall give to him. <sup>15</sup> You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today. <sup>16</sup> And if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you, <sup>17</sup> then you shall take an awl and thrust *it* through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. <sup>18</sup> It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do." Deuteronomy 15:12-18

In an astute observation, Lange gives us these words to consider concerning what this is showing us - "Naomi receives what she may take as an intimation that the time has come, when after long labor she must let Ruth go out free. The day of rest is at hand." If we see this in relation to "the fullness of times" when Christ came and then our relationship to Him through *His work*, we can see the reason for *six measures*.

That explains the number six, but why barley? The reason for specifying barley is because of *what* barley pictures. First, it is a picture of the resurrection of Christ

because barley was what was presented at the Feast of Firstfruits. Leviticus 23 gives the following instruction concerning this feast -

"And the LORD spoke to Moses, saying, <sup>10</sup>'Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.'" Leviticus 23:9, 10

This first sheaf was from the first crop to mature, the barley crop. Paul, in the New Testament, shows that this feast was fulfilled in Christ's resurrection -

"But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming." 1 Corinthians 15:20-23

Barley also, as we saw in a previous Ruth sermon, is known as the crop of hairy ears because of its hairy appearance. The word "barley" in Hebrew is *seorah* which is closely related to the word *se-ar* or hair. Hair in the Bible indicates an awareness of things, particularly that of sin.

The goat for example, which is used in Leviticus for the sin offering, is known as *sair*. We have an awareness of sin in the hairy goat sin offering. In Numbers there is a type of person known as a Nazirite. This is someone who made a vow or was consecrated to the Lord.

During the time of that vow, they were never to cut their hair. Samson was a Nazirite from birth as were Samuel and John the Baptist. Paul took a Nazirite vow in Acts. The hair on their head was a reminder of their state, just as the hairy goat is a reminder of our sin. It is man's place to be aware.

The time of the barley harvest, the design of the barley resembling hair, the tied-in significance of an awareness of sin, the six measures of barley, and so much more - all of it is important in grasping the hidden treasures found in this book of Ruth. God uses real, tangible things to show us spiritual truths about His Son, Jesus.

Imagine the wisdom of God who created the grains, who ordained the time the grains would come forth, and who designed them with particular traits, each resembling Christ's work. Imagine the pomegranate which has many seeds, pointing to the many individual laws within the Torah.

Think of the almond which points to the duration of God's attentive care over His redemptive plans, and even the barley which has a hairy appearance and which comes forth at the same time that His Son came from the grave.

These, and a trillion other items in nature have all been created and ordained to show us truths about His immense love for us as is found in the giving of His Son and the reconciliation which is possible because of that Gift!

The simple words *v'yamad shesh seorim*, or "and measured six of barley" are far more important to this story than we otherwise may appreciate. God ensured the number and the type were included, not for us to hurriedly pass over, but to ponder and to savor when the pondering is rewarded with knowledge.

And the same is true with the continuation of verse 15...

15 (con't) **and laid *it* on her.**

The six measures, intended for Naomi, are placed where? *On Ruth!* Ruth's time of labor is done and eventually Naomi will receive the fruit of that labor as well.

Every word has particular meaning and every word shows us hints of Christ and His plan.

15 (con't) **Then she went into the city.**

Actually, the Hebrew is masculine, not feminine. "He" meaning "Boaz" when into the city. Different texts read either "he" or "she" and so translators have to choose which is correct and why. The Masoretic Text, the Septuagint, and the Jewish Targums, read "he" and this is certainly correct, not the word "she." Even ye olde King James Version blew it on this one.

The reason for choosing "she" is simply because she is the one who was mentioned as receiving the barley, but both of them have missions to perform. Hers was to go back to Naomi; his was to go to the city and to bring the matter to a completion.

In picture, only translating it "he" makes sense. It was Jesus who rode into Jerusalem and accomplished the work necessary to redeem His people. And only He rose from the dead in fulfillment of that work. In type and picture, the correct reading is "he." And so off they go to their respective places for the day ahead.

In his work of Contemplations, Bishop Hall beautifully summarizes this blessed night there on Boaz' threshing floor -

“Boaz, instead of touching her as a wanton, blesseth her as a father, encourages her as a friend, promises her as a kinsman, rewards her as a patron, and sends her away laden with hopes and gifts, no less chaste, but more happy, than she came. O admirable temperance, worthy the progenitor of Him in whose lips and heart there was no guile!” Bishop Hall

*But now Christ is risen from the dead  
And has become the firstfruits of those  
Who have fallen asleep; over whom many tears were shed  
In this veil of time, of trials, and woes  
For since by man came death, including you and I  
By Man also came the resurrection of the dead  
For as in Adam certainly all are destined to die  
Even so in Christ all shall be raised to life instead  
But there is an order to the Resurrection call  
Christ was first, the pattern for the rest when He comes  
When He does, He will make a shout out to us all  
And we will rise as if to the sounds of heavenly battle drums*

## **II. Sit Still, My Daughter (verses 16-18)**

**<sup>16</sup> When she came to her mother-in-law, she said, “Is that you, my daughter?”**

In another curious use of wording, Naomi asks, *mi at biti*, or literally "who are you my daughter." There is ample speculation about this, such as it was too dark to see and so she asked who it was. That's illogical because she says "my daughter" in the next breath.

Other ideas are that she is actually asking "how have you fared." That doesn't follow either because if she wanted to know how it went, she would have asked, "How did it go?" Rather, the Pulpit commentary rightfully notes that "there is something arch intended" here.

In other words, there is an over-arching nature to her question of "Who are you?" The question isn't asking "Who are you" *in person*, but "Who are you" *in standing*. Stated differently, the question is, "Are you the widowed Ruth, or are you the betrothed of Boaz? Who are you, my daughter?"

**16 (con't) Then she told her all that the man had done for her.**

The answer to Naomi's question is still left open. Rather than a "I am Boaz' betrothed," she relays the hopes discussed in the dark hours of the now-passed night. "Boaz has made a promise. He will secure a kinsman redeemer for me, be it our closer relative or be it he, I shall be redeemed."

The joy of such a thought to both of them must have been immense. Just a short time earlier, they stood on the dusty roads of Moab weeping at the grim prospects of the future. Now, they were within hours of finding security and rest in one who would perform the redemption. The only question left isn't "if," but "who."

**17 And she said, "These six *ephahs* of barley he gave me;**

Now the barley is presented. Though to them it was merely barley as a sign of hoped-betrothal, to us it bears the significance of the completion of our work and the hopeful entrance into the rest which was anticipated since the dawning of man. A rest which was lost to Adam and which had not yet been available again until the coming of Christ and the resurrection of Christ.

**17 (con't) for he said to me, 'Do not go empty-handed to your mother-in-law.'"**

It is significant that the barley passes from a Gentile to a Jew, not the other way around. Though it originally came from a Jewish man, it went through Ruth and *then* to Naomi. It is a Gentile who carried it until it was time to be handed to the

one for who it was originally intended. \*Anyone seeing a parallel to the story of Judah and Tamar here? How about the church and Israel?

Despite his intentions to be betrothed to Ruth if possible, he still maintained compassion for, and a desire to support, Naomi. Again, it is an important consideration to understanding the entire scope of what is pictured.

**18 Then she said, "Sit still, my daughter,**

Naomi would know the anxiety of Ruth's heart and constitution at this immensely nervous moment of her life. She was probably already pacing and it would only intensify as the moments passed. And so Naomi rightfully asked her to sit and relax until the matter, which was out of her control, would be settled.

**18 (con't) until you know how the matter will turn out;**

In the Hebrew, Naomi's words are *ekh yippol davar* (3:31) - "how will fall word." The word *davar* means "word," but it carries the idea of a matter or an affair here. Where the word falls is where the matter is settled. This type of terminology shows the certainty of an occurrence. A great example of this is found in Ecclesiastes 11 -

"If the clouds are full of rain,  
They empty *themselves* upon the earth;  
And if a tree falls to the south or the north,  
In the place where the tree falls, there it shall lie." Ecclesiastes 11:3

When the tree has fallen, it isn't getting up and moving. When the matter of Ruth's redemption falls, it will be once and for all-time decided. And when a man breathes his last and falls to the ground, his eternal fate is settled. There is a

finality in the idea of that which falls. Here in this verse, it is "Who will be Ruth's redeemer?"

**\*18 (fin) for the man will not rest until he has concluded the matter this day."**

Boaz gave his assurances to Ruth, he gave a token through Ruth to Naomi, and he had departed at the first dawning of the morning to work out the consummation of his plans. Naomi therefore knew, with all certainty, that he was intent on seeing the matter through.

Having seen his actions towards Ruth in the past and his kind attitude which accompanied him, she knew that he had his heart set on her and he had every intention of having her. But first it had to be determined if he was the one qualified and able to bring about her redemption.

Again, as we have asked several times so far in Ruth, can you see Jesus and his actions in this story? Everything so far has been carefully detailed and recorded for the sole purpose of us beholding His work on our behalf. It is a story of great love and affection, both in the immediate story, but also in the picture it presents.

Christ waited patiently for the fullness of times to come and then He went about the business set before Him in order to procure a bride for Himself. He also followed the law to the letter, fulfilling it completely. Thus He embodies the law for us. In the coming chapter, we will see the only obstacle to Boaz' right to claim Naomi.

We will come to understand how everything in Ruth is simply a mirror and a picture of the great plan and work which was set before Christ Jesus as He came to clear every obstacle which could hinder Him from receiving His own bride.

There is a time, and it may not be far off now, when we will see the consummation of this great plan. Christ will come for His bride and He will sweep her away to be with Him forever. God chose this beautiful story of Ruth to show us hints of how that was made possible.

**Closing Verse:** "Come to Me, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke *is* easy and My burden is light." Matthew 11:28-30

**Next Week:** Ruth 4:1-6 (To Perpetuate the Name of Elimelech) (10th Ruth Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. He knows your trials, troubles, and woes and He is there with you through them. So cling to Him and let Him do marvelous things for you and through you.

### ***Shesh Seorim* - Six Measures of Barley**

So she lay at his feet until morning  
And she arose before one could tell another by name  
Then he said, "Do not let it be known, as a gentle warning  
That the woman to the threshing floor came  
Also he said, "Bring the shawl that is on you and hold it  
And when she held it, he measured six of barley  
And laid it on her, this gift he did submit  
Then she went into the city at that hour so early  
When she came to her mother-in-law at the dawning of the sun

She said, "Is that you, my daughter?"

Then she told her all that the man for her had done

And she showed what she had brought her

And she said, "These six measures of barley he gave to me

For he said, 'Do not go to your mother-in-law with hands that are empty

Then she said, "Sit still, my daughter

Until you know how the matter will turn out, I pray

For the man will not rest

Until he has concluded the matter this day

Like Ruth whose time for rest will come soon

We have a time of rest from our labors as well

Which is graciously granted to us by an act of faith

And with that we enter our rest as the Bible does tell

In Christ the hope of the seventh day is here

His victory over the devil ensures that we may so partake

Of this marvelous gift so precious and dear

Granted to us through a decision we make

Call on Christ Jesus and your labors will end

In Him there is an eternal blessing marvelous and grand

In His presence eternal life we will spend

As He sits on the throne at His Father's right hand

Hallelujah and Amen...