Mal.4 :2
John 17:17
The Sun of righteousness
shall arise with healing in his wings
Thy Word is Truth

THE NEW COVENANT

Millennial Bible Truth Movement

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RUTH – TYPE AND ANTITYPE

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1. WE understand that the time of the antitype of the events of this book is from 1844 to 1921.

LEAVING THE TRUTH PEOPLE FOR THE NOMINAL CHURCH AND THE RETURN WITH A NEW CLASS IN GOD'S PLAN

2. Rth 1:1 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 Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons. The famine types the scarcity of new Truth among God's people after the disappointment of 1844, until 1874. Bethlehem (house of bread) types the sphere of Bible Truth as due—very little of it was due in the 30 years mentioned, typed by there being little bread at Bethlehem during the famine.

3. Rth 1:2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there. Elimelech (powerful king) types the crown-lost leaders who partook in the Miller movement, and who after 1844 went back to the Nominal Church (Moab, from a father, the Nominal Church, developed by crown-lost leaders, antitypical Lot). Naomi (pleasantness) types crown-lost ledlings. Mahlon (sickly) and Chilion (pining, destruction) type respectively the more faithful and the less faithful of the tentatively justified leaders. While in the Miller movement they were more or less in their places fruitful (Ephrathites). Judah means praised, typing here the sphere of God's people praiseworthy for them to be in. Their going to Moab was unfaithfulness, typing the unfaithfulness of the involved antitypes in going back to the nominal church.

4. Rth 1:3 And Elimelech Naomi's husband died; and she was left, and her two sons. The death of



Elimelech represents the crown-lost leaders' being swallowed up as to spirituality by the worldly conditions in the nominal church—their new creatures went to sleep. Naomi's and her sons' being thus left types their antitypes' bereavement of the help and fellowship of such worldlified crown-lost leaders.

5. Rth 1:4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. Mahlon's and Chilion's taking Moabitish wives types the two kinds of tentatively justified leaders associating with themselves leadable tentatively justified ones, in character corresponding

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respectively to the two kinds of above-mentioned justified leaders: Orpah (stiff-necked, stubborn) typing those associated with the less faithful justified leaders and Ruth (friendship) typing those associated with the more faithful of the justified leaders. Their abiding in Moab ten years types the fullness of time for crown-losers and their justified associates to remain in the Nominal Church.

6. Rth 1:5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. The death of Mahlon and Chilion in Moab types the swallowing up of the proper spirit of the justified leaders by the conditions in the Nominal Church—their justification lapsed. Naomi's being left by her husband and sons types how the led ones of the crown-losers are forsaken by the unfaithful ones to whom their hearts cleave. It types spiritual bereavement, even as her lamentation thereover (vs. 20, 21) shows that the antitypes recognize that spiritual bereavement has been their experience in the Nominal Church for having left the association of the saints.

7. Rth 1:6 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 how that the LORD had visited his people in giving them bread. God's giving Israel bread again types His giving the Parousia Truth (Elijah's eating the second cake and drinking the second vessel of water), whose beginnings date with our Lord's return, in 1874, the invisibility of the Lord's return, made clear that year, being the first of that "bread."

8. Naomi's hearing of this types these crown-lost led ones, who went back to the Nominal Church between 1844 and 1874, learning through the message that went forth from 1874 to 1878 that the Truth was again advancing and becoming clear and abundant. Her arising that she might return, and her daughters-in-law with her, types their antitypes becoming interested in the Truth then due, this being from God's standpoint to the intent of the crown-lost ones coming into the Truth movement again ("to return").

9. Rth 1:7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. Their going forth from their dwelling place toward the land of Israel represents their beginning to advance toward the Parousia Truth, away from Nominal Church errors and practices that they had hitherto held, this advance being made by all three classes.

10. Rth 1:8-10 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. Naomi's first appeal to her daughters-in-law to return to their own, types, not words, but acts on the part of the crown-lost new creatures advancing toward the sphere of Truth and its Spirit, which is antitypical Canaan, having somewhat of a stumbling effect on the more or less faithful of the tentatively justified ones, just as Elijah's telling Elisha to turn back does not represent words, but acts of the faithful Little Flock that were repelling to the crown-losers, and that were with difficulty overcome by antitypical Elisha.

11. Doubtless the difficulties in the way of advancing in the Truth against Nominal Church ways, faithfully met by antitypical Naomi, but harder for the others to meet, were among the things that in her had the effect of making her seem as forbidding them to follow her; while the easier way of settling down to a comfortable life in the nominal church, contrasted with antitypical Naomi's forbidding attitude, made her conduct tell them that they would find ease and agreeable associates in antitypical Moab.

12. Naomi's kissing of Orpah and Ruth types the crown-lost ones' love for the justified at the prospective parting. Orpah's and Ruth's weeping types the grief of the two involved antitypical classes at the thought of parting.

13. The particular form that Naomi's faithfulness in opposition to the nominal church ways, teachings and practices assumed was her presentation of the Truth on the death state, eternal torment, the high calling, future probation and restitution in opposition to the views of "the shepherds and the principals of the flock." This aroused their outspoken opposition.

14. Antitypical Ruth and Orpah, bereaved of antitypical Mahlon and Chilion, as their symbolic husbands, desired each one of them a group of other leaders (husband), which they were looking desirously to "the shepherds and principals of the flock" to become; but antitypical Naomi's course of alienating these made them wonder awhile as to whether to follow her further, since it would deprive them of these as antitypical husbands.

15. Thus it was antitypical Naomi's course and its results on the shepherds and principals of the flock that told them temporarily in the mental attitude in which they were toward such shepherds and principals of the flock to leave her in order to get them as their symbolic husbands. Thus these conditions were obstructive to them. These obstacles they overcame by putting their love for the Lord, the Truth and the antitypical Naomi above their desire to gain the shepherds and principals of the flock as symbolic husbands, leaders. So far both classes did well.

16. Rth 1:11-13 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and

should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. Naomi's second effort to send away her daughters-in-law was grounded upon the thoughts of her being too old to have children, of her not having a husband and its being too long to wait on prospective children of hers for them as husbands, if she had a husband and could have children.

17. The following were antitypical Naomi's acts and their results that told to antitypical Ruth and Orpah, who were desirous of winning antitypical husbands, leaders, the antitypes of those things which Naomi told Ruth and Orpah. Antitypical Naomi's witnessing the Truth in the nominal church won nobody who gave promise of becoming leaders, though she doubtless won additions to the Ruth and Orpah classes (no sons in my womb). Nor did the antitypical Naomi class have any associates who could act as its leaders (husband). Even if these two obstacles could be overcome, the very slow rate of progress in winning others on antitypical Naomi's part would delay matters too long for antitypical Ruth and Orpah to wait for leaders who could otherwise be won by their accepting nominal church leaders as theirs (husbands).

18. Rth. 1:14,15 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. Ruth was the only object of Naomi's third attempt. Antitypical Orpah's people were the Nominal people of God and their gods were the creeds. This furnishes us the clue as to what the third attempt of antitypical Naomi was. Their full repudiation of the creeds (gods) and their determination to leave the Nominal Church had a temporary repelling effect on antitypical Ruth, because these believed the nominal church creeds were to be solemnly adhered to as divine oracles, and that the nominal church as God's mouthpiece, channel, should not be left by God's people. Hence antitypical Naomi's pertinent course at first struck them as impious and naturally suggested to them that they had better leave such impious teachings and its fellowships and return to the teachings and fellowships of the nominal church; but as Ruth overcame the third obstacle to her following Naomi, so the Ruth class overcame the obstacles to consecration.

19. Rth 1:16,17 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. Her telling Naomi to cease from dissuading her types the pertinent class bidding true defiance to the involved obstacles. Her most touching language in vs. 16, 17, wherein is expressed



her determination at all costs to cleave to Naomi, her land, her people and her God, until death, types the act of consecration of the Ruth class, which act is a determination to cleave to the Lord, the Truth, its Spirit and the brethren of consecrated classes unto death. Ruth's decision made her a stranger member of Israel, and thus she types from that decision onward those faithful tentatively justified who consecrate but are not Spirit-begotten, the Youthful Worthies; even as Canaan types the domain of the Truth and its Spirit, and as those born in the land type those begotten in the Truth and its Spirit, so those who dwelt in the land, but were not born in it, type those who dwell in Truth and its Spirit, but are not begotten of the Spirit—Youthful Worthies.

20. Rth 1:18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her. As Naomi ceased to dissuade Ruth from following her, so the new creatures' course ceases to become forbidding to those who make a full consecration and faithfully maintain its spirit.

21. Rth 1:19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? Their going on until they came to Bethlehem types how such loyal crown-losers and faithful Youthful Worthies persevered in advancing in the Truth and its Spirit until they came fully into the Bible Truth as due and among those who were in it as such. The coming back again among the Babylon-separated sanctuary class, once left by these very brethren, was bound to excite much interest among those who remained in the Babylon-separated sanctuary class, and who remembered those who left before and were now come back during the Harvest time. This is what is typed by all the city being moved about Naomi, asking, "Is this Naomi?" We may be sure they were heartily received in the antitype, as was also Ruth in type and antitype, as her coming to Bethlehem, type and antitype, conspired to stir up the Truth people.

22. Rth 1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. Naomi's language shows that she was convinced that the Lord had striped her for going away from the fellowship of God's people, Israel, typing how antitypical Naomi's words and condition told of the

disappointments and losses undergone in the years of error, apparent to the Spiritual Israelites, who, despite the famine years from 1844 to 1874, remained in the Truth and its Spirit, as scant as the advancing Truth was during those years.

23. The agreeableness of this Naomi class, indicated in the meaning of Naomi (pleasantness), which made them comply too readily with the wrong directions of their leaders, had made her amenable to bitter (Mara) experiences of disappointment and loss. Beloved brethren, it is always thus when people leave the Truth and its Spirit for error and the world. This should put us on our guard against an easy-going compliance with the directions of leaders, especially at this time when almost all leaders among the Lord's people have become misleaders.

24. Rth 1:21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? Naomi's bewailing her impoverished condition as stripes from the Lord types the words and acts of the Naomi class when they came back among the sanctuary class into the Parousia Truth and its Spirit.

25. Rth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest. V. 22 is a summary repetition of the statements of vs. 19-21, in the way of emphasizing them, typical of how the Lord has emphasized the fact that some of the brethren who fell away from the Babylon-separated sanctuary class from 1844 to 1874 came back to their first love and brought back with them a faithful class of unbegotten consecrated ones from 1878 on.

26. Noteworthy for the antitype in a chronological way is the statement that Naomi and Ruth returned early in the barley harvest. The barley harvest in Palestine preceded the wheat harvest. Wheat, we all know, is a more valuable grain than barley. The wheat harvest types that part of the Harvest that wins especially persevering Little Flock members, while the barley harvest types that part of the Harvest that wins especially those who become crown-losers. It will be recalled that the penny parable shows that the bulk of those who were called from the first to the eleventh hour became crown-losers, while the bulk of those won from the eleventh hour onward to the close of the day maintained their crowns. These two times in the Harvest and their gatherings are respectively typed by the barley and wheat harvest times and their gatherings.

27. Accordingly, Naomi's and Ruth's coming to Bethlehem in the beginning, though not in the very beginning, of the barley harvest types certain crown-losers once in the Miller movement Truth, and then forsaking it by a return to the Nominal Church, coming back into present Truth, and bringing unbegotten consecrated ones with them from 1878 to 1881. Thus they came into the Truth in the period of the first call—1874 to 1881, which was in the beginning of the antitypical barley harvest.

28. For, as our Pastor shows, the fullness of the Gentiles came in, in 1878 (B 213; compared with 218, 1; 223, 3). Henceforth these were tested until 1881, when some crowns were forfeited, making special calls necessary from 1881 onward, which proves that in 1881 the general call had fully ceased. Hence no crowns were available for the Ruth class consecrating and coming into the Truth between 1878 and 1881. Thereafter she continues to type those assigned no crowns; for she continued antitypically as the type implies, to be an antitypical stranger in the antitypical land. Accordingly, the facts of the antitype prove that Ruth 1 types events from 1844 to 1881.

GLEANING FROM 1881 TO 1916

29. We now proceed to a short exposition of the second chapter of Ruth and will find that its time in the antitype is from 1881, when the gleaning began, to 1916, when the gleaning ceased.

30. Rth 2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. The crown-losers have our Lord as an antitypical kinsman, as an antitypical Boaz, who as such was a kinsman to antitypical Elimelech. Boaz' power and wealth type those of the Lamb found worthy to inherit, among other things, power and wealth (Rev. 5:12).

31. Rth 2:2,3 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. Zealous Ruth, as one of the strangers in the land, recognizing that she could have opportunities to glean, types the Youthful Worthies, zealous in the Truth, but not Spirit-begotten, from 1881 onward recognizing that they were given opportunities to serve in the Harvest. Ruth's pleading with Naomi to be encouraged to glean types the Youthful Worthies' seeking from their crown-lost associates encouragement to glean in the Harvest of new creatures.

32. The field in which Ruth would be favored by its owner to glean, of course, types the sphere of service in which our Lord is Chief Reaper, He being the near kinsman to the Youthful Worthies' "father-in-law"—antitypical Elimelech. Her gleaning after the reapers among the sheaves (vs. 3, 7) types the subordinate part after the Little Flock reapers among the ecclesias that the Youthful Worthies had.

33. Rth 2:4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless

thee. Boaz coming from Bethlehem and blessing his reapers types our Lord's coming forth out of the storehouse of the advancing Truth to bless His own reapers and really blessing them. Their fervently wishing Boaz God's blessing types the Little Flock reapers' praying blessing on our Lord in His Harvest work.

34. Rth 2:5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? Boaz' asking his superintending reaper as to Ruth's identity types our Lord's raising in that Servant's mind the question as to the identity of the antitypical stranger—the Youthful Worthies. This occurred from 1881 onward, as various Tower articles suggest.

35. Rth 2:6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: The superintending reaper's answer types that Servant's explanation, given from 1881 onward in Towers, etc., that more were consecrating than could have crowns, because there were less crowns available, and that such surplus consecrators therefore constituted a class by themselves—the unbegotten consecrated, whom, basing the thought on the Youthfuls of Joel 2:28, we now call Youthful Worthies, in contrast with and in partial allusion to the Ancient Worthies. Likewise he also pointed out their fellowship with the crown-lost brethren, typed by the superintendent's allusion to Ruth's fellowship with the crown-lost ones returned from the Nominal Church.

36. Rth 2:7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. The superintendent's praise of Ruth's desire to glean and her industry (the word not is in the best MSS. of v. 7's last clause; hence it should be translated, "she tarried not in the [resting] house [even] a little") types the gracious acknowledgment which that Servant made of the Youthful Worthies' zeal to serve and his praise of their industry.

37. Rth 2:8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Boaz' addressing Ruth types our Lord's sending the Youthful Worthies seasonable messages adapted to their condition. The question, "Hearest thou not, my daughter?", types both our Lord's tender regard ("daughter") and His encouraging them to listen to that Servant's message with reference to them. Boaz' directing her to abide in his field by his maidens to glean, and not to go to others, types our Lord's encouraging the Youthful Worthies to labor on in the Lord's Harvest field with His faithful consecrated ones, and not to abandon that gleaning work for some other work.

38. Rth 2:9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged



the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Boaz' encouraging her to fix her eyes on the field where his maidens worked types our Lord's encouraging the Youthful Worthies to note carefully by study the true Harvest work, and to serve with the faithful consecrated ones (maidens).

39. Boaz' assuring Ruth that he had cautioned the young men against injuring her, types our Lord's assuring the Youthful Worthies that He had exhorted the abler Truth servants not to stumble the Youthful Worthies in word, manner or deed.

40. Boaz' giving her the privilege of quenching her thirst by the water drawn by the young men types our Lord assuring this class that they were privileged to receive the waters of life drawn from the well of Truth—the Bible—by the pilgrims and elders. The antitypes of Boaz' speech to Ruth were by our Lord given through pertinent Tower articles from 1881 onward.

41. Rth 2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? Ruth's humble and reverent acknowledgment of Boaz' graciousness and her wonder as to why she, a stranger, should be thus favoured types the Youthful Worthies' humble and reverent acknowledgment of our Lord's graciousness to them and their wonder as to why, as unbegotten ones in the Truth (a stranger), they have been favored with the privileges of growth in the knowledge, spread and practice of the Truth.

42. Rth 2:11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. Boaz' answer that her choosing the God of Israel, the land of Israel and the people of Israel, as her God, land and

people, and that her having given up the gods, the land and the people of Moab, were the reason for his course toward her, types our Lord's assuring the Youthful Worthies (through pertinent Tower articles, later through Vols. 3 and 6 and later through other Tower articles and questions) that their having by consecration chosen Yahveh, His Truth, its Spirit and His people as their portion, and that their having given up sin, error, selfishness and worldliness and the practicers and abode of these, were the reason for His course toward them.

43. Rth 2:12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. His wishing her the Divine rewards for her works types our Lord's causing by His Word, Spirit and Providence, desiringly ministered to this class, the blessing that God ordains for the Youthful Worthies, who take refuge in the God of Spiritual Israel. This answer was also given in the above-mentioned literature.

44. Rth 2:13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. Ruth's answer types the prayer of the Youthful Worthies for Yeshua's continued favor. Her telling the reason for her being emboldened to express such a wish types the Youthful Worthies' declaring that the Lord's past graciousness in pouring out words and acts of friendliness and comfort toward them encouraged them to ask for continued favor upon them who are the unbegotten consecrated ones.

45. Rth 2:14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. Boaz' inviting her to partake of the repast that he had provided for his workers, both of the milder and sharper (vinegar was then a condiment) forms of food, types our Lord's assuring this class of His desire for their feeding on the Truth in its milder and sharper forms, which also appears from various Tower articles inviting them thereto. Ruth's accepting the invitation types the Youthful Worthies' accepting the antitypical invitation.

46. Ruth's sitting beside the reapers types the Youthful Worthies' partaking of the Truth with the servants of the Truth as reapers. Boaz' passing her parched corn types our Lord's giving this class appetizingly-prepared food through the Tower, etc. (Luke 12:37). Her eating unto satiety types their satisfying their hunger for truth by the Truth. Her leaving the meal place for her work types that this class, instead of wasting time in idle speculations, use for service the strength derived from their necessary food for their consecrated hearts and minds.

47. Rth 2:15,16 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. Boaz' charging the young men to let her glean among the sheaves, not to shame (misrendered reproach) her, designedly to put in her way rich gleanings and not to rebuke her, types our Lord's charges to the servants of the Truth, especially through Tower articles, to encourage the Youthful Worthies to seek to win others for the Truth, to refrain from such words or acts as would entice them to spiritual unchastity, designedly to put opportunities of service in their way and not to berate, belittle or scold them.

48. Rth 2:17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. Ruth's gleaning all day and beating out her gleanings types the Youthful Worthies' industry and efficiency in winning and developing new creatures. An ephah was about a bushel and to have gleaned an ephah full in one day was an unusually large amount to glean, which types the large success the Lord granted to the gleaning Youthful Worthies.

49. Rth 2:18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. Ruth's taking her gleanings to the city types the Youthful Worthies' bringing their gleanings into the Truth as due. Her bringing her gleanings to Naomi types the Youthful Worthies' introducing their gleanings to their crown-lost associates. Naomi's seeing the gleanings types the crown-losers' taking note of the ones won for the Truth by the Youthful Worthies. Naomi's bringing forth food that she had reserved for Ruth types the crown-losers' giving the Ruth class the kind of spiritual food that they thought best for them, after they had themselves partaken thereof.

50. Rth 2:19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. Naomi's questions, indicating her wonder at Ruth's success, types the crown-losers' wonder at where so many could be won for the Truth. Naomi's recognizing that Ruth must have been especially favored to be so successful and her wishing it to be well with her favorer ("blessed is he that did take knowledge of thee") types that the crown-losers recognize that in success in service the Youthful Worthies have been highly favored and that they wish well to the Favorer. Ruth's declaring that the person in question was Boaz types the Youthful Worthies' ascribing their success to the Lord, in whose Harvest they had been working.

51. Rth 2:20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead.

And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. Naomi's bespeaking blessings upon Boaz for his kindness to the living and the dead types the crown-losers' wishing success to our Lord in His work for His favors to the crown-loser and tentatively justified leaders swallowed up in the Nominal Church and to the crown-losers and Youthful Worthies in the Truth.

52. Her declaring that Boaz was one who had the right to redeem (see the margin) types the crown-losers' teaching the Youthful Worthies that our Lord was one who had the right to acknowledge the Youthful Worthies as a class by themselves, take them to Himself acceptably as such and use them as such.

53. Rth 2:21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. Ruth the Moabitess telling Naomi that Boaz had told her to glean in close association with his reapers to the end of the Harvest types the Youthful Worthies by word and act telling the crown-losers that Yeshua invited them to glean until the end of the Harvest, which means to 1916, in its gleaning aspect.

54. Rth 2:22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. Naomi's telling Ruth that it would be good for her to continue with Boaz' maidens, and evil for her, if she would be found gleaning with others in another field types the crown-losers' by word and act encouraging the Youthful Worthies to continue as for their good in the Lord's Harvest field with His faithful consecrated ones, and by no means to allow themselves to be deceived into other works than gleaning in the Lord's Harvest; for if found so doing it would mean loss of the Lord's favor.

55. Rth 2:23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law. Ruth's following Naomi's suggestion types the Youthful Worthies' following the crown-losers' pertinent suggestion. Ruth's doing this until the end of the barley harvest types the Youthful Worthies' gleaning in the Lord's Harvest field from 1881 to Feb., 1908, when the antitypical Barley Harvest was over, that date marking the start of the eleventh hour, when the antitypical Wheat Harvest began. Her continuing to do so until the end of the wheat harvest types the Youthful Worthies' gleaning Little Flock members from Feb., 1908, until Passover, 1916, when the last Little Flock member was gleaned.

56. Thus our study shows that the antitype of Ruth 2 was enacted during the gleaning period—1881 to 1916. Ruth's remaining with Naomi throughout the Harvest types the Youthful Worthies' remaining with the crown-losers to the Harvest's end.

YOUTHFUL WORTHIES' ACTIVITIES AND YESHUA'S FAVORS TO THEM FROM DECEMBER, 1918 TO JULY, 1919

57. Ruth 3 antitypically covers the period from Dec., 1918, to July, 1919. The facts of the antitype that we will now present will prove this.

58. Rth 3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? It will be recalled that Vol. VII and the Societyites claimed that the door to the high calling would be closed at Passover, 1918 (actually it closed Sept. 16, 1914, so far as new begettals are concerned, though the gleaning of the faithful begotten ones continued until Passover, 1916). This view of the Society friends made them properly conclude that, so far as new consecrators were concerned, these would form the class of "Modern" (the literal Biblical term is Youthful) Worthies. And to win such was one of the privileges of service before the Societyites. These thoughts were expressed in Z '18, 355-357. The expression of these thoughts was made by the good crown-losers in the Tower, in studies and in conversations (their bad leaders were then in prison). All of us know that this was done, at that time very generally among the crown-losers. And it meant that the Youthful Worthies as a class were to be brought to the fore in blessing and service henceforth, as the pertinent discussions of those times brought them to the fore in the studies of that time. These are the antitypes of Naomi's (good crown-losers) telling Ruth of her ambitions for her prosperity.

59. Rth 3:2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. Her reminding Ruth of Boaz' being a near relative, one who might redeem, types the good crown-losers', who were now in control of the Society's work and also were in other groups, e.g., Standfasts, Olsonites, etc., telling the Youthful Worthies that our Lord Yeshua could now acknowledge them as a separate class, take them to Himself and use them fruitfully as a class by themselves.

60. Her telling Ruth that Boaz was that night winnowing barley types the crown-losers' publishing the statements of the above-mentioned Tower article and the oral teachings of the crown-lost Societyites, Standfasts, Olsonites, etc., that our Lord was at that time engaged in dealing with the Great Company amid trialsome experiences (winnowing the barley in the threshing floor). The persecutions of that time were among these winnowing experiences.

61. Rth 3:3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. Naomi's telling Ruth to wash, anoint and adorn herself so that she might attractively present herself to Boaz at the threshing floor types the crown-losers' exhorting the



Youthful Worthies attractively (in cleansing from filthiness of the flesh and spirit and in holiness of mind and heart) to present themselves to the Lord as a special class during the testful conditions of Great Company winnowings (separations from worldliness). The truths that were at that time gladdening the Church (the completion of the Church; The Last Related Acts of Elijah and Elisha, etc.) at this time were also gladdening our Lord (Boaz, eating and drinking and being merry). These are patent facts.

62. Naomi's telling Ruth not to manifest herself for her purpose until after Boaz had finished eating and drinking types the crown-losers' counseling the Youthful Worthies to wait until the Lord had indicated by His teachings and providences that He had appropriated the pertinent teachings joyfully and that the time had come to make special effort to present themselves as Youthful Worthies for His separate acknowledgment, union and use of them in service.

63. As in the type the time for Ruth to approach Boaz was after he had ceased for the night from winnowing the barley, so in the antitype after Yeshua was about to make a transition from Great Company work toward Youthful Worthy work was the time for antitypical Ruth to go to antitypical Boaz for the purpose intended.

64. Rth 3:4,5 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.The instruction to uncover his feet and lie down types the exhortations that the crown-losers gave to the Youthful Worthies to be humble and quiescent in waiting upon the Lord, until the Lord would take up their case. Naomi's telling Ruth that Boaz would then tell her what to do types the crown-losers' assurance to the Youthful Worthies that the Lord would make known to them what to do. Ruth's promise to do all she was told by Naomi types the Youthful Worthies' factual and verbal assurances to do all that their crown-lost associates told them.

65. All of the above thoughts are contained in the above-cited Tower article and in the incidental studies, conversations and pertinent acts late in 1918. Not only the known facts of that time were such, but in the nature of the case that article among Truth people would produce such discussions and acts.

66. Rth 3:6 And she went down unto the floor, and did according to all that her mother in law bade her. Ruth's doing the things charged her types the Youthful Worthies' fulfilling the antitypes above mentioned. Thus our application is decidedly factual, for most of us are witnesses that these events occurred in 1918 among Truth people.

67. Rth 3:7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. On Dec. 9, 1918 and Dec. 24, 1918, the first and second issues of The Present Truth appeared. These treated the Epiphany, The Last Related Acts of Elijah and Elisha, The Withdrawal of Priestly Fellowship From Levites, Prophets And Prophets, Types and Antitypes, Conventions of Priests and Levites, The Church Completely Organized (as a proof that while Merarite and Gershonite Levites have corporations controlling their work, Priests must not), Judging (as to manifested Levites) and Defense of Peace Among God's People (as related to the separation between the Priests and Levites). All these teachings applied to the relation between the Little Flock and the Great Company in connection with the division between them then in full operation. These teachings gave the Little Flock a great feast with corresponding joy, and in these our Lord shared (Rev. 3:20), whose participation therein is typed by Boaz' feast and joy.

68. His lying down for the night at the end of the heap of corn (barley) types our Lord's ceasing for awhile with giving additional feasting with reference to the Great Company and temporarily easing the separating trials; for nothing further was given out until the third number of The Present Truth, which appeared Feb. 17, 1919, for the reprint of The Last Related Acts of Elijah and Elisha which went through the press early in February was withheld from circulation among the Societyites until July.

69. Ruth's coming softly, uncovering Boaz' feet and lying down, types that the Youthful Worthies, in harmony with the teachings that they had received, as above set forth, quietly, without agitation or ostentation, in the secrecy of their hearts, humbly brought themselves and their cause to the Lord and in silence waited on His decision.

70. Rth 3:8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. Boaz' trembling (v. 8—not fearing), as a half-awakened sleeper always does, types our Lord's earliest movements toward the Ruth class after they had laid themselves at His disposal for the thing at hand.

71. Boaz' turning and seeing Ruth types our Lord's first fixing His ministering attention on the

Youthful Worthies as a separate class. This occurred through His arousing the writer to prepare the article on the Youthful Worthies which appeared in the third issue of The Present Truth, that of Feb. 17, 1919.

72. Rth 3:9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. Boaz' asking Ruth, "Who art thou?" types our Lord's raising before the Youthful Worthies the question on the identity and reality of the Youthful Worthies in the pertinent article. (P. '19, 34-36; '20, 51-53; '24, 34-37; '30, 131-133. In these and subsequent Truth references we make them to the reprinted articles for the convenience of those who may not have the earlier ones.)

73. Ruth's answer types the response of the Youthful Worthies as they read the pertinent parts of that article, acknowledging that they were the pertinent class of the Lord's servants. Ruth's request that Boaz spread his skirts over her in acknowledgment of his being one who could redeem her as a near relative types the Youthful Worthies', under influence of that article, requesting the Lord Yeshua to acknowledge them as that class of servants and to take them into such a union with Him as would make them fruitful in work for the Lord.

74. Rth 3:10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. Boaz' answer, commending her for her persevering and adhering to, and seeking him rather than seeking younger men, types our Lord's telling, through the pertinent parts of that article, of His appreciation of the spirit of the persevering Youthful Worthies, who, while sin and selfishness is in the ascendency in the world, would not follow their practicers, whether great or small, but faithfully served and cleaved to the Lord instead (P. '19, 36, 6; '20, 53, 7; '24, 37, 2; '30, 133, 7).

75. Rth 3:11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. Boaz' encouraging Ruth ("Fear not my daughter") types our Lord's encouraging throughout that whole article the Youthful Worthies. Boaz' promising Ruth to fulfill her requests, because of her publicly known virtue, types our Lord's describing through that article the present rewards and privileges of the Youthful Worthies, because of their publicly known loyalty in consecration. (P. '19, 36, 1, 2; '20, 53, 1, 2; '24, 36, 3, 4; '30, 133, 1, 2.)

76. Rth 3:12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Boaz' acknowledging his being one who could redeem her, but mentioning that there was yet a nearer redeemer types our Lord's assuring the Youthful Worthies that He was a close relative to them to acknowledge them, but that there was yet a closer relative—certain Great Company leaders, the directors and editors as representatives of the Society, who by virtue of their being Levites and the Youthful Worthies being Levites, were a class nearer to the Youthful Worthies than the Head of the World's High Priest. (P. '19, 35, 8 [last sentence]; '20, 52, 5; '24, 36, 2; '30, 132, 7; and the preceding set of references.)

77. Rth 3:13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning. Boaz' charging Ruth to wait until it would be determined whether the nearer kinsman would acknowledge her and enter into union with her to make her fruitful, types our Lord, by His providential delays in circulating the May, 1919, Truth, which, printed in February and first circulated in July, contained the articles giving the pertinent notice to the nearer kinsman (which delay was due to the leading Society directors' and editors' imprisonment and J.F. Rutherford's illness after their release), bidding this class to wait until the due time for the Society directors and editors to be given a chance to do the antitypical nearest kinsman's part.

78. Boaz' pledging that in case the nearer kinsman failed Ruth, he would take his place toward her types our Lord's assuring the Youthful Worthies that He would stand by them, if the others failed. This pledge is implied in the fact that Yeshua recognized the Youthful Worthies as a subordinate part of antitypical Elisha as the last two sets of citations prove by His providential pertinent act. Boaz' telling Ruth to lie down until morning types the Lord's requiring the Youthful Worthies to wait until the time for Him to act for them.

79. Rth 3:14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. The compliance with this request in the type and antitype is shown in the first clause of v. 14. Ruth's acting in secrecy and Boaz' counseling secrecy types the secrecy of the pertinent acts of Yeshua and the Youthful Worthies, as the same thing is implied in Ruth's leaving while the darkness prevented recognition.

80. Rth 3:15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. Boaz' charging Ruth to put her apron (see margin) into a position to receive the barley that he would give her types the Lord's charging the Youthful Worthies to prepare to be fruitful in gaining crown-losers as the fruits of their devotion. This is also implied in the last two references as well as in P. '19, 36, 4; '20, 53, 5; '24, 36, 7; '30, 133, 5. Her complying shows the compliance of this class.

81. Boaz' measuring for her six measures of barley types our Lord's giving this class an incomplete number of crown-losers as a result of her service. Her bringing them into the city types the Youthful Worthies' bringing such crown-losers among the Truth people. This work was done from March to July, 1919.

82. Rth 3:16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. Ruth's coming to Naomi types this class presenting themselves to their crown-lost associates during the time just mentioned. Naomi's question, "Who art thou?", types the Youthful Worthies crown-lost associates' question as to whether they had found out that they were Youthful Worthies or not. Ruth's telling what Boaz had told her types the Youthful Worthies' declaring to their crown-lost associates what the Lord had told them through the truths on the Youthful Worthies, set forth in the Feb. 17, 1919 TRUTH.

83. Rth 3:17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Ruth's showing the six measures of barley types the Youthful Worthies' introducing to the crown-losers long in the Truth those crown-losers that the Lord had given them as fruits of their work, as the antitype of Boaz' telling Ruth not to go empty handed to her mother-in-law.

84. Rth 3:18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. Naomi's advising Ruth quietly to wait on Boaz, whose character guaranteed that he would persevere in the matter in hand to a successful conclusion, types the crown-losers' advising the Youthful Worthies quietly and trustfully to wait on the Lord, whose character was a guarantee of His persevering in the matter to a successful conclusion.

YESHUA SUCCESSFULLY UNDERTAKES FOR THE YOUTHFUL WORTHIES FROM JULY 1919 TO JULY 1921

85. Ruth 4 covers in antitype the period from July, 1919, to about July, 1921.

86. Rth 4:1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. In Ruth 4:1, Boaz' going to the gate and sitting down there represents our Lord's preparing to circulate widespread among Truth people the May (printed in February and circulated in July) and August, 1919 TRUTHS, which contained the pertinent articles, through which Yeshua gave the messages antitypical of what Boaz said in Ruth 4:1, 2.

87. The nearer kinsman's coming to the gate types the Society leaders, its directors and editors, whose chiefs had but recently been delivered from prison, coming by their activities again into prominence among the Truth people.

88. Boaz' asking him to turn aside and sit down at the gate types our Lord's, through the pertinent articles in the May (printed in February and circulated in July) and August, 1919 TRUTHS, attracting their attention and asking them to step before the whole Church in attention to the subject matter of those articles. The nearer relative's complying types the Society directors' and editors' complying with the antitypical requests. The wide circulation of these articles (over 30,000 of the first set and over 20,000 of the second set among Society adherents) could not but have these two effects.

89. Rth 4:2,3 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: The ten men of the city's elders type responsive leaders of the eight Levite groups, which were all formed before the antitype of the gate scene was finished, Little Flock leaders among these Levite groups and Little Flock leaders in the Epiphany movement—ten sets of leaders in all.

90. Boaz' taking the ten elders and asking them to judge as witnesses in the matter of Naomi's parcel of ground left by Elimelech types our Lord's attracting, by the above-mentioned articles, the attention of the ten sympathetic leader classes in the ten groups just mentioned and enlisting them as judges—witnesses—of the matter of bringing the pertinent Great Company's affairs forward for proper adjustment. The elders' seating themselves represents their antitypes' setting themselves to act as requested.

91. Boaz' telling the kinsman of Naomi's selling a parcel of ground belonging to Elimelech types our Lord's declaring through the article in the Sept. 1919 TRUTH on, The Society As Channel, that the privilege of acknowledging the Great Company as brethren, then to be gained, but formerly not discernible, and the privilege of managing their work, were obtainable (redeemable) by pertinent sacrificial work (P. '19, 161, 1; '25, 97, 1; '31, 30, 5).

92. Rth 4:4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Boaz' declaring to the next kinsman that he had decided to offer to him the chance of acquiring the land publicly types our Lord's similar declaration through the part of the above-mentioned article just cited that urged the Society directors and editors to make acknowledgment of the Great Company as now available for God's dealings, since the Little Flock was complete, and to make faithful use of the privilege of managing the

Society's affairs in the interest of the Great Company, and diligently to do it publicly before all the Lord's people, particularly before the ten groups of leaders.

93. Boaz' telling the nearer kinsman, who had the first right thereto, to decide whether he would exercise this right or not, represents our Lord's, through the same citations of that article, calling upon the Society directors and editors (who had the first right to obtain the above-mentioned privileges, since theirs was rightly the controlling position in the Society as to policy and teaching, though they were not controlling, such function having been usurped by one of its members), to decide whether or not they would by faithful performance of their duties control the Society's affairs for the benefit of the Great Company (same citation as above).

94. Boaz' assuring the nearer kinsman that if the latter would not use his prior rights, he would assume them, types our Lord's through those two articles showing the Society directors and editors that if they would not use their position to function properly toward the Great Company as a class and toward their work, he would see to its being done by Himself.

95. The nearer kinsman's telling Boaz that he would perform his part in this matter types the directors' and editors' assertion that they would do the antitypical part as shown above; they accepted it as their task to win little Benjamin, as Clayton Woodworth then put it.

96. Rth 4:5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. Boaz' telling the nearer relative that with Naomi's right he would have to redeem Ruth's right in that field types what our Lord declared in the above citations and in P. '19, 175, 1-4; '24, 82, 4-83, 1; '30, 74, 3-6 on Elisha's request for the firstborn's portion, as showing that Elisha typed the two classes (the Great Company and the Youthful Worthies as mouthpiece to the public) who had the right to the Society's field of service toward the public, including, of course, services to their own classes.

97. Boaz' saying that the nearer relative must thus marry Ruth (there was no question here of marrying Naomi, whose husband had had children by her, and therefore levirate marriage did not apply to Naomi, as J.F.R. claimed) to raise up the name of the dead Mahlon, types that in case of Youthful Worthies the Society directors and editors would have to acknowledge such a class and to unite with it to produce faithful tentatively justified ones of the only kind then producible, the Youthful Worthies, to take the place of dead antitypical Mahlon—dead because his tentative justification had lapsed. The above citations prove it.

98. Rth 4:6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.



The kinsman's knowing well that the field would revert not as his, but to Ruth's offspring, as Mahlon's descendant, and that he would thus only be out of pocket for another's benefit, and his refusing to enter into such a transaction, types the Society directors' and editors' through their president and chief editor giving a refusal to the antitypical proposal of antitypical Boaz, through the article on the Worthies in the Jan. 15, 1920, Tower, wherein he denied the existence of Youthful Worthies, and any other kind of tentatively justified persons, and thus the Society, of course, would not sacrifice for such a class and for the production of the only kind of faithful tentatively justified ones then winnable (Youthful Worthies), their not wanting to divide their powers with such a class being the selfish reason back of it—marring their inheritance. The pertinent article, whose contents were previously discussed for several months at Bethel, was written prior to the shareholders' meeting at Pittsburgh, Jan. 3, 1920.

99. The nearer relative's offering and letting Boaz have the opportunity to redeem it types the Society directors' and editors' giving up, through that article and connected acts, their pertinent privilege, which made it revert to the Lord.

100. Rth 4:7,8 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. It was always an evil in Israel not to redeem a redeemable property, or let part of the fatherly patrimony fall to another. This was shown by the resultant limping when such an one had to give his shoe in token of this evil, typing the wrong conduct in an antitypical Israelite who refused to perform the antitype.

101. It was also an evil in Israel for the fit brother not to enter a levirate marriage with his childless brother's widow (Deut. 25:7-10), typing any proper candidate who would refuse to raise up antitypical seed to the fallen leaders of any class in Spiritual Israel, capable ones in line for it refusing to

take the vacated place of leadership in the Great Company to win and develop the rest of that class, capable ones in line for it refusing to take the vacated place of leadership in the Youthful Worthies to win and develop the rest of that class, capable ones in line for it refusing to take such place among the justified to win and develop the rest of them, or capable ones in any higher class refusing to do this as to the vacated place in a lower class, like the tentatively justified. To enter an antitypical levirate marriage is impossible for the Little Flock, since her Leader, Yeshua, never dies, hence the Little Flock never loses her Leader.

102. Not only did they do wrong thereby, but for that act they were surrendered by the Lord to other wrongs, manifesting their spiritual limping. Hence the nearer kindred's taking off his shoe, giving it to Boaz and limping as a result types not only the pertinent wrong of the Society directors and editors in the above-mentioned article, but also the evils that they committed at the voting shareholders' meeting at Pittsburgh, Jan. 3, in setting aside the annual election of the Society officers, making it triennial, and in setting aside the election for life of the Society directors, making it triennial, which was a gross act of hypocrisy in view of the claims that these made in 1917 and 1918 on an annual election of directors, as well as officers, as being absolutely required by law. This was not only hypocrisy but power-grasping and covetousness. The antitypical limping was also manifested in later wrong of practice and teaching. Thereby the matter of exercising the proper pertinent conduct was left to antitypical Boaz (leaving the shoe with Boaz).

103. In the case of Ruth there is no record of her loosing the shoe and spitting in the face of the kinsman who refused to marry her to raise up seed to Mahlon, as the type shows (Deut. 25:9) such should be done. And this was because the circumstances were quite different, the entire transaction being conducted by Boaz instead of Ruth, and that in her absence, whereas in the type the widow was to act with the elders in the transaction.

104. But in the case of Ruth's nearest kinsman, type and antitype, the shoe was taken off, and the antitypical spitting did set in. The secretions of the mouth of God's people are a good thing, and are used to represent the Truth, since their mouth represents mouthpieceship for God (Rev. 3:16; John 9:6, see comment). To spit in one's face represents to use language to the disparagement and disgrace of him into whose face one spits. If it is God's people who do the symbolic spitting, it represents to use the Truth to the disparagement and disgrace of the pertinent person. And not only antitypical Boaz has, as the facts prove, done this, but as the Youthful Worthies have come to see the Truth on the subject they have done it to the Society directors and editors, especially to their chief, as others of God's people, as not expressly required by this particular type, but as implied by the elders', etc., part, have done.

105. Rth 4:9 <u>And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.</u> Boaz' calling upon the elders and people to bear witness to his becoming the purchaser of the involved property types that through the entire articles of the March, 1920, TRUTH on, "Worthies, Ancient and Modern," Reviewed; The Youthful Worthies (which are republished as Chapter V of this volume) and, Some Hindrances to Fruitful Service, our Lord called the ten group leader classes and all the brethren to witness that He had taken over all the involved rights of the Great Company and the Youthful Worthies away from the directors and editors and exposed their iniquity, their subsequent errors as successively coming out in the Tower evidencing their reprobate state, as well as their subsequent wrong practices.

106. Rth 4:10 <u>Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.</u> Boaz' calling upon the ten to witness that he had redeemed Ruth to raise up seed to Mahlon, and thus to preserve his family inheritance in Israel types how our Lord in the whole of the first, second and third of the last-mentioned articles, especially the first, acknowledged His relationship to the Youthful Worthies and that He had acquired this class as His Own, to raise up faithful tentatively justified ones of the only kind then possible—Youthful Worthies, all others of that class forfeiting their tentative justification.

107. Rth 4:11 <u>And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem</u>: The elders and all the others present in the gate saying , "We are witnesses," types their antitypes—the Lord's people in general and the good leaders—acknowledging the truths that our Lord set forth in those three articles and His consequent acknowledgment of the Youthful Worthies and accepting of them into union with Him for developing more Youthful Worthies.

108. The good wishes of the elders and people for Ruth and Boaz type the good wishes of the Lord's people in general and the good leaders of the ten groups, that the Youthful Worthies might be fruitful in winning many of their own kind and that our Lord acquire riches and glory thereby in His fruitful sphere of Divine Truth as due.

109. Rth 4:12 <u>And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman</u>. The wish that Boaz' house developed by Ruth be as the house of Pharez types the antitypes' wish that

the Youthful Worthies be a princely class, as the typical one was.

110. Rth 4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. Boaz' taking Ruth to wife and by her becoming the father of Obed (servile) types our Lord's uniting the Youthful Worthies to Himself and by them developing a great multitude of new Youthful Worthies. We are not to conclude that our Lord's uniting Himself with antitypical Ruth proves her to be the Church, because, as the Solomon of Canticles which covers Gospel-Age times, He had 60 queens and 80 concubines, as symbolic wives (Cant. 6:8, 9), yet His only real wife is the true Church (v. 9).

111. Rth 4:14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. The women congratulating Naomi and praising the Lord for the child's birth and for providing a worthy kinsman, type all the worthy groups of the Lord's people wishing the involved crown-losers good and praising God for His involved benefits, and our Lord as being a worthy antitypical kinsman who would therefore receive honor in spiritual Israel for His part in the transaction.

112. Rth 4:15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. Their proclaiming the child to become Naomi's help and stay, even to old age, for Ruth's relation to her, as better for her than any children that Naomi could have developed, types the Lord's people proclaiming the later found Youthful Worthies as the helper and stay of the good crown-losers, even unto the end, because of the Youthful Worthies' relation to these crown-losers—the Ruth class being better to these crown-losers than all the classes that they could develop.

113. Rth 4:16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. Naomi's laying the child in her bosom and nursing it types the love and ministry of these crown-losers to these new Youthful Worthies.

114. Rth 4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. The women announcing the child as a descendant of the good crown-losers and calling it Obed (servile) type all the groups of the Lord's people setting forth the thought that the new Youthful Worthies are descendants of the good crown-losers and that that class would be a servant one—antitypical Levites, not priests. The facts of this paragraph were all fulfilled in 1920 and 1921. The genealogy following (vs. 17-22) is no part of this history, though related to it, hence we pass it by without further comment.

115. Our (Pastor Johnson) very brief exposition above is a truthful, harmonious and reasonable and natural application of the history in the book of Ruth to undoubted pertinent facts, and thus, as the Truth on the subject, is in marked contrast with the unfactual, inharmonious, unreasonable, and forced application of this history to his movement made by J.F.R. in 1932. We might here remark that the exposition given above was not understood by us until years after the antitype was entirely fulfilled; and at that time of our writing the articles through which antitypical Boaz spoke the antitypes of Boaz' speeches in Chapters 3 and 4 we did not realize the uses the Lord was making of us and of The Present Truth, even as our Pastor was unconscious of the antitypical acts he was used to perform.

RUTH CANNOT TYPE THE CHURCH

116. There is very good reason for denying that Ruth types the Church. Ruth does not fit as a type of the Church for the following seven cogent reasons: In the first place, the Church is not a stranger in symbolic Canaan (Ruth was a stranger). The Church is typed by one born in the land—begotten of the Spirit. Moreover, the Church did not glean, which is exclusively a Great Company (the poor) and a Youthful Worthy (the stranger) work (Lev.19:10). The Church was purchased in completion before the last (1914-1916) stage of the gleaning commenced. The Church was a virgin never before married. The Church cannot be married to Yeshua levirately, for her Espoused, Yeshua, cannot die. No one ever had a right to marry the Church prior to that of Yeshua.

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ABRAHAM'S FAITH TESTED

BS# 305, August 1961, pp. 60, 61

Genesis 22:1-13

1. ABRAHAM has been very fittingly styled the "Father of the Faithful." His entire interesting life history, as sketched in the Bible, was one of strong faith, of implicit trust in God, of great reliance upon the Divine promises (Rom. 4:12-22). But the final test, as described in Gen. 22:1-13, was extremely severe and marked the tested one's faith as being of a very high caliber, according to any and every standard—Divine and human. Evidently Abraham's faith grew stronger and stronger as the years of his acquaintance with God multiplied. The faith recorded in our lesson is so colossal as to amaze us. Only a person very intimately acquainted with the Almighty, very sympathetic with God and very trustful, could possibly have endured successfully such a test. This test came through the Divine command to Abraham to take his son, his beloved only son, Isaac, in whom centered the promises, and offer him as a sacrifice to God on Mount Moriah.

2. To appreciate the situation, we must remember that at that time Abraham was 125 years old, and that Isaac was the son whom God had indicated would be the channel for all the blessings promised. We

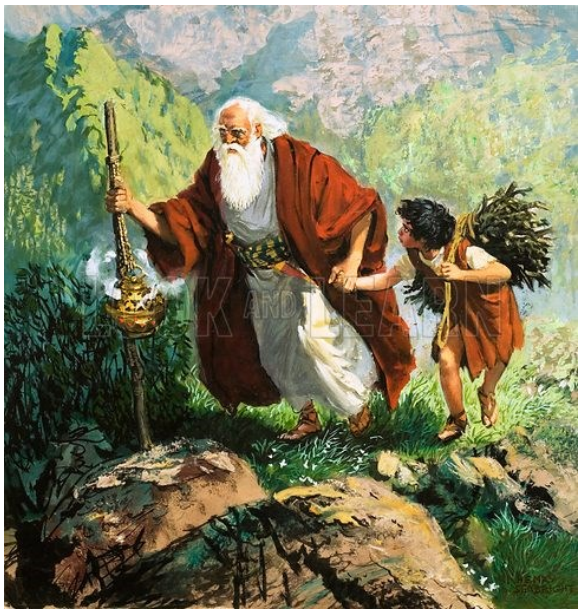
must go back of that time, and remember the long period before Isaac's birth, when for fourteen years Abraham had been thinking that possibly Ishmael might be the channel of God's blessings. We must go still further back, and remember the long period before Ishmael's birth, in which Abraham wandered as a stranger and waited for the fulfillment of God's promise, only to realize that his wife was absolutely sterile, barren. Now after half a century of waiting and trusting, could it be that God wished him to sacrifice all this to demonstrate his loyalty, his faith? It was so. He had positive assurance of the command. It was no imagination, no whispering of wizards or witches, no dream.

3. To one of Abraham's character, the Divine command meant prompt obedience. "Whatsoever he saith unto you, do it." Early the next morning he promptly made ready for the journey and sacrifice, and then he with his son started, accompanied part of the way by his servants. Then, after leaving them, Abraham and Isaac, carrying the fire and the wood, journeyed to the top of Mt. Moriah, which many centuries afterward, in the time of Solomon, became the site of the Temple. There they built an altar, and laid the wood in order upon it; and then the father, with faltering lips, but determined heart, told his son of the Divine command. There he offered up his son, even though the knife did not strike the fatal blow. The offering was complete in the sight of heaven when he demonstrated beyond a doubt that he would have done so, and hence his hand was stayed at the opportune moment; and, as the Apostle explains, he received his son from the dead, in a figure (Heb. 11:19).

THE ANTITYPE

4. These incidents of olden time had their own effect upon the ones directly involved; but to God's Gospel Age people, enlightened by the holy Spirit, they have still further and deeper meaning. Abraham serves as a type of the Almighty, and Isaac serves as a type of The Christ, primarily the Head and secondarily the Body. Here then we have the antitype. The Heavenly Father freely offered up His Son on our behalf, for the sins of the whole world (1 John 2:2). "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "God so loved the world that he gave his only begotten Son, that whosoever believeth in [to] him should not perish, but have everlasting life"—that in Him all the families of the earth might be blessed (John 3:17, 16; Gal. 3:8, 16).

5. God's great sacrifice of His Son did not mean His eternal death—His annihilation. Rather, it meant merely that Christ died and remains forever dead as a human being—He gave His flesh "for the life of the world" (John 6:51). As a New Creature, He was begotten by the holy Spirit to new hopes, to new aims, to new ambitions, to life in glorious spiritual conditions—beyond the veil.



6. So God left not His Son in death after He had offered Him up as a human sacrifice, a Ransom, or corresponding-price, for all mankind (1 Tim. 2:6). He raised our Lord as a New Creature from the dead, on the third day, to the glory that He formerly had with the Father before the world was—yes, with and to an added glory, far above angels, principalities, powers and every name (Eph. 1:21). Here we have the antitype of Abraham's offering up Isaac and of Isaac's being raised from the altar of sacrifice.

"IF WE SUFFER WITH HIM"

7. But there is more to the antitype. In God's providence He arranged that Yeshua should be the Head to the Church, which is His Body. The sufferings of Yeshua the Head, which ended over nineteen centuries ago, were the primary part of the sufferings of the antitype of Isaac, and the sufferings of the Church are the secondary part. The Apostle declares, "We, brethren, as Isaac was, are the children of promise" (Gal. 4:28).

8. God has been calling out of the world the Church, the Body of Christ, from the day of Pentecost onward until here in the end of the Age. It has been necessary for her to prove her loyalty and her worthiness of sharing in the First Resurrection, by being made conformable to Christ's death. The Apostle Paul stated of the true Church, "If we suffer [with Him as His Body members] we shall also reign with him"—as His Body members (2 Tim. 2:12). The cup which the Father gave to Him of suffering and ignominy was a test to prove His faithfulness and loyalty (Matt. 26:39). The same cup He has passed on to His followers, saying, "Drink ye all of it" (Matt. 20:22, 23; 26:27), i.e., follow My example in demonstrating your love and loyalty to God and for His cause, even unto death.

9. That Yeshua guards His sheep is distinctly stated by Himself (John 10:11-16). When He reproved Saul of Tarsus for the death of St. Stephen and for troubling the Church, He declared, "Saul, Saul, why persecutest thou me? . . . I am Yeshua of Nazareth,

whom thou persecutest" (Acts 22:7, 8). Saul of Tarsus never saw Yeshua personally in the flesh to persecute Him, but whatever was done to the least of His disciples was done to Yeshua. This still is true, and will be true even of His sheep of the Millennial Age (Matt. 25:31-46). Meantime, he that harms one of the least of the Lord's little ones, and he that gives a cup of cold water to one of the least of these (Matt. 10:42), does it to the Lord of Glory Himself.

THE RAM CAUGHT IN A THICKET

10. After God through the angel had stayed the hand of Abraham from accomplishing the sacrifice of His son's life, a ram that was found caught in a thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the humanity of the seed of Abraham, and an indication of a part of the process by which reconciliation of Divine justice will be made on behalf of all the families of the earth, to permit their being blessed by the Messianic Kingdom.

11. We are to remember that this same thought was kept up in God's subsequent dealings with Israel. Thus the Passover lamb was slain and its blood was sprinkled on the doorposts and lintels of the houses in which the Israelites were on that memorable night in Egypt (Ex. 12), with the result that Israel's firstborn were spared when the destroying angel slew all of the firstborn of Egypt. This foretold typically the fact that there could be no Church of the Firstborn (Heb. 12:23) saved from destruction during the Gospel Age, except through their having imputed for and to them the merit of the slain Lamb, "the Lamb of God, which taketh away the sin of the world" (John 1:29, 36). Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemptive work to be accomplished before any blessings could come to Israel, or through them to other nations, peoples, kindreds and tongues.

12. Among the many lessons which Christians may learn from the testing of Abraham's faith are these:

13.(i) The necessity for the death of the One through whom the blessing will eventually come to all mankind. If Yeshua had not died for our sins, there would have been no remission of them (Heb. 9:12-14, 22). Hence there would have been no resurrection of the dead, and in that event death would have meant more than a condition of being asleep; it would have meant extinction.

14.(ii) Let us be sure that if Yeshua had not faithfully consummated His part of the agreement and laid down His life, neither would He have shared in the grand consummation and exaltation to the Divine nature. St. Paul declares this, saying that He was faithful unto death, "even the death of the cross; wherefore [on this account] God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8, 9).

15.(iii) We are to remember that the same rule applies to all of the Lord's consecrated people. It is not sufficient that we consecrate our lives. We must show our loyalty and faithfulness by laying them down, faithfully unto death, in the Master's service. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 10:39; 16:24). Let us pray earnestly every day, "Lord, Increase our faith" (Luke 17:5)! Let us seek to imitate the wonderful example of faithful Abraham, in our efforts to follow God's instructions for us, resigning our all into God's care, knowing that "Faith can firmly trust Him, Come what may!"

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THE LESSON TAUGHT BY A SWISS GUIDE

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Sarah Smiley, in her account of a tour in the Alps, recounts a touching incident and gives a beautiful illustration of Scripture-teaching concerning the generous help of our great burden-bearer. "In the summer of 1879," says the writer, "I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found that I could make double speed with double safety. Then a voice spoke inwardly: 'O foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them.' I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself: 'And even thus will I follow Yeshua, my Guide, my burden-bearer. I will rest all my care upon Him, for He careth for me.'

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