

holy paths, he will get clothed with a change of raiment, and a mitre put on his head, and *after that* is the promise, that "if thou wilt walk in my ways", he would enjoy the privilege of walking in the presence of the Lord, as is written in *Hebrews* xii. 14.

Ruth was to mark the place where Boaz laid down or rested; she went softly and uncovered his feet, and, note, it was "at the end of a heap of corn".

The Christian dispensation is far more precious and blessed than that of old. The sacrifices of Israel were never finished, never perfect, the priest never sat down or rested, the soul was never safe (see *Ezekiel* xviii. 24); but we have the precious truth that once cleansed we are for ever cleansed; the blood of Christ never *half washed* a sinner, but makes him "clean every whit" (*John* xiii. 10). So we can mark the place where Christ now rests (*Hebrews* x. 11-14), He having once for all offered the full, perfect, and sufficient sacrifice for sins for ever, sits at the right hand of God, and to which place those who enjoy communion with Him are raised up to sit also in spirit with Him (*Ephesians* ii. 6), so entering into the Holiest by the blood of Jesus.

As Boaz rested at the end of the heap of corn, his earthly blessings being as it were behind him,—so all "the unsearchable riches of Christ" (*Ephesians* iii. 8), all spiritual blessings are, as it were, behind the atoning work of Christ. He is now waiting to give to all who will *mark this place* of a finished redemption where *He rests*, and where all sinners may be reconciled to God, eternal life, if they come as Ruth did softly, in meekness and humility, lying at