

SIMPLE STUDIES IN THE SCRIPTURES

THE BOOK OF RUTH

LEADER'S STUDY GUIDE



**The Romance of Redemption
Christ and the Church in the Book of Ruth**

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The Romance of Redemption

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Divine Author: God the Holy Spirit

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Key Verse: Ruth 3:13

“....then will I do the part of a kinsman to thee, as the Lord liveth...”

Ruth 1

1 Now it came to pass in the days when the judges ruled [judged], that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

1:1 The story of Ruth is one of the great stories in human history. The drama begins with a famine in the land of Palestine. No matter how hard the people worked, the parched earth would not yield enough food to feed the hungry. Famine was a sign of divine discipline (Lev. 26:3,4).

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 Bethlehem-judah. And they came into the country of Moab, and continued there.

1:2 During this difficult period, a Bethlehem citizen named Elimelech (*God is my King*), his wife Naomi (*the sweet one*), and their two sons Mahlon (*sickly*) and Chilion (*pining*) decided to leave the land and find refuge in Moab.

1:2 Moab (*from father*) was located in the territory east of the Dead Sea. Sharply rising hills comprise some of its rugged terrain. From Mt. Nebo in the Abarim range of Moab, Moses was permitted to view the Promised Land that he had been forbidden to enter because of his sin. Elimelech thought there would be work and food in the land of Moab.

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

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.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

1:3-5 Once in the land, more tragedy struck. Elimelech died suddenly and without warning. Naomi was left with her two sons and a depressing future. For a little while, life returned to normal for the two sons came of age and married. Naomi was able to find some female companionship in her two daughters in law, Orpah and Ruth. Then great tragedy came again. Mahlon and Chilion also died. It is possible that these men were never in the best of health as their names indicate. They left behind weeping wives and a distraught mother.

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.

1:6 Those who have been to the graveside of a loved one know the sorrow that grips the soul. Life does not seem to be worth living. Nevertheless, in some wonderful way, Naomi found the inner strength needed to make basic decision about the future.

- She would leave Moab.
- She would return to Bethlehem.
- She would go home.

The basis for these decisions was practical. Naomi had heard how the Lord had visited His people in giving them bread.

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.

1:7 The spiritual lessons of this section are precious.

First, the Lord is ultimately in control of nature. While there are Laws of Nature, the Laws are simply the manifestation of Divine faithfulness. God can and does sovereignly supply, or withholds, the forces that govern the affairs of man. Agricultural prosperity should be attributed to the blessing of God. Famines too are part of His sovereign control as He uses natures to change individuals and their dwelling places.

Second, the Lord will visit His people. God has a "*people*." It is a humbling truth, but from the sea of humanity, God has a chosen people that He calls His own. According to the gospel message the people of God are not according to race but regeneration. The regenerate consists of all who have received Jesus Christ as Lord and Saviour because of electing love.

The doctrine of election is one of the great truths of Scripture and is part of the dogma of the church. The *Baptist Confession of 1689* teaches "*By the decree of God, for the manifestation of His glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ.*" Scripture can be cited to support the teaching of election.

- Elect men. *Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
- Elect Angels. *1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*

The purpose of electing souls to salvation is “*to the praise of His glorious grace.*” *Ephesians 1:5-6 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Third, the gifts of divine grace and the doctrine of election are designed to draw individuals to the Lord, not drive them away. Naomi wanted to go home when she has heard how the Lord has visited His people and she remembered to whom she belonged.

8 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.

9 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.

10 And they said unto her, Surely we will return with thee unto thy people.

11 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?

1:11 Naomi tried to persuade her daughters to turn back if they so desired by reminding them that even the Levirate Law would not apply. This Mosaic Law required a man to marry the widow of a brother who died with no male heir. The term levirate means "*husband's brother.*" The purpose of the law was to provide an heir for the dead brother, thereby preserving his name and protecting any estate. The law also was designed to provide for the welfare of the widows (Deut 25:5-10).

12 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;

13 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.

1: 8-13 Initially, both Orpah and Ruth decided to go with Naomi (Ruth 1:10). However, as the journey progressed, Orpah had a change of heart. The thought of leaving her extended family and friends was too much. She would remain behind. Besides, as Naomi reminded her, it was not practical (Ruth 1:11-13). So Orpah kissed her mother-in-law and departed.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 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.

1:15 In one fateful moment Orpah made her decision. She turned away from the true God to return to her idols. Let the church warn others about turning back. Rather, let sinners turn their eyes upon Jesus.

*"O soul, are you weary and troubled?
No light in the darkness you see?
There's a light for a look at the Savior,
And life more abundant and free!"*

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace."*

Helen H. Lemmel

16 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:

1:16 Thy God, my God. The conversion of Ruth to the God of Abraham, Isaac and Jacob was essential for her entrance back into the Land of Promise to live among the people of the Covenant. By Law no Hebrew was to marry a Gentile (Deut. 7:2,3). And no Moabite was to enter into the congregation of the Lord (Deut. 23:3).

The Law shut Ruth out, but grace took her in. In this way Ruth reflects the converted Christian, shut out by the Law and condemned but given salvation by grace. *Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

17 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.

1:16-17 Because Ruth had grown especially close to Naomi she was determined not to leave her. Ruth's decision has given rise to one of the greatest expression of friendship love in the world.

*“A friend is someone we turn to
When our spirits need a lift,
A friend is someone we treasure
For our friendship is a gift,
A friend is someone who fills our lives
With beauty, joy, and grace
And makes the world we live in
A better and happier place.”*

Jean Kyler McManus

Jesus is a faithful Friend.

*“A friend of Jesus! O what bliss
That one so vile as I
Should ever have a Friend like this
To lead me to the sky!*

*Friendship with Jesus!
Fellowship divine!
O what blessèd, sweet communion!
Jesus is a Friend of mine.
A Friend when other friendships cease,
A Friend when others fail,
A Friend Who gives me joy and peace,
A Friend when foes assail!*

*A Friend when sickness lays me low,
A Friend when death draws near,
A Friend as through the vale I go,
A Friend to help and cheer!*

*A Friend when life's short race is o'er
A Friend when earth is past,
A Friend to meet on Heaven's shore,
A Friend when home at last!”*

Jospeh C. Ludgate

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

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?*

1:18-19 When Naomi saw that Ruth was determined to remain with her, the journey continued. It was a long journey of 100 miles, on foot, over barren treacherous land. Some of the mountains that had to be crossed were over a mile high. Finally, the journey ended. Bethlehem was in sight. But the spirit of Naomi did not rejoice. Her heart had grown hard with the difficulties of life. Disillusioned and distressed, Naomi instructed her former neighbors to call her Mara, which means bitter (Ruth 1:20-22).

20 And she said unto them, Call me not Naomi, call me Mara [bitter]: for the Almighty hath dealt very bitterly with me.

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?

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.

1:20-22 A spirit of bitterness now saturated Naomi's heart. She no longer found faith in God. She was a very angry woman reflected in the words she spoke and the change in her name. In contrast to the bitterness of Naomi is the blessed response of Ruth to the adversities of life. There is no record that she became bitter but she did become a source of blessing to her mother-in-law by sharing in her life. Ruth was not just a daughter in law, she was a friend. "*A friend is one who helps you bridge the gaps between loneliness and fellowship, frustration and confidence, despair and hope, setbacks and success.*" Ruth was a friend. She was a blessing to others.

Leader's Study Guide

Questions and Answers on Ruth 1

1. Where is Moab located and why did some Hebrews go there?

Answer. Moab (*from father*) was located in the territory east of the Dead Sea. Elimelech thought there would be work and food in the land of Moab when famine came to Judah.

2. What three basic decisions did Naomi make?

Answer.

- She would leave Moab.
- She would return to Bethlehem.
- She would go home.

3. Why did Orpah turned back from going to Judah?

Answer.

The thought of leaving her extended family and friends was too much for Orpah. She would remain behind.

4. What name change did Naomi request and why?

Answer.

Ruth 1:20-21 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. 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?

5. What was the Levirate Law?

Answer.

This Mosaic Law required a man to marry the widow of a brother who died with no male heir. The term levirate means "*husband's brother*." The purpose of the law was to provide an heir for the dead brother, thereby preserving his name and protecting any estate.

Personal Application and Reflection

1. Do you consider yourself to be among the “*people*” of God? If so, on what basis? If not, why not?
2. Do you enjoy a faithful friend such as Ruth was to Naomi? Would you like one? How strong are most of the friendships you have?
3. Do you believe Orpah was saved? Was Ruth converted? Defend your answer for each.
4. Was the Levirate Law practical and beyond that was it moral and ethical?
5. Have you ever been bitter with God? If so, please share why.

Hiding God’s Word in My Heart

Ruth 1:16 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: 17 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.

RUTH 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.

2:1 Boaz (in him is strength) is a fitting type of Christ as Ruth is a lovely picture of the Church.

2 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.

2:2 The characteristics of a virtuous woman discussed in Proverbs 31:10-31 are demonstrated by Ruth.

The Virtuous Woman

“Who can find a virtuous woman? For her price is far above rubies. 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil. 12 She will do him good and not evil all the days of her life. 13 She seeketh wool, and flax, and worketh willingly with her hands. 14 She is like the merchants' ships; she bringeth her food from afar. 15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. 17 She girdeth her loins with strength, and strengtheneth her arms. 18 She perceiveth that her merchandise is good: her candle goeth not out by night. 19 She layeth her hands to the spindle, and her hands hold the distaff. 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet. 22 She maketh herself coverings of tapestry; her clothing is silk and purple. 23 Her husband is known in the gates, when he sitteth among the elders of the land. 24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant 25 Strength and honour are her clothing; and she shall rejoice in time to come. 26 She openeth her mouth with wisdom; and in her tongue is the law of kindness. 27 She looketh well to the ways of her household, and eateth not the bread of idleness. 28 Her children arise up, and call her blessed; her husband also, and he praiseth her. 29 Many daughters have done virtuously, but thou excellest them all. 30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

3 And she went, and came, and gleaned in the field after the reapers: and her hap [chance] was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

2:3 Hap. While many events seem to happen by chance the *Bible* reveals the sovereign God works all things after the counsel of His own will (Eph. 1:11). For the Christian there are no accidents in life, only incidents.

*“Thy works, O God! Around us lie
In varied grandeur, earth and sky
Proclaim Thy love, Thy wisdom tell
And say, ‘Thou doest all things well.’”*

Kalai, Molokai

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.

2:4 Here is a wonderful public greeting to be used socially among God's people.

Salutation: “*The Lord be with you.*”

Response: “*The Lord bless thee.*”

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

2:5 The heart of love is thoughtful and inquisitive. It seeks to know as much about the object of its desire as possible. Christian husbands are commanded to dwell with their wives according to knowledge “*as being heirs together of the grace of life; that your prayers be not hindered*” (1 Peter 3:7).

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:

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.

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:

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.

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?

2:5 As Ruth was astonished at the great grace shown to her so ever person who has been the object of redeeming grace stands amazed that salvation has come to their soul and that while yet a sinner Christ died (Rom. 5:8).

*“O boundless love divine!
How shall this tongue of mine
To wond’ring mortals tell
the matchless grace divine—
That I, a child of hell,
should in His image shine!
The Comforter has come! “*

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.

12 The LORD recompense [repay] thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

2:12 The LORD recompense thy work. Being in the geographical will of God and doing the work He has ordained may be hard. It may not be glamorous, but it will be rewarded properly. God does not forget faithfulness in the lowest and most humble of His servants. For every pastor of a small congregation, for every Sunday school teacher of a few children, for every faithful godly mother struggling to rear the children, may “*the Lord recompense thy work.*”

*“Working in the vineyard,
Working all the day,
Never be discouraged,
Only watch and pray;
Do your duty nobly,
Heart and hand unite,

Minding the watchword,
Stand by the right,
Minding the watchword,
Stand by the right.”*

Fanny Crosby

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.

2:13 The proper response to love and grace is gratitude. So the Christian serves the Lord Jesus in an attitude of gratitude understanding the security the soul enjoys. Salvation is never a license to sin but freedom to serve.

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.

1:14 The reapers were the most important people during harvest. They received the focus of attention as they moved with skill to cut down the golden grain. In contrast the gleaners represented the poor and the stranger and the widows. With aching backs and chapped hands they picked up the left over stalks. Only in grace would a gleaner be allowed to “*eat of the bread, and dip thy morsel in the vinegar*”. But that is exactly what grace does for the believing sinner.

Grace allows fellowship with the Savior. Jesus said, “*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me*” (Rev. 3:20).

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean [pick up grain] even among the sheaves, and reproach her not:

2:15 reproach her not. Ruth was not to be reprimanded for gathering grain even among the sheaves or stocks that had been freshly cut. So great is the love of Christ for the church that He does not allow anyone to harm her or reproach her. When Satan desired to have Peter, Jesus prayed for him and protected him. A grand statement has been proclaimed throughout the universe. “*Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us*” (Rom 8:33).

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

2:16 handfuls of purpose. As the great drama unfolds the great grace of Boaz is displayed. Having found the object of his heart’s desire he makes every provision for her needs—and more. The church is reminded of the super abounding grace of Christ. Listen to Paul as he writes, “*my God shall supply all your need according to his riches in glory by Christ Jesus*” (Phil 4:19).

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah [1.1 bushels] of barley.

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.

2:18 One of the greater virtues of the church is that she share her resources with others. The wealth of the world is not to be horded but to be redistributed to those who are weak and in need thereby reflecting the grace of God. Freely we receive; freely we give. The parable of the Good Samaritan in Luke 10:29-37 reminds Christians to help those in need. Jesus taught, "*It is more blessed to give than to receive*" (Acts 20:35).

19 And her mother in law said unto her, Where hast thou gleaned to day? And where wroughtest [worked] thou? Blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought [toiled], and said, The man's name with whom I wrought to day is Boaz.

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.

2:20 When Naomi came home she was depressed and bitter thereby demonstrating that anger turned inward and self pity are the root causes for depression. When she turned her thoughts away from herself to the Lord and to the goodness of others her thoughts changed and so did her state of depression. The best medication for the heart is the gospel. *Psa. 42:11 Why art thou cast down, O my soul? And why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast [stay close] by my young men, until they have ended [finished] all my harvest.

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.

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.

Leader's Study Guide

Questions and Answers on Ruth 2

1. What does the name Boaz mean and of whom is he a type?

Answer.

The name Boaz means, “*in him is strength.*” He is a type of Christ.

2. Define the following: hap, recompense, wrought

Answer.

Hap, “*chance*”; recompense, “*to repay*”; wrought, “*work*.”

3. Compare the “gleaners” from the “reapers”.

Answer.

The reapers were the most important people during harvest. They received the focus of attention as they moved with skill to cut down the golden grain. In contrast the gleaners represented the poor and the stranger and the widows. With aching backs and chapped hands they picked up the left over stalks.

4. What is one of the greater virtues of the Church (Ruth 2:18)? What did Jesus teach about giving?

Answer.

One of the greater virtues of the church is that she share her resources with others for Jesus taught it is more blessed to give than to receive.

5. What are two roots causes for depression and what is the biblical cure for spiritual depression?

Answer.

Two causes for depression is anger turned inward and self pity. The biblical cure is to think of others and hope in God. *Psa. 42:11 Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*

Personal Application and Reflection

1. Can you write down at least five ways Boaz would be a type of Christ and five ways in which Ruth would be a lovely type of the church?
2. Looking back over the years can you see some divine “*handfuls of purpose*” in your life? Please share at least one incident.
3. Do you have a heart of covetousness or do you live out the teaching of Christ, “*It is more blessed to give than to receive*”? Would your income tax return support your answer?
4. Husbands, do you love your wives and dwell with them according to knowledge as Boaz knew and loved Ruth? Wives, do you respect and honor your husbands as Ruth respected and honored Boaz?
5. Have you ever been depressed? What brought you out of the depression? Drugs and medication? The promises of God? Please share.

Hiding God’s Word in My Heart

Ruth 2: 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean [pick up grain] even among the sheaves, and reproach her not: 16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

RUTH 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?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3:2 winnoweth. After the corn had been threshed by oxen on the open floor (cf. Deut. 25:4), it was winnowed by throwing it up with forks or shovels against the evening breeze, which would blow away the chaff. The heavier grains fell on the ground in a heap.

3:2 threshing floor. The threshing floors in Palestine were nothing more than level places in the field stamped hard under the open sky. These areas were about 50 feet in diameter.

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.

3:3 wash thyself. It was good and practical counsel Naomi gave to Ruth. She must make herself presentable to her future husband. In like manner the church must be careful to cleanse itself. “*But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy*”(1 Peter 1:15).

4 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.

5 And she said unto her, All that thou sayest unto me I will do.

3:5 Young people are wise to listen to and obey the counsel of those who are older and more mature in matters of the heart, money, custom and culture.

6 And she went down unto the floor, and did according to all that her mother in law bade her.

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.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

3:8 As Ruth laid herself in a helpless and hopeless condition before the feet of her kinsman redeemer so the sinner comes to Christ who said, *“him that cometh to me I will no wise cast out”* (John 6:37). Oh cast yourself upon His grace. Make no other claim than the cry of mercy and thou shalt be saved.

*“Not the labor of my hands
Can fulfill Thy law’s demands;
Could my zeal no respite know.
Could my tears forever flow,
These for sin could not atone;
Thou must save and Thou Alone.”*

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.

3:9 This was a legal request not a vulgar sensual suggestion. Ruth was within her rights to ask Boaz to be her kinsman redeemer (Deut. 25:5,6). Boaz acknowledged the propriety of the moment for he accepted his responsibility.

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.

3:10 Motives are important. Had Ruth been unduly ambitious she might have made herself available to someone just as rich but younger than Boaz. But she was content to be with him. The Christian must be careful to be content with Christ and not seek fame or fortune or self interest at His expense.

*“All to Jesus, I surrender;
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live.*

*I surrender all, I surrender all,
All to Thee, my blessed Savior,
I surrender all.*

*All to Jesus I surrender;
Humbly at His feet I bow,
Worldly pleasures all forsaken;
Take me, Jesus, take me now.*

*All to Jesus, I surrender;
Make me, Savior, wholly Thine;
Let me feel the Holy Spirit,
Truly know that Thou art mine.*

*All to Jesus, I surrender;
Lord, I give myself to Thee;
Fill me with Thy love and power;
Let Thy blessing fall on me.*

*All to Jesus I surrender;
Now I feel the sacred flame.
O the joy of full salvation!
Glory, glory, to His Name!"*

W. Van DeVenter

The Story Behind the Song

"The song was written while I was conducting a meeting at East Palestine, Ohio, in the home of George Sebring (founder of the Sebring Camp meeting Bible Conference in Sebring, Ohio, and later developer of the town of Sebring, Florida). For some time, I had struggled between developing my talents in the field of art and going into full-time evangelistic work. At last the pivotal hour of my life came, and I surrendered all. A new day was ushered into my life. I became an evangelist and discovered down deep in my soul a talent hitherto unknown to me. God had hidden a song in my heart, and touching a tender chord, He caused me to sing.

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.

3:10 A past reputation for virtue can serve a person well if and when a questionable situation arises.

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

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.

3:13 Boaz makes a wonderful commitment and a promise. In like manner Jesus has made a commitment to His own saying, “*I will never leave thee nor forsake thee* ” Heb. 13:5). The promises of Christ are precious.

“*Precious promise God has given
To the weary passerby,
On the way from earth to Heaven,
“I will guide thee with Mine eye.”*”

Philip P. Bliss

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.

15 Also he said, Bring the veil [cloak] 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.

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.

3:16 Who art thou. The purpose of this question was to discern if Ruth had returned back to Naomi the betrothed bride to be of Boaz, and indeed she had. If the question came to you in spiritual terms, “*Who art thou?*” would you be able to say, “*I am a Christian. I belong to Christ and He belongs to me?*” “*Have you spent the night with your Savior Lover in close but holy intimacy?*”

“*Bride of Christ, whose glorious warfare
Here on earth hath never rest;
Lift thy voice, and tell the triumphs
Of the holy and the blest;
Joyous be the day we hallow,
Feast of all the saints on high,
Earth and Heav’n together blending
In one solemn harmony.”*”

John B. de Comtes

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.

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.

3:17 Sit still. There is a time to act and there is a time to sit still. Patience is a great virtue. Hebrews 12:1 tells us to “run with endurance” the race set before us. George Matheson wrote, “We commonly associate patience with lying down. We think of it as the angel that guards the couch of the invalid. Yet there is a patience that I believe to be harder—the patience that can run. To lie down in the time of grief, to be quiet under the stroke of adverse fortune, implies a great strength; but I know of something that implies a strength greater still: it is the power to work under stress; to have a great weight at your heart and still run; to have a deep anguish in your spirit and still perform the daily tasks. It is a Christ-like thing! The hardest thing is that most of us are called to exercise our patience, not in the sickbed but in the street.” To wait is hard; to do it with good courage is harder! (*Our Daily Bread*)

Leader's Study Guide

Questions and Answers on Ruth 3

1. Define the process of winnowing.

Answer.

After the corn had been threshed by oxen on the open floor (cf. Deut. 25:4), it was winnowed by throwing it up with forks or shovels against the evening breeze, which would blow away the chaff. The heavier grains fell on the ground in a heap.

2. Why was it not immoral or improper for Ruth to lay herself at the feet of Boaz in the middle of the night?

Answer.

It was in essence a legal request not a vulgar sensual suggestion that Ruth was presenting to Boaz in person. Ruth was within her rights to ask Boaz to be her kinsman redeemer (Deut. 25:5, 6).

3. Explain the unusual question of Ruth 3:16, "*Who art thou?*"

Answer.

The purpose of this question was to discern if Ruth had returned back to Naomi the betrothed bride to be of Boaz,

4. How is the position of Ruth before the feet of Boaz like the sinner before Christ?

Answer.

As Boaz did not cast Ruth out so Christ has promised, "*him that cometh to me I will no wise cast out*" (John 6:37).

5. Are motives important in relationships?

Answer.

Motives are very important for they indicate the true character of a person. There are moments in life when the window of the soul is opened and a person can look inside the heart of another individual as Boaz did with Ruth (Ruth 3: 10).

Personal Application and Reflection

1. Do you believe that Naomi had the best interest of Ruth in her heart (Ruth 3:1) or were there ulterior motives that she exploited?
2. Who art thou? To whom do you belong? Is there any convincing evidence that others may see who you really are and to whom you belong?
3. Have you ever closed with Christ to the point that you can claim Him as your Kinsman Redeemer? When did that happen, if you can remember?
4. Are your motives for ministry pure in the sight of God? Are your motives for going to church, giving, reading the *Bible* and witnessing just and honorable? If the answer is no what steps will you take to change your motives?
5. Are you a patient person? Would your family and friends agree or disagree with your self-evaluation? Cite at least one example of your patience.

Special Note. In the area of personal evangelism the Christian must be extremely patient with the unconverted. According to a traditional Hebrew story, Abraham was sitting outside his tent one evening when he saw an old man, weary from age and journey, coming toward him. Abraham rushed out, greeted him, and then invited him into his tent. There he washed the old man's feet and gave him food and drink. The old man immediately began eating without saying any prayer or blessing. So Abraham asked him, "*Don't you worship God?*" The old traveler replied, "*I worship fire only and reverence no other god.*" When he heard this, Abraham became incensed, grabbed the old man by the shoulders, and threw him out of his tent into the cold night air. When the old man had departed, God called to his friend Abraham and asked where the stranger was. Abraham replied, "*I forced him out because he did not worship you.*" God answered, "*I have suffered him these eighty years although he dishonors me. Could you not endure him one night?*"

Hiding God's Word in My Heart

Ruth 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.

RUTH 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.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

4:2 Because he was a just man Boaz had to resolve this matter legally. He had to do right to all the parties involved while directing the events to a desire and even predetermined outcome. While no one's will was violated Boaz achieved his goals completely. If men can achieve their goals through the power of persuasion how much more can the Creator direct the affairs of His creation without doing violence to individual wills?

*"Make me a captive, Lord,
and then I shall be free.
Force me to render up my sword,
and I shall conqueror be.*

*I sink in life's alarms
when by myself I stand;
Imprison me within Thine arms,
and strong shall be my hand.*

*My heart is weak and poor
until it master find;
It has no spring of action sure,
it varies with the wind.*

*It cannot freely move
till Thou has wrought its chain;
Enslave it with Thy matchless love,
and deathless it shall reign.*

*My power is faint and low
till I have learned to serve;
It lacks the needed fire to glow,
it lacks the breeze to nerve.*

*It cannot drive the world
until itself be driven;
Its flag can only be unfurled
when Thou shalt breathe from heaven.*

*My will is not my own
till Thou hast made it Thine;
If it would reach a monarch's throne,
it must its crown resign.*

*It only stands unbent
amid the clashing strife,
When on Thy bosom it has leant,
and found in Thee its life.”*

George Matheson

3 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:

4 And I thought to advertise [inform] 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*.

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.

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*.

4:6 I cannot redeem *it*. According to the law the redeemer had to meet specific qualifications.

- The redeemer had to be a near kinsman (Deut. 25:47-50).
- The redeemer had to be willing to act on behalf of another. There was to be no coercion.
- The redeemer must be able to pay the redemption price.

In this situation Boaz, a type of Christ was a near kinsman, he was very willing and eager to pay the redemption price (Ruth 3:13) and he had the resources to pay (note. Ruth 2:1).

In like manner Jesus was made flesh (John 1:1, 1:14), was willing to lay down His life for His sheep (John 10:18) and He was able as the Lamb without spot of blemish (John 1:29).

*“Christ our Redeemer died on the cross,
Died for the sinner, paid all his due.
All who receive Him need never fear,
Yes, He will pass, will pass over you.*

*When I see the blood,
when I see the blood,
When I see the blood,
I will pass,
I will pass over you.”*

John G. Foote

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing [transferring ownership], for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

4:7 Man plucked off his shoe. This custom arose from the fact that property was claimed as a possession by walking upon the land. To take off the shoe and hand it to another was symbolic of the transfer of a possession or right of ownership. *Psalms 60:8 Moab is my wash pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.* Also of interest is the custom that a man who would not redeem his kinsman's wife had his shoe plucked off by the widow who could then spit in his face. *Deuteronomy 25:9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.*

8 Therefore the kinsman [relative] said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 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.

10 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.

4:10 The book of Ruth is the story of redemption.

- The land was redeemed. There was the redemption or the buying back of a lost land and possession (Lev. 25:23-25).
- Naomi was redeemed. There was the redemption of Naomi to a position of social standing.
- Ruth was redeemed. There was the redemption of a widow turned servant girl, the Moabitess, Ruth. Though outside the covenant blessings of God by birth she was brought into the covenant by grace so she would not have to live as a slave in poverty and disgrace.

In like manner, every person born a slave to sin and Satan can be redeemed by the blood of the Lamb and brought into a covenant relationship with God. *Ephesians 2:11-13 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

*“Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child and forever I am.*

Fanny Crosby

11 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:

4:11 Boaz made certain the great transaction of redemption was done in public for all to witness. In matters that involve the property of others, especially family members and relatives, there should be no secrets but an open account of all transactions.

Boaz was interested in protecting his character and so he walked in the light. He did not engage in legal transactions in secret and demand that others just assume he was righteous and decent and honorable.

Respect can be commanded but it cannot be demanded.

Respect has to be earned and the only way it can be earned is by an honest and open accounting in the presence of independent witnesses.

The spiritual lesson is also valid. Jesus lived His life in public for all to witness that He was honorable in all ways and without sin. He also died in public. Because He subjected Himself to public scorn and shame the Lord has a right to insist those who follow Him not be ashamed of Him. *“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels”* (Mark 8:38).

4:11 Rachel (ra'-chel; lamb) was the younger daughter of Laban, the second wife of Jacob, and the mother of Joseph and Benjamin. The line of David and from him the line of the Messiah passed through Leah and her son Judah, not Rachel.

4:11 Leah (le'-ah; wearied), was the eldest daughter of Laban. Through a trick by her father she became the first wife of Jacob. The Lord gave her six sons: Reuben, Simeon, Levi, Judah, Issachar, and Zebulon. She also had one daughter named Dinah. Leah was buried in the cave of Machpelah (Gen. 49:31).

4:11 Ephratah, Ephrath (ef-rat-ah; fruitful), refers to the ancient name of Bethlehem, a city of Judah (Gen. 35:16).

4:11 Bethlehem (beth'-le-hem; house of bread), refers to a village of Judah located about 6 miles S of Jerusalem. It was originally called Ephrath (Gen. 35:19).

12 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.

4:12 House of Pharez. It was from Perez that the ancestors of Boaz came (1 Chron. 2:5).

4:12 Tamar (ta'-mar; palm tree), was the wife of Er and Onan, the two sons of Judah (Gen. 38:6-30). She deceived Judah in retaliation for his neglect to give her his third son Shelah as a husband. The result was twin sons one of whom was Pharez (Perez).

Together these individuals tell a sad and sordid story. The story is sad and sordid because there is a reminder that a child was born out of wedlock. The law had a severe penalty for such children. *“A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD”* (Deut. 23:2). Pharez was such a child. But wait. The story does not end because ten generations later there is the birth of David, the first king with the right to sit upon the throne following God's judgment upon the house of Judah.

- Pharez
- Hezron
- Ram
- Amminadab
- Nahshon
- Salmon

- Boaz
- Obed
- Jesse
- David

Where sin abounds grace does much more abound. Therefore the seed the Lord gave found fertile fulfillment in the days to come in David and then in the Messiah according to the prayer of Ruth 4:12.

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.

4:13 Boaz took Ruth. Throughout this narrative the focus of attention is not upon Ruth but upon Boaz. He is the kinsman redeemer. He is the one who provided for Ruth. He is the one who called the legal council together. He is the one who paid the purchasing price. He is the one who persuaded all others toward a predetermined end. He is the one who took Ruth as his wife.

In modern society all the attention is traditionally focused upon the bride. For her, a bridal shower is given. For her the song is played, “Here Comes the Bride”. For her the father is present to give her away. For her all eyes are focused to see what she is wearing. This contrast is pointed out because in Scripture, both in type and anti-type attention is focused upon the Bridegroom, Jesus Christ the righteous One—and rightly so, for the Person He is, and the price He paid has no equal in all the universe.

*“In loving kindness Jesus came
My soul in mercy to reclaim;
And from the depths of sin and shame
Through grace He lifted me.*

*He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Redeemed He lifted me.*

*From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
Oh, praise His name, He lifted me!”*

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman [redeemer], that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher [supporter] of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

4:15 seven sons. Seven is used to denote a large number of sons of a mother who has been blessed of God (1 Sam. 2:5). Seven sons could provide strong support to their mother and could ensure continuance of the family name.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

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.

4:17 Obed (o'-bed; worshiper), was the grandfather of David. He was born to Ruth and Boaz near Bethlehem. Naomi, the mother in law to Ruth took care of Obed during his early years.

18 Now these *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

4:18 Pharez, Perez (fa'-rez; a breach), was the first born of the twin sons of Judah by his daughter-in-law Tamar (Gen. 38:29). He was an ancestor of David (Matt. 1:3).

4:19 Hezron (hez'-ron; enclosure), was the third son of Reuben (Gen. 46:9).

4:19 Ram (high, exalted), was an ancestor of David and a member of the line of the Messiah. He was of the tribe of Judah who descended through Perez and Hezron (Matt. 1:3,4; Luke 3:33).

4:19 Amminadab, Aminadab (am-min'-a-dab; the people or kinsman is generous), and ancestor of David, was the son of Aram, the father of Nashon (Matt. 1:4) who was a prince of the tribe of Judah during the days of Moses (Num. 1:7).

4:20 Nahshon (nah'-shon; that foretells), was the brother-in-law of Aaron.

4:20 Salmon (sal'-mon; shady), Salma, was the father of Boaz, the husband of Ruth and great-grandfather of Jesse, c. 1150 BC (Matt. 1:5; Luke 3:32).

4:22 **Jesse** (jes'-se; wealthy), was the grandson of Boaz and Ruth (Ruth 4:17,22; Matt. 1:5,6; Luke 3:32) and the father of king David (1 Sam. 17:12; 16:11; 17:34,35).

Leader's Study Guide

Questions and Answers on Ruth 4

1. Why did Boaz call public witness to judge his case?

Answer.

Because he was a just man Boaz had to resolve this matter legally and in public.

2. What were the qualifications for the kinsman redeemer?

Answer.

- The redeemer had to be a near kinsman (Deut. 25:47-50).
- The redeemer had to be willing to act on behalf of another. There was to be no coercion.
- The redeemer must be able to pay the redemption price.

3. Explain what it means to pluck off the shoe.

Answer.

This custom arose from the fact that property was claimed as a possession by walking upon the land. To take off the shoe and hand it to another was symbolic of the transfer of a possession or right of ownership. *Psalms 60:8 Moab is my wash pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.*

4. What was eventually redeemed by Boaz?

Answer.

- The land was redeemed. There was the redemption or the buying back of a lost land and possession (Lev. 25:23-25).
- Naomi was redeemed. There was the redemption of Naomi to a position of social standing.
- Ruth was redeemed. There was the redemption of a widow turned servant girl, the

5. What is the significance of the references to Pharez, Tamar and Judah?

Answer.

Tamar conceived Pharez in an inappropriate manner, which disqualified his descendants from sitting on the throne of Israel for ten generations. From Pharez to David would be ten generations and so the principle of grace replacing sin is established.

Personal Application and Reflection

1. Are all of your legal transactions as open and above reproach as Boaz? If not then will you, like Zacchaeus, commit yourself to making right what has been done wrong even to the paying of restitution?
2. Do you demand respect from other people or do you seek to command respect by honest actions and open accountability? Do you get angry when others doubt appearances of impropriety because of a perception there has been no effort made to give a full and honest reporting of events? Why or why not?
3. Has anyone ever loved you as Boaz loved Ruth? Do you know that Jesus loves you in this way?

*“No one ever cared for me like Jesus;
There's no other friend so kind as He.
No one else could take the sin
And darkness from me;
O how much He cared for me.”*

4. Read 1 Corinthians 13 and then answer this question. Did Boaz love according to gospel terms? Do you love according to gospel terms?
5. Do you know of any personal modern love stories that would equal this Biblical account?

Hiding God's Word in My Heart

Ruth 4: 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman [redeemer], that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher [supporter] of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

Leader's Supplemental Material

2: 2 A Virtuous Woman

Proverbs 31:10-31

- Prov. 31:10 Strong in all ways, rare, priceless.
- Prov. 31:11 Trustworthy, having all sufficiency.
- Prov. 31:12 Sterling character, good to her husband.
- Prov. 31:13 Ingenious, industrious, a hard worker.
- Prov. 31: 14 Energetic, demands the best for her family.
- Prov. 31:15 Not lazy, dutiful, compassionate.
- Prov. 31:16 Versatile, a good businesswoman, a provider for her family.
- Prov. 31:17 Robust, healthy, works out, physically fit.
- Prov. 31:18 Attractive, sexually exciting, God centered.
- Prov. 31:19 Skillful, thrifty.
- Prov. 31:20 Merciful, charitable.
- Prov. 31:21 Fearless, believes in abundance.
- Prov. 31: 22 Refined, tasteful, sharp dresser and a good seamstress.
- Prov. 31:23 A credit to her husband.
- Prov. 31: 24 Confident, skillful, helps provide the family income.
- Prov. 31:25 Respected by others, strong.
- Prov. 31:26 Wise, discrete, kind.
- Prov. 31:27 Good mother, not idle, not a busy body, practical, energetic.
- Prov. 31:28 Well-respected, good wife, good mother.
- Prov. 31:29 The best of the best, honorable.
- Prov. 31:30 Respects God, praiseworthy.
- Prov. 31: 31 Works at being a virtuous woman of God, bears fruit.

Doctrine of Bitterness

1. There are many matters to become bitter about. Money issues can be the root of great bitterness as people have different ideas of who should get what and how money should be spent. When Esau discovered that his father had given the family blessing to Jacob, he screamed with a bitter cry over his loss.
 - *Genesis 27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.*
2. Social injustice leads to resentment and bitterness. The lives of the Jews in Egypt were made bitter with hard work.
 - *Exodus 1:14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.*
3. God is aware of those experiences in life that can leave the soul bitter. Often He is moved to show mercy.
 - *2 King 14:26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.*
4. A bitter spirit will lead to bitter words. Sometimes, the innocent are the object of bitter words.
 - *Job 13:26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.*
 - *Psalm 64:3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.*
5. A bitter spirit will only lead to more bitter experience in life unless this emotional disorientation of the soul is brought into captivity for Christ. What a person sows they will reap. In the area of immorality the writer of Proverbs saw the end of loose living for both men and women.
 - *Proverbs 5:4 “But her end is bitter as wormwood, sharp as a two-edged sword.*
 - *Eccl 7:26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.*

6. Sin is essentially a very bitter experience. Sometimes people think God is punishing them in a personal way when the reality is that the natural consequence of evil is punishment enough.

- *Jeremiah 2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.*
- *Jeremiah 4:18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.*

7. Christian husbands are warned not to become bitter with their wives.

Colossians 3:19 Husbands, love your wives, and be not bitter against them.

8. The tongue is to be guarded so that it does not try and produce both sweet and bitter words for that cannot be done.

- *James 3:11 Doth a fountain send forth at the same place sweet water and bitter?*

The rhetorical question demands a negative answer. No matter how hard a person may try to be sweet or silent if there is bitterness in the heart over some issue it will surface and find expression.

9. The person who has bitterness in the heart should not be proud of that fact.

- *James 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.*

10. All bitterness in the heart of the believer is to be put away and not ventilated.

- *Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.*

11. A person knows if there is bitterness in the heart. .

- *Proverbs 14:10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.*

12. If bitterness is allowed to remain in the heart and is not arrested and dismissed it will spring up and defile many.

- *Hebrews 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*

13. Ironically the word of truth can be very bitter.

- *Revelation 10:9, 10 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.*

The only way to make the Word of Truth sweet again is to redirect the thoughts so they are godly thoughts and consistent with the mind of Christ and reflect the fruit of the Spirit which is love, joy, peace, long-suffering, goodness and meekness.

The Romance of Redemption

Christ and the Church in the Book of Ruth

1. The name Ruth appears at least 12 times in the Bible.
- *First Reference. The marriage of Ruth to Chilion [pining] Ruth 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.*
- *Second Reference. The faithfulness of Ruth to Naomi. Ruth 1:16 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:*
- *Third Reference. The journey of Ruth to Bethlehem. Ruth 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.*
- *Fourth Reference. The willingness of Ruth to labor for herself and for another. Ruth 2:2 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.*
- *Fifth Reference. The first words Ruth heard from Boaz. Ruth 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:*
- *Sixth Reference. The report of Ruth to Naomi. Ruth 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.*
- *Seventh Reference. A word of exhortation given to Ruth. Ruth 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.*
- *Eighth Reference. The boldness of Ruth towards Boaz. Ruth 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.*
- *Ninth Reference. The cleverness of Boaz on behalf of Ruth. Ruth 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.*

- *Tenth Reference. The marriage of Ruth to Boaz. Ruth 4:10 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.*
- *Eleventh Reference. The birth of a son to Boaz and Ruth. Ruth 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.*
- *Twelfth Reference. Ruth in the genealogy of Jesus. Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*

2. The name Ruth means, “friend.” Initially Ruth was a friend of the world as a Moabitess until she became the friend of a godly young man from Israel and then she became the Friend of God. In like manner those who make up the church were once a friend of this world until they met the Master.

- *Eph 2:1-2 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*
- *John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

3. In the providence of God it seemed Ruth was left helpless and hopeless in a hostile world as the church sometimes feels to be left helpless and hopeless in a hostile world (Ruth 1:4-5). Her only hope was in the Lord.

- *Psalm 142:4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. 5 I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.*

4. In her darkest hour God was still looking after Ruth and guiding her. “*Behind a frowning providence smiles the face of God.*” The Lord Jesus will never leave the church especially in her darkest hour.

- *Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

- *Acts 23:11* One desperate night the Lord stood by Paul and said, *Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

5. Ruth heard from her mother-in-law Naomi how that the Lord had visited His people, the Jews, in giving them bread in Bethlehem. The church should listen for and believe in the word of the Lord. The Lord will visit His people (Ruth 1:6).
- *Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
6. The heart of Ruth was encouraged by the word of the Lord, as the heart of the church should be encouraged in the word of the same.
- *Psalm 119:103 How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!*
- *Psalm 118:9 It is better to trust in the LORD than to put confidence in princes.*
7. Ruth was willing to go and be geographically where she thought the Lord was; the church should be willing to move in the direction they believe the Lord would have it to go to meet with Him (Ruth 1:7).
8. Ruth was discouraged from going to Israel but could not be dissuaded. The church is sometimes encouraged to go in a different direction than it should. The church should be steadfast, tenacious, and resolute like Christ who set His face like a flint toward Jerusalem and Calvary (Ruth 1:16-18).
9. Once Ruth embraced the God of Abraham, Isaac and Jacob, once Ruth embraced the rules and regulations of Judaism, once Ruth accepted the hope of the Messiah, she was loyal to the end. The church should be loyal to Christ.
10. When she was geographically in the will of the Lord and in the Land of Promise Ruth was willing to work (Ruth 2:2). The Church should be willing to labor knowing the time will come when that will not be possible. Jesus said, *“the night cometh when no man can work”* (John 9:4).
11. Ruth did not fully comprehend that all that would “hap” to her (Ruth 2:3) was rooted in the sovereignty of God. All that happens to the church is rooted in the One who worketh all things after the counsel of His own will (Eph. 1:11).
12. In the providence of God, Ruth was in the service of the One who would find her first, see her, love her, provide and redeem her (Ruth 2:4ff). The church is seen and loved, provided for and redeemed by Christ (Rev. 1:4).

13. All the words of Ruth were reported to Boaz (Ruth 2:7). All the words of the Church are reported to the Lord and by them the church will be held accountable to be condemned or praised (Matt. 12:36).
14. The character of Ruth emerges to be one of great humility in both words and deeds (Ruth 2:7). The conversation or manner of life of the believer is to be characterized by humility. The words of the church are to be seasoned with grace.
 - *Philippians 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*
 - *Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*
15. When he first meets Ruth the words of Boaz are designed to show his concern for her safety (Ruth 2:8). When Christ first comes to speak to the soul of the church it is about her safety, “*Repent!*” (Matt. 5:17).
16. Boaz plainly told Ruth he was already to undertake on her behalf great provisions (Ruth 2:9). Christ has told the church He has already undertaken great provisions on her behalf (John 14:1ff).
17. The men in the world were prevented from touching Ruth in an inappropriate way (Ruth 2:9). No one and nothing can touch the church apart from the will of the Lord (Rev. 3:10).
18. The heart of Ruth towards Boaz was one of complete submission reflected in an attitude of gratitude and worship (Ruth 2:10). Knowing how easy it is to forget the goodness and grace shown, the Lord has commanded the church to remember His death until He comes (1 Cor. 11:24-25).
19. Ruth obeyed Boaz in every particular instruction he gave. The church must strive to obey the Lord in every particular instruction He gives.
 - *Luke 6:46 And why call ye me, Lord, Lord, and do not the things which I say?*
20. Boaz provided for every need Ruth had. He anticipated her needs and made provision for them. Christ has provided for every need of His bride. He has anticipated all that will make her happy.
 - *Philippians 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.*
21. Ruth was astonished that Boaz would notice her (Ruth 2:10). The church should be astonished that Christ would notice her, for by birth and by choice she was once a stranger to him.

- *Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

22. There were many maidens that worked for Boaz but his special love and affection was set upon Ruth (Ruth 2:5; 2:8ff). There is a special love that Christ has for the church.

- *John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*
- *Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it.*

23. In the normal activity of living out her life Ruth gained a godly reputation (Ruth 2:11). In the normal activity of living out the Christian life the church will gain a reputation.

- *Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

24. Boaz a type of Christ was submissive to the Father and understood that all of creation is also under His “wings” (Ruth 2:12). The church rejoices in this truth.

- *Psalms 36:7 How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.*

25. Humility of mind characterized Ruth (2:13). The church is to cultivate a mindset of lowness.

- *Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowness of mind let each esteem other better than themselves.*

26. Not only did Ruth have the resources of grace at her disposal but she used them and enjoyed them (Ruth 2:17). The church must not just be surrounded with the gifts of God’s grace but must use the provisions of God to advance His kingdom.

- *Luke 12:48 ...For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

27. When Ruth returned home Naomi was curious as to how she did in the field that day (Ruth 2:18-19). The church must remember that others are watching her.

- *1 Timothy 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

28. The spiritual prosperity of one part of the church can spill over to others. There is a principle of blessing by association (Ruth 2:20). Christ would have His people to look after others and be a source of blessing to them.

- *Galatians 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.*

29. Material prosperity flows from gospel obedience. Christ taught the church this truth in the Sermon on the Mount.

- *Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

30. Boaz as a type of Christ was a near kinsman to Naomi. In like manner Christ was made flesh in order to be a kinsmen for His bride the church.

- *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.... 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

31. As Ruth remembered in every detail the words of Boaz (Ruth 2:21) so the church should remember the words of the Lord.

- *John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

32. Naomi reinforced the wise counsel of Boaz (Ruth 2:22). The church should always reaffirm and reinforce the instructions of Christ to one another. In principle it is not wrong to exhort others to do what they were going to do already or exhort them not to do something they had no intention of doing. Ruth was not going to move contrary to the wishes of Boaz yet Naomi said to her, *"It will be good for you, my daughter, to go with his girls, because in someone else's field you might be harmed"* (NIV). Ruth needed no convincing on that point. She had heard the same words from Boaz himself (Ruth 2:8,9). Words of exhortation may be irritating and they may even be worded badly but the concept of exhortation is biblical.

- *Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

33. Ruth worked hard in the fields of Boaz for herself and for another, while being obedient to the wishes of her master. In all matters she was satisfied with divine providence. The church is reminded to give thanks, to be content with the providence of God and to labor to help others.

- *1 Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
- *Matthew 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*
- *Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

34. As Boaz knew Ruth so Naomi knew Boaz (Ruth 3:2). The church should give herself to finding out where the Lord is and what He is doing.

35. Having the best interest of Ruth in her heart, Naomi gave some wise counsel in accordance with social customs (Ruth 3:4). The church is wise to seek counsel of others and to listen to that counsel (study Acts 15).

- *Proverbs 15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.*

36. As Ruth obeyed Boaz so she obeyed the counsel of Naomi (Ruth 3:6). Those who comprise the church are commanded to be in submission to one another.

- *1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.*

37. By making herself available to Boaz (Ruth 3:9) Ruth pleased him. In like manner the Lord is pleased when the church pursues Him with passion and devotion. Isaiah made himself available to the Lord and was blessed.

- *Isaiah 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*
- *Song of Sol 5:8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.*

38. The heart of Ruth was pure. She was not consumed by inordinate lusts for she was a virtuous woman (Ruth 3:10, 11). The Lord would have His bride to be virtuous.

- *1 Thess 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God.*

39. Ruth was told to fear not because Boaz would be faithful to her (Ruth 3:11). The Lord does not want His bride to worry.

- *Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

40. Ruth had power with Boaz because of her hard work, humility, virtue and willingness to love (Ruth 3:11). The Lord is pleased to do all that we ask in as far as we meet gospel terms.

- *Matthew 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*

41. While Ruth rested at the feet of Boaz, all through the night he planned how he might be able to help her as a kinsmen redeemer (Ruth 3:12-14). While the bride of Christ rests, she can be assured that her Kinsmen Redeemer is working on her behalf day and night.

- *Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
- *Hebrews 6:19-20 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

42. Boaz was always concerned about the reputation of Ruth (Ruth 3:14). Christ cleanses His church so that she will be without spot or wrinkle.

- *Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

43. Before the day's work began Boaz poured out new mercies upon Ruth (Ruth 3:15). The mercies of Christ towards His bride the church, are renewed each day.

- *Psalm 89:1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.*

44. Ruth spoke well of the mercies of Boaz to Naomi (Ruth 3:16). The Church should be ready to praise the Lord and testify to what He has done on her behalf.

- *Psalms 107:2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy.*

45. Ruth was not allowed to go home empty (Ruth 3:17). The church will never go away empty after being in the presence of Christ. The church shall never hunger or thirst.

- *John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

46. Understanding the character of Boaz, Naomi gave counsel to Ruth to rest that day in the work of another (Ruth 3:18). The church is invited to rest in the finished work of Christ.

- *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
- *Hebrews 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

47. Having received the grace of God, Boaz was a man of grace reflected in part by the words he spoke (Ruth 4:1). The church is reminded to be gracious like her Lord to others, especially in conversation.

- *Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

48. In working on behalf of Ruth, Boaz proved to be wise and harmless (Ruth 4:1). Christ is wise and harmless, gentle as a lamb. The church is to reflect these virtues of the Savior.

- *Matthew 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*

49. Boaz wanted witnesses to the dialogue with the nearer kinsmen than he (Ruth 4:2). The Lord has cautioned his church to be careful in certain transactions.

- *Matthew 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

50. With plain language and no deceit, Boaz shared the situation as well as his intentions (Ruth 4:3-4). Christ would have His church live and speak with no deceit.

- *1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby.*

51. While Boaz spoke plainly, honestly and openly with his fellow citizen he was able to guide the situation through persuasive speech and a willingness to act (Ruth 4:5-6). Christ would have the church be a moral influence by persuasive words and a willingness to act.

- *Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

52. Boaz made a legal transaction in order to obtain Naomi's land and win the hand of Ruth (Ruth 4:7-10). In like manner Christ made a legal transaction to redeem His bride the Church.

- *Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
- *Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

53. Boaz was determined that neither the seed of his kinsmen or his own seed be cut off from among the land of the living (Ruth 4:10; 4:13). Christ is determined that there be many descendants in glory.

- *Hebrews 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

54. There were many witnesses to the righteous actions of Boaz (Ruth 4:11). A faithful cloud of witnesses surrounds the church when she acts righteously.

- *Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

55. Boaz received a blessing from those who witnessed the legal transaction of grace and mercy (Ruth 4:11-12). The church shall receive a blessing from her Lord when she shows grace and mercy.

- *Matthew 25:34-36 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

56. Boaz showed love and kindness to many men and women but he had a special intimate love for Ruth (Ruth 4:13). There is an intimate relationship that exists between Christ and the church.

- *Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

57. The principle of blessing by association is established again in that Naomi had a much-loved grandson through Boaz and Ruth (Ruth 4:14-16). Christians are blessed by their association with Christ and then by association with others of like mind and faith. The church of Corinth benefited spiritually and financially because of the labors of Paul in their midst.

- *1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.*

58. Ruth became the great grandmother of David (Ruth 4:17). The spiritual legacy of the church has yet to be completely told.

59. The genealogy of Boaz is traced backward and forward. The genealogy of Christ is traced in the gospels backwards all the way to Adam, but in the Epistles backwards and forwards to eternity. In like manner the church as the Bride of Christ shall enjoy the life of Christ which is eternal.

- *Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*
- *John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

60. The Lord God of the Old Covenant is the Lord God of the New Covenant. As the Lord gave Ruth the ability to conceive to bear a son (Ruth 4:13) so every good and perfect gift comes down to the church from the Father above. We are born of God according to sovereign grace.

- *James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.*