

RUBIES FROM RUTH

by

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CHAPTER THREE

EXPOSITION: RUTH TWO

“A KINSMAN”

Boaz was a kinsman, for angels could not redeem.

- He was mighty, for a redeemer must be strong.
- He was wealthy, for redemption is costly.
- He was compassionate, for redemption is of grace.
- He came from Bethlehem, for the redeemer was to come from the house of bread.

Christ was born in Bethlehem. He too was a Kinsman-Redeemer, bone of our bone and flesh of our flesh, human and divine.

- He is mighty, for in Him was strength.
- He is wealthy, for He was the Creator of the universe;
- He is compassionate and kind,
- He is truthful and tender,
- He is good and gracious,
- He is sympathetic and strong.

He loved even unto death. Boaz was a type of Christ as the Bridegroom-Redeemer.

“A MIGHTY MAN OF WEALTH”

Circumstances neither make nor mar saints. Boaz was loyal to God and to God's truth, notwithstanding the fact that he was a mighty man of wealth. Destiny is determined by deliberate choices and not by the accident of birth or environment.

God is greater than circumstances. Paul may be cribbed, cabined and confined in a prison cell, but he sings like a saint even in the cell. Boaz was a mighty man of wealth but he remained pure, clean, true and winsome in days of desperate wickedness. Whether poor or rich, there is no excuse for sin! Ruth was a woman, a widow, a penniless Moabitish widow, but she stands out in all the grace and grandeur of true womanhood, notwithstanding her poverty. Boaz was a mighty man of wealth but he stands out in the glory and greatness of true manhood, notwithstanding his wealth.

“LET ME NOW GO . . . AFTER HIM”

Love at first sight. Here is a deep-seated characteristic of the fair and faithful sex. Unable to speak her love, she acts it. Wealth and beauty are marching in the direction of each other. “*Strength*” (Boaz) and “*Affection*” (Ruth) are about to come face to face. Oh, that more Ruths would go after our Boaz!

“LET ME GLEAN . . . EARS OF CORN” (2:2)

This was formerly a very common custom in England. The poor went into the fields and collected the straggling ears of corn. The custom was a carry-over from the old Mosaic code which allowed the poor, the widow and the stranger to partake of that which had been left behind by the reapers.

“When I see Ruth going forth into the fields to glean, I cannot help thinking how important it is that both men and women should be taught to cultivate the capacity of helping themselves.”—William Landels.

“HER HAP” (2:3)

World-shaking events often hinge upon apparently insignificant incidents.

- The sleepless night of a king ends in the salvation of a nation (Esther 6:1).
- The selling of a slave-boy (Joseph) to the Ishmaelites, turns out to be the salvation of the world.
- The capture of a little Hebrew unnamed maid ends in the cleansing of a leprous Naaman.

The youthful widow Ruth happens to enter a harvest field, and it ends in a happy marriage, a smiling babe, a great king and at last an Uttermost Saviour.

So Boaz took Ruth, and she bare a son, and Obed begat Jesse, and Jesse begat David, and David begat Solomon, and finally a Saviour is born. How wonderful and glorious are the ways of God.

“AND HER HAP . . . BOAZ”

She left all, said good-bye to Moab, entered Canaan and her hap happened.

- Her hap happened to light on a part of the field belonging unto Boaz.
- Her hap happened, and he reached her parched corn.
- Her hap happened, and so Boaz took Ruth.
- Her hap happened and Obed was born, and David, and Christ!

An arrow was shot across the centuries, and in due time, a bridge spans the chasm and men may now pass from earth to heaven. God watches over His truth and His children and marches on to the ultimate goal, despite men and devils. Elimelech may fail but God never fails. Naomi may fail and become bitter but God never fails. Boaz! Ruth! Obed! Jesse! David! and Christ!

“Boaz.” Against the dark and blighting background of his time, Boaz stands out, not only as a mighty man of wealth, but as a generous, courteous, considerate, sympathetic, compassionate, kind, clean, loving and lovable man, a fitting type of our Heavenly Boaz, the Lord Jesus Christ.

“THE LORD BE WITH YOU”

Here is presented a very pleasing picture of old-world life. “**The Lord be with you,**” was both a salutation and a prayer. “*Addio,*” say the Italians (“*To God I commend you!*”). “*Ah-le-ong-is-simnida,*” say the Koreans (“*Are you in peace?*”). “*Good-bye,*” say the English (“*God be with you*”). Once these expressions meant all that happy and holy hearts wished for each other. “**The Lord be with you,**” said Boaz the employer to the reapers, and the employed answered him, “**The Lord bless thee.**” Thus is set forth the deep religious feeling which prevailed among this good and guileless people.

“THE LORD BE WITH YOU AND”

Here is a beautiful salutation familiar to all missionaries among Oriental peoples. The gracious condescension of the mighty Boaz is here beautifully revealed. Approaching his servants Boaz speaks first, and in gentle tones says to them, “**The Lord be with you.**”

If more masters of men treated their servants as Boaz treated his reapers there would be fewer strikes and less bloodshed. Workmen however are no longer regarded as reapers; they are hands, just hands, that’s all! Very little, if any, kindness is shown and if their masters speak to them at all, it is generally in a gruff, cutting, condemning manner. Oh, that more masters would greet their men with “**The Lord bless thee**” (v. 4). Here is the one and only solution to the vexed problem of capital and labor! Let the masters speak first and show some measure of regard for their men. Let the masters manifest the milk of human kindness and the men would respond with a mighty “**God bless you!**”

Who would not wish for a return of those simple, primitive, Puritan, old-fashioned times when the master or employer greeted his men or employees with a “**God bless you**” and when the workers greeted the boss with a “**God bless you**” on their lips there would be men were men, and women were women, and not hands, noses or heads only. If there were more employers with a “**God be with thee.**” Those were days when more employees with a “**God be with thee**” in their hearts.

“WHOSE DAMSEL IS THIS?”

What wonderful condescension! Think of it! The mighty Boaz becomes interested in a poor, penniless, despised, weak, helpless stranger! Marvelous grace! Matchless goodness! Boaz is interested in Ruth!

In the whole galaxy of Scripture pen-pictures there are none more familiar to the devout student, and certainly none more attractive, than the fine figure of Ruth standing amid the corn. Judged by the standards of any age, Ruth is not only pure and sweet as the fields in which she gleaned but she rises to a heroic height of unselfishness, devotion, affection and love.

Ruth was a lovely lily of the valley worthy of the redeeming love of the rose of Sharon. The book of Ruth is a unique literary and spiritual gem. There is nothing in human literature so beautiful, so sweet and so sublime.

Thank God for the book of Ruth! Without the book of Ruth we should be ready to concede that all the gentler virtues had disappeared from the earth and that lawlessness and lust were universal. Thank God, the book of Ruth follows the “Judges.” This book lifts the curtain which obscures the privacy of domestic life and discloses to us most exquisite views of piety and purity, self-sacrificing love and sanctity, gentleness and goodness growing up amidst the rude scenes of war and the squalor of sin and strife. In those terrible times when “every man did that which was right in his own eyes” there were still beautiful lives and bright examples of fidelity to each other and faith in God.

“THE SERVANT” (2:6)

Abraham’s servant was a type of the Holy Spirit and also a type of all the servants of God. Joseph’s servant also foreshadowed the office of the Holy Spirit and to a lesser degree the work of all Gospel ministers. The unnamed servant in Ruth is also a type of the Holy Spirit, who speaks not of Himself but of His Master. As the servant of Abraham went to search for a bride for Isaac, so the Holy Spirit is not only calling out a Church but also seeking a bride. As the servant of Joseph was instructed to bring home all the brethren, so the Holy Spirit has charge of the homecoming of all God’s saints. The unnamed servant of Abraham, together with the unnamed servant of Joseph and Boaz, beautifully reveals the work of the Holy Spirit in this present dispensation of grace.

“LET ME GLEAN AND GATHER” (2:7)

Ruth took advantage of a Scriptural provision to stave off want and poverty by gleaning in the harvest field in the wake of the reapers. It was a divinely appointed, humane ordinance that when a farmer was reaping he should leave the gleanings for the poor and the stranger. In case a sheaf had been overlooked or forgotten, it was to be left for the fatherless and the widow. Ruth was a widow, a stranger and poor, and her very sorrow and poverty gave her the right to have the privilege and opportunity to claim her inheritance in the land of Canaan (Leviticus 19:9-10; 23:22; Deuteronomy 24:19). Oh, that each of us would press his own claim for his own portion today!

“SHE CAME, AND HATH CONTINUED”

- It is one thing to come; it is another thing to continue.
- It is one thing to obtain grace and salvation; it is another thing to maintain, to continue, to persevere and endure unto the end a consistent life of faith.
- It is one thing to receive the fullness of the Holy Spirit; it is another thing to keep under the anointing of the Spirit.

We must continue as well as come. We must continue as well as begin. We must walk in the light if we would enjoy the present cleansing from all sin.

One sin willfully committed will darken the mind, stain the soul and send even a sinless Adam out of the garden and away from God. One sin unconfessed and unforgiven will open the floodgates of divine wrath upon the soul that commits it. Past penitence cannot and does not atone for present pollution. **“The soul that sinneth, it shall die.”**

“ABIDE HERE FAST BY MY MAIDENS”

Abide. **“Abide in me,”** Jesus said, and, **“If ye abide in me.”** It is one thing to enter; it is another thing to abide. Abide here. Here in Canaan. Here in God’s land. Here in God’s plans and purposes for you. Here in God’s will. Here with Boaz. Here with the other Canaan servants and reapers. Here in Bethlehem-Judah, *“the house of bread and place of praise.”*

Here. Abide here. **“Abide here fast by my maidens.”** The household of Boaz was separated from all others. They were a separated, peculiar people. Boaz could completely satisfy the Gentile stranger. He here offered her:

- (1) special support;
- (2) special service;
- (3) special fellowship;
- (4) special protection.

“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: 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.”

“THOU HAST LEFT THY FATHER AND MOTHER”

This is the beginning of Bible salvation (read Genesis 12:1-3). Abraham was told to **“get out,”** and he left his home, his father and his mother and started for Canaan.

Rebekah was given the choice of following Eliezer and becoming the bride of Isaac or staying at home with her father and mother.

“THOU ART COME UNTO A PEOPLE WHICH THOU KNEWEST NOT HERETOFORE”

Ruth entered Canaan, walked in the light to Bethlehem, became attached and devoted to Boaz and became one with the household and servants of that mighty man of wealth and valor. She had come to Canaan people, people living in the land of promise, people who were quite different from all other people on the face of the earth, people with different language, different customs, different dress, different habits, different religion, different worship and different songs. She had heard much about them, but she did not know them. We must live with and work with the holy people of God in order to know them.

How true it is that only those who are enjoying the Canaan experience really understand the Canaan crowd. The holy people of God are the most misunderstood people on the face of the earth, **“a people which thou knewest not heretofore.”**

“THE LORD RECOMPENSE . . . REWARD”

- Moses had respect unto the recompense of the reward (Hebrews 11).
- Paul looked forward to reaching the goal and obtaining the prize.
- For the joy that was set before Him, Christ endured the cross and despised the shame.
- Boaz assured Ruth of a rich reward from the Lord God.

“UNDER WHOSE WINGS THOU ART COME TO TRUST”

- Malachi prophesied of one to come who would arise with healing in his wings (Malachi 4:2).
- David prayed that the Lord would hide him under the shadow of His wings (Psalm 17:8),
- David exhorted saints to put their trust under the shadow of God’s wings (Psalm 36:7).

The Wings of God are swift to protect saints and punish sinners. To a sinner seeking pardon, God is swift to save and to a saint in need of help, God is swift to deliver. The wings of God are broad wings, for they cover believing Jews and Gentiles alike.

The wings of God are strong wings, for He is mighty to save and strong to deliver. Ruth, the destitute daughter of heathendom, found protection and deliverance under His swift, strong, broad, everlasting wings.

Boaz, the kinsman-redeemer, the wonderful and mighty man of wealth, the friend of the friendless, bestows a blessing on the beautiful Ruth and speaks comfortably to her heart.

“How sure and bountiful are the payments of the Almighty! Who ever came under His wing in vain? Who ever lost anything by trusting in Him? Who ever forsook the Moab of this world for the true Israel and had not cause to rejoice in the change?”—Oxenden.

“Under whose wings thou art come to trust”

This metaphor is taken from the activities of young fowl which in times of trouble run to their mother to be covered by her wings from danger and also to take shelter from storms, wind and cold. Ruth had not only left Moab (*conversion*) and entered Canaan (*sanctification*), but she was seeking to serve in the harvest field, trusting implicitly in the grace and goodness of the lord of the harvest.

“THOU HAST COMFORTED ME”

How beautiful of Boaz to befriend a young widow-worker in his field! Oh, what a cold world this is. How cheerless and comfortless for most of Adam’s race. Surely a comforter is needed and, thank God, the Comforter has come. Ruth needed and she found comfort in Boaz, the lord of the harvest.

“THOU HAST SPOKEN FRIENDLY”

The word friendly means to the heart. **“Thou hast spoken to the heart.”** The heart of Ruth was comforted and blessed. Who can speak to the heart of the ruined Ruths like our Boaz? Who can speak so tenderly, lovingly and comfortingly to the human heart as can the Christ of Calvary? What peace and comfort He imparts!

“LET ME FIND FAVOR IN THY SIGHT, MY LORD”

“Let me go” (v. 2). **“Let me glean”** (v. 7). **“Let me find favour in thy sight”** (v. 13).

- (1) Every truly converted and saved person will become instantly possessed with new ambitions and new ideals. He will desire to go;
- (2) He will be glad to glean in the great harvest field waving with golden grain;
- (3) He will seek the continued smile and favor of his Lord.

Here are three sure evidences of salvation.

“DIP THY MORSEL IN THE VINEGAR”

Two thousand years before Christ was born, Melchizedek administered the sacrament to Abraham. **“He gave him bread and wine”** (see *Gems from Genesis*).

One thousand years later, Boaz breaks bread with Ruth and they partake of the same vinegar (*grapes made into wine*), thus enjoying together the elements of the bread and wine. No wonder **“she was sufficed.”**

“HE REACHED HER PARCHED CORN”

- Leeks, onions and garlic belong to Egypt.
- Manna belongs to the wilderness.
- Corn belongs to Canaan.

Ruth entered, possessed and enjoyed the Promised Land because she kept close to the lord of the harvest. He reached her parched corn. If our Boaz wanted us to have some special corn, would He be compelled to ship it to us secondhand or throw it to us? Ruth was near. He reached her parched corn.

Boaz not only comforted and spoke friendly to the heart of Ruth, he not only encouraged her to faithfulness in view of the recompense of the reward, he not only welcomed her into his field and service, but he allowed her to share in a special feast.

She sat with Boaz at the same table, ate of the same bread and dipped her morsel in the same dish; and then he climaxed it all by personally reaching her some parched corn! Corn is Canaan food and sticks to the ribs, unlike leeks and onions, which are neither strengthening nor fattening. Corn makes husky Christians, and Boaz **“reached her parched corn.”**

Unlike even manna, which of itself is sweet and nourishing but which quickly passes away, corn makes robust, healthy, useful, strong Christians. Husks belong to the hog pen; leeks and onions belong to Egypt; mush and melons belong to Moab; but corn belongs to Canaan.

“CORN”

To many, Ruth was a foolish girl to leave home, country and friends to go with a poor old woman and start across a desert filled with robbers and jackals, but Ruth eating parched corn in the presence of Boaz proves that the world and worldlings have a wrong prospective of life.

- Abraham marched out of Ur to become the father of three nations.
- Rebekah marched out to become the happy bride of the father's well beloved son.
- Moses marched out of a palace but into a Paradise.
- Ruth marched out of Moab but into the lap of luxury and love.

“AND SHE WAS SUFFICED”

- (1) **“Go not to glean in another field”** (*keep separate*);
- (2) **“Abide here fast by my maidens”** (*stay with the holy people*);
- (3) **“Let thine eyes be on the field”** (*eyes off and then on the Lord's field*);
- (4) **“Have I not charged the young men that they shall not touch thee?”** (*protection*);
- (5) **“When thou art athirst, go unto the vessels”** (*fresh supplies and provisions*);
- (6) **“A full reward be given thee”** (*future recompense, rewards*);
- (7) **“She did eat, and was sufficed”** (*filled and satisfied*).

Here we find Ruth the satisfied stranger. Boaz has a satisfying portion for all hungry, restless Ruths! You, too, reader, may be sufficed, but only as you feast with Boaz.

“HANDFULS OF PURPOSE”

Unknown to Ruth, Boaz was planning for her future. He orders his young men to help her and strictly charges them never to mention her past life. The young men are told never to dig up the past by reminding her that she is only a Moabite, a poor pauper, an unclean Gentile, a widow, a dependent and altogether outside the society of the elite house of Israel. They were forbidden to mention the past, **“Reproach her not,”** and then instructed that as they reaped to let fall some handfuls of purpose.

“Reproach her not: and let fall also some of the handfuls of purpose for her.”

How wonderful to have handfuls of purpose dropped for us while we serve in the field! Have we received our handful of purpose today? Are we serving in the field?

“REPROACH HER NOT”

Here are three words from which sermons could be preached and volumes could be written.

- **“Reproach her not.”**

- Ruth was a Gentile, and the Gentiles were regarded as unclean, but **“Reproach her not.”**
- Ruth was a widow, and in heathen lands a widow is held largely responsible for the death of her husband-lord, but, **“Reproach her not.”**

Ruth was a Moabite and the Moabites were descendants of worldly Lot and his daughters, but, **“Reproach her not. Let her glean even among the sheaves”** which was more than she had asked, and, **“Reproach her not,”** for the Lord of the harvest gives abundantly above all that we ask.

- What if she is a Gentile, a Moabite, a stranger, an alien and a poor widow? **“Reproach her not.”**
- Ruth was a Moabite and the Moabites were enemies of God and enemies of Israel, but, **“Reproach her not.”**
- Ruth was a pauper and an alien, but, **“Reproach her not.”**

What lessons are here for us today! Why do some people persist in digging up the past of others? **“Reproach her not.”**

“AN EPHAH OF BARLEY”

Barley was the food of the poor. An ephah was sufficient to supply the needs of a family of ten for one day. Ruth was serving and was sufficed herself, and had sufficient each day for ten others. Ten is the number of completeness, and hence Ruth had a completely satisfying portion, not only for herself, but for others. Ruth supplied nourishment for others!

“SO SHE GLEANED IN THE FIELDS UNTIL”

A small key often unlocks a big box. It is often in small things that we find out what sort of stuff is in a man or woman. Ruth gleaned and beat out that she had gleaned, and it was about an ephah of barley. This service was a necessary and important step between her leaving Moab (*past*), entering Canaan (*present*), and becoming the beautiful bride of Boaz (*future*).

Do not despise or neglect the gleaning and giving, for they constitute part of the highway to the marriage supper of the Lamb.

“WHERE HAST THOU GLEANED TODAY?”

There are four things in this timely message of truth.

(1) **Today.** You are expecting to do something tomorrow, perhaps planning great things for tomorrow, preparing for tomorrow. The text deals with today. To-morrow is always future. **“Where hast thou gleaned today?”**

(2) **Thou.** Salvation, sanctification and service are personal matters. Never mind Mrs. Jones, Mrs. Smith, or Mrs. Brown; what about you; how about you? **“Where hast thou gleaned today?”**

(3) **Where?** Have you found your special field? or are you jealously interested in the field occupied by another? Have you found your own place in life? or are you scheming to obtain the place of another? **“Where hast thou gleaned today?”**

(4) **Gleaned.** Are you serving, working, laboring? Are you gleaning or grumbling, and maybe grumbling about the gleaners? Are you helping in the harvest and heartening the harvesters? Are you gleaning in the field or grunting about the grub?

Say not, **“There are yet four months, and then.”** **“The fields are white already to harvest.”** Go work today in my vineyard. Go! Go work. Go work today. **“Where hast thou gleaned?”**

- Not, “Where have you feasted?” but **“Where have you gleaned?”**
- Not, “Where have you shouted?” but, **“Where have you gleaned?”**
- Not, “Where have you worshiped?” but, **“Where have you gleaned?”**

“Where hast thou gleaned today?”

“THE MAN’S NAME . . . IS BOAZ”

Ruth not only serves in the field; she also confesses the name of the lord of the field. She becomes a living witness. She opens her mouth in glad testimony. True religion, pure religion, is first a heart religion, and then a hand and mouth religion. It is first an experience, an affair of the heart and then, second, it is a life, an everyday affair of the hand and lips.

Pure religion and undefiled before God is first of all an experience (*heart*), and then, second, it is a life (*service*). **“With the heart man believeth; and with the mouth confession is made”** (Romans 10:8-10).

“BLESSED BE HE OF THE LORD”

Naomi rejoices in the success of Ruth, her daughter-in-law. There is something very beautiful in the conduct of these “in-laws.” Ruth and Orpah had proved themselves to be ideal, dutiful and delightful daughters-in-law, and Naomi had been to them a comforting and marvelous mother-in-law. There was real affection and love among these “in-laws” such as is seldom seen anywhere at any time.

“The Lord deal kindly with you,” said Naomi (1:8), **“as ye have dealt with the dead [Elimelech, Mahlon, Chilion], and with me”**

Ruth had evidently been a kind, obedient, wonderful wife to Mahlon and a dutiful daughter-in-law to Naomi. **“She kissed them; and they lifted up their voice, and wept”** (1:9). **“Ruth clave unto her”** (1:14). There is tenderness, sweetness, sympathy, kindness, affection and a loving, delightful oneness and harmony which is a blessing to behold. A word here to wise “in-laws” ought to be sufficient. Naomi rejoiced in the reward received by Ruth for her faithful service among the reapers.

“HIS KINDNESS TO THE LIVING AND TO THE DEAD”

In this paean of praise, Naomi exalts the kindness of Boaz who had revealed the kindness of the Lord God to the sorrowing widows. The dead to whom kindness had been shown were Elimelech, Mahlon and Chilion (*types of Israel in apostasy*). The living to whom the Lord had shown kindness were Naomi (*type of Israel returned to their own land and restored to favor in the land*) and Ruth (*type of the sanctified, serving, gleaned Gentile bride*).

“ONE OF OUR NEXT KINSMEN”

Boaz was the near-kinsman of Elimelech and hence also of Naomi and Ruth. He was bone of their bone, flesh of their flesh and blood of their blood. Christ is also our Kinsman-Redeemer, God manifest in the flesh.

The angels cannot redeem because:

- (1) they cannot die;
- (2) because they are not akin to us;
- (3) because they are lacking power.

Fallen Lucifer, now Satan, is more powerful than they. Our redeemer must be one of our near-kinsmen.

“UNTIL THEY HAVE ENDED ALL MY HARVEST”

Boaz instructed Ruth that there must not be any slackening of her zeal, or slowing up in her service, or letting down in her earnestness as a gleaner in the field. “**Thou shalt keep fast by my young men**” (v. 21), for such was necessary for Ruth’s own purity and protection. Such was also necessary if she would finally qualify as the bride of Boaz. She must not lag behind, settle down or slow up. A snail’s pace would not suffice. She must keep up to the young men. She must be untiring, earnest, as diligent to continue as she had been to start. These were essential if she would be the bride. There must be no slackening and no stopping until. She was to work until the end of the harvest.

She was to hold fast, stand fast, and be steadfast and unmoveable in allegiance and diligence, always abounding in the work of Boaz for as much as she knew that her labor was not in vain.

To Ruth, the commands of Boaz were not grievous. Obedient to them, keeping them, she enjoyed the high honor of feasting with him, following him, fellowshiping with him and gleaning in his field. To others, the commands and demands of Boaz may be irksome, tiring and unreasonable, but not to Ruth. She had already been sufficed and the best was yet to come. Ruth had not only entered Canaan (*sanctified wholly*), arrived in Bethlehem (*house of bread and supplies*), found fruitful labor in the field of Boaz (*service*), enjoyed a place in his house (*fellowship*) and a repast at his table (*feasting*), but the best was in the future.

There was a marriage ahead, and Ruth was qualifying to be the happy, beautiful bride of the lovely Boaz.

A tent or a cottage—why should she care about the hardships of the present? The heart of Ruth was set on the future. The tent or the cottage would certainly give place to the mansion of Boaz. Work until. Labor until. Glean until. Sweat until. Suffer until. Keep step until. The present duty of Ruth was plain, and the future rosy and bright!

Ruth was a young woman of admirable and amiable mind. Modest and industrious, she attracted the attention of Boaz the princely Hebrew.

Her faithfulness and fidelity to her suffering mother-in-law also undoubtedly contributed toward securing the esteem of the benign Boaz.

All these things worked together for Ruth, and finally connected her with the salvation of the world as well as the restoration of the Israel of God.

Ruth followed the path of purity and peace, walked patiently in the way of holiness and rested at last in the lap of luxury and plenty in the palace of her prince.

~ end of chapter 3 ~

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