

Ruth Commentaries

[JUDGES](#)

[1 SAMUEL](#)

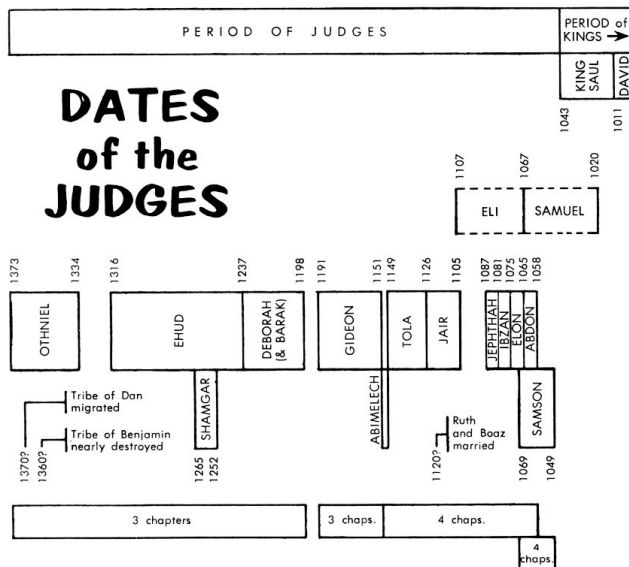
RUTH RESOURCES

Commentaries, Sermons, Illustrations, Devotionals

[Irving Jensen's Survey of Bible \(see his summary of Ruth online - page 392\)](#)
[See Swindoll's summary chart of Ruth](#)

RUTH: GOD PROVIDES A KINSMAN-REDEEMER			
Ruth 1	Ruth 2	Ruth 3	Ruth 4
Ruth's Choice	Ruth's Service	Ruth's Claim	Ruth's Marriage
Naomi and Ruth Mutual Grief	Ruth and Naomi and Boaz Mutual Pursuit		Boaz and Ruth Mutual Love
Ruth's Decision: Return with Naomi	Ruth's Devotion: Provide for Naomi	Ruth's Request: Redemption by Boaz	Ruth's Reward: Relative of Messiah
Ruth and Naomi		Ruth and Boaz	
Death of Naomi's Family	Ruth Cares for Naomi	Boaz Cares for Ruth	God Blesses with New Birth
Grief	Loneliness	Companionship	Rejoicing
Location: Plains of Moab	Location: Fields of Bethlehem	Location: Threshing floor of Bethlehem	Location: Little town of Bethlehem
Time Lapsed: About 30 Years See Timeline			
Setting: Ru 1:1 Now it came about in the days when the judges governed Jdg 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.			

A TIMELINE OF ISRAEL'S HISTORY						
"in the days when the JUDGES governed"						
(Note: All dates are approximations & time gaps NOT to scale)						
Exodus	40 Years	Israel Enters Canaan	JUDGES	Saul	David	Messiah
Redemption from Slavery	Wilderness Wandering	Canaan Conquered Joshua Dies	LIGHT of book of RUTH Shines forth in Dark Days of Judges	To obey is better than sacrifice	Man after God's Own Heart	The Lamb that was slain
--	40 yrs	~24 yrs	350+ yrs	40 yrs	40 yrs	Forever
MESSIAH'S LINE		To Salmon was born Boaz by Rahab	To Boaz was born Obed by Ruth	To Obed was born Jesse	To Jesse was born David the King	Jesus Christ the Lord
1445BC	1445 -1405	1405 -1381	1381-1051	1051-1011	1011-971	4AD



Irving Jensen's Survey of Bible (see his summary of Ruth online - page 392)

The Dates of the Judges timeline is from Dr Irving Jensen and is more detailed, but keep in mind that the specific dates of the judges are "best approximations." That said, Dr Jensen feels that Ruth occurred near the end of the time of the book of the Judges (?1120 BC). While 1120 BC is also an approximation, it seems quite reasonable, for if Ruth had occurred at the beginning of the 300+ year period (circa 1373 BC), it would not be compatible with the time necessary for Boaz to father Obed, Obed to father Jesse and Jesse to father David who began his reign as king of Israel in about 1010-1011 BC.

John MacArthur - This exquisite story most likely appeared shortly before or during David's reign of Israel (1011–971 B.C.) since David is mentioned (Ru 4:17, 22) but not Solomon. Goethe reportedly labeled this piece of anonymous but unexcelled literature as "the loveliest, complete work on a small scale." What Venus is to statuary and the Mona Lisa is to paintings, Ruth is to literature....By working backward in time from the well known date of David's reign (1011–971 B.C.), **the time period of Ruth would most likely be during the judgeship of Jair**, (ED: WHICH IS WHERE JENSEN PLACE IT IN THE TIMELINE ABOVE) circa 1126–1105 B.C. (Jdg 10:3–5). Ruth covers about 11–12 years according to the following scenario: 1) Ru 1:1–18, ten years in Moab (Ru 1:4); 2) Ru 1:19–2:23, several months (mid-Apr. to mid-June) in Boaz's field (Ru 1:22; 2:23); 3) Ru 3:1–18, one day in Bethlehem and one night at the threshing floor; and 4) Ru 4:1–22, about one year in Bethlehem. Along with Song of Solomon, Esther, Ecclesiastes, and Lamentations, Ruth stands with the OT books of the **Megilloth** or "five scrolls." Rabbis read these books in the synagogue on five special occasions during the year—**Ruth** being read at Pentecost due to the harvest scenes of Ruth 2–3. Genealogically, Ruth looks back almost 900 years to events in the time of Jacob (Ru 4:11) and forward about 100 years to the coming reign of David (Ru 4:17, 22). While Joshua and Judges emphasize the legacy of the nation and their land of promise, Ruth focuses on the lineage of David back to the Patriarchal era.

At least seven major theological themes emerge in Ruth.

First, Ruth the Moabitess illustrates that God's redemptive plan extended beyond the Jews to Gentiles (Ru 2:12).

Second, Ruth demonstrates that women are co-heirs with men of God's salvation grace (cf. 1 Pet. 3:7).

Third, Ruth portrays the virtuous woman of Proverbs 31:10 (cf. Ru 3:11).

Fourth, Ruth describes God's sovereign (Ru 1:6; Ru 4:13) and providential care (Ru 2:3) of seemingly unimportant people at apparently insignificant times which later prove to be monumentally crucial to accomplishing God's will.

Fifth, Ruth along with Tamar (Gen. 38), Rahab (Josh. 2) and Bathsheba (2 Sa 11–12) stand in the genealogy of the Messianic line (4:17, 22; cf. Mt. 1:5).

Sixth, Boaz, as a type of Christ, becomes Ruth's kinsman-redeemer (Ru 4:1–12).

Finally, David's right (and thus Christ's right) to the throne of Israel is traced back to Judah (Ru 4:18–22; cf. Ge 49:8–12).

Warren Wiersbe - There are many lessons we can learn from this wonderful book:

(1) No matter how difficult the situation may be, if we surrender to the Lord and obey Him, He will see us

through.

(2) No person is so far outside the reach of God's grace that he or she cannot be saved. Ruth had everything against her, but the Lord saved her!

(3) God providentially guides those who want to obey Him and serve others. Because Ruth was concerned for Naomi, God led her and brought her into a life of happiness.

(4) It does no good to get angry at God and blame Him for our mistakes. God used Ruth to lead Naomi out of despair and into His blessing.

(5) There are no "small decisions" with God. Ruth's decision to glean in the fields led to her becoming an ancestress of King David and of the Messiah. Read Ps. 37:3–7 and see how it is fulfilled in Ruth's experience.

(6) It is wise to wait on the Lord and let Him work out His loving purposes. "The one who trusts will never be dismayed" (Isa. 28:16, NIV). After we have done all that we can do, we must trust the Lord to do the rest; and He will never fail us.

Ruth and Esther are the only OT books named after women. Ruth was a Gentile who married a Jew; Esther was a Jew who married a Gentile; but God used both of them to save the nation. Ruth is placed between Judges and Samuel for a definite reason. Judges shows the decline of the Jewish nation; Samuel shows the setting up of the Jewish kingdom; and Ruth pictures Christ and His bride

(See context in [Wiersbe's Expository Outlines on the Old Testament](#))

Key Verses:

Ruth 1:16+, But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God.

Ruth 3:11-12+ Now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence. 12 "Now it is true I am a close **relative** ([goel/ga'al](#)); however, there is a **relative** ([goel/ga'al](#)) closer than I.

Theme: God Provides Redemption for those who trust Him in hard times. "Ruth shows how God's people can experience his sovereignty, wisdom, and covenant kindness. These often come in hard circumstances and are expressed through the kindness of others." ([ESV Intro](#))

[ESV Overview on Ruth - excellent](#)

The Book of Judges Contrasted with The Book of Ruth	
RUTH	JUDGES
Spiritual light	Spiritual darkness
Purity	Immorality
Deciding for the One true God	Pursuing Idols who are no gods
Devotion	Disloyalty
Love	Lust
Peace	War
Kindness	Cruelty

Obedience brings blessing	Disobedience brings sorrow
Oasis of righteousness	Desert of rebellion
Faithfulness of a Gentile alien	Faithlessness of the "chosen people"

Arthur T. Pierson - This is one of the richest rewards of truly knowing the Scriptures. No other book proves such an exhaustless mine of precious treasures to those who are content to delve deep into it. It is a field for endless study and ceaseless discovery; and the humblest believer may find hidden treasure never before dug up by any other, and therefore peculiarly his own. No more unanswerable proof of the Divine origin of the Bible can be found than this capacity to reveal to every devout reader something absolutely new.

Ruth has been called the most beautiful short story ever written.

Paulus Cassel writes "The little Book of Ruth... consists of only eighty-five verses but these enclose a garden of roses, as fragrant and full of mystic calyxes, as those which the modern traveler still finds blooming and twining about the solitary ruins of Israel and Moab, this side of Jordan and beyond. The significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought that fills it, the historical value which marks it, or the pure and charming form in which it is set forth."

J Sidlow Baxter - Priceless gems have often been found in unlikely places. Many a choice flower has been found blooming in a rocky crevice. Rainbow artistries have suddenly lit up the drabest skies. Beauty spots have charmed the traveller at surprise turns on the least-promising road. It is even so with this superbly beautiful little idyl, the book of Ruth.

It opens with the words: "**Now it came to pass in the days when the judges ruled ...**"; so that its story clearly belongs to the period covered by the book of Joshua - a tragic period indeed, as we have seen. Yet so touchingly beautiful is this episode, centering in Naomi and Ruth and Boaz, that it comes as a kind of redeeming contrast after our painful reading in the book of Judges. Such a lovely story we should least expect in such a setting.

The book of Judges leaves us with the all-too-well-founded conviction that the general condition was one of moral deterioration: but the book of Ruth turns a new sidelight on the scene, and shows us that amid the general degeneracy there were instances of noble love and godly chivalry and high ideal. Truly, the story is a silver star in an inky sky, a glorious rose blooming amid desert aridness, a pure gem flashing amid foul debris, a breath of fragrance amid surrounding sterility.

But it is still more. If this one instance of godly chivalry was picked out by the anonymous author, and committed to written form (maybe because of its special connection with David and the throne), may we not reasonably suppose that it represents many other such instances amid the surrounding decline, which were never recorded, and of which we know nothing? There is truth in **Alexander Maclaren's** word that "*the blackest times were not so dismal in reality as they look in history.*"

This little biographical episode is given in the form of a story. It is a series of pastoral idyls, or pen-and-ink sketches with a rural background, showing the noble devotion of a young Moabitish widow for her widowed Hebrew mother-in-law, and the providential reward by which her self-sacrificing devotion was afterward crowned.

It is a true story. Its transparent simplicity bespeaks its honesty. It tells of actual happenings, and of real persons whose names figure in real genealogical records. **Dr. James Morison** says: "*The material of the story is of such a nature that its unreality, if it had not been honest, would at once have been detected and exposed. The stuff out of which the story is woven consisted, so to speak, of very sensitive filaments. It had to do with the genealogy of the royal family. The principal personages in the story were ancestors of king David. That there was a Moabitish link in the chain of his genealogy must have been well known to the king himself, and to all his household, and to a large proportion of the people of Israel in general. It must likewise have been well known that this Moabitish link did not lie far back in the line. The existence of such a link was too great a peculiarity to be treated with indifference. We cannot doubt that the whole history of the case would be a frequent topic of narration, conversation, and comment at once within and around the royal court. The probability, therefore, is that the writer would be careful to do no violence to the facts of the case. Any alloy of fiction or romance on such a subject would have been at once resented, alike by the royal family, and by the great body of the people, the devoted admirers of the king.*" ([J.Sidlow Baxter: Explore The Book - Judges to Esther](#))

Key Words:

- **Redeem** - Ruth 3:13, Ruth 4:4, 4:6, 4:14
 - **Rest** - Ruth 1:9, Ruth 3:18, Ruth 4:15, (Ru 3:1 = root of "security" is rest)
 - **Relative, Close relative** (Hebrew = [goel/ga'al](#) ~ Kinsman Redeemer) - Ruth 2:20, 3:9, 12, 4:1, 4:3, 4:6, 4:8
 - [See discussion of Kinsman Redeemer](#)
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Introduction/Overview:

- [Ruth by John MacArthur](#),
 - [Ruth by James Van Dine](#) - Against the black cloth of Judges, Ruth sparkles like a white pearl of great price. Joshua and Judges have mostly to do with Israel's relationship to the land. Ruth focuses more on the seed promise of the Abrahamic Covenant with special emphasis on the line of the king. As such it serves as a bridge between Deuteronomy and Samuel—from the anticipation of a king over Israel to the divine selection of a monarch. It does so through a marvelous display of the sovereign, elective grace that was working providentially in the people of the covenant, even during the distressing days of the Judges. **Message** - God providentially works in the daily affairs of His people to bless the obedience of faith and to prepare for and further the outworking of His predetermined purposes for the earth.
 - [NIV Introduction to Ruth](#)
 - [Ruth - Introductory notes](#) - J Vernon McGee
 - [Ruth](#) - Charles Swindoll (see book chart in right upper corner)
 - [Map which shows Moab](#)
 - [Another Nice Map of Sojourn from Bethlehem to Moab](#)
 - [Introduction to Ruth](#) from ESV
 - [Family of Ruth](#) - Family tree from ESV
 - [The Global Message of Ruth](#) - ESV Global Study Bible
 - [Introduction to Ruth](#) - David Malick
 - [An Argument of the Book of Ruth](#) - David Malick
 - [Selected Bibliography on the Book of Ruth](#) - David Malick
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Outline of Book of Ruth - Warren Wiersbe ([Wiersbe's expository outlines on the Old Testament](#))

I. A Famine - Ruth 1

- A. A Disturbed Family - Ruth 1:1-5
- B. A Decided Future - Ruth 1:6-14
- C. A Declared Faith Ruth 1:15-22

II. A Field - Ruth 2

- A. Expecting Grace Ruth 2:1-3
- B. Experiencing grace Ruth 2:4-17
- C. Expressing grace Ruth 2:18-23

III. A Floor - Ruth 3

- A. Preparation Ruth 3:1-5
- B. Presentation Ruth 3:6-13
- C. Proclamation Ruth 3:14-18

IV. A Family - Ruth 4

- A. Arrangements (redeemed) Ruth 4:1-8
 - B. Announcements (respected) Ruth 4:9-17
 - C. Accomplishments (related) Ruth 4:18-22
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[John MacArthur's Outline of Ruth](#)

- I. Elimelech and Naomi's Ruin in Moab (Ruth 1:1–5)
- II. Naomi and Ruth Return to Bethlehem (Ruth 1:6–22)

III. Boaz Receives Ruth in His Field (Ruth 2:1–23)

IV. Ruth's Romance with Boaz (Ruth 3:1–18)

V. Boaz Redeems Ruth (Ruth 4:1–12)

VI. God Rewards Boaz and Ruth with a Son (Ruth 4:13–17)

VII. David's Right to the Throne of Judah (Ruth 4:18–22)

Irving Jensen - The short story of Ruth is one of the beautiful love stories of the Bible. Boaz, a type of Christ the Redeemer, woos and marries Ruth, a type of Christ's Church. The events took place "in the days when the judges governed" (1:1). In chapter 9 it was shown that the period of judges, extending from about 1375 to 1050 B.C., was mainly one of apostasy, unrest, wars, and judgments. But there were temporary periods of deliverance and peace from the harassments of the enemies. The book of Ruth relates one of the stories of the brighter years, reminding us—among other things—that all was not black darkness during those years. This account of a godly family from Bethlehem reveals something of God's mysterious and wonderful ways of sovereign grace in fulfilling His divine purposes through a believing remnant.... The chief purpose of the book is to be found in the genealogical table at the end (4:17–22): "And to Obed was born Jesse, and to Jesse, David." G. Campbell Morgan comments, "*In this final word of the book there is manifest the Divine moment in the history of the chosen people. Thus the kingly line was ordered in the midst of infidelity, through faithful souls.*" (ED: AMAZING GRACE INDEED!) God was soon to allow Israel to have kings, and so, by way of preparation, the book of Ruth introduces the kingly line, Boaz and Ruth being, the ancestors of King David, through whom came the Saviour-King.

ED: IF YOU HAVE EVER DOUBTED THAT GOD IS "IN CHARGE," THAT HE IS THE SOVEREIGN GOD OF PROVIDENCE, THEN STUDY THE BOOK OF RUTH AND THE SPIRIT WILL RENEW YOUR MIND TO THIS FOUNDATIONAL TRUTH ABOUT GOD!

G T Manley - The absence of any reference to the "shield, the sword and the battle," the atmosphere of simple piety that pervades the story, the sense throughout of an overruling providence, and the setting in that quiet corner of Judah all conspire to remind us that the story comes straight from the heart of that Hebrew consciousness of divine destiny which was later to reach so glorious a fulfilment. (The New Bible Handbook, p. 166)

RUTH COMMENTARY

VERSE BY VERSE

Bruce Hurt, MD

This commentary is the revised version - June, 2022.

See also: Goel - Our Kinsman Redeemer - In Shadow (Type) & Substance

- Ruth 1:1
- Ruth 1:2
- Ruth 1:3
- Ruth 1:4
- Ruth 1:5
- Ruth 1:6
- Ruth 1:7
- Ruth 1:8
- Ruth 1:9
- Ruth 1:10
- Ruth 1:11
- Ruth 1:12
- Ruth 1:13
- Ruth 1:14
- Ruth 1:15
- Ruth 1:16

- Ruth 1:17
- Ruth 1:18
- Ruth 1:19
- Ruth 1:20
- Ruth 1:21
- Ruth 1:22

RUTH 2

- Ruth 2:1
- Ruth 2:2
- Ruth 2:3
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- Ruth 2:23

RUTH 3

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- Ruth 3:16
- Ruth 3:17
- Ruth 3:18

RUTH 4

- Ruth 4:1

- Ruth 4:2
- Ruth 4:3
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- Ruth 4:18
- Ruth 4:19
- Ruth 4:20
- Ruth 4:21
- Ruth 4:22

ARCHIVE.ORG BOOKS AVAILABLE TO BORROW

Explanation - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean (Acts 17:11+) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

[Put your life together : studies in the book of Ruth](#) Warren W Wiersbe - This book was written in 1985 and is not identical to Wiersbe's 1993 volume on Ruth and Esther (see below - also available online).

[Be Committed: Doing God's Will Whatever the Cost](#) by Wiersbe, Warren W Wiersbe (1993) This vintage Wiersbe at his best. Outstanding! Filled with "pearls" for every preacher and teacher of God's Holy Word!

[Be Committed: Doing God's Will Whatever the Cost](#) by Wiersbe, Warren W (2008) 196 pages - another copy of the preceding book but newer copyright.

[Wiersbe's Expository Outlines on the Old Testament](#) by Warren W Wiersbe [113 ratings](#)

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you can now discover a wonderful new resource. This work is a unique commentary on every book of the Old

Testament. It contains new material not to be found in the BE series.

[Bible Exposition Commentary - Old Testament](#) - Warren Wiersbe - always worth checking

[Bible Knowledge Commentary - Old Testament](#) - 1608 pages. Dallas Theological Seminary Faculty

[With the Word](#) Devotional Commentary - by Warren Wiersbe - [428 ratings](#) - Brief but pithy and practical comments on every chapter.

[Judges & Ruth: Tyndale Old Testament Commentary](#) - Leon Morris wrote the commentary on Ruth (1968)

Arthur Cundall writes the commentary on Judges and Leon Morris writes the commentary on Ruth. These both get excellent reviews - [see reviews by several users](#).

James Rosscup ranks this as the #4 Best "Detailed Exegetical" commentary on Ruth.

Here is a more generic review - "The Tyndale volumes have long been the premier shorter-length commentary series on both Testaments throughout the English-speaking world." (Craig Blomberg, Denver Seminary)

[Ruth, the romance of Redemption](#) by McGee, J. Vernon (1982) 208 pages - James Rosscup ranks this as the #2 best devotional commentary on Ruth.

[Surely there is a future : a commentary on the book of Ruth](#) by John Hamlin

James Rosscup ranks this as the #3 best expositional commentary on Ruth. He writes "One finds a concise summing up of each section in an engaging way, explaining the most vital points. Hamlin describes Ruth's lying down with Boaz in terms that convey decency, and Boaz as a worthy man who would not take advantage (43). He patiently explains customs such as the shoe ceremony (Ruth 4), and its implications, and also kinship obligations via marriage."

[Logos.com](#) - In this excellent commentary E. John Hamlin approaches the book of Ruth as literature, as history, as part of the canon, and as truth-telling story.

[Cyril Barber](#) - Well outlined and giving evidence of thorough research, this popular commentary is designed to interpret the events of the conquest of the land from the perspective of the Hebrews. Though containing helpful interpretative ideas, the application of the text is almost exclusively in terms of sociological criteria.

[The Book of Ruth](#) New International Commentary on the Old Testament - Robert Hubbard - 344 pages (1988) [See user reviews](#).

James Rosscup ranks this as the #4 best expositional commentary on Ruth. He writes "The Professor of Hebrew at Denver Theological Seminary holds that the book dates from Solomon's era, to which the genealogy of Ruth 4 brings matters, and is a unity including Ru 4:18-22. In detail verse by verse Hubbard is thorough and knowledgeable, documents well, sizes up issues from several angles, is skilled as to customs, and is adept in literature relating to the book. He writes primarily for pastors and laypeople."

Themelios - "It is safe to say that this will remain, for some considerable time to come, one of the most useful and enlightening commentaries available on the lovely little book of Ruth."

Vox Reformata - "This commentary is a pleasure to work with. . . . Hubbard gives clarity to this beautiful portion of God's word, and by doing so strengthens the faith of the reader."

Anvil - "A masterly commentary that provides an immense amount of information but gives pride of place to the message of the book of Ruth. . . . Recommended wholeheartedly."

Religious Studies Review - "Readable, well produced, and richly indexed. . . . One of the choice Ruth commentaries for a good time to come." --This text refers to an alternate kindle_edition edition.

[Judges, Ruth. Vol. 6: New American Commentary](#) - by Daniel Block (1999) - Personally, this is not my favorite although it does get high rankings.

Cyril Barber says this is "An exceedingly valuable exegetical and theological exposition. Based on the NIV, though Block gives evidence of working from the Hebrew text. Readers will find this a learned, discerning discussion that readily explains the meaning and message of these twin books. Recommended. [More reviews](#)."

Rosscup - An evangelical contributes 586 pp. on Judges and 151 on Ruth. Introductory sections for both

books survey the state of scholarly opinion and his belief in the integrity and reliability of the biblical books. Copious footnotes, often lengthy, reflect on others' views, verifications of points in the books and also in other scripture, etc. Verse by verse work offers detail on grammar, word meaning, background, customs, and interpretive problems. Block holds that Jephthah sacrificed his daughter in death. On passages overall, this is a standout commentary, yet at times it states convictions without a specific answer to other leading views. One instance is in not commenting on the view that Ruth acted indecently with Boaz at night. Some accounts, as episodes of Samson, seem for the most part to be explained in reasonable detail. (Commentaries for Biblical Expositors: An annotated bibliography of selected works)

[Graeme. Joshua, Judges, and Ruth](#). A Graeme Daily Study Bible. Philadelphia: Westminster Press, 1984.

Cyril Barber - Auld writes out of the conviction that these books are the Bible's prime witness to Israel's early history in Canaan. He expounds the text skillfully and incorporates important historical, linguistic, and archaeological information into his discussion.

[Ruth, Esther](#) - Shepherd's Notes by Robert Lintzenich - Interesting resource - if you are preaching or teaching Ruth, this resource is worth checking out!

[Ruth & Esther : women of faith, bravery and hope](#) by MacArthur, John (2000) 132 pages.

[Our nearest kinsman : the message of redemption and revival in the book of Ruth](#) by Hession, Roy [Reviews 15 ratings](#)

This short book is a study of the law of Redemption as first presented in Leviticus 25:23-25 and Deuteronomy 25:5-10. It lays out the desperate state of sinners who can do nothing to redeem themselves but find complete redemption in Jesus Christ, man's only Redeemer, Deliverer, and Savior. This study is foundation to an understanding of God's own Sacrifice to reconcile sinners to Himself and at the same time presents a picture of God's deep love that brings life to the dead, and makes all things new. What a blessing this little book is!

[Ruth and Esther: Stories of God's grace](#) - Woodrow Michael Kroll - [See his devotionals below](#) which are onsite.

[Judges/Ruth](#) - Arthur H Lewis [Review](#) Everyman's Bible Commentary Series

[Faithful God : an exposition of the Book of Ruth](#) by Sinclair B Ferguson - gets some very good reviews. Read some - [63 ratings](#)

[Joshua, Judges, Ruth](#) by Goslinga, C. J

James Rosscup ranks this as the #4 Best "Expositional Commentary" on Ruth.

[Cyril Barber](#) - Brief, perceptive comments on each verse of these canonical books. Adheres to the standard evangelical interpretation of major critical issues. In applying the text to life, Goslinga follows a typological approach. As a commentary, this work serves as a handy guide to laypeople studying these books for the first time. Pastors and lay preachers may find the outlines helpful.

[The theology of the book of Ruth](#) by Ronald M Hals

James Rosscup - Here is an exhaustive work, mediating, sometimes good and sometimes weak where he imagines things in passages beyond the evidence. Overall it has many helps. A thorough, insightful discussion of theological aspects, though some will feel that Hals sees more than there is in some details. The book is not a commentary but is frequently of great help to expositors.

[Evangelical Commentary on the Bible - Ruth](#) - by R K Harrison (9 pages); editor Walter Elwell (1989) 1239 pages. [User reviews](#).

[Discovering Christ in Ruth : the kinsman-redeemer](#) by Fortner, Donald S

Evangelical Times Magazine - This book is a challenge to all in our generation who live by their feelings and not by faith in Christ. You cannot read it and remain the same. It is provocative and demands a response. This is strong medicine, but all who taste it will be made whole!

[Choosing Victory, Overcoming Defeat : Joshua, Judges, and Ruth](#) by Arthur, Kay - Very brief study guide. [Ruth on page 102](#)

STUDY BIBLES, ETC

Note: The first 3 resources have no time restriction and allow copy and paste function:

(1) [KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial. [User reviews](#) - it generally gets 4/5 stars from users.

Very well done conservative commentary that interprets Scripture from a literal perspective [user reviews](#)

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

(2) [The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. Pre-millennial. See [introduction on How to Use this Study Bible](#)

(3) [NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial.

[The MacArthur study Bible](#) : new King James version - John MacArthur

[ESV study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel

[NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. This resource has been fully revised in 2020.

[HCSB Study Bible : Holman Christian Standard Bible](#) - General Editor Jeremy Royal Howard (2010) 2360 pages. Conservative. Good notes. Include Holmans excellent maps. One hour limit

[Life Application Study Bible](#) : New Living Translation. Has some very helpful notes

[NLT Study Bible](#) (Illustration Version)

[The Living Insights Study Bible : New International Version](#) - Charles Swindoll. Notes are good but somewhat sparse and not verse by verse.

[The David Jeremiah study bible](#) - (2013) 2208 pages. [Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[The Experiencing God Study Bible: the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page!

[NIV archaeological Study Bible](#) (2005) 2360 pages

[The Ryrie study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative.

[The Defender's Study Bible : King James Version](#) by Morris, Henry M.

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[Believer's Bible Commentary](#) - OT and NT - MacDonald, William (1995) 2480 pages. Conservative. Literal. Often has very insightful comments. John MacArthur, says "Concise yet comprehensive - the most complete single-volume commentary I have seen." Warren Wiersbe adds "For the student who is serious about seeing Christ in the Word." One hour limit.

James Rosscup - This work, originally issued in 1983, is conservative and premillennial, written to help teachers, preachers and people in every walk of life with different views, explanation and application.

MISCELLANEOUS RESOURCES

[IVP Background Commentary - OT - John Walton](#)

[Zondervan Atlas of The Bible](#) By: Umair Mirza

[Dictionary of Biblical Imagery](#) - free for use online with no restrictions (i.e., you do not need to borrow this book). Editors Leland Ryken, J C Wilhoit, Tremper Longman III - This is a potential treasure chest to aid your preaching and teaching as it analyzes the meaning of a host of Biblical figures of speech. **Clue** - use the "One-page view" which then allows you to copy and paste text. One downside is there is no index, so you need to search 3291 pages for entries which are alphabetical.

[Dictionary of deities and demons in the Bible \(DDD\)](#) - 950 pages (1995) Read some of the [65 ratings](#) (4.8/5 Stars). A definitive in depth resource on this subject. Very expensive to purchase.

[Unger's bible handbook : a best-selling guide to understanding the bible](#) by Unger, Merrill F

[Halley's Bible Handbook](#) Henry H. Halley - (2000) 2720 pages (much larger than original edition in 1965 and no time limit on use). ([Halley's Bible handbook : an abbreviated Bible commentary - one hour limit](#) 1965 872 pages)

Rosscup - A much-used older evangelical handbook bringing together a brief commentary on Bible books, some key archaeological findings, historical background, maps, quotes, etc. It is helpful to a lay Bible teacher, Sunday School leader, or pastor looking for quick, pertinent information on a Bible book. This is the 72nd printing somewhat revised. Halley packed in much information. Unger's is better overall, but that is not to say that Halley's will not provide much help on basic information.

[The Shaw Pocket Bible Handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural, archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[Eerdmans' Handbook to the Bible](#) (1983) 688 pages

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Every prophecy of the Bible](#): Walvoord, John F

APOLOGETICS

[The Apologetics Study Bible Understand Why You Believe](#) - Comments from over 90 leading apologists, including: Ted Cabal, Lee Strobel, Chuck Colson, Norm Geisler, Josh McDowell, Albert Mohler, J.P. Moreland, [see reviews](#). Here is a review from [The Christian Reviewer](#).

[Baker Encyclopedia of Christian Apologetics](#) by Geisler, Norman

Cyril Barber - This is a goldmine of valuable information! Well-indexed. Covers everything from "Absolute Truth" to "Zen Buddhism." Extensive articles on such topics as "Agnosticism," "Annihilationism," "Bible, Alleged Errors in," "Gnosticism," "Miracles in the Bible," "New Testament Manuscripts," and "Objections to Resurrection," "Big Bang Theory," "Edward John Carnell," "Christ, Death of," are only a few of the insightful essays in this masterful work. Each article has been written in an understandable way, and a 28 page bibliography forms a valuable source for further research. An excellent resource.

[Evidence That Demands A Verdict](#) - Josh McDowell

[The New Evidence that Demands a Verdict](#) - Josh McDowell

[More Than A Carpenter](#) - A modern classic by Josh McDowell - Great resource for those who are skeptical that Jesus is fully God, fully Man.

[Encyclopedia of Bible difficulties](#) by Archer, Gleason L - or [here with no restrictions](#)

[Hard Sayings of the Bible](#) - Walter Kaiser

[When Critics Ask](#) - Norman Geisler

MANNERS AND CUSTOMS IN THE BIBLE

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[Manners & Customs of the Bible](#) (The New Manners and Customs) Freeman, James M., 1827-1900 Published 1998

[The New Manners and Customs of Bible Times](#): Gower, Ralph, 1933- Published 1987

[Manners and Customs of Bible lands](#) By: Wight, Fred Published 1983

[Manners and Customs in the Bible](#) By: [Matthews, Victor Harold](#) Published 1991

[Handbook of life in Bible times](#) By: Thompson, J. A. (John Arthur), 1913-2002 Published 1986

[Illustrated dictionary of Bible manners and customs](#) By: Deursen, A. van (Arie), 1891-1963 Published 1982

[The Illustrated Guide to Bible Customs & Curiosities](#) by Knight, George W.

[Orientalisms in Bible lands, giving light from customs, habits, manners, imagery, thought and life in the East for Bible students](#) By: Rice, Edwin Wilbur, 1831-1929 Published 1910

[Bible manners and customs](#) By: Mackie, G. M. 1854-1922 Published 1898

[Teach it to your children : how kids lived in Bible days](#) By: Vamosh, Miriam Feinberg, author

[Everyday life in Bible times : work, worship, and war](#) By: Embry, Margaret Published 1994

[Everyday living : Bible life and times : fascinating, everyday customs and traditions from the people of the Bible](#) Published 2006

[The Land and the Book; or, Biblical illustrations drawn from the manners and customs, the scenes and scenery, of the Holy land](#) By: Thomson, William M. (William McClure), 1806-1894 Published 1880

[Eastern manners illustrative of the Old Testament history](#) By: Jamieson, Robert, 1802-1880 Published 1838

[Scripture manners and customs : being an account of the domestic habits, arts, etc., of Eastern nations mentioned in Holy Scripture](#) Published 1895

HEBREW WORD STUDY RESOURCES

[Theological Wordbook of the Old Testament](#) by Harris, R. Laird - (5/5 Stars) One of the best OT lexicons for studying Hebrew words.

[Here is another link to the TWOT](#) which has **no time limit on use** and **does allow copy and paste**. Can be downloaded as PDF.

[Vine's Expository Dictionary of Old Testament and New Testament Words](#) - Online pdf

[Hebrew Honey: a simple and deep word study of the Old Testament](#) - 330 pages. The definitions have more of a devotional flavor. For example, see the descriptive definition for ["Abide" \(Hebrew - gur\)](#).

[Expository Dictionary of Bible Words](#) by Richards, Larry. It does not go into great depth on the Greek or Hebrew words but does have some excellent insights.

[So That's What it Means \(Theological Wordbook\)](#) - Formerly titled **"Theological Wordbook" edited by Charles Swindoll**. It is now under this new title [So That's What it Means](#) and can be borrowed - it is more like a dictionary than a lexicon but the comments are superb! The contributors include Donald Campbell, Wendell Johnston, John Witmer, John Walvoord

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Synonyms of the Old Testament-Robert Girdlestone](#)

[The Jewish Study Bible](#) - Only OT - Interesting Jewish perspective.

PAUL APPLE

Commentary on Ruth

- [Ruth Commentary](#) - 48 page Pdf -

Excerpts- This commentary is from a modern writer and is well done.

BACKGROUND NOTES

Malick: Purposes of the Book of Ruth:

- A. To provide a biographical sketch of the pious ancestors of David the King (which the books of Samuel do not provide)
- B. To contrast the reproach brought upon Bethlehem in Judges 17--21 with the account of the righteous in Bethlehem
- C. To emphasize the fulfillment of God's covenant promises through Judah at a time when the nation Israel had lost her first king--Saul from the line of Benjamin
- D. To demonstrate how YHWH supplies for the enormous needs of his people both individually and nationally in accordance with his covenant promises

Brian Bill: Many people have said that the Book of Ruth is the most beautiful short story ever written. It's an account of anxiety, fear, love, and commitment that inflames the imagination and soothes the soul. It begins with despair and ends with delight. (See his sermon - [Ruth- A Loyal Love Story](#))

Biblical.com: Redemption is a key concept throughout the account; the Hebrew word in its various forms occurs 23 times. The book is primarily a story of Naomi's transformation from despair to happiness through the selfless, God-blessed acts of Ruth and Boaz. She moves from emptiness to fullness (Ruth 1:21; 3:17; see notes on Ruth 1:1,3,5-6,12,21-22; 3:17; 4:15), from destitution (Ruth 1:1-5) to security and hope (Ruth 4:13-17). Similarly, Israel was transformed from national desperation at the death of Eli (1Sa 4:18) to peace and prosperity in the early days of Solomon (1Ki 4:20-34; 5:4) through the selfless devotion of David, a true descendant of Ruth and Boaz. The author thus reminded Israel that the reign of the house of David, as the means of God's benevolent rule in Israel, held the prospect of God's promised peace and rest. But this rest would continue only so long as those who participated in the kingdom—prince and people alike—reflected in their daily lives the selfless love exemplified by Ruth and Boaz. In Jesus, the great "son of David" (Mt 1:1), and his redemptive work, the promised blessings of the kingdom of God find their fulfillment

Roy Hession: "I went out full, and the Lord hath brought me home again empty." -- The first chapter of the book of Ruth is a very important one. Every preacher knows, or should know, he has to begin by awakening a sense of need in his hearers. He cannot plunge in too quickly with the positive side of his message. He must first convince the people that they are in just that state of need which requires the provision he proposes to speak about. So it is, before we are introduced to the subject of redemption in the book of Ruth, we have brought before us a story of trouble and loss which occasions the need for one who can redeem.

Overview of Ruth – Gospel Love Story

- Focuses on the Redemption of Ruth
- inclusion of the Gentiles - Focuses on the Redeemer – Boaz and the Royal Line leading to King David and the ultimate Son of David, the Messiah

I. Ruth's Background – Loyal Commitment as a Converted Gentile

II. Ruth's Backbreaking Labor – Learning Lessons About the Providence of God

III. Ruth's Boldness – Looking to Boaz for Redemption

IV. Ruth's Blessing – Love Consummated – Redemption and Marriage

- Difficult trials test the loyalty of our commitment to God's lovingkindness

Excerpts from notes on Ruth 1...

Oswald Chambers: The majority of us begin with the bigger problems outside and forget the one inside.

Wiersbe: How do you walk by faith? By claiming the promises of God and obeying the Word of God, in spite of what you see, how you feel, or what may happen. It means committing yourself to the Lord and relying wholly on Him to meet the need. When we live by faith, it glorifies God, witnesses to a lost world, and builds Christian character into our lives.

Watson: Elimelech, seeing his possessions melt away, has decided to leave Judah for a time so as to save what remains to him till the famine is over, and he chooses the nearest refuge, the watered field of Moab beyond the Salt Sea. It was not far; he could imagine himself returning soon to resume the accustomed life in the old home.

Block: It seems, however, that Elimelech designed his own solution instead of calling on God for mercy and repenting of the sins that plagued the nation during the dark days of the judges. How did the Israelites feel about the Moabites??

- 1) contemptible origins in the incestuous relationship of Lot and his daughter (Gen 19:30-38)
- 2) their resistance to Israelite passage through their territory when they came from Egypt (Numbers 22-24)
- 3) Moabite women's seduction of the Israelites and the latter's subsequent punishment (Nu 25:1-9)
- 4) Israel's constitutional exclusion of Moab from the assembly of the Lord (Deut. 23:3-6)
- 5) the recent oppression of the Israelites by Eglon the king of Moab (Judges 3:15-30)

Block: to be buried in an unclean foreign land was considered the ultimate punishment (Amos 7:17)

Wiersbe: a family makes a bad decision and exchanges one famine for three funerals.

Block: hesed (Ruth 1:8, 2:20, 3:10 - **see in depth definition** of [hesed/chesed/heced](#)) is a covenant term, wrapping up in itself all the positive attributes of God: love, covenant faithfulness, mercy, grace kindness, loyalty. In short, it refers to acts of devotion and lovingkindness that go beyond the requirements of duty. Divine acts of hesed would bring the opposite of the pain and grief these women have all been experiencing for more than a decade. Specifically it could involve the application of the covenant blessings specified in Lev 26:3-13 and Deut 28:1-14.

How are we going to face the trials the Lord brings our way?

- Running away – like Elimelech – experiencing the sad consequences of sinful choices
- Becoming bitter – like Naomi
- Embracing them and using them as opportunities for new beginnings in experiencing God's mercy and grace – beautiful love story of Ruth in the midst of the dark days of the judges

Block: Ruth's pledge involves four significant elements:

- 1) an appeal to resist all pressures to break the relationship
- 2) a commitment to the other person for life
- 3) the adoption of the other person's family and faith as one's own and the abandonment of prior allegiances [leaving and cleaving]
- 4) an awareness that God is a witness to all the promises we make

Warren Wiersbe: The Book of Ruth is a harvest story as well as a love story. During this dark time in Israel's history, God was seeking a bride and reaping a harvest. . . Five women in the genealogy of Jesus Christ in Matthew 4 – four of whom have very questionable credentials: Tamar committed incest with her father-in-law (Gen. 38:3); Rahab was a Gentile harlot (Josh. 2:5); Ruth was an outcast Gentile Moabitess (Ruth 1:5); and the wife of Uriah was an adulteress (2 Sam. 11:6) . . . It was barley harvest when the two widows arrived in Bethlehem, a time when the community expressed joy and praise to God for His goodness. It was spring, a time of new life and new beginning. (See [Be Committed \(Ruth & Esther\): Doing God's Will Whatever the Cost](#))

Jeff Strite: Total Commitment – Illustration: A college man walked into a photography studio with a framed picture of his girlfriend. He wanted the picture duplicated. This involved removing it from the frame. In doing this, the studio owner noticed the inscription on the back of the photograph: "My dearest Tom, I love you with all my heart. I love you more and more each day. I will love you forever and ever. I am yours for all eternity." It was signed "Helen," and it contained a P.S.: "If we ever break up, I want this picture back."

Victor Yap: It is Well With My Soul—**Illustration:** A friend sent me an e-mail with the subject “An Everyday Survival Kit.” However, this survival kit does not have a flashlight, a blanket, food, or the normal emergency-preparedness stuff. Here are its contents:

1. Toothpick - to remind you to pick out the good qualities in others...Matt. 7:1
2. Rubber band - to remind you to be flexible, things might not always go the way you want, but it will work out...Rom. 8:28
3. Band Aid - to remind you to heal hurt feelings, yours or someone else's...Col. 3:12-14
4. Pencil - to remind you to list your blessings everyday...Eph. 1:3
5. Eraser - to remind you that everyone makes mistakes, and it's okay...Gen. 50:15-21
6. Chewing gum - to remind you to stick with it and you can accomplish anything...Phil. 4:13
7. Mint - to remind you that you are worth a mint to your God...John 3:16-17
8. Candy kiss - to remind you that everyone needs a kiss or a hug everyday...1 John 4:7
9. Tea bag - to remind you to relax daily and go over that list of God's blessing's...1 Thess. 5:18

Darren Ethier: The Velcro Effect –**Illustration:**

In 1948, a Swiss mountaineer named George de Mestral was walking through the woods and was very frustrated by the burs that clung to his clothes. While picking them off, he realized that it may be possible to use this principle to make a fastener to compete with the zipper. (Taken from the Useless Information Site, "ZIPPERS & VELCRO") Velcro was inspired by the natural sticking properties of burrs. If you look at a velcro strip, you'll notice that it has two parts to it: a strip that has a web of tiny hooks; and a strip that has a web of tiny interwoven hoops. These two strips are a match for each other and when you join them together the hooks "catch" the loops and they become meshed together in a very strong bond.

The Velcro Effect is a term that I believe describes the relationship between God's Faithfulness to us and our need for Him. We can understand this concept better when we look at Ruth 1. Here we learn of God's covenant faithfulness, which still operates today in the life of believers. www.sermoncentral.com

Excerpts from notes on Ruth 2

Bruce Waltke – Finding the Will of God – one of the ways that God directs us is through His kind Providence – directing the circumstances of our lives; We need to start with a biblical orientation – Charlie reminded us last week of our need to be in the Word of God – receive it humbly, act on it, and share it; we need to trust God to use the desires of our heart as we continue to grow closer to Him; we must seek godly counsel; we must respond to our circumstances – the outworking of divine providence (understanding that an open door does not always mean we should walk through it); use sound judgment Application: Don't forget this week to have your eyes open to those divine appointments that God brings your way – one of the surprising aspects of the Kind Providence of God

Huey: A vivid idiom describes her faith: “under whose wings you have come to take refuge.” It pictures a tiny bird snuggling under the wings of its mother (cf. Deut 32:11). The word for “wing” is also the word for the “skirt” or “robe” of a man (cf. 3:9, where it is so used). Figuratively the idiom symbolizes God as the Protector (Ps 36:7; 57:1; 91:4). Boaz at this point did not know that God was going to use him to be the fulfillment of these prayers

Illustration: message from Voddie Baucham: 4 qualities of a suitor: Priest, Prophet, Provider, Protector ([What A Father Looks For In A Suitor Voddie Baucham](#))

Wiersbe: It is encouraging to see the changes that have taken place in Naomi because of what Ruth did. God used Ruth to turn Naomi's bitterness into gratitude, her unbelief into faith, and her despair into hope. One person, trusting the Lord and obeying His will, can change a situation from defeat to victory.

Deffinbaugh: What advice do I believe Ruth or Boaz would give to those who are single and hoping for marriage? Let me suggest several things. (See [Deffinbaugh's lengthy answer to his question - very interesting sermon title -Can eHarmony Beat This?](#)).

Tom Shepard: God Cares For You – Illustration:

Did you know that on 9-11 the New York State Lottery's evening number game, popped up the numbers: 9-1-1?

Did you know that a news paper in Oregon on June 28, 2000 printed the pick 4 winning numbers in advance of the drawing? Actually, the news paper's computers had crashed. In a scramble to re-create a news page,

the copyeditor accidentally included Virginia's Pick 4 numbers, which turned out to be the exact numbers that Oregon was about to draw.

Here is a really odd one. Did you know that in Psalm 46 of the King James Bible was published in the same year that Shakespeare turned 46 and that the 46th word from the beginning of the chapter is "shake". But that's not all the 46th word from the end of the chapter is "spear"? Is that an accident, luck or some odd coincidence? (What amazes me about the 46th Psalm is that someone should even notice that.)

Odd things happen in our world all the time. Strange occurrences happen every day. These types of events make me question: "What drives our world? Are we in a world that is nothing more than random circumstances? Or are we in a world that has a plan and a purpose – a destination and a goal?"

DANNY AKIN

SERMONS RUTH

- [A Literary Outline of the Book of Ruth – Ruth](#)
- [Levirate Marriage – Kinsman-Redeemer – Ruth](#)
- [From Barrenness To Blessedness – Ruth 1-4](#)
- [Ruth I: Don't Run From Your Problems – Things May Only Get Worse – Ruth 1:1-5](#)
- [Dont Run From Your Problems! Things May Only Get Worse – Ruth 1:1-5](#)
- [Ruth II: 'Til Death Do Us Part – Ruth 1:6-22](#)
- [Till Death Do Us Part – Ruth 1:6-22](#)
- [Ruth III: There Are No Accidents With God – Ruth 2:1-23](#)
- [There Are No Accidents With God – Ruth 2:1-23](#)
- [Ruth IV: Expect Good Things From God – Ruth 3:1-18](#)
- [Expect Good Things From God – Ruth 3:1-18](#)
- [Ruth V: Mission Impossible – Not With God – Ruth 4:1-22](#)
- [Mission Impossible? Not With God! – Ruth 4:1-22](#)

ALBERT BARNES

Commentary on Ruth

- Ruth 1 Commentary
- Ruth 2 Commentary
- Ruth 3 Commentary
- Ruth 4 Commentary

ART IN THE BIBLE

The Book of Ruth

- [Ruth 1 pictures \(Ruth and Naomi\)](#)
- [Ruth 2 pictures \(Ruth and Boaz\)](#)
- [Ruth 3 pictures \(Ruth and Kinsman Redeemer\)](#)
- [Ruth 4 pictures](#)
- [Ruth Pictures](#)
- [Clipart from Christiansunite](#)
- [Clip Art](#)
- [Clip Art](#)
- [Clip Art](#)

JOSEPH BENSON
Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

RICHARD BERNARD
Commentary on Ruth

Delivered In Several Sermons

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

BRIAN BELL
Sermons on Ruth

- Ruth 1 [There's Bread in Bethlehem!](#)
- Ruth 2 [Bringing in the Sheaves!](#)
- Ruth 3 [It Happened at Midnight!](#)
- Ruth 4 [Happy Ever After!](#)

BIBLE.ORG RESOURCES
Resources that Reference Ruth

- [Ruth 1](#)
- [Ruth 2](#)
- [Ruth 3](#)
- [Ruth 4](#)

BIBLICAL ILLUSTRATOR
Joseph Exell, Editor

Commentary, Sermons, Homilies on Ruth

- [Ruth overview - The Biblical Illustrator](#)
- [Ruth 1 - 37 pages](#)
- [Ruth 2 - 23 pages](#)
- [Ruth 3 - 4 pages](#)
- [Ruth 4 - 5 pages](#)

EDWARD BOONE
Commentary on Ruth

- [Ruth 1:1-5 The Distress and the Removal](#)
- [Ruth 1:6-18 The Decision to Return](#)
- [Ruth 1:19-21 The Damage and the Reception](#)
- [Ruth 2:1-14 The Damsel and the Relationship](#)
- [Ruth 2:15-23 The Demand and the Revelation](#)
- [Ruth 3:1-18 The Devotion and the Reward](#)
- [Ruth 4:1-22 David and the Redeemer](#)
- [Ruth on the Road to Redemption](#)
- [Boaz the Buyer and the Bridegroom](#)

ALAN CARR

Sermons on Ruth

- [Ruth 1:1-22 An Example Of A Steadfast Life](#)
- [Ruth 1:1-7 Three Tombstones In A Washpot](#)
- [Ruth 1:6-18 Three Widows In A Washpot](#)
- [Ruth 1:19-22 Coming Home The Hard Way](#)
- [Ruth 2:1-3 Searching For Grace](#)
- [Ruth 2:4-17 In The Field Of Grace](#)
- [Ruth 2:17-21 Good News From The Field Of Grace](#)
- [Ruth 2:21-23 Abiding In The Field Of Grace](#)
- [Ruth 3:1-2 Looking For A Little Rest](#)
- [Ruth 3:3 Getting Ready To Meet The Master](#)
- [Ruth 3:1-11 Finding Your Place At His Feet](#)
- [Ruth 3:9-4:12 Redeemed, Redeemed By Love Divine](#)
- [Ruth 4:1-17 Redeemed! How I Love To Proclaim It!](#)
- [Ruth 4:13-17 Ruth: From Brokenness To Blessedness](#)
- [Ruth 4:13-22 Somebody Pinch Me Please](#)

CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES

Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

RICH CATHERS

Sermon Notes on Ruth

- [Ruth 1-2](#)

Excerpts - John Wesley wrote, "She loved Naomi, but she did not love her so well, as to quit her country for her sake. Thus many have a value for Christ, and yet come short of salvation by him, because they cannot find in their hearts, to forsake other things for him. They love him, and yet leave him, because they do not love him enough, but love other things better."

John Wesley on 1:18 - "See the power of resolution! Those who are half-resolved, are like a door a-jar, which invites a thief. But resolution shuts and bolts the door, and then the devil flees from us."

ILLUSTRATION - The elderly couple had been married for 50 years -- 50 full years of misery. They had fought every day of their marriage. It was the typical standoff: she said she would change when he did, and he said he would change when she did.

The couple's children threw a 50th wedding anniversary party for them. After the celebration had ended and the guests were gone, the wife turned to her husband and said, "We've lived together for 50 years, but its been miserable. We've fought every day."

She paused. "Now I think it's time to change. In fact, I've been praying that things would change. I've been praying that the Lord would take one of us home. And when he answers my prayer...I'm going to go live with my sister in Grand Rapids!"

ILLUSTRATION - An old missionary couple had been working in Africa for years and were returning to New York to retire. They had no pension; their health was broken; they were defeated, discouraged, and afraid. They discovered they were booked on the same ship as President Teddy Roosevelt, who was returning from one of his big-game hunting expeditions.

No one paid any attention to them. They watched the fanfare that accompanied the President's entourage, with passengers trying to catch a glimpse of the great man.

As the ship moved across the ocean, the old missionary said to his wife, "Something is wrong. Why should we have given our lives in faithful service for God in Africa all these many years and have no one care a thing about us? Here this man comes back from a hunting trip and everybody makes much over him, but nobody gives two hoots about us."

"Dear, you shouldn't feel that way," his wife said.

"I can't help it; it doesn't seem right."

When the ship docked in New York, a band was waiting to greet the President. The mayor and other dignitaries were there. The papers were full of the President's arrival, but no one noticed this missionary couple. They slipped off the ship and found a cheap flat on the East Side, hoping the next day to see what they could do to make a living in the city.

That night the man's spirit broke. He said to his wife, "I can't take this; God is not treating us fairly."

His wife replied, "Why don't you go in the bedroom and tell that to the Lord?"

A short time later he came out from the bedroom, but now his face was completely different. His wife asked, "Dear, what happened?"

"The Lord settled it with me," he said. "I told him how bitter I was that the President should receive this tremendous homecoming, when no one met us as we returned home. And when I finished, it seemed as though the Lord put his hand on my shoulder and simply said, 'But you're not home yet!'" -- Ray Stedman, Talking to My Father

ILLUSTRATION Don't give up. Naomi doesn't see it right now. All she sees is the devastation that has occurred to her family. She doesn't realize that she has a treasure right under her nose. Danny Sampson used a hand-me-down Colt .45 to rob a bank in Canada, getting away with \$6,000. When the Mounties caught up with him, they confiscated the gun and sent it to their laboratory, where it was recognized as a collector's item. Danny discovered that he didn't have to rob a bank; his gun was worth \$100,000. Hang in there. Wait until the end of the story.

ILLUSTRATION - Ruth 2:3 - FATHERHOOD

Four expectant fathers were in a hospital waiting room while their wives were in labor. The nurse arrived and announced to the first man, "Congratulations sir! You're the father of twins." "What a coincidence!" the man said with some obvious pride. "I work for the Minnesota Twins baseball team." The nurse returned in a little while and turned to the second man, "You, sir, are the father of triplets." "Wow! That's really an incredible coincidence," he answered. "I work for 3M. My buddies will never let me live this one down." An hour later, while the other two men were passing cigars around, the nurse came back. This time she turned to the third man, who had been very quiet in the corner. She announced that his wife had just given birth to quadruplets. Stunned, he barely could reply. "Don't tell me, another coincidence?" asked the nurse. After finally regaining his composure, he said, "I don't believe it. I work for the Four Seasons Hotel." After hearing this, everybody's attention turned to the fourth guy, who had just fainted, flat out on the floor. The nurse rushed to his side and after some time, he slowly gained consciousness. When he was finally able to speak, you could hear him whispering the same phrase over and over again: "I should have never taken that job at 7-Up. I should have never taken that job at 7-Up. I should have never taken that job at 7-Up..."

■ [Ruth 1:1-18](#)

Excerpts - Commitment in marriage. Verses 16-17 are sometimes used in wedding ceremonies, and for good reason.

ILLUSTRATION - Author and business leader Fred Smith writes: One of my treasured memories comes from a doughnut shop in Grand Saline, Texas. There was a young farm couple sitting at the table next to mine. He was wearing overalls and she a

gingham dress. After finishing their doughnuts, he got up to pay the bill, and I noticed she didn't get up to follow him. But then he came back and stood in front of her. She put her arms around his neck, and he lifted her up, revealing that she was wearing a full-body brace. He lifted her out of her chair and backed out the front door to the pickup truck, with her hanging from his neck. As he gently put her into the truck, everyone in the shop watched. No one said anything until a waitress remarked, almost reverently, "He took his vows seriously." That's the way God expects us to commit to our marriage.

ILLUSTRATION Ru 1:18 - Senator John McCain writes, "In the final years of our imprisonment, the North Vietnamese moved us from small cells with one or two prisoners to large rooms with as many as 30-40 men to a room. We preferred this situation for the companionship and strength we could draw from our fellow prisoners. In addition to moving us to new quarters, our captors also let us receive packages and letters from home. Many men received word from their families for the first time in several years. The improved conditions were a result of public pressure put on the North Vietnamese by the American public.

"In our cell was one Navy officer, Lt. Commander Mike Christian. Over a period of time Mike had gathered bits and pieces of red and white cloth from various packages. Using a piece of bamboo he had fashioned into a needle, Mike sewed a United States flag on the inside of his shirt, one of the blue pajama tops we all wore. "Every night in our cell, Mike would put his shirt on the wall, and we would say the pledge of allegiance. I know that the pledge of allegiance may not be the most important aspect of our day now, but I can tell you that at the time it was the most important aspect of our lives. "This had been going on for some time until on of the guards came in as we were reciting our pledge. They ripped the flag off the wall and dragged Mike out. He was beaten for several hours and then thrown back into the cell. "Later that night, as we were settling down to sleep on the concrete slabs that we our beds, I looked over to the spot where the guards had thrown Mike. There, under the solitary light bulb hanging from the ceiling, I saw Mike. Still bloody and his face swollen beyond recognition, Mike was gathering bits and pieces of cloth together. He was sewing a new American flag."

- [Ruth 3-4](#)

ILLUSTRATION - The Real 50-50 Marriage - A young man saw an elderly couple sitting down to lunch at McDonald's. He noticed that they had ordered one meal, and an extra drink cup. As he watched, the gentleman carefully divided the hamburger in half, then counted out the fries, one for him, one for her, until each had half of them. Then he poured half of the soft drink into the extra cup and set that in front of his wife. The old man then began to eat, and his wife sat watching, with her hands folded in her lap. The young man decided to ask if they would allow him to purchase another meal for them so that they didn't have to split theirs. The old gentleman said, "Oh no. We've been married 50 years, and everything has always been and will always be shared, 50-50." The young man then asked the wife if she was going to eat, and she replied, "Not yet. It's his turn with the teeth."

You won't make a name by playing it safe, Sometimes you have to risk a little. Sometimes you have to step out of your comfort zone.

ILLUSTRATION - When the army of Israel was being threatened by a nine-foot tall giant named Goliath, a call went out for someone to go head-to-head in battle. For forty days the challenge was made, and no one stepped forward. Until the day when a young man came to visit his brothers. When he found out about the challenge, he jumped at the chance. What was his name? David. Why do we know his name? Because he didn't play it safe.

ILLUSTRATION - "It is not the critic who counts, not the person who points out where the doer of deeds could have done better. The credit belongs to the person who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes up short again and again; who knows the great enthusiasms, the devotions, and spends himself or herself in a worthy cause; who at best knows in the end the triumph of high achievement; and at the worst, at least fails while daring greatly; so that his or her place shall never be with those cold and timid souls who know neither victory or defeat." -Theodore Roosevelt

ILLUSTRATION - A beggar stopped a lawyer on the street in a large southern city and asked him for a quarter. Taking a long, hard look into the man's unshaven face, the attorney asked, "Don't I know you from somewhere?" "You should," came the reply. "I'm your former classmate. Remember, second floor, old Main Hall?" "Why Sam, of course I know you!" Without further question the lawyer wrote a check for \$100. "Here, take this and get a new start. I don't care what's happened in the past, it's the future that counts." And with that he hurried on. Tears welled up in the man's eyes as he walked to a bank nearby. Stopping at the door, he saw through the glass well-dressed tellers and the spotlessly clean interior. Then he looked at his filthy rags. "They won't take this from me. They'll swear that I forged it," he muttered as he turned away. The next day the two men met again. "Why Sam, what did you do with my check? Gamble it away? Drink it up?" "No," said the beggar as he pulled it out of his dirty shirt pocket and told why he hadn't cashed it. "Listen, friend," said the lawyer. "What makes that check good is not your clothes or appearance, but my signature. Go on, cash it!" When it comes to redemption, it's not up to us to be

good enough to be forgiven. It's up to Jesus having enough to pay our debt.

- [Ruth 4:1-10](#)

ILLUSTRATION - Jesus thinks YOU are a treasure. He purchased the whole world with His blood in order to get you. There is a story of a father and son who worked for months to build a toy sailboat. Every night when he came home from work the man and his boy would disappear into the garage for hours. It was a labor of love—love for each other and for the thing they were creating. The wooden hull was painted bright red and it was trimmed with gleaming white sails. When it was finished, they traveled to a nearby lake for the boat's trial run. Before launching it the father tied a string to its stern to keep it from sailing too far. The boat performed beautifully, but before long a motorboat crossing the lake cut the string, and the sailboat drifted out of sight on the large lake. Attempts to find it were fruitless, and both father and son wept over its loss. A few weeks later as the boy was walking home from school he passed his favorite toy store and was amazed to see a toy sailboat in the window—his sailboat! He ran inside to claim the boat, telling the proprietor about his experience on the lake. The store owner explained that he had found the boat while on a fishing trip. "You may be its maker," he said, "but as a finder I am its legal owner. You may have it back—for fifty dollars." The boy was stunned at how much it would cost him to regain his boat, but since it was so precious to him he quickly set about earning the money to buy it back. Months later he joyfully walked into the toy store and handed the owner fifty dollars in exchange for his sailboat. It was the happiest day of his life. As he left the store he held the boat up to the sunlight. Its colors gleamed as though newly painted. "I made you, but I lost you," he said. "Now I've bought you back. That makes you twice mine, and twice mine is mine forever."--James S. Hewett, Illustrations Unlimited (Wheaton: Tyndale House Publishers, Inc, 1988) pp. 37-38.

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James Rosscup writes "**Keil, C. F. and Franz Delitzsch**. Commentary on the Old Testament. 25 volumes. Grand Rapids: Eerdmans, 1950. This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work to buy. The student can buy parts or the whole of this series. Sometimes it is evangelical, at other times liberal ideas enter." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

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- [Ruth 1 Commentary](#)
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MISCELLANEOUS RESOURCES

on the Book of Ruth

Conservative, Evangelical

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- [Literary Structure in the Book of Ruth - Reg Grant](#) - this is an interesting resource that includes outlines, charts, etc on the book of Ruth. You might want to check it out.
- [Naomi in the Book of Ruth in Light of the Mosaic Covenant - Charles Baylis](#)
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BEST COMMENTARIES

- [Best Commentaries on Ruth by Tim Challies](#)
- [Best Commentaries on Ruth by Keith Mathison - Ligonier Ministries Blog](#)

CYRIL BARBER - [The Minister's Library Volume 2 \(OT\) \(NT\)](#), [The Minister's Library Volume 3 \(OT\) \(NT\)](#)

- [Auld, A. Graeme. Joshua, Judges, and Ruth.](#) Daily Study Bible. Philadelphia: Westminster Press, 1984. †Auld writes out of the conviction that these books are the Bible's prime witness to Israel's early history in Canaan. He expounds the text skillfully and incorporates important historical, linguistic, and archaeological information into his discussion.
- [Barber, Cyril John. Ruth: An Expositional Commentary.](#) Chicago: Moody Press, 1983. "Emphasizes the theme of Ruth as exemplifying the grace of God. The author has given us an extremely satisfying exposition of this OT book.... [He] has deduced from it many lessons that are pertinent to us in our late twentieth century circumstances. The references in the appendix indicate the extent of his research and the breadth of his reading, and we are consequently his debtors. Here is a book that deserves to be read and then re-read. I wholeheartedly recommend it" (Frederick A. Tatford).
- [James Rosscup](#), in his Commentaries for Biblical Expositors, wrote: "[This is] a well-organized conservative exposition arising out of much study and skill in showing how alive biblical passages are.... Barber uses captivating headlines for sections, a vivid flow, arousing descriptions, analogies, illustrations, and applications. He deals with many problems awarely, using notes that sometimes are lengthy and meaty.... He is competent, thought provoking, and often sharp in exposing the timeliness of the book for life today."
- [Block, Daniel. Judges, Ruth. Vol. 6: New American Commentary.](#) Nashville: Broadman & Holman, 1999. **An exceedingly valuable exegetical and theological exposition.** Based on the NIV, though Block gives evidence of working from the Hebrew text. Readers will find this a learned, discerning discussion that readily explains the meaning and message of these twin books. Recommended. ([Click here](#) - archive.org allows you to borrow this book for an hour at no charge (you will need to set up a free account) and renew. While you cannot copy and paste, this is still a useful resource.
- [Bush, Frederic W. Ruth, Esther. Word Biblical Commentary.](#) Dallas, TX: Word Books, 1996. The treatments accorded Ruth and Esther are of uneven length. More space is devoted to Ruth than to Esther (though Esther is three times longer). The critical data (authorship, date, etc.) raises more problems that it solves. Furthermore, the informed reader soon gains the impression that most conservative rebuttals to longstanding arguments by liberals, have been ignored. On the positive side, however, the exegetical comments are generally insightful, and Bush's erudition is evident on every page. The bibliographies are very full, and scholars will find them valuable.
- [Campbell, Edward R, Jr. Ruth.](#) The Anchor Bible. Garden City, N.Y: Doubleday and Co., 1975. A stimulating and exacting study. It is fully abreast of the latest MS evidence and makes appropriate use of comparative Semitic studies (particularly Ugaritic). Recommended.
- [Cox, Samuel, and Thomas Filler. The Book of Ruth](#) Minneapolis: Klock & Klock Christian Publishers, 1982. Combines Cox's devotional studies from The Expositor with Fuller's sermons on chapters 1-2 (see [Ruth 1](#) [Ruth 2](#)). Includes useful appendixes on Christ as the menuchah of the World and Christ as the true goel of men. Excellent
- [Goslinga, C. J. Joshua, Judges, Ruth - Bible Students Commentary.](#) Translated by R. Togtman. Grand Rapids: Regency Reference Library, 1987. Brief, perceptive comments on each verse of these canonical books. Adheres to the standard evangelical interpretation of major critical issues. In applying the text to life, Goslinga follows a typological approach. As a commentary, this work serves as a handy guide to laypeople studying these books for the first time. Pastors and lay preachers may find the outlines helpful.
- [Gray, John. Joshua, Judges, Ruth.](#) New Century Bible. Revised ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986. Based upon the text of the RSV. This is a complete revision of the author's earlier commentary. In this work Gray incorporates some new conclusions which he has reached since his 1967 study appeared. He now includes a section in which he puts forth his thesis that there was a gradual growth on the part of the people of Israel from the militant core of worshippers of Yahweh which became localized in Ephraim, to a wider group including an underprivileged proletariat attracted by the social ethic of the "new faith." The fact that this thesis cannot be maintained from evidence within the books of Joshua and Judges does not stop Gray from presenting his ideas as if they were some new revelation

Ruth - Best Commentaries by Genre-Jim Rosscup

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- 3. E. Campbell (Lib)
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- 5. D. Atkinson

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- 2. J. J. Davis
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- 5. A. B. Luter
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- 7. J. Reed (Bible Knowledge Commentary)

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- 2. J. V. McGee

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- [Ruth 2:3 Little Did She Know](#) - C H Spurgeon

HENRY MORRIS

Defender's Study Bible- Excellent, conservative, literal study Bible notes from a leading creationist commentator, Dr Henry Morris. In the box labeled "All these words" type in the name of the book and the chapter number and click "Advance Search." Scroll down to see Dr Morris' notes.

- Ruth 1:2 **Ephrathites**. Ephrata (meaning "fruitful") was the same town as Bethlehem (Genesis 35:19; Micah 5:2). In a spiritual analogy, one could note that the Messiah's home was both the house of bread and the field of the fruit of the vine, as the Messiah would become both "the bread of life" in His broken body and "the true vine" in his redeeming blood (John 6:48; 15:1). Bethlehem-Ephrata was thus an appropriate "place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood" (Psalm 132:5, 6).
- **Moab**. The country of Moab was the place of the Moabites, who were descendants of Lot, and such enemies of Israel that they had been banned from the "congregation of the Lord" (Deuteronomy 23:3). Yet, as a measure of God's grace, upon repentance and faith in the true God, Ruth the Moabitess not only found a place in the congregation of the Lord, but a place in His genealogy (Matthew 1:5).
- Ruth 1:4 [of the other Ruth](#)
- Ruth 1:8 [deal kindly](#)
- Ruth 1:16 - **thy God my God**. Naomi was such a faithful witness and godly mother-in-law that both Moabite daughters-in-law, Orpah and Ruth, loved her dearly even after their husbands were dead. However, when Orpah had to choose, she returned to her pagan nature-gods (centered in Chemosh, "the subduer"). Ruth, evidenced true conversion to the God of creation, not only by taking God as her own Savior but by going with the people of God and entering the family of God's people.
- Ruth 2:1 [name was Boaz](#)
- Ruth 2:3 **gleaned**. The custom of gleaning (collecting what had been missed by the officially employed reapers) was a divinely ordained provision for the poor of the land (see Leviticus 19:9, 10; Deuteronomy 24:19).
- hap. To outward appearances, Ruth just "happened" to glean in the field of Boaz, but the entire context makes it clear that this was God's providential leading. God is altogether sovereign; He is not a God of chance. A faithful believer, seeking honestly to know and do the will of God, especially in relation to His already revealed will in Scripture, can be confident that the circumstances around him are not dictated by the laws of probability but by the will and purpose of God (Romans 8:28).
- **Boaz**. Boaz was considered a relative of Elimelech, the father of Ruth's first husband. This suggests that Boaz was old enough to be Ruth's father (see also Ruth 3:10). Both, however, were more concerned with having a God-honoring marriage than one based on physical considerations, so age was secondary.
- Ruth 2:16 **handfuls of purpose**. The same Hebrew word, basically meaning "take a spoil," is used twice in this verse, once translated "let fall" and once as "of purpose." The word for "handfuls," used only this once in the Bible, evidently refers to a hand's grip. Boaz is saying in effect to his servants, "Grab from the bundles of sheaves as though you were taking a spoil for her, from the bundles of sheaves, but then leave them as a spoil for her." Ruth was not to know that this was Boaz' gift to her, so she could assume she was gleaning it all on her own.
- **she may glean them**. Ruth, in gleaning the sheaves deliberately left by Boaz, becomes a type of the believer gleaning food for the soul in the fruitful field of Scripture. Our heavenly "Boaz" has paid the price to take the spoil for us. As we kneel down to glean each morsel, we "rejoice at thy word, as one that findeth great spoil" (Psalm 119:162).
- Ruth 2:17 **ephah**. Compare Exodus 16:16, 36. An ephah was ten omers, and an omer of manna was adequate for the daily needs of one man. Boaz' generosity is measured by the fact that the "handfuls of purpose" he had left for Ruth were ten times her daily need.
- Ruth 3:7 **merry**. There is no suggestion here that Ruth was taking advantage of Boaz in a drunken state. The term "merry" only suggests a feeling of satisfaction with a job well done, followed by a good meal and a sense of thankfulness for God's blessing.
- **laid her down**. This was not an immoral act on the part of Ruth, but one in full accord with customs and procedures associated with the rights and obligations of the "kinsman-redeemer." A widow could request in this way the nearest kinsman of her deceased childless husband to perform the duty of marriage to the widow and raising up children to "the name of the dead upon his inheritance" (Ruth 4:5).
- Ruth 3:9 [thy skirt](#)
- Ruth 3:11 **virtuous woman**. Here Boaz adds his own testimony, based on personal knowledge, to the general awareness of all who knew her, that Ruth was, indeed, a virtuous woman; there had been nothing immoral about her approaching Boaz in the way she did. In fact, he considered it a blessing that she came to him instead of a younger man (Ruth 3:10).
- Ruth 3:13 **the kinsman's part**. "The part of the kinsman" is described in Deuteronomy 25:5-10. Although specifically expressed in relation only to brothers, it apparently extended to other male relatives as well, when no living brothers were

available to raise up children of the childless relative. Tamar (like Ruth an ancestor of the Messiah) was rewarded in requesting her father-in-law to be her kinsman-redeemer when no brothers were available (Genesis 38:11, 14, 26). Ruth went to Boaz when both sons and their father were dead. Although such a Levirate marriage (from the Latin levir, "brother") was not an actual requirement of the law, it was ordained by God as the honorable thing to do.

- Ruth 3:18 **Sit still**. Sometimes, when a believer has done all he knows to do according to God's word, he must be content simply to "sit still," and wait for God to work (compare to Exodus 14:13; Isaiah 30:7).
finished. Compare Genesis 2:1-3; John 19:30.
- Ruth 4:1 [to the gate](#)
- Ruth 4:5 **buyest the field**. The right of a kinsman-redeemer to redeem the property of a dead relative, thereby preventing it from passing outside the family, is set forth in Leviticus 25:25-34. These events described in the book of Ruth indicate that this right of property redemption was also directly linked to the responsibility of raising up children to preserve "the name of the dead upon his inheritance" (Ruth 4:10).
- Ruth 4:6 **cannot redeem it**. The redeemer must not only be a kinsman (Leviticus 25:25), but must also be willing, free and have the necessary price. As our great Kinsman Redeemer, the Lord Jesus Christ indeed fulfills all the conditions (see notes on Revelation 5:1-10).
- Ruth 4:8 [drew off his shoe](#)
- Ruth 4:18 **Pharez**. Pharez was the son of Judah, so this genealogical summary clearly shows that David is descended from Judah, and thus able to fulfill Jacob's prophecy (Genesis 49:10) of the sceptre.
- Ruth 4:20 **Salmon**. According to Matthew 1:5, Salmon married Rahab the converted harlot, sometime after the fall of Jericho, and therefore Boaz was their son. (See introductory notes concerning gaps that may have occurred between Salmon and Boaz.)
- Ruth 4:22 **David** was evidently born near the end of the judges period and Salmon near the beginning. The four generations between Salmon and David thus seem to have spanned the entire period "when the judges ruled" (Ruth 1:1), although it is possible that there are gaps in this genealogy. Note also that ten names are listed in the genealogy from Pharez to David. Deuteronomy 23:2 says that an illegitimate son could "not enter into the congregation of the Lord" until "the tenth generation." Pharez, of course, was the illegitimate son of Judah and Tamar, but this genealogy indicates that David was free from this exclusion, even if there are no gaps in the genealogy.

STEVE KRELOFF - Jewish believer

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- [Ruth - The Surprise](#)

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- [Kin - Hastings' Dictionary of the Bible](#)
- [Goel - Cyclopedia of Biblical, Theological and Ecclesiastical Literature](#)
- Easton's Bible Dictionary [Goel](#)
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- [Ruth 3:15 The Vail \(Veil\)](#)
- [Ruth 4:7 The Sign of the Shoe](#)

A M HODGKIN

- Christ in the Book of Ruth

Out from the darkness we have been studying, "in the days when the judges ruled," there shines forth the sweet story of Ruth. In the midst of war and lawlessness and idolatry, there were still those, both rich and poor, who feared God and lived virtuous and simple lives to His praise.

The family of Elimelech were evidently among these, though they took the backsliding step of going down into the Land of Moab for succour. The name Elimelech means "My God is King"; and if his faith had been strong enough to depend upon his King, much trouble might have been spared. "There was a famine in the land," even in Bethlehem, "the House of Bread," and they went to Moab in search of food, and, as often happens, "they continued there." Trouble upon trouble followed this downward step. Elimelech died, his two sons married Moabitish women, and then the sons died also.

After about ten years, Naomi heard "that the Lord had visited His people in giving them bread," and she arose to return to her own land [1:6]. And then follows the memorable choice of Ruth to cleave unto her mother-in-law in following her to an unknown land, and to what seemed a life of privation and toil. When Naomi saw that she was "steadfastly minded" to go with her, she left speaking to her.

There must have been something very beautiful in Naomi's life thus to win the devotion and love of Ruth, first to herself and then to her God; and it has been well to keep her name, which means "Pleasant," instead of substituting her suggestion of Mara [which means "bitter"].

They arrived at Bethlehem at the beginning of barley harvest, and proved it to be the House of Bread once more. The calm poetry of those harvest fields of Bethlehem, the eager gleaner among the maidens, the reapers, the lord of the harvest-- have all lived in golden sunshine in our imagination from our childhood.

"Her hap was to light on a part of the field belonging to Boaz." Behind our lives there is a guiding Hand which causes even insignificant things to be fraught with mighty issues.

In Boaz, the kinsman of Elimelech, "a mighty man of wealth," we have another beautiful character. The simplicity of his life, the courtesy of his behavior to all with whom he came in contact, his generosity, his regard for the Law, above all his constant reference of every event to God, stand out in striking contrast against the

dark background of his time.

The Goel.

It was to this man that Naomi bade Ruth appeal to fulfil the kinsman's part. The word used [for kinsman] is Goel, the redeemer, the one whose right and duty it was according to the Law to redeem the inheritance of the deceased relative, and marry his widow (see Lev 25:25-31, 47-55; Dt 25:5-10). As these rights belonged to the next of kin, Goel came to mean the nearest kinsman. To fulfill these rights was his bounden duty according to the Law of God, and it was the fulfillment of this Law that Naomi sought to bring about [Ruth 3].

The reply of Boaz was: "It is true that I am a goel (redeemer), but there is a goel nearer of kin than I. If he will redeem thee, well, let him redeem thee; but if he is not willing to redeem thee, then will I redeem thee, as the Lord liveth."

Then follows the quiet rest of faith on the part of Naomi and her daughter, and the dignified carrying out of the Law in the presence of the elders in the gate of the city, on the part of Boaz.

The next of kin was willing to purchase the land that belonged to Naomi, but he was not willing for what that purchase involved, to take Ruth to be his wife, lest he should mar his own inheritance. This left Boaz free to carry out his gracious purpose; and he bought the inheritance of Elimelech, and he purchased Ruth the Moabitess to be his wife, "to raise up the name of the dead upon his inheritance."

The Royal Line.

"So Boaz took Ruth, and she became his wife; and she bare a son. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

The story shows how unselfish devotion to God and to duty is rewarded. Orpah, who was content with the outward profession of affection, and returned to her people and her gods [1:14,15], forfeited her place in Israel. The kinsman who failed to fulfill his duty because of his own interests has not even his name recorded in God's Book. Ruth, on the other hand, who gave up all to follow Naomi and Naomi's God, and Boaz, who unhesitatingly fulfilled the kinsman's part, have their names handed down to all time as worthy of praise, and as the ancestors, not only of David, but of David's greater Son [Mat 1:1-6].

The Precision of Prophecy.

One of the most marvelous proofs of the truth of the Bible is to be found in the prophecies concerning the birth of the Messiah. Every time prophecy predicts a fresh branch of the family as being the chosen one, a fresh risk, humanly speaking, is involved. But because God inspired the prophecies, the choice is made with unerring precision. Of Noah's sons, Shem is chosen; of Abraham's sons, Isaac; [of Isaac's sons, Jacob]; of Jacob's twelve sons, Judah is selected; and the promise is renewed to David. Again, Messiah must have a birthplace. Of three known continents Asia is chosen, and of its many countries, the Land of Promise. Of its three districts, Judea; and of its thousands of villages, Bethlehem is selected. "The prophet puts his finger on one obscure village on the map of the world; but he speaks infallibly, for the Omniscient God was behind his utterances" (Dr. Pierson).

The Kinsman Redeemer.

But the Key-note of the book of Ruth is The Kinsman Redeemer. In him, we see Christ, who has purchased the Church to be His Bride.

"Thirty times in this short book the word 'kinsman' is found, or 'redeemer,' 'near kinsman,' 'next of kin,' 'kindred,' --like words, all having reference to like things...

How plainly this book is intended to teach the doctrine concerning Redemption will be seen by examining Ruth 4:4-10. Here the word 'redemption' occurs five times in three verses; and in the tenth verse, Boaz declares that in redeeming the property he also purchases the widow of Mahlon to be his own wife. Nothing can explain the extreme minuteness of detail here, except a typical design on the part of the inspiring Spirit...

Our Lord Jesus had to become one with man in order to have the right to redeem. He is, therefore, our fellow-man; but if He had been involved in man's fall and identified with man's sin, He could not have acted as Redeemer. No sinner can redeem himself, much less can he redeem his brother (Psa 49:7). He is therefore, as the God-man, our Boaz [whose name means 'Strength' or 'Ability']; by that kinship and strength of ability, He is able to save to the uttermost all that come unto God by Him" (Pierson). [Heb 7:25]

"The Church which He hath purchased with His own blood" (Acts 20:28).

"Christ also loved the Church, and gave Himself for it; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing" [Eph 5:25-27].

The Christian Life.

For the individual believer, the book [of Ruth] is full of teaching.

- - First, the definite choice has to be made, the trust placed under the wings of the Lord God of Israel.
- - Then the diligent gleaning in the field, the beating out of the corn and the feeding upon it, which represents the diligent feeding of our souls upon the Word. The soul thus fed has food to pass on to others (Ruth 2:18).
- - The work in the harvest field is also a picture of the wider service of the ingathering of souls in God's great harvest field of the world [Mat 9:37,38], and we may well ask ourselves evening by evening, "Where hast thou gleaned today?"

Union with Christ.

Though the union of Ruth with Boaz is typical of the Church as a whole, yet there is for the individual believer, the blessed experience of union with Christ set forth under so many figures, such as the abiding of the branch in the Vine [John 15]. If there has been in our lives any of the failure Israel experienced in Judges, a turning unto our own way, the remedy for us is to seek a closer union with Christ. Lest we be discouraged, God has placed the Book of Joshua and the Book of Ruth on each side of the Book of Judges, as if to show us that the Victory of Faith and the Rest of Faith is the experience we are to look for as followers of an Almighty Saviour.

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MONERGISM - Multiple Mp3's by Chapter - Ruth

- [Ruth 1](#)
- [Ruth 2](#)
- [Ruth 3](#)
- [Ruth 4](#)

G CAMPBELL MORGAN

- [The Message of Ruth - 6 page summary \(or here\)](#)
- [Ruth in the Analyzed Bible - 10 pages](#)
- [The Choice of Faith](#)
- [The Venture of Faith](#)
- [The Reward of Faith](#)
- Ruth 1:16 Thy people shall be my people, and thy God my God.
- Ruth 2:3 - Her hap was to light on the portion of the field belonging unto Boaz.
- Ruth 3:13 - Then will I do the part of a kinsman to thee
- Ruth 4:17 - They called his name Obed; he is the father of Jesse, the father of David

WILLIAM NEWELL

- [Ruth: The Book of Recovery by a Kinsman Redeemer](#)

ON SITE

- Goel, Ga'al - Discussion of Redemption

PLYMOUTH BRETHREN

- [Gleanings from Ruth](#)

WIL POUNDS

- [Leviticus 25:25 Ruth 1-4 Our Kinsman Redeemer](#)
- [Ruth Our Kinsman Redeemer - Introduction](#)

PURITAN BOARD THEOLOGICAL JOURNAL

- [Ruth: Redemption Hope](#)

PRECEPTAUSTIN

- Goel - Our Kinsman Redeemer - In Shadow (Type) & Substance
- Blood Avenger - Avenges Man's "Murder", Reclaims Title Deed of Earth
- Providence - Study of the Doctrine of Divine Providence
- Lovingkindness ([02617](#)) [hesed/chesed/heced](#) - in depth Hebrew word studies
- Redeem, Redemption, Redeemer ([01350](#)) [goel/ga'al](#) - in depth Hebrew word studies
- [Providence](#)

RBC BOOKLETS

- [Ruth & Hannah: Learning To Walk By Faith - booklet](#)
- [Life After Loss - Grieving With Hope](#)

- [When Disappointment Deceives](#)
- [When Hope Is Lost: Dealing With Depression](#)

REFORMATION STUDY BIBLE

- [Ruth 1:1–5](#)
- [Ruth 1:1](#)
- [Ruth 1:2](#)
- [Ruth 1:4](#)
- [Ruth 1:5](#)
- [Ruth 1:6–7](#)
- [Ruth 1:6](#)
- [Ruth 1:9–10](#)
- [Ruth 1:11](#)
- [Ruth 1:15](#)
- [Ruth 1:19–21](#)
- [Ruth 1:22](#)
- [Ruth 2](#)
- [Ruth 2:1](#)
- [Ruth 2:2](#)
- [Ruth 2:3](#)
- [Ruth 2:4](#)
- [Ruth 2:6–7](#)
- [Ruth 2:7](#)
- [Ruth 2:8–12](#)
- [Ruth 2:14–16](#)
- [Ruth 2:14](#)
- [Ruth 2:17](#)
- [Ruth 2:18](#)
- [Ruth 2:20](#)
- [Ruth 2:23](#)
- [Ruth 3](#)
- [Ruth 3:1](#)
- [Ruth 3:3–4](#)
- [Ruth 3:4](#)
- [Ruth 3:7](#)
- [Ruth 3:9](#)
- [Ruth 3:10](#)
- [Ruth 3:11](#)
- [Ruth 3:12](#)
- [Ruth 3:15](#)
- [Ruth 3:16](#)
- [Ruth 3:18](#)
- [Ruth 4:1–17](#)
- [Ruth 4:1](#)
- [Ruth 4:2](#)
- [Ruth 4:3](#)
- [Ruth 4:5](#)
- [Ruth 4:7](#)
- [Ruth 4:10](#)
- [Ruth 4:11](#)
- [Ruth 4:12](#)
- [Ruth 4:14–17](#)
- [Ruth 4:16](#)
- [Ruth 4:18–22](#)

- [Ruth Commentary- brief](#)

SERMON CENTRAL - Sermons related to Ruth - most have transcripts - Be a Berean

- [Ruth 1 Sermons - vary in quality](#)
- [Ruth 2 Sermons - vary in quality](#)
- [Ruth 3 Sermons - vary in quality](#)
- [Ruth 4 Sermons - vary in quality](#)

SONGS RELATED TO RUTH

- [My Redeemer Lives](#) - Nicole C Smith - WATCH THIS GOD GLORIFYING VIDEO - YOU WILL WILL WANT TO WORSHIP OUR GREAT REDEEMER WHO IS ALIVE! If you can keep a dry eye at the 3 minute mark I will be amazed - and you'll love the end of the story! Hallelujah!
- [Ballad of all 4 chapters - The Lady Who Laid There Was Ruth!](#)
- [My Redeemer is Faithful and True](#) - Steven Curtis Chapman
- [There Is A Redeemer](#) - Keith Green
- [I Will Sing of My Redeemer](#) - Fernando Ortega
- [Hear me calling, Great Redeemer](#) - Fernando Ortega
- [Come, Oh Redeemer, Come](#) - Fernando Ortega
- [O Lord, My Rock and My Redeemer](#)

CHARLES STANLEY

- [Ruth - Mighty in Spirit](#)

GLENBURN I STEELE

- [Studies in the Book of Ruth - Background](#)
- [Studies in the Book of Ruth - Ruth 1](#)
- [Studies in the Book of Ruth - Ruth 2 \(Boaz\)](#)
- [Studies in the Book of Ruth - Ruth 2-3](#)
- [Studies in the Book of Ruth - Ruth 3](#)
- [Studies in the Book of Ruth - Ruth 4](#)

CHARLES SWINDOLL

Introduction

W. T. P. WOLSTON

- [The Gospel from the book of Ruth.](#)

SERMONS ON THE BOOK OF RUTH

J. G. BELLET

- [Ruth](#)
- [Ruth - Musings on Scripture](#)

BRIAN BILL

- [Ruth's Redeemer](#)
- [Ruth- A Loyal Love Story](#)

ANDREW BONAR

- [The Fear Notes of the Old and New Testament](#)

IAIN CAMPBELL

- [Introduction to the Book of Ruth](#)
- [Ruth 1:1 The Story](#)
- [Ruth 1:1 The Setting](#)
- [Ruth 1:1 The Mistake](#)
- [Ruth 1:14 The Test](#)
- [Ruth 1:14-18 The Choice](#)
- [Ruth 1:19-2:1 The Arrival](#)
- [Ruth 2:19 The Gleaning](#)
- [Ruth 2:22-23 The Light](#)
- [Ruth 3:9,16 The Quest](#)
- [Ruth 4:10 The Pledge](#)
- [Ruth 4:13 The Blessing](#)

CLOVIS G. CHAPPELL

- [Biblical Characters, 12 - The Mother in Law - Naomi](#)

BOB L. DEFFINBAUGH

- [Ruth: A Light in Dark Days](#)
- [Ruth 4 Redeemed](#)

MAX FRAZIER - Romance of Redemption Devotions on Ruth

- Ruth 1:1: [No Bread in Bethlehem](#)
- Ruth 1:2-7: [Elimelech's Mistake](#)
- Ruth 1:8-9: [God at Work in Godless Moab](#)
- Ruth 1:8-13 [A Mother Prays for Her Daughters-in-law](#)
- Ruth 1:14-18: [Two Pictures of Love](#)
- Ruth 1:19-22: [A Changed Name](#)
- Ruth 2:1-3: [A Willing Heart](#)
- Ruth 2:4: [The Importance of a Greeting](#)
- Ruth 2:5-13: [Motivated by Kindness](#)
- Ruth 2:4-13: [More Acts of Kindness](#)
- Ruth 3:1: [An Unselfish Act](#)
- Ruth 3:2-4: [New Clothes for a New You](#)
- Ruth 3:6-15: [A Very Unusual Wedding Proposal](#)
- Ruth 4:1-22: [What is a Redeemer](#)

BOB FROMM

- [Ruth - An Unusual Love Story](#)

BRUCE GOETTSCHE

- [Two Widows and Their God](#)

GOSPEL COALITION

- [Ruth Sermons - most are audio only - Alistair Begg, Mark Dever, Tim Keller, et al - Over 50 sermons](#)

SCOTT GRANT

- [Ruth - A Home Given- Where there's Faith, there's Hope](#)

TIM JAMES - Exposition Of Ruth - 151 pages - An Exposition of Te Book of Ruth as Delivered in A Series of Messages to Te Congregation of Sequoyah Sovereign Grace Baptist Church, Cherokee, NC.

- [The Book Of Ruth](#)

S LEWIS JOHNSON

- [Christ, Our Kinsman-Redeemer](#)

NATHAN LEWIS

- [Ruth: The Perfect Short Story](#)

JOHN MACARTHUR

- [The Kinsman Redeemer](#)
- [Ruth: Ordained Romance](#)

ALEXANDER MACLAREN

- [The Kinsman-Redeemer - a sermon](#)

HENRY MAHAN

- [Ruth - The Kinsman-Redeemer](#) (or [here](#))
- [Ruth 2:20 The One Who Has a Right to Redeem](#)

ROBERT NEIGHBOUR

- Ruth — A Dispensational Study

KEN RISTAU

- [Ruth 9 Page Summary with nice outline](#)

CHARLES ROLLS -

- [A Synoptical Study of the Book of Ruth](#)

SERMON CENTRAL - Sermons (most have transcripts)

- [Ruth Sermons - vary in quality](#)

RAY STEDMAN

- [Ruth: The Romance of Redemption](#)

J B STONEY

- [Discipline in the School of God: Chapter 14 - Ruth](#)

RICHARD L. STRAUSS

- [Two to Get Ready: The Story of Boaz & Ruth](#)

COMMENTARIES ON THE BOOK OF RUTH

BRETT W AVANTS

- [Ruth - God in the Lives of Ordinary People - 59 page Pdf](#)

EVAN BALTZ

- [Ruth Notes 62 page Pdf](#)

ALISTAIR BEGG

- [Ruth Sermon Series - God of the Ordinary - see list of sermons at bottom of page](#)

BIBLOS

- [Ruth Bible Commentary by verse](#) - combines comments from Barnes, Clarke, Keil

PAULUS CASSEL

- [The Book of Ruth-66 pages \(1874\)](#)- some well done comments

His commentary is very original, fresh, suggestive, abounding in historical examples and parables . . . The grammatical notes on The Book of Ruth . . . will be found very valuable, and this part of the work . . . will be regarded as a rich treasure. (The Evangelical Repository and United Presbyterian Review)

GORDON CHURCHYARD

- [Ruth: Ruth Obeys God and Finds Love \(Easy English Commentary\)](#)
- [There is A Redeemer](#)

WILLIAM BRADEN

- [The Beautiful Gleaner: A Hebrew Pastoral Story. Being Familiar Expositions of the Book of Ruth - 137 pages \(1872\)](#)

Mr. Braden rightly judges that the true Gospel to men—the Lord—is that which ennobles the holiness of all relationships and of common things. He has made the Book Ruth the occasion of discourses on the relations of family life, and the beauty of holiness of family affections, more especially of marriage. This he has done with much ingenuity, with neatness and felicity of illustration, and often with great intellectual beauty; while a gentle spirit of beautiful piety suffuses the whole. It is a very charming little book, and should be a household volume. (British Quarterly Review)

JOHN DUMMELOW

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

A C GAEBELEIN

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)

- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

L M GRANT

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

ROBERT HAWKER

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

ALFRED LEEDES HUNT

- [Ruth the Moabitess: A Short Commentary, Critical and Expository, on the Book of Ruth 89 pages \(1884\)](#) - Brief non-technical comments with a devotional flavor and with potentially helpful sections called "Hints for Lessons" ([See Example](#))

JOHN ANGELL JAMES - THE WIDOW DIRECTED TO THE WIDOW'S GOD

- [Table of Contents to entire book](#)
- [Naomi, Ruth, and Orpah](#)

KEIL AND DELITZSCH

- [Introduction](#)
- [Ruth 1](#)
- [Ruth 2](#)
- [Ruth 3](#)
- [Ruth 4](#)

James Rosscup - "Keil, C. F. and Franz Delitzsch. Commentary on the Old Testament. 25 volumes. Grand Rapids: Eerdmans, 1950. This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work to buy. The student can buy parts or the whole of this series. Sometimes it is evangelical, at other times liberal ideas enter." (Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works)

KEIL AND DELITZSCH

- [On Levirate Marriage in Deuteronomy 25:5-10 from Keil and Delitzsch](#)
- [Another sources \(comments on verses 5-10\)](#)

WILLIAM KELLY

- [Ruth Comments](#)

PAUL E KRETZMAN LUTHERAN PERSPECTIVE

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)

- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

GEORGE LAWSON

- [Lectures on the whole book of Ruth](#)

A book highly esteemed by C H Spurgeon for its wise counsel and gracious teaching.

JOHN MACGOWAN

- [Discourses on the Book of Ruth and Other Important Subjects-389 pages \(1871\)](#)

The discourses are good reading.—Charles Spurgeon

MAY FIELD MCKEAN

- [Ruth The Gleaner - 74 pages \(1897\)](#)

A poetic interpretation of the Book of Ruth. In five short chapters, he offers readers a simple approach to this book of the Bible, while emphasizing the book's essential theme: love. McKean illustrates the importance of not just loving, but being loveable and winning others to Christ through it.

J HENRY MOORHOUSE

- RUTH, THE MOABITESS Gleanings from the Book of Ruth And Other Bible Readings

James Rosscup - Many times the old works have much value, as here. This work is devotional and practical, by a preacher Dwight L. Moody liked to hear.

JAMES NISBET CHURCH PULPIT COMMENTARY

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

PETER PETT

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

MATTHEW POOLE

- [Ruth Introduction](#)
- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

AUBREY C PRICE

- [Ruth - 163 pages \(1869\)](#)

This volume is a compilation of seven lectures delivered to Rev. Aubrey Price's congregation. It analyzes the lessons and events of the book of Ruth and shows how they apply to modern-day life and experiences. Each lecture focuses on a key character in Ruth and what they represent.

CHARLES J. ROLLS

- [Ruth a Synoptical Study](#)

HENRI ROSSIER

- [Ruth](#)

HAMILTON SMITH

- [The Book of Ruth - Commentary](#)

JOHN STEVENSON- some nice tables

- Ruth - The Romance of Redemption
- [Ruth 2:1-3. Poverty, Promise and Provision.](#)
- [Ruth 2:1-16. Received by the Redeemer.](#)
- [Ruth 2:17-23. This Man is Our Relative.](#)

ROB SALVATO

- [Ruth sermons](#)
- [Ruth 1 – Decisions](#)
- [Ruth 2:1-3 – Providence](#)
- [Ruth 2:4-23 – Blessing](#)
- [Ruth 3:1-18 Proposal](#)
- [Ruth 4:1-22 – Redemption](#)

ANDREW THOMSON

- [Home Life in Ancient Palestine- Studies in the Book of Ruth - 213 pages \(1877\)](#)

Thomson's aim is to "remove its obscurities, unravel its difficulties, to state some of the many lessons of religion, morality, and prudence that are scattered over it like its own rich harvest gleanings, and to show the manifold application of these to our own circumstances and times."

T N TOLLER

- [Expository Discourses on the Book of Ruth - 107 Pages \(1848\)](#) - sermon collection

JOHN TRAPP

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

DANIEL WHEDON

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

WILLARD WINTER - about 50 pages

- [Commentary on Joshua, Judges, Ruth](#) - scroll down to p 593 for Ruth

LOUIS B WOLFENSON

- [Ruth - Introduction, Critically-Revised Text, Critical Notes, Translation, and Explanatory Notes - 40 pages \(1911\)](#)

RUTH 1

RUTH DEVOTIONALS - VARIOUS SOURCES - 100's of devotionals - Our Daily Bread, Today in the Word, etc

- Ruth 1 Devotionals and Illustrations

MARK ADAMS

- [Ruth 1:1-17 - When Life Is Not Fair](#)

BRYN MACPHAIL

- [Kept By The Power Of God](#) (gleanings from the life of Ruth)
- [The Clouds Ye So Much Dread](#) (Ruth 1)

ROBERT NEIGHBOUR

- [Ruth 1: Sweet and Bitter Providence](#)

J R MILLER

- Ruth 1 - Ruth and Naomi - Devotional

WILLIAM TAYLOR

- Ruth 1 from Ruth the Gleaner

BOB DEFFINBAUGH

- [Ruth 1 Return to Bethlehem](#)

THOMAS FULLER (1865)

- [Ruth 1](#)

ROBERT NEIGHBOUR

- [Ruth 1:1-17 Ruth and Orpah](#)

BRIAN BILL

- [Ruth- A Loyal Love Story](#)

JIM BOMKAMP

- [Ruth: A Story Of Redemption And Prophecy](#)

LELAND JOHNSON

- [Ruth 1:1-5 Making The Wrong Decisions](#)

W A CRISWELL

- [Ruth 1-4 The Romance of Ruth](#)
- [Ruth 1-4 The Story of Ruth](#)
- [Ruth 1-4 The Spiritual Meaning of Ruth](#)
- [Ruth 1-4 Romans of Ruth](#)
- [Ruth 1 - The Guiding Grace of God](#)
- [Ruth 1 - Facing Homeward](#)

HORATIUS BONAR

- [Ruth 1:14 The Kiss of the Backslider](#)

CYRIL HOCKING

- Ruth 1 - When the soul returns home, the harvest of plenty always immediately begins

ALEXANDER MACLAREN

- [Ruth 1:16-22 A Gentle Heroine. A Gentile Convert](#)

JAMES SMITH, 1856

- [Ruth 1:16-17 The Power of Affection](#)

JONATHAN EDWARDS

- [Ruth 1:16- Ruth's Resolutions](#)

DAVID HOLWICK

- [Ruth 1:8-17 Ruth - From the Outside In](#)
- [Ruth 1:16-17 Ruth - God's Kind of Love Story](#)

JOHN MACDUFF

- [Ruth 1:20 If God Gave us No Thorn \(1873\)](#)

SAMUEL RIDOUT

- Ruth 1:20 Comments

SERMONS BY VERSE

A Famine in the Land!	H. A. Hall, B. D.	Ruth 1:1
A Gentle Heroine, a Gentile Convert	Alexander Maclaren	Ruth 1:1
All Judges are Representatives and Interpreters of the Law	W.M. Statham	Ruth 1:1
Family Names	Wm. Braden.	Ruth 1:1
Famine, the Consequence of Sin	R. Bernard.	Ruth 1:1
That the Book of Ruth	J.R. Thomson	Ruth 1:1
The Famine in Bethlehem	. Cox, D. D.	Ruth 1:1
The Transition from Judges to Ruth	R. A. Watson, M. A.	Ruth 1:1
There are Worse Famines than This	W.M. Statham	Ruth 1:1
A Family of Bethlehem	J.R. Thomson	Ruth 1:1, 2

Emigration	J.R. Thomson	Ruth 1:1, 2
Famine and Impoverishment	J.R. Thomson	Ruth 1:1, 2
Naomi is an Ancestral Pilgrim	W.M. Statham	Ruth 1:22; 2:1-3
Cowardly Emigration	J. Cumming, D. D.	Ruth 1:2
Elimelech an Exile	R. A. Watson, M. A.	Ruth 1:2
Lessons from the Conduct of Elimelech and Naomi	H. Hughes, B.D.	Ruth 1:2
Moab Doomed	C. F. Hall.	Ruth 1:2
Spiritual Advantages Sacrificed to Worldly Gain	Bp. Oxeuden.	Ruth 1:2
The Godly Oppressed, While the Wicked have Abundance	E. Topsell.	Ruth 1:2
The Wanderers	S. H. Tyng, D. D.	Ruth 1:2
Comfort in Bereavement	R. Bernard.	Ruth 1:3
Elimelech's Departure and Death	John Hughes.	Ruth 1:3
Out of One Sorrow into Another	E. Topsell.	Ruth 1:3
The Death of Elimelech	R. Bernard.	Ruth 1:3
Widowhood	J.R. Thomson	Ruth 1:3
Alternation of Shadow and Sunshine in Life	W. Braden.	Ruth 1:4
In the Country of Moab	H. A. Hall, B. D.	Ruth 1:4
Marriage	J.R. Thomson	Ruth 1:4
Sinful Marriages	S. Cox, D. D.	Ruth 1:4
A Foreign Land	W.M. Statham	Ruth 1:4, 5
Bereavement a Blessing	H. A. Hall, B. D.	Ruth 1:5
Double Desolation	J.R. Thomson	Ruth 1:5
Enormous Trials	C. Ness.	Ruth 1:5
A Woman of Character	Joseph Ogle.	Ruth 1:6
God's Dealings with His People	R. Bernard.	Ruth 1:6
Good News from the Far Country	C. Ness.	Ruth 1:6
Homeward Longings	C. Ness.	Ruth 1:6
Naomi's Undying Faith and Loyalty to Israel's God	A. Thomson, D. D.	Ruth 1:6
The Awakening	S. H. Tyng, D. D.	Ruth 1:6
Home Returning	W.M. Statham	Ruth 1:6, 7
The Promising Commencement	S. H. Tyng, . D. D.	Ruth 1:7
Behaviour in the Light of Death	G. Lawson.	Ruth 1:8
Benedictions	W.M. Statham	Ruth 1:8
Kindness	J.R. Thomson	Ruth 1:8
Kindness to the Departed	T. Fuller, B. D.	Ruth 1:8
Naomi's Prayer for Her Daughters-In-Law	R. Bernard.	Ruth 1:8
Showing Kindness to the Dead	A. Thomson, D. D.	Ruth 1:8

The Benedictions of Life	W. M. Statham.	Ruth 1:8
The Lord Knows Best What Others have Been to Us	W.M. Statham	Ruth 1:8
Rest in Marriage	G. Lawson.	Ruth 1:9
The Rest of Marriage	C. Ness.	Ruth 1:9
Promise and Purpose to be Allied	C. Ness.	Ruth 1:10
Promises and Purposes	John Macgowan.	Ruth 1:10
The Failure of Good Impulses	J. Cumming.	Ruth 1:10
Separation	J.R. Thomson	Ruth 1:10-14
Naomi's Parting Address	G. Lawson.	Ruth 1:11-13
A Good Word for Orpah	R. A. Watson, M. A.	Ruth 1:14
Orpah; Or, the Mere Professor	Aubrey C. Price, B. A.	Ruth 1:14
Orpah's Defection	R. Bernhard.	Ruth 1:14
Backsliding	C. Ness.	Ruth 1:15
Orpah	John Hughes.	Ruth 1:15
Orpah and Ruth	Homilist	Ruth 1:15
The Danger of Religious Indifference	J. H. Norton.	Ruth 1:15
The Painful Separation	S. H. Tyng, D. D.	Ruth 1:15
The Parting-Place	H. A. Hall, B. D.	Ruth 1:15
Unto Her People, and unto Her Gods	H. A. Hall, B. D.	Ruth 1:15
A Good Resolution	Essex Remembrancer	Ruth 1:16-17
Conduct of Orpah and Ruth Contrasted	Charles M. Southgate.	Ruth 1:16-17
Entreaty May Prove Too Earnest	W.M. Statham	Ruth 1:16, 17
Influence	E. Biscombe.	Ruth 1:16-17
Religion a Powerful Bond	C. Ness.	Ruth 1:16-17
Ruth and Naomi	Sermons by the Monday Club	Ruth 1:16-17
Ruth Deciding for God	Spurgeon, Charles Haddon	Ruth 1:16-17
Ruth the True-Hearted	C. H. Payne, D. D.	Ruth 1:16-17
Ruth: Mind, its Purposes and Powers	Homilist	Ruth 1:16-17
Ruth; Or, Decision for God	Aubrey C. Price, B. A.	Ruth 1:16-17
Ruth's Choice	Charles M. Southgate.	Ruth 1:16-17
Ruth's Decision	F. Ellaby, B. A.	Ruth 1:16-17
Ruth's Spiritual Affinity with Naomi	A. Thomson, D. D.	Ruth 1:16-17
Ruth's Trial and Decision	A. Thomson, D. D.	Ruth 1:16-17
The Faithful Choice	S. H. Tyng, D. D.	Ruth 1:16-17
The Influence of Friends	S. Cooke, D. D.	Ruth 1:16-17
The Noble Choice	T. De Witt Talmage.	Ruth 1:16-17
The Power of Christian Character		Ruth 1:16-17
True Decision	S.H.Tyng, D. D.	Ruth 1:16-17

Trueheartedness and the Tests of True-Heartedness	E. H. Chapin, D. D.	Ruth 1:16-17
Constancy	J.R. Thomson	Ruth 1:16-18
Benefit of a Thorough Decision	A. Thomson, D. D.	Ruth 1:18
Decision a Safeguard	W.M. Taylor, D. D.	Ruth 1:18
Moral Steadfastness	W.M. Statham	Ruth 1:18
Trust After Testing	T. Fuller, B. D.	Ruth 1:18
Constancy	B. Bernard.	Ruth 1:19
Here is the Commencement and Close of a Pilgrimage	W.M. Statham	Ruth 1:19
Never Seemed There a Sadder Contrast	W.M. Statham	Ruth 1:19
The Backslider's Return	S. H. Tyng, D. D.	Ruth 1:19
The Changes of Life	W. M. Statham.	Ruth 1:19
The Changes Wrought by Time	Wm. Braden.	Ruth 1:19
True Friendship	C. Ness.	Ruth 1:19
Heart Wounds Reopened	J.R. Thomson	Ruth 1:19-21
Naomi	John Hughes.	Ruth 1:20
Naomi's Error	A. Thomson	Ruth 1:20
No Bitterness in God's Dealings	W. M. Taylor, D. D.	Ruth 1:20
The Different Effects of Affliction	Spurgeon, Charles Haddon	Ruth 1:20
Unfinished Providences not to be Rashly Judged	A. Thomson	Ruth 1:20
Love Makes Life Full	W.M. Statham	Ruth 1:21
The Gleaner	J.R. Thomson	Ruth 1:22
The Young Convert	S. H. Tyng, D. D.	Ruth 1:22

RUTH 2

RUTH DEVOTIONALS - VARIOUS SOURCES - 100's of devotionals - Our Daily Bread, Today in the Word, etc

- [Ruth 2 Devotionals and Illustrations](#)

ON SITE

- [Goel - Our Kinsman Redeemer - In Shadow \(Type\) & Substance - Table](#)

ROBERT MORGAN

- [Ruth 2 - Not a Chance! Coincidences or Divine Appointment?](#)

THOMAS FULLER (1865)

- [Ruth 2](#)

BOB DEFFINBAUGH

- [Ruth 2 Can eHarmony Beat This?](#)

JIM BOMKAMP

- [Ruth 2 Israel And The Church Foreordained By God](#)

T. DE WITT TALMAGE

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JIM BOMKAMP

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J. G. BELLET

- [Ruth 4 The Redemption and the Inheritance](#)
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JOSEPH PARKER
The People's Bible
Ruth

Joseph Parker - People's Bible - Rosscup: This work, later called Preaching Through the Bible (Baker Book House), is rich in its applications and exhortations, though often not particularly helpful for the reader who is looking for exposition that stays right with the text. Treatment of the texts is sermonic. (Commentaries for Biblical Expositors: An annotated bibliography of selected works)

- [Ruth 1 Annotated](#)
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Ruth

Walter Baxendale, 1892

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on Ruth

Edited by H D M Spence and Joseph Exell

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RUTH SERMONS

- Introduction to Ruth ([pdf](#))
- Introduction to Boaz ([pdf](#))
- Ruth 1:1-5 ([pdf](#))
- Ruth 1:19-22 ([pdf](#))
- Ruth 2:1-7 ([pdf](#))
- Ruth 2:8-13 ([pdf](#))
- Ruth 2:14-23 ([pdf](#))
- Ruth 3:1-6 ([pdf](#))
- Ruth 3:6-13 ([pdf](#))
- Ruth 3:14-18 ([pdf](#))
- Ruth 4:1-6 ([pdf](#))
- Ruth 4:7-12 ([pdf](#))
- Ruth 4:13-22 ([pdf](#))

Matt Postiff also from Fellowship Bible Church

- Ruth3 ([doc](#), [pdf](#))
- Ruth 4 ([doc](#), [pdf](#))

- Outline of Ruth ([doc](#), [pdf](#))

SERMONS VERSE BY VERSE

Sermons on Ruth

Note: The links below are to the first verse in each chapter. Click the arrow to go to the next set of sermons. These are from the Biblical Illustrator.

- [Ruth 1 Sermons](#)
- [Ruth 2 Sermons](#)
- [Ruth 3 Sermons](#)
- [Ruth 4 Sermons](#)

SERMON BIBLE COMMENTARY

Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)

SPEAKER'S COMMENTARY

on Ruth

- [Introduction](#)
- [Ruth 1:1-5 Commentary](#)
- [Ruth 1:6-14 Commentary](#)
- [Ruth 1:15-21 Commentary](#)
- [Ruth 1:22 Commentary](#)
- [Ruth 2:1-6 Commentary](#)
- [Ruth 2:7-12 Commentary](#)
- [Ruth 2:13-17 Commentary](#)
- [Ruth 2:18-23 Commentary](#)
- [Ruth 3:1 Commentary](#)
- [Ruth 3:2-10 Commentary](#)
- [Ruth 3:12-17 Commentary](#)
- [Ruth 4:1-4 Commentary](#)
- [Ruth 4:5-7 Commentary](#)
- [Ruth 4:8-11 Commentary](#)
- [Ruth 4:12-17 Commentary](#)
- [Ruth 4:18-21 Commentary](#)

CHARLES SIMEON

Sermons on Ruth

NOTE: If you are not familiar with the great saint Charles Simeon see Dr John Piper's discussion of Simeon's life - you will want to read Simeon's sermons after meeting him! - click [Brothers We Must Not Mind a Little Suffering \(Mp3 even better\)](#)

- [Ruth 1:15-17 The Character of Ruth](#)
- [Ruth 1:19 The Changes Made by Time and Circumstances](#)
- [Ruth 2:4 Boaz and His Reapers](#)

- [Ruth 2:11-12 Ruth's Piety and Reward](#)

CHUCK SMITH

Ruth Commentary

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)
- [Ruth 1:16,17; 2:12 Redemption](#)
- [Ruth 2:12 Notes](#)
- [Ruth 3:9 Goel](#)
- [Ruth 3:9 My Redeemer](#)
- [Ruth 3:18 Waiting on God](#)

R C SPROUL

DEVOTIONALS

RUTH

- [Ruth 1 Ruth, a Faithful Gentile](#)
- [Ruth 2 Boaz, a Servant of God](#)
- [Ruth 3 A Risky Proposal](#)
- [Ruth 4 Ruth's Righteous Husband](#)
- [Ruth 4 Naomi, a Life Restored](#)

C. H. SPURGEON

All His Sermons on Ruth

- [Ruth 1 Commentary](#)
- Ruth 1:16: Deciding for God
- [Ruth 1:16 Sermon Notes](#)
- Ruth 2:12: Reward or Cheer for Converts
- Ruth 2:14: Mealtime in the Cornfields
- Ruth 2:15 Spiritual Gleaning
- Ruth 2:15-16: A Sermon for Gleaners

C. H. SPURGEON

Devotionals on Ruth

Morning and Evening

- Ruth 1:14: Cleaving with a Whole Heart
- Ruth 2:2: Gleaning God's Field of Promises
- Ruth 2:3: Not By Accident
- Ruth 2:14: Satisfied
- Ruth 2:17: Gleaning in God's Field

JOHN STEVENSON

Ruth - Sermons

- [Ruth - The Romance of Redemption](#)
- [Ruth 1:1-18. The Exodus of Naomi: A Study in Leaving and Cleaving.](#)
- [Ruth 1:19-22. Bitterness and the Dawn of Restoration.](#)
- [Ruth 2:1-3. Poverty, Promise and Provision.](#)
- [Ruth 2:1-16. Received by the Redeemer.](#)
- [Ruth 2:17-23. This Man is Our Relative.](#)
- [Ruth 3:1-6. Shall I not Seek Security for You?](#)
- [Ruth 3:6-18. The Covering.](#)
- [Ruth 4:1-6. Other Redeemers: Dealing with Alternatives to the Lord.](#)
- [Ruth 4:12. Three Women who Built the House.](#)
- [Ruth 4:13. Two Become One Become Three.](#)
- [Ruth 4:17-22. The Big Picture.](#)

JOSEPH SUTCLIFFE

Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

JOE TEMPLE

Sermons on Ruth

Abilene Bible Church

- [Ruth 1: Introduction](#)
- [Ruth 1: Doctrine of Chastening](#)
- [Ruth 1: Ruth Returning](#)
- [Ruth 2 :Ruth Reaping](#)
- [Ruth 3: Ruth Resting](#)
- [Ruth 4: Ruth Rewarded](#)
- [Ruth 4: Triumph in Tragedy](#)

Related Topics

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- [The Kinsman Redeemer - Part II](#)
- [The Kinsman Redeemer - Part III](#)
- [The Ability to Redeem - Part I](#)
- [The Ability to Redeem - Part II](#)
- [Prophecy in Type](#)
- [Elimelech in Moab - Israel in the World](#)
- [Elimelech's Family Tribulation](#)
- [God's Program for This Age](#)

THIRD MILLENNIUM

STUDY NOTES

BOOK OF RUTH

- [Structural Outline](#)

- [References and Related Resources](#)

Ruth 1

- [Naomi's Bitterness and Emptiness - Ruth 1:1-22](#)
- [Naomi in Moab - Ruth 1:1-5](#)
- [Naomi and Daughters-in-law Set Out - Ruth 1:6-7](#)
- [Daughters-in-law Make Choices - Ruth 1:8-18](#)
- [Naomi and Ruth Travel Toward Bethlehem - Judge 1:19](#)
- [Naomi With Ruth in Bethlehem - Judges 1:19-22](#)

Ruth 2

- [Ruth Discovers Her Kinsman-Redeemer - Ruth 2:1-23](#)
- [Ruth Goes From Home to Work in the Field - Ruth 2:1-3](#)
- [Boaz Inquires of His Men About Ruth - Ruth 2:4-7](#)
- [Boaz Gives Protection and Blessing to Ruth - Ruth 2:8-14](#)
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- [Boaz Promises Ruth a Kinsman-Redeemer - Ruth 3:1-18](#)
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- [Genealogical Appendix - Ruth 4:18-22](#)

DEREK THOMAS Sermons on Ruth

- [Ruth 1:1-23 Some Graces Grow Best in Winter](#)
- [Ruth 1:1-2:23 When Life Tastes Bitter](#)
- [Ruth 2:1-23 Models of Love](#)
- [Ruth 3:1-18 Single Moabite Woman \(Widow\) Seeks Attractive Young Man- Marriage Desired](#)
- [Ruth 4:1-22 The Perfect Marriage](#)

GEOFF THOMAS Sermons on Ruth Alfred Place Baptist Church

- [1:1-15 Blind unbelief is sure to err](#)
- [1:16-18 The great committment of Ruth](#)
- [1:19-2:3 New problems bring new grace](#)
- [2:14-20 The nature of a Christian businessman](#)
- [3:1-5 May Boaz and Ruth marry?](#)
- [3:7 Boaz: A portrait of a Christian businessman](#)
- [4:1-13 Boaz and Ruth are wed](#)

T N TOLER
Expository Discourses on
The Book of Ruth
1848

- [Preface by Walter Scott](#)
- [Ruth 1 Sermon 1](#)
- [Ruth 2 Sermon 2](#)
- [Ruth 3 Sermon 3](#)
- [Ruth 4 Sermon 4](#)

JOHN TRAPP
Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

R A WATSON
The Expositor's Bible Commentary
Ruth Commentary
(1900)

- [Ruth 1:1-13 Naomi's Burden](#)
- [Ruth 1:14-19 The Parting of the Ways](#)
- [Ruth 1:19-2:23 In the Field of Boaz](#)
- [Ruth 2 In the Field of Boaz](#)
- [Ruth 3 The Hazardous Plan](#)
- [Ruth 4 The Marriage at the Gate](#)

TODAY IN THE WORD
Devotionals on Ruth
Moody Bible Institute

- Ruth 1-2
- Ruth 1:1-22
- Ruth 1:1-18; 2:1-9; 3:1-11; 4:1-12
- Ruth 1:15-22

- Ruth 1:1-18; 2:1-9
- Ruth 1:1-22
- Ruth 1:1-22
- Ruth 1:1-2:23
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- Ruth 4:1-21

PAUL VAN GORDER
on Ruth
The Old Testament Presents...
Reflections of Christ

The book of Ruth provides a postscript to the Judges. The story occurred during this time of strife and bloodshed. A famine swept through the land. Even Bethlehem, the most fertile of places, was affected. This beautiful narrative, involving a family, is a graphic picture of the gospel story-- the redemption provided in Christ Jesus.

- Chapter 1: The family, having left the "house of bread," is *in a far country*.
 They long to return.
 Two words characterize chapter 1-- yearning and returning.
- Chapter 2: Ruth is *in a field*, seeking and serving.
- Chapter 3: Ruth is *at the door*. She has been received.
- Chapter 4: What better place could Ruth be, than *within the house*, chosen and rewarded?

Old Testament names often have great significance. The Hebrew language puts much importance upon names, both those of men and those of God. Following are the principal characters of Ruth and the meanings of their names. For further study, associate the meanings with the story and note the typology.

Elimelech...	"My God is King"
Bethlehem..	"House of Bread"
Moab.....	"Under the Curse"
Naomi.....	["Pleasant"]
Mahlon.....	"Sick"
Chilion.....	"Pining"
Orpah.....	"Fawn"
Ruth.....	"Friendship," or "Beauty"
Mara.....	"Bitter"
Boaz.....	"Strength"

Ruth was a Moabitess, not an Israelite. God had commanded, "[A] Moabite shall not enter into the congregation of the Lord" (Dt 23:3). Moabites were cut off from the covenant relationship Israel had with God. This is also the position of Gentiles by nature, and it describes us before we were saved by grace. Paul wrote, "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" (Eph 2:12). Moab was under the curse of God.

Ruth Deciding (Ruth 1). Poignant words of Ruth to Naomi appear in verse 16, "Entreat me not to leave thee, or to turn away from following thee; for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God." This is like the believing sinner's experience as stated in Romans 10:9,10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Ruth Serving (Ruth 2).- Ruth went out into the field to glean ears of grain. Having made her decision to go with the people of God to Bethlehem, the "house of bread," she now takes the place of service. Romans 6:22 says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The apostle Paul declared to the believers at Corinth, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake" (2Cor 4:5).

Ruth Resting (Ruth 3). - What a beautiful scene! Ruth lay at the feet of Boaz, as was the Eastern custom. She was assured that he would do for her all that she needed. We read in Hebrews 4:10, "For he that is entered into his rest, he also hath ceased from his works, as God did from His."

Ruth Rewarded (Ruth 4) What an amazing story of grace! Boaz took Ruth unto himself as his wife, but when he did, all the inheritance he had purchased became hers. From that precious union came children and much blessing. The New Testament picture? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love" (Eph 1:3,4).

Naomi's words to Ruth are striking. "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" (Ruth 3:18).

Every Christian has this assurance from God's Word: "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ" (Php 1:6). Ruth already had some measures of barley that were proof and pledge of the fullness that was to come.

The author of Hebrews said, "Whom the Lord loveth He chasteneth" [Heb 12:6]. Naomi, who with her family had gone into the far country away from the "house of bread," comes home, driven by loneliness and hunger. "She had heard in the country of Moab how the Lord had visited His people in giving them food" (Ruth 1:6). We are told that "they came to Bethlehem in the beginning of barley harvest" (Ruth 1:22). In the far country, she had lost her husband in death. Her two sons became ill and died. How often God allows heartache, tragedy, and trouble to beset the path of His children who have strayed! He uses chastisement to bring them back to Himself.

It helps to become thoroughly familiar with the principles that were applied when Boaz redeemed the land that had belonged to Elimelech and restored it to Naomi and Ruth. I suggest that you read carefully the "law of the kinsman-redeemer" as stated in Leviticus 25.

The following observations are significant:

- "Free from the law, O happy condition;
- Jesus has died and there is remission.
- Cursed by the law and bruised by the fall,
- Christ has redeemed us, once for all!"

■ RUTH

■ OUTLINE OF THE BOOK--

■ THE NAMES IN RUTH--

- Let us now turn to a study of the typical teaching of this tender Old Testament story.

■ I. RUTH: A Portrayal of the Believing Sinner--

■ II. RUTH: A Picture of Christian Experience--

- Review the brief chapter outline with the following scriptural corroboration in mind:

■ III. RUTH: A Portrait of the Fullness of Redemption--

- Three great words may be placed over this brief Old Testament story: Pardoned! Purchased! Placed!

■ IV. NAOMI: An Example of Comfort for Backslidden Saints--

■ V. BOAZ: Picture of Christ, our Kinsman-Redeemer--

1. *Kinsman-redemption involved both person and inheritance.* - The levitical law stated, "After he is sold he may be redeemed again; one of his brethren may redeem him" (Lev 25:48). We read tremendous news in Galatians 4:4,5, "But, when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Boaz redeemed the parcel of land so that he might restore it to Naomi. He also removed all of the encumbrances that were necessarily upon her and Ruth.
2. *The redeemer had to be a relative.* - "Any that is near of kin unto him of his family may redeem him" (Lev 25:49). The Lord Jesus took our nature upon Himself to redeem us. Although He is called "the last Adam" [1Cor 15:45], He was not tainted by Adam's transgression in any way. He had no sin in Himself, for He was "holy, harmless, undefiled, separate from sinners" (Heb 7:26). Yet, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Php 2:7).
3. *The redeemer had to be able to redeem.* - The law not only required the redemption of the property but also included the obligation to raise up seed to the deceased. As the kinsman-redeemer, Boaz was not only to buy back the property, but he was also to take Ruth as his wife so that she might bear children. In Ruth's case, the first one in line to do this was unable to redeem. [But Boaz, whose name means 'strength,' was able. In our case, the first Adam could not redeem us.] But there is One! "Their Redeemer is strong, the Lord of hosts is His name" (Jer 50:34). Here is what our great Kinsman-Redeemer said in John 10:11, "I am the good shepherd; the good shepherd giveth His life for the sheep." Look also at Jn 10:18, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." Our Redeemer is able to redeem!
4. *The kinsman-redeemer had to pay the price in full.*

We can only skim the surface [in this brief overview]. Christ is seen prominently in the book of Ruth as the Kinsman-Redeemer. In the words of one biblical commentator, "Add a Ruth postscript to the living epistle of your life; make Jesus your Lord, and rest in Him."

[By God's grace, Ruth became a link in the line through which our Kinsman-Redeemer entered the world (Ruth 4:13-22; Mat 1:1-6).]

DANIEL WHEDON

Commentary on Ruth

- [Ruth 1 Commentary](#)
- [Ruth 2 Commentary](#)
- [Ruth 3 Commentary](#)
- [Ruth 4 Commentary](#)

STEVE ZEISLER

Sermons on Ruth

Peninsula Bible Church

- [Ruth 1:1-4: A Light Shining in a Dark Place](#)
- [Ruth 1:1-22: A Tale of Two Widows](#)
- [Ruth 1:1-22 All is \(not\) Lost](#)
- [Ruth 1:1-22 The Lord's Hand is Against Me](#)
- [Ruth 1:1-2:23 The Greatness of Gratitude](#)
- [Ruth 1:1-22, Ruth 2:1-17 Fellow Heirs of the Life](#)
- [Ruth 2:1-16: One Fine Day](#)
- [Ruth 2:17-3:13: Managing And Measuring God](#)
- [Ruth 2:1-3:13: Lover's Language](#)
- [Ruth 3-4 Fellow Heirs Of The Grace Of Life -- Part 2](#)
- [Ruth 3:1-4:22: Your God Is Too Small](#)
- [Ruth 3:1- 18 Sexual Attraction and Moral Choices](#)
- [Ruth 4:1-12: Conspicuous Christianity](#)

Handfuls on Purpose by James Smith, 1943 RUTH

RUTH, THE DECIDED PILGRIM. Chapter 1.

"Choose this day."

The book of Ruth, like the Song of Solomon, is full of grace and truth. It evidently belongs to the times of the Judges, perhaps to the early days of Gideon, when the Midianites prevailed and "destroyed the increase of the earth," thereby causing a "famine in the land" (Judges 6:1-6), which constrained this "certain man" to sojourn in Moab (Ruth 1:1).

Ruth 1:2, "And they came into the country of Moab, and continued there." Famine drove them there, and Moabitish connection kept them there. "In the days of adversity consider"—for adversity will either drive a Christian nearer his God or nearer the world. If faith does not cling to Him the flesh will drag from Him. Did ever any believer make anything of going to Egypt for help? What did Lot make? or the Prodigal, or Elimelech? Naomi lost both her husband and sons through her journey to Moab. It was all right to go to Egypt for help when Joseph was there, because there was corn in Egypt; but now the true Joseph has been exalted to Heaven, and woe must come upon them that seek help apart from Him. Those who go to the world for help instead of to Him are likely to come back like Naomi a weeping widow bereft of all, or like the Prodigal, repentant in shameful rags.

"Then she arose" (Ruth 1:6). The Prodigal also remembered his father's house in the far country, and said, "I will arise." "Naomi heard that the Lord had visited His people, and given them bread," and this was gospel to the afflicted wanderer. She believed the tidings, and her faith brought her back. She heard, she believed, she acted. "Faith comes by hearing." The Gospel of God is good news from a far country. Man has wandered far from God. The good news has reached the world, that God has visited the people in the person of His Son, and given them bread—"The Bread of Life." Oh! that the weary, famished, broken-hearted wanderers who have heard the good tidings would, like Naomi, "Arise." Many have heard this blessed Gospel in the far country of alienation, but how few have believed the report; the majority seem content to dwell in Moab, and feed on the husks that the swine do eat.

"She went forth OUT of the place" (Ruth 1:7). There cannot be a returning without a separation. "Come out from among them, and be you separate" (2 Corinthians 6:17). If Heaven would be gained the world must be shunned; if you would eat at the Father's table the swine-troughs must be forsaken. "You cannot serve God and mammon" (Luke 16:13). Choose whom you will serve. "If any man love the world, the love of the Father is not in Him" (1 John 2:15).

"Surely we will return with you unto your people" (Ruth 1:10). This is the language of Ruth and Orpah, and seemingly both alike earnest. But those who would follow the religion of Jesus Christ must endure trial, and to stand must be decided. There are many Orpahs who, through adversity or excitement, run well for a time, but by and by they forsake, like Demas, because they love the world, and not infrequently do such sever themselves, like Orpah, with the kiss of pretended friendship. Rest, in the Moab of this present evil world, is what rebel man would like; but Matthew 11:28 is God's way.

"And Naomi said, Why will you go with me?" (Ruth 1:11).

The motives of every professed disciple must be tested. No earthly inducement is offered. No worldly preferment can be gained. "I am too old to have an husband." Undying love alone to the Person of Jesus will spurn every worldly temptation and go forward.

"Behold your sister has gone back" (Ruth 1:15). Why? Was not Bethlehem in her eye? Ah, yes! but Moab was in her heart. "Remember Lot's wife." There is no neutral standing; it must be either back to your people and your gods, or "your people shall be my people, and your God my God." It becomes those who name the Name of Jesus to depart from all iniquity. There may be mouth profession where there is heart division, and to trust in profession is to lean on a shadow.

In Ruth 1:7 Orpah went out; in Ruth 1:15 we see her gone back. The going back of one will always prove an additional trial to another; but see how Ruth overcomes the temptation. She said: "Entreat me not to leave you." What decision there is in the words and tone of her reply, and why so decided, and why did Naomi cease to try her? Because she was "steadfastly-minded" (Ruth 1:18). The double-minded are unstable. Her heart was fixed. Would that all the disciples of Jesus were like-minded. She could truly say: "One thing I do, forgetting the things that are behind, I press toward the mark for the prize of the high calling" (Philippians 3:14). And did she not gain the prize of the high calling when she was made the wife of the wealthy Boaz? "Let no man take your crown" (Rev. 3:11).

Every true believer in Jesus can use the language of Ruth in a deeper spiritual sense. They can say: "Where You go I will go, where You lodge I will lodge; Your people shall be my people, Your God my God." They can also add: "Where You die I have died, and there have I been buried (but now risen again, and nothing shall part You and me. Neither life nor death, nor any other creature shall be able." Every Gospel hearer makes their choice either to go "out" or "to go back." What is your choice? "Will you go with this man?" was asked of Rebekah. Her reply was, "I will go." In Luke 14 they began to make excuse; in 2 Chronicles 30:10, "they laughed them to scorn."

"So they two went until they came to Bethlehem" (Ruth 1:19). Can two walk together except they be agreed? Here we are reminded of the two on their way to Emmaus. Naomi and Ruth walking together is a beautiful picture of our fellowship one with another on our way to the heavenly Bethlehem (house of bread) with the mutual understanding that naught but death can part us; but our walk with the Lord Jesus death cannot even interrupt. "Because I live, you shall live also" (John 14:19).

Bethlehem may represent the Church; so we read, when they came to Bethlehem all the city was moved about them. There was joy in the house when the Prodigal came back: there is joy among the angels when one sinner repents. This joy is real, because the Church is a family in nature as well as in name.

But they say in astonishment: "Is this Naomi?" (Ruth 1:19). What a change, few perhaps can recognize her. Ah! the far country experience is generally a sad one, the pleasant is turned into bitterness, plenty transformed into poverty, fullness gives place to emptiness. She has to confess, "I went out full, and the Lord has brought me home again empty" (Ruth 1:21). So with the Prodigal. He gathered all together, but he came home empty, and if the servants did not know him, the father did, and that too a long way off. You remember how the man came back that went down to Jericho and fell among thieves.

If a Christian backslides down into the world, how can he escape being robbed of all he possesses, robbed of his peace, his joy, and his testimony, and when the Lord brings him back (for the Lord will bring him back), it will be in sorrow, shame, and in bitterness of soul, but yet Ruth may be with him, a child of the far country, an experience that will be a blessing to him in the future.

Now, Naomi in reviewing her willful wanderings, has to acknowledge that "the Lord has testified against me" (v. 21). He testifies against every backslider. Are you as near the Lord as you used to be? Is He testifying against you? Return, O wanderer, to your home!"

OUTLINE OF CHAPTER I.

I. A God-Dishonoring Choice (Ruth 1:1, 2). Elimelech means, "My God is King." Why, then, should he go to Moab, and come under Chemosh, the fire-God of the heathen? When we fail to trust the true God we come under the power of the God of this world.

II. A Miserable Experience (Ruth 1:3-5). Naomi lost her husband and two sons in the far country. Forsaking God for worldly advantages and material prosperity will surely bring soul misery.

III. A Soul-Moving Story (Ruth 1:6). "the Lord had visited, and given them bread." Such is the Gospel, the story of Divine supply for the needy.

IV. A Testing Time (Ruth 1:7-13). "She went forth." Faith leads to definite action. Her action powerfully influences others. Ruth and Orpah are both deeply moved. "They, seeing your good works" (Matthew 5:16).

V. A Final Decision (Ruth 1:14-18). The one follows no more, the other clings as for very life. The unstable kiss and go back. The steadfastly minded leave all and press on.

VI. A Humbling Confession (Ruth 1:21). "I went out full, but come back empty." Yes, we need to be emptied that we might be restored to faith in God. But, thank God, the way back is still open.

VII. A Hearty Welcome (Ruth 1:19). "All the city was moved." To come back to a life of simple trust in God is to come into the warmth of a home. Such a back coming is always seasonable (Ruth 1:22)—the beginning of harvest.

RUTH, THE HUMBLE SEEKER. Ruth 2:1-12.

"Seek and you shall find."

"Naomi had a kinsman, a mighty man of wealth" (Ruth 2:1). Then why did she go to Moab instead of coming to her wealthy kinsman? Why do many in the time of trial forsake the Fountain of living water and go to broken cisterns? Boaz means strength. What foolishness it is then in the hour of weakness to forget the friend that is strong. Our kinsman Redeemer is a mighty man of wealth, and if I speak of strength, lo! He is strong.

Perhaps the spirit of independence and self-will restrained Elimelech and his wife from asking help from Boaz. They would shift for themselves rather than bow to beg; but what disappointment it brought, what a sorrowful failure it proved. It is always so if we are too proud to let our requests be made known unto God. He may allow us to follow our own stubborn way until we have spent all the strength and energy we had. Then shall we be glad to come back in our emptiness, and be thankful for the gleanings from the fields of our rich kinsman. "You have not, because you ask not" (James 4:2).

Ruth said to Naomi, "Let me go to the field and glean" (Ruth 2:2). Ruth may here represent an anxious soul in search of the truth. She has forsaken her old companions and her gods. "Left all," but she has not yet found rest to her soul; but like an earnest seeker, she is not ashamed to gird herself with the gleaner's apron. Those who are ashamed of the truth of God's Word are those who don't know its sacred worth. Many would be glad to get the corn of the heavenly Bethlehem for their souls, but they are ashamed to confess their anxiety by appearing as a gleaner or a seeker. Rather than seek they starve. They deem it prudent that no one should know their need. Ruth did not need to be driven to it, or even persuaded; she went because she desired to go. When any one is really anxious about their souls they will not need to be compelled to search the Scriptures.

Notice also that Ruth knew where to go to glean. "Among the reapers" (Ruth 2:3). This is the most likely place to find. Where is a troubled honest seeker most likely to find the needed blessing? Is it not by following after the ministry of those who are "reapers," those who know what to bring in, and what to leave out. As in Leviticus 19:19 some, heedless of this command, gather in all, they don't rightly divide the Word.

"Her hap was to light on a part of the field belonging to Boaz;... and behold Boaz came" (Ruth 2:3, 4). "The steps of a good man are ordered of the Lord" (Psalm 37:23). Many a seeker has been constrained to use language like this. "They happened just to light on a part of Scripture that talked about Jesus, and as they went on, wondrous revelations were made." Behold the Master comes and talks with them. While Ruth was gleaning Boaz appeared, and after saluting his servants (for there is mutual love and confidence between Boaz and his workers; he comes with grace in his heart and a blessing on his lips, and his servants bless him; so is it with the willing servants of Jesus, mutual confidence and mutual blessing) he inquires, "Whose damsel is this?" (Ruth 2:5) "The Master is come and calls for you" (John 11:28). His compassionate eye rests kindly on the anxious stranger. He draws near, he speaks, "Hear you not, my daughter" (Ruth 2:8). It is quite possible for one to be so busy seeking that they do not at first hear the voice of the Master. His words to the seeker are full of grace. "Go not to glean in another field, but abide here."

The law allowed her to glean (Leviticus 19:9+), but only grace would say, "Abide here." Here the Master has found the seeking one. The Good Shepherd seeks until He finds. When a seeking sinner is earnestly following the "reapers" and searching the field of revelation the Master is sure to meet him, and bless him with that grace that fills His heart, and constantly flows from His lips. His grace is good news to the weary gleaner. Grace came to Ruth by Boaz. He knows how to speak a word to the weary.

"Go not to glean in another field" (Ruth 2:8). The field of carnal reason will offer you only chaff and stubble. If you abide in Me, you shall ask what you will, and it shall be done unto you. Grace brought to Ruth far above what she could ask or think. Not only "liberty," but "protection." "He charged them not to touch her" (v. 9). Such is the privilege of all those who share this grace "wherein we stand."

Now, what effect had this manifestation of grace upon Ruth, did it make her self-confident and boastful? Oh, no!

"She fell on her face, and bowed herself to the ground" (Ruth 2:10). When a weary, heavy laden soul sees the exceeding riches of His grace self is bowed to the ground. When Saul met the Lord he fell to the earth. It is not the wrath of God that leads us to repentance, but His goodness. The hammer of the law may break the icy heart in pieces, only grace can melt it, but it is easiest melted when broken. After being bowed down with a mighty sense of unworthiness, she asks, "Why have I found grace in your eye, I a poor stranger, you a mighty man of wealth" (Ruth 2:10). "Grace," and oh, such grace! "Why?" Just because He is gracious. It is a sure sign that grace is received and enjoyed when this question is so spontaneously asked, "Why have I?" There is astonishment that such unworthiness should be so highly favored. These are the first feelings of the new born soul. "Herein is love" (1 John 3:1).

And Boaz said, "It has been fully showed me all that you have done unto your mother" (Ruth 2:11). "I know your works" (Rev. 2:2). It has been fully showed Him (Jesus) all we, have done, whether good or bad. "Inasmuch as you did it unto these, you did it unto Me" (Matthew 25:40). Naomi was the friend of Boaz. Is it not comforting to remember that He knows all the little deeds of kindness we do, no matter how much the blinded world may misjudge our acts?

"Where He may lead I'll follow,
My trust in Him repose;
And every hour in perfect peace,
I'll sing He knows. He knows."

OUTLINE OF CHAPTER 2:1-12.

I. Her Great Humility (Ruth 2:2). In desiring to become a gleaner she shows her willingness to take the place of a poor one. But she would rather do that than go back to Moab. Her separation from her old life was complete. She is not ashamed to take the place of a seeker.

II. Her Good Fortune. "Her hap was" (Ruth 2:3). She may have gone out trembling, but the guiding Spirit of God was with her, as He is ever with those who have turned their backs upon the far country and its gods. It was while she was seeking that she met the mighty man of wealth.

III. Her Character Searched Out (Ruth 2:5-7). The master considers her case. Nothing is hid from him. "It has been fully showed me," he said. "I know your works, and labor of love."

IV. Her Path Made Plain (Ruth 2:8). "Go not, abide here." All fear is now dispelled by the assurance of his grace. Truth-seekers in the field of His Word will find grace upon grace.

V. Her Grateful Acknowledgment. "She fell, and bowed, and said," etc. (Ruth 2:10) "Why have I?" Just because he is gracious. She could not plead that she deserved such grace, but she thankfully acknowledged it.

VI. Her Heart Comforted. (1) Comforted with the assurance that he knows all about her (Ruth 2:11). (2) Comforted with the assurance that he is in full sympathy with her (Ruth 2:12). He desired for her refuge and rest under the wings of Jehovah. All this our heavenly Boaz (Jesus) gives to them that trust Him (Matthew 23:37).

RUTH, THE SUCCESSFUL GLEANER. Ruth 2:13-23.

"Grace reigns."

It now becomes the subject of grace to acknowledge the blessing received. Ruth said, "You have comforted me, You have spoken friendly (to the heart—margin) unto your handmaid" (Ruth 2:13). When the Master speaks He speaks home to the heart. He well knows the trouble is there; He came to bind up the broken-hearted. Ruth's confession of grace received just opened the channel wider for the outflow of grace, for Boaz said unto her, "At mealtime come you hither, and eat of the bread" (Ruth 2:14), the bread provided by Him for His servants. She now enjoys the privilege of the servant sitting at the Master's table, eating the Master's bread in fellowship with the Master's servants.

"She sat beside the reapers" (Ruth 2:14). No doubt these were seasons of rest and times of refreshing (Isaiah 28:12) to this weary laborer; and, moreover, "He reached her parched corn, and she did eat, and was sufficed" (Ruth 2:14)

How sweet to get the bread fresh from the Master's hand. This is, indeed, soul-satisfying grace. Many get their bread at second-hand, and are rarely satisfied. Ruth's was a hand-to-mouth existence, but it was from His hand to her mouth, the hand of the mighty man of wealth.

What a lovely little picture is here of those memorable times of blessing wherein our Lord and Master refreshes the hearts of His servants while they are bearing the burden and heat of the day. When He invites them to "Come and dine" (John 21:12), and they sit down with Him, and receive from His own hand those things which He has provided for them, "My God shall supply all your need" (Philippians 4:19). Yet although Ruth had experienced great grace, there is still more to follow, for it is all of grace from beginning to end. Salvation by grace, and the life of faith, are beautifully manifested in this touching story. Ruth offers no excuse, but thankfully receives all He gives. She does not dishonor Him by thinking He is giving too much. Many Christians dishonor the mighty Son of God by living more like paupers than princes.

"All things work together for good" (Romans 8:28). While Ruth is busy gleaning, Boaz is busy planning for her comfort and success. "He goes before" (Matthew 28:7). Boaz commanded the young men, saying, "Let her glean even among the sheaves, and let fall also handfuls on purpose for her." What words of grace are these. Gleaning among the sheaves is the privilege of those who have found favor in the sight of the Master; and what rich sheaves of promise we have in the field of His Word! But only believers have the liberty to glean here (Ephesians 2:12), and according to your faith be it unto you. Those also who have found grace in His sight find many an unexpected handful that has been dropped on purpose for them. And notice, these handfuls did not fall by chance, they were each a gift of his grace. So our blessed Master does not leave His servants to the caprice of blind chance, or to pick up what joy and comfort they may; but many a rich handful He drops on purpose to comfort and cheer them in their work. Gleaning among the greedy and the selfish is most arduous, miserable work, and such is the worldling, seeking satisfaction in other fields. But how different in the field where grace reigns! There the handfuls are dropped on purpose. If you go to glean on other fields be sure the handfuls will cease. Jesus says, "Follow Me."

Now we read that she "beat out that she had gleaned, and took it up" (Ruth 2:17). While gleaning in the field of Revelation, among the thoughts of God, how apt we are to gather also the chaff and straw of the foolish thoughts of our own evil hearts. The chaff and straw may increase the bulk, but they will not increase the value of what we may have gleaned. The wheat is precious in proportion as it is pure. So there is much need for the beating out, and this can be best done where Ruth did it—in the field. If, like her, we are more anxious for quality than quantity, then by comparing Scripture with Scripture the truth of God will be clearly beaten out. This is the fine wheat, take it up, and let the chaff go to the wind and the straw to the fire. Preach the Word; if you can't eat the chaff yourself, don't give it to another.

It is also worthy of notice that "she brought forth, and gave her mother" (v. 18) not only what she had gleaned, but also the prepared corn which she had received direct from the hand of Boaz (Ruth 2:14). She had received it all through grace, and she kept nothing back. If Naomi represents "pure religion," why does it lack so much? Is it not because many of the gleaners keep back part of the price, laying up for themselves while the kindred of Jesus are in need?

Then Naomi said, "Where have you gleaned today?" (Ruth 2:19). Ah! she had been with the "mighty man of wealth," and in the fat pastures where the handfuls are dropped on purpose. Ruth answered, "The man's name is Boaz." (Ruth 2:19). That was enough. When servants come out from the presence of Jesus to speak of His Name they come as those bearing much precious seed; there is a heavenly beauty and freshness about them, so that some may be constrained to ask: Where have you gleaned today? But the answer immediately follows: We have been with Jesus, the mighty God, the Prince of Peace.

Ruth went home and told her friend what great things Boaz had done for her and promised to her. Those who value the grace and fellowship of Jesus will also value the privilege of telling others what His grace has done for them. "Come and hear, all you that fear God, and I will declare what He has done for my soul" (Psalm 66:16).

OUTLINE OF Ruth 2:13-23.

Ruth went out empty, but she came back laden with blessing and beaming with joy. So much so that Naomi was constrained to say, "Where have you gleaned today?" (Ruth 2:19). The secret of her success lay in this—

I. She had been with a mighty man of wealth (Ruth 2:1-19). Like Christ, Boaz had (1) a wealth of possessions; (2) a wealth of influence; (3) a wealth of grace.

II. She had been with a near kinsman (Ruth 2:20). She knew not of the near relationship, but he did. The kinsman had the right to avenge or redeem. Our Kinsman Redeemer came not to condemn, but to give His life a ransom for us.

III. She had been with one who understood her need. He spoke to her heart (Ruth 2:13, margin). This is always the manner of our Redeemer, for He knows what is in man.

IV. She had been with one who was not ashamed to acknowledge her publicly (v. 14). "She sat beside his reapers: and he reached her parched corn." He gave her a time of refreshing from his own presence. Ruth never says "No" to the gifts of his grace.

V. She had been with one who planned for her good. His eye was over all the field, and all were ready to do his bidding. So handfuls were dropped on purpose for her, "according to His will" (Romans 8:28). They are blessed indeed who come into touch with the unsearchable riches of Christ.

RUTH, THE RESTFUL BELIEVER. Chapter 3.

"Rest in the Lord."

Then Naomi said, "My daughter, shall I not seek rest for you?" (Ruth 3:1). Ruth had found favor in the sight of Boaz, and had tasted the exceeding riches of his grace, but she had not yet found the rest of unbroken fellowship. She was not yet in the yoke with Boaz by the marriage tie. "Take my yoke upon you, and you shall find rest unto your souls" (Matthew 11:29). This was the rest that now remained for Ruth. Union to the mighty man of wealth is the almighty remedy for her poverty. Are there not many timid believers who have rejoiced in the grace of Jesus but cannot yet call Him My Lord, My Shepherd?

The only way to abiding communion and uninterrupted fellowship is Ruth's way, "faith and obedience." She believed all that Boaz told her, and did all he bade her (v. 5).

"Behold he winnows barley tonight" (Ruth 3:2). This is not the reapers' work, they have gone to their rest. Now He comes whose fan is in His hand, He will thoroughly purge His floor. Every day's work has to be winnowed by the Master, and to the servants of Christ this is a source of comfort, for with the barley, if much labor, there is also much chaff. So they are glad to have this work purged before it reaches the garner, knowing that they are rewarded for the wheat, and not for the chaff, whose end is the fire because

there is no life in it.

And Naomi said, "Wash yourself" (Ruth 3:3), and get you down to the floor. This advice given to Ruth was practical and common sense, for although she had experienced great grace at the hand of Boaz, yet in approaching him for higher favors still she must use every means possible to secure the blessing desired. And so should we in making our requests known unto Him. If we regard iniquity in our heart the Lord will not hear. First, be reconciled to your brother, "wash yourself," put away and incline your heart (Joshua. 24:23).

Naomi also said, "Mark the place where he shall lie" (Ruth 3:4), and lay you down at his feet, and he will tell you what you shall do. If we want to learn the will of our Master toward us we too must be willing to lie at His feet. Mark the promise He has given, for this is where the Master lies, and lay yourself down there and pull the skirt of His Word over you, and wait patiently for Him, for He will tell you what you shall do. Notice the three steps of Ruth to the feet of Boaz: (1) Washing. (2) Watching. (3) Waiting.

"When Boaz had eaten and drunk, and his heart was merry, he went to lie down" (Ruth 3:7). The master had sown the seed and carefully watched it from the blade to the ear. Now the harvest is past, the winnowing is over. His soul is satisfied, and he rests. Shall not our Divine Master also see of the travail of his soul, and be satisfied when He shall with the fan of judgment winnow the mixed mass on the floor of the world? Shall there not be enough to satisfy His longing soul and make glad the heart of Him who went out from the home of His glory, bearing precious seed, and who sowed in tears? (Luke 19:41). Shall He be sorry that the chaff has been blown away? He shall rejoice over His people with singing (Zephaniah 3:17).

"And it came to pass that at midnight he said, Who are you?" (Ruth 3:8). Though He tarry, wait for Him. His voice is often heard at midnight by the waiting one, while others, it may be, are all insensible to His presence. The special blessing is often received through special waiting.

OUTLINE OF CHAPTER 3.

Naomi had great faith in their Kinsman Redeemer. Now that Ruth had put her case into his hands, she is told to "Sit still, for the man will not be in rest until he have finished the thing" (Ruth 3:18). See how Ruth entered into that blessed rest.

I. She casts herself at his feet (Ruth 3:4-6). She had offered a request before (Ruth 2:7), but now she offers herself. It was in the darkest hour of the night that his voice was heard.

II. She claimed him as her kinsman (Ruth 3:9). She claims the fulfillment of his office as redeemer in her behalf. It was a great demand for a poor stranger to make, but the mighty man of grace looked upon it as an act of kindness showed Him (Ruth 3:10).

III. She received his promise (Ruth 3:10-13). There was no reluctance in Boaz to perform the part of a kinsman redeemer. She asks, and at once the promise is given. He is faithful who has promised. Ruth does not make him a liar by guilty doubt.

IV. She rests in his work. She sits still now, leaving him to do the redeeming work. What else could she do? The work was not hers, but his. She had his promise that he would finish the thing. So she rests in faith. Rest in the Lord. Trust also in Him, and He will bring it to pass. (Leviticus 16:30, 31).

RUTH, REDEEMED AND CLAIMED. Chapter 4.

"Then went Boaz up to the gate, and sat down there" (Ruth 4:1). What to do? To intercede for Ruth. And success is sure with such an intercessor, being "a mighty man of wealth." He is a man of mighty influence, and must prevail. Are we not reminded here of Him who has ascended up on high, and is set down at the Father's right hand to make intercession for us who have been found of Him? He who delights in mercy, and who is able to save to the uttermost (to the end) all that come unto God through Him, seeing He ever lives to make intercession for them.

And Boaz said to his kinsman, "Redeem, for there is none to redeem beside you; and I am after you" (Ruth 4:4). This kinsman, like the law, had the first claim, but not the ability to redeem. The law is our kinsman condemner; but Jesus, like Boaz, is our Kinsman Redeemer. By the law is the knowledge of sin, not the forgiveness of sin. This we can have through the precious Blood alone, the great redemption price. By the deeds of the law shall no flesh be justified. The answer this kinsman gave was, "I cannot redeem." But Boaz, the mighty man of wealth, is well able to redeem, therefore what the law could not do "in that it was weak" (Romans 8:3), abounding grace has accomplished, for "He has redeemed" (Galatians 3:13).

Boaz said, "What day you buy the field, buy (it) also of Ruth" (Ruth 4:5). Ruth, as emblematic of the Church, is the real treasure in the field. The field is the world; the treasure is the Church, as in Matthew 13:44. And our heavenly Boaz, who was rich, for our sakes became poor, because He sold all that He had and bought the field, that He might secure the hidden treasure.

"And Boaz said unto the elders and all the people, You are my witnesses that Ruth, the Moabitess, have I purchased to be my wife" (Ruth 4:10).

A few points are worthy of notice in connection with this **Redemption**.

I. He only could redeem. He had the right as kinsman; he had the power as a mighty man of wealth; he was also in the right condition to redeem, being alone; and now the redemption itself brings joy and satisfaction to his own soul. And shall not the redeemed Church be to the heart of her Redeemer a new source of eternal joy and satisfaction? He shall be satisfied. Christ only can redeem. His incarnation made Him our Kinsman, and gave Him the right to redeem. His divinity made Him mighty, and gave Him the power to redeem. We have redemption through His Blood (1 Peter 1:18, 19).

II. This was a Willing Redemption. Boaz did not grudge the redemption money. How could he when his heart was set on the purchase of Ruth? He willingly offered the full price, although that price included the gift of himself. So was it with Jesus, our princely Kinsman, who loved us and gave Himself for us, that He might give Himself to us. Nor did He hesitate to pay the awful price of sorrow, suffering, and blood, that He might redeem us from the curse of the law, being made a curse for us.

III. This was a Gracious Redemption. Boaz was not ashamed to redeem Ruth, the poor stranger. The prince of wealth stoops to lift the poor helpless one, who cannot redeem herself. He has regarded the low estate of his handmaiden; he has shown strength with his arm; he has exalted them of low degree, he has filled the hungry soul with good things, and now the soul of Ruth shall magnify her lord.

The wealthy Prince of Heaven is ashamed of none who look to Him for redemption. He says, "Look unto Me, and be you saved." He invites the wretched, the miserable, the poor, the blind, and the naked to look to Him and trust in Him. Yes; He stoops in His redemption work to lift the helpless from the horrible pit on to the Rock of Strength, to lift the poor and the polluted from the dunghill, to rank among princes, and to be co-heirs with Himself. He is not ashamed to call them brethren. So the gleaner, through grace, becomes an heir of His glory.

IV. This was a Public Redemption. There were many witnesses to the fact that the price was paid; this thing was not done in a corner, but in the presence of the elders of all the people. When Moses smote the rock, it was in the presence of the elders. The Rock Christ was also publicly smitten, they put Him to an open shame. He suffered without the gate. As Boaz went up to the gate to finish the work in behalf of Ruth, in the sight of many witnesses, so Jesus went up to Calvary and finished the work the Father gave Him to do in behalf of His people. Afterwards, when the price was paid, He rose from the dead; and as Boaz, when the bargain was settled, "plucked off his shoe," Jesus plucked off the grave-clothes as a token that the covenant was sealed and the inheritance redeemed; and the apostles say, "We are witnesses." He was seen of many.

V. The Purpose of this Redemption. "That the name of the dead be not cut off" (Ruth 4:10). In Adam all have died unto God; but in Christ, through His redemption, all that believe are made alive unto God. Thus spiritual seed is raised, according to the gracious purpose of God. "Boaz did not redeem Ruth to be his slave." He says, "Ruth have I purchased to be my wife," to be part of himself. What more could he do for her than that he had done? Communion has now culminated in union. Her service henceforth shall be that loving, ready service which is the glad outflow from unity of heart, and purpose, and interest, and in the self-sacrificing spirit of those who abide in the Master's presence, and who know that He hates putting away. You are not your own, you are bought with a price; therefore glorify God in your bodies and spirits, which are His. It was the grace alone of Boaz that transformed the life and relationship of Ruth, and by faith she got access into this grace wherein she now stands and rejoices in hope.

VI. This was a Perfect Redemption. "Boaz took Ruth, and she became his wife" (Ruth 4:13). The prophecy of Naomi has now been fulfilled. "The man will not be at rest until he has finished the thing" (chapter 3:18). Our Kinsman Redeemer shall likewise come and finish the thing by taking His purchased Bride home to be with Himself, for where He is there shall we be also. The day that Boaz redeemed Ruth that same day he took her. The present dispensation is the day of salvation (redemption) to the Gentiles. At the close of this same day our Divine Kinsman shall appear, and take His redeemed Church to Himself. So shall she be forever with her Lord and Savior.

When Ruth knew that Boaz had purchased her to be his wife, would she not be anxiously looking for him every moment to come and take her to be with himself? Is not this the present position of the Church? Working, waiting, watching, until He come who has redeemed us by His own Blood, for the Lord Himself shall descend, and when He shall appear we shall be like Him, we shall see Him as He is, and dwell in the house of the Lord

forever.

May the Lord direct your heart into the love of God, and into the patient waiting for Christ.