

The Scroll of Ruth

Overview

For LovelIsrael.org

Chapter 1

Part 1: Ruth 1v1-10

One of the most important concepts we see in the Scripture (beginning in the book of Genesis, going into the prophets, throughout the book of Psalms, into the New Covenant and especially in the Book of Revelation) is the concept of **Redemption**.

If we are going to understand **our Faith**, if we are going to perceive correctly **the work of Messiah Yeshua**, if we are going to understand **our hope** in the Kingdom of G-d then we are going to need to understand this concept of **Redemption**.

One of the best places to look, in the Bible, for a proper understanding of **Redemption** (redemption of people and redemption of land) is the Book of Ruth.

Only four chapters, the Book of Ruth is so significant, and, throughout it, we see principles that lay the foundation for us understanding, properly, our faith in Messiah Yeshua.

When the Book of Ruth ends, it ends with a genealogy.

In that list of people's births what do we find? We find that it ends with King David.

Why is that important? Whenever **King David** is mentioned we need to be thinking about the **Messiah**.

The Book of Ruth goes a long way in helping us to understand who the Messiah is, by outlining some Biblical principles for us.

So, with that said, let's begin the book of Ruth.

Chapter 1

Verse 1 : *“And it came about in the days the judges were judging that it came about a famine in the land, and a man, from Bet Lechem (that is Bethlehem) of Judea, went in order to live in the fields of Moav (Moab) - Him, And his wife, and his two sons.”*

What do we know about this period of time known as “The Judges”?

In the Book of Judges, we find that everyone was **doing what was right in their own eyes**.
(Judges 17:6)

When we pay attention to that statement, we learn that everyone was trying to do what was right - but doing it according to their own perspective or thoughts. How they saw or understood things.

When we live out our lives doing the very best we can (“right in our own eyes”) the Scripture, if we keep reading in the Book of Judges, says: *“but they were doing evil in the eyes of the L-rd”*.
(Judges 2: 11, 3:7, 3:12, 4:1 6:1 and so on)

This teaches us a very important principle, and that is this:

“Our ways are not G-d’s ways, our thoughts are not His thoughts.” (Isaiah 55:8)

Setting out to do the right thing, left to ourselves (without revelation and instruction from G-d) we will do what is wrong - and we will find ourselves in TROUBLE. G-d will not be pleased with our behaviour and therefore there will be consequences. This is exactly what is revealed to us in this first verse of Chapter one.

In the Hebrew, the word וַיָּבֹא (meaning “and it came about”) is repeated. Why is that word repeated in this first verse? The answer is simple: in order to tie these two things (everyone doing right in their own eyes and famine) together.

We need to realize that the word of G-d is written in such a way in order to help us understand what G-d wants to communicate to us.

“In the days the judges were judging” is introduced by the phrase “and it came about”. The same phrase is repeated to help us to understand the outcome of what happens when we do what is right in our own eyes. And what is that? *“And it came about, a famine in the land.”*

When we see a famine being mentioned, in Scripture, it is to show G-d’s displeasure. G-d’s dissatisfaction with His people - because they were not doing what He instructed them to do.

One of the questions we should be asking ourselves is this: Am I doing what I think is best? Am I doing what I think is right? Have I heard from G-d? Have I paid attention to Scriptural Truth and applied that Truth to my life? It is on this that we are going to be evaluated. Messiah is returning, and He is going to render to each individual according to his deeds. (Romans 2:6)

He evaluates our **deeds**. Here, we are not talking about salvation, but we are talking about **rewards**. A wise person is going to want rewards. Why? Those rewards are going to be used to honor G-d. To worship our Messiah. As a testimony of what faith brought about in our lives (fruit).

As we continue through verse 1, we see the word "Bet Lechem" (Bethlehem). This is a word that is **repeated many times** in the Scripture. Why is that? **To show emphasis**. When Bethlehem is mentioned what should come into our mind? It is the birthplace of King David, and prophetically connected to the Son of David - Messiah.

This Book of Ruth (from v1 to the end) has great significance for us. With a proper perspective it enables us to discern Messiah. What He came, and is coming, to do. This book is highly connected to **Redemption** and therefore we should learn that Messiah is highly connected to **redemption**. That is: He is our **Redeemer**. There is an inherent relationship between **Redemption** and the Kingdom. Without being **Redeemed** you can have no Kingdom expectation.

To conclude v1: "*(This man and his family) went in order to live in the fields of Moab (Moav).*"

This was a faithless thing to do. We know, Biblically, that G-d brings His people into the Promised Land. It is there, in the Land of Promise, that we can have an expectation for G-d's blessings, provision, in our lives.

When they left the Land of Israel they turned away from G-d's activity in their lives. Instead of G-d's blessings (provision), they found themselves, as we shall see, encountering His judgement.

Verse 2: "*The name of the man was Eli Melech and the name of his wife, Naomi, (this means pleasant) and the names of his two sons were Mahlon and Kilion. They were Ephraimites from Bethlehem, of Judea. And they came to the fields of Moav: וַיָּקֵיְנוּ שָׂם*"

“EliMelech” is two Hebrew words. “Eli” which means “My G-d” and “Melech” which means “king”. His name proclaimed that Jehovah G-d was his G-d, his King, the Ruler of his life, but in actuality he did not live up to that name. His testimony, leaving Bethlehem, revealed that he was a man who did not trust in the provision of G-d.

That is one interpretation of why he left. There is another.

He left, and we will see the Scripture attest to this a little further on (see 1v21), because he was a very wealthy man and he knew that, when the time of famine was harsh, people would be in great need. He had resources, but he didn’t want to share his wealth. He didn’t want to live a life that reflected the love of G-d.

There is a relationship between love and the Torah. We remember that the first (most significant) commandment is this: *“Love the L-rd your G-d with all your heart, soul, mind and strength and the second one”*, Yeshua said, *“ is like it: Love your neighbour as you love yourself”* (Matthew 22:37-39).

What do these two commands have in common? LOVE.

When we embrace a Torah lifestyle, when we submit to the Word of G-d, we are going to be manifesting love. And that love is going to be because G-d first loved us. As we love G-d we are going to demonstrate that Love of G-d for other individuals. (1 John 4:19-21)

Unfortunately, EliMelech didn’t have that love. He wanted to keep what he had and not share with other people. So, he left. He went into the plains of Moab. Him, and his entire family.

In v2 Bethlehem is again mentioned. (When words are repeated it is to show emphasis).

There is a play on words here, because “Bet Lechem” is two Hebrew words:

“Bet” meaning **“house of”** and “Lechem” meaning **“bread”**. It can be understood as a place of provision. Elimelech and his family lived in the place that spoke about G-d’s provision. They didn’t realise that a famine in the land showed that G-d was displeased and was calling the people to repentance - to embrace His Word - so that when they did they could be blessed.

But what did this family do? They did not trust G-d. They left. To the fields of Moab.

At the end of the verse we find two words. What do they mean? **וַיִּקְוּ שָׁם**? This simply means: “They settled there”. They were there (in Moab) and the implication was that they were

going to stay there indefinitely. They made this place, Moab, their new residence. And this is a problem!

When we look at the Word of G-d we see that G-d has not blessed Moab – in fact because of Moab’s disobedience, because of their unwillingness to participate in G-d’s will (the Moabites wanted to thwart the things of G-d) G-d said strong words against this people. So now we find, a man of Judea, a man that should have faith and trust in G-d - His name “my G-d is King” - not living this out. When we wilfully, and in rebelliousness, move away from the things of G-d there is going to be a consequence. And that is what we see in verse 3.

Verse 3: *“And Eli Melech, the husband of Naomi, died - and she remained, and her two sons.”*

Now notice that she was left (we might say with her two sons) by herself.

Verse 4: *“And these two sons they married, (or took) for themselves Moabite wives. The name of one was Orpah and the name of the second was Ruth. And they dwelt there for 10 years”* (approximately)

Moabite wives.

This is another problem. These wives were not from the proper heritage – meaning this: they were not young women who had left the Moabite culture and embraced the G-d of Israel. (At least, not initially) Marrying these girls was not the Biblical thing for them to do. Marriage partners need to be on the same Spiritual foundation. It is wrong for a believer in Messiah Yeshua to marry someone who is not a believer in Him. (2 Corinthians 6v14)

The number 10 is the number of completion. Why is that important? Why does the Scripture reveal to us that they lived there for ten years? It shows us that they had no desire to go back to Judea. Back to the place of G-d’s provision.

We learn from this verse that this family had left Israel with no intention of returning there.

Verse 5: *“Also the two of them, Mahlon and Kilion, died, and the woman remained without her two sons and without her husband.”*

Naomi had left Israel with three men in her life – her husband and two sons. Her husband died and her sons married two Moabite women - and then both sons also died. Naomi remained

alive – together with the two Moabite women. Living in Moab had brought Naomi despair, discouragement and death.

Verse 6: *“And she and her two daughters-in-law got up, in order to return from the fields of Moav. For she had **heard** that G-d has visited His people, to give to them bread”.*

Verse 6 implies a change.

Naomi perceived, and we’ll see this in the second part of chapter 1, G-d’s displeasure for her. She hadn’t yet figured out why, but she understood that G-d had moved against her. Why was that? Because He didn’t like her? Because He wanted to judge this family? No! It was because of their disobedience and rebelliousness toward G-d’s instructions. *“G-d is not a respecter of persons”* (Romans 2:11) He is a G-d of justice and, whoever it is, when we rebel against Him, we can expect that there are going to be consequences - sooner or later. In this case they were delayed for 10 years. G-d gave them time to repent but they did not and, now, therefore, Naomi found herself alone (with the daughters-in-law).

The word **“heard”**, in this verse, is an important one. Paul teaches us that *“faith comes by hearing”* (Romans 10:17) Because Naomi heard, and responded, we can anticipate that this woman was going to regain faith. She began to participate in the things of G-d. *“Hearing”*, here, began a process. A process takes time, but because she heard, and acted, G-d began to move in her life to bring about **Redemption**.

Where had God visited His people? Back in Judah. (i.e. Not where she was)

The word **בָּרַח** in Hebrew means “visited”. It is very frequent in the Biblical text -especially in the prophets. G-d visits. Depending on context this can relate to either a good or a bad thing. This means that when “G-d visits” His people, and finds they are in a proper position, He works good things. If “G-d visits” and the people are in disobedience, then this word can mean judgement. Context tells us what G-d is doing. It speaks of His presence among the people. Sometimes to bless, sometimes to judge. Sometimes to restore, sometimes to scatter.

At the end of verse 6 we find that G-d had visited His people *“to give to them bread”*.

The punishment was over, and G-d began to restore. The bread had returned.

Verse 7: *“and she goes forth from the place, which she was there, and her 2 daughters-in-law with her. And they go on the way to return to the Land of Yehudah”.*

In this verse, Yehudah (that is Judah) has been emphasized again. Judah is an important word – a place and a tribe. We find that there is a relationship between the tribe of Judah, the inheritance of Judah, and the Messiah. The Scripture tells us Messiah is coming from the lineage of Judah (Genesis 49:10) and he is going to be born in the allotment of land given to Judah. (Micah 5:2)

Whenever we see the words ‘Bet Lechem’ (Bethlehem) or ‘Yehudah’ (Judah), we know that they often have Messianic implications (and that’s certainly going to be the case when we get to the final chapter of the book of Ruth)

Verse 8: *“Naomi says to her two daughters-in-law – go, return each woman to the house of her mother. And let the L-rd be with you, loving kindness, just as you with the dead and with me”*

Naomi, although she is returning back to the land, because she has heard that G-d has moved, still doesn’t have that faith. She is very casual about the Word of G-d. His instructions, His character.

In this verse she is, effectively, saying: “Young ladies, you return back to your mother’s house and may G-d be gracious to you there”. But that is not going to happen. G-d’s place of grace is in His will. It is only when we begin to submit to G-d’s instructions that we are going to encounter God’s “c̄he-seḡ”, His loving kindness, His mercy and grace. What Naomi did here was give them hope absent of truth. False hope.

Naomi recognized that these two young women had been faithful and loving to her -and to their husbands. They had been good daughters-in-law. Now that she was going back to her country her implication, here, was that they needed to return to theirs.

And it gets worse.

Verse 9: *“And may the L-rd give to you. And may you find rest, each woman, in the house of another husband. And she kissed them, and they lifted up their voice and they wept.”*

This word “mə·nū·ḥāh” (מְנוּחָה) is very important. Translated here “Rest”. It is a word that is related to Kingdom rest. The idea that each woman was going to find this Kingdom rest going back to Moab, a place of idolatry and devoid of the Word of G-d, was not going to happen.

What the Scripture is showing us is how far removed from Scriptural truth, and a Biblically based hope, Naomi was. If Naomi was going to find what G-d wanted for her she was going to have to grow Spiritually.

This is true for all of us. We all need to watch our tongues and not say things, especially spiritual things, that may be OUR desire, OUR hope, OUR wants and maybe even what we believe. If our belief is not based upon Scriptural reality, we are going to be disappointed. If these young women went back to Moab and embraced, once more, their pagan heritage they were not going to experience hope. In

other words, they were not going to experience **Redemption**.

The women lifted up their voices, weeping, willing to go with Naomi to the Land of Judah. But did they have faith? Were they young women that had the right perspective in regard to the G-d of Israel? We are going to find out that one did, and one didn't. And that one, the one that truly embraced Biblical truth, found her life forever changed. And that is how you and I find change – when we embrace the truth of G-d.

Verse 10: *"And they say to her 'rather with you we will return to your people' "*

Scholars believe that this was Orpah speaking. When Ruth spoke, a little further on in the passage, she said something entirely different.

Chapter 1

Part 2: Ruth 1v11-22

Verse 11: *"But Naomi said, 'return my daughters. For why should you go with me? Are there still sons in my womb that they should be to you for husbands?'"*

Naomi was counselling Orpah and Ruth from a very secular viewpoint. She seemed to be suggesting that provision for their lives and futures could be found through a man. However, true satisfaction is only found when provision comes from the L-rd. (**His provision** of a spouse, children, a job etc)

Verse 12: *“Return my daughters and go. For I am old to be with a man. But even if I should say that I have hope, also that even this night that I would become of a man, and that I would bear sons,”*

Naomi told them that she was too old to get married. This is the third time that Naomi has urged them to return to Moab. She was trying to get them to separate from her.

Verse 13: *“would you wait around until they would be grown? Would you wait or would you go for another man that they would be men for you to marry? No, my daughters, for I am very bitter for you”* (meaning, I am too bitter for you to be around me. I have the wrong attitude. And you should not be part of this situation I am in) *“for the hand of the L-rd has gone out against me.”*

From this verse we see how wrong Naomi’s perspective, of the situation that she found herself in, was. She said that G-d has gone out against her. She felt that she was a victim of the L-rd G-d, and He was punishing and judging her. She didn’t acknowledge her own role in this situation. In the Scripture, we don’t see her speaking up against going to Moab. A wife is supposed to be a counsellor, a confidant, a helpmate to her husband.

Many scholars see this desire to go back to the land as a desire to go back to die. She is old. She feels G-d’s hand is against her and she has no expectation of the new life/hope that G-d wants to give to her.

G-d wants all of us to know His contentment, His joy, His peace that passes all understanding. But it is only found in obedience to His will. That obedience begins with faith - accepting His truth and inviting G-d into our lives, through the gospel message of Messiah Yeshua.

Even though the Book of Ruth is found in The Hebrew Bible (often referred to as the Tanakh or the Old Testament) realise that the Messianic hope is here – throughout the pages. When we study, about how G-d bought about restoration for these women, we can take that same truth, apply it to our lives, so that we can receive that same outcome - an active, growing, relationship with G-d.

Verse 14 *“And they lifted up their voice again and they weep, and again Orpah kissed Naomi, her mother-in-law, but Ruth clung with her.”*

Revealed in the text, for the first time, we see that there was a difference between Orpah and Ruth. Most scholars believe that this difference was always there, but it is manifested here. Orpah kissed her mother-in-law **but Ruth clung** to her.

The word here for cling **תִּבְקָה** is often used, throughout the Scripture, as a holding on to the Word, or commandments, of G-d. When we hold on to the Word of G-d, and apply it to our lives, we are demonstrating faith. Ruth is demonstrating faith by clinging to Naomi. As a further reading will reveal, Ruth clung to G-d’s revelation of Himself, as revealed to the Jewish people – represented here in the person of Naomi.

Verse 15: *“And she (Naomi) says, ‘Behold, return with your sister-in-law - to her people and to her gods. Return with your sister-in-law.’”*

Never should we encourage another to be engaging in idolatry! It is not acceptable. It is not proper to say: “Oh, you go and worship G-d how you want, according to your culture and peoples.” No! We have a message to share of the One, and Only, True G-d.

Verse 16: *“But Ruth, said, ‘Do not wound me to leave you, to return from you. For with you I will go. And where you lodge/stay I will stay. Your people are my people. AND your G-d is my G-d.’”*

The Hebrew word for “wound”, in this passage, is the word **תִּפְגְּעִי**. This word relates to a blow, a hit/strike that causes death. It is very significant that this word is used in the text. Naomi’s urgings wounded Ruth. Not physically, but emotionally.

If Ruth had gone with Orpah (back to her culture and family) it would have implied spiritual death. Ruth made a different decision. Her decision involved life and death. Eternal life or death.

It is so significant that Ruth declared to Naomi that Naomi’s people had become Ruth’s people. And Naomi’s G-d (The G-d of Israel) her G-d. Ruth had heard the truth about the G-d of Israel, from the Word of G-d that Naomi had imparted to her. Often people, coming from a Biblical background, share or do things that haven’t penetrated their own hearts. But when they share and demonstrate it to others it penetrates the heart of the hearer or observer.

And this seemed to be the case here. Ruth had grown spiritually. Her life and words reflected her faith. Naomi was still in a position of faithless disobedience.

Verse 17: *“And where you die I will die, and there I will be buried. For thus may the L-rd be to me if these things I don’t fulfil, the L-rd be against me unless only death will separate me from you.”*

This is an idiom. Ruth was reassuring Naomi that she would not be separated from her - calling on G-d to punish her if anything, other than death, separated them. Ruth used the sacred name for God in this verse. (יהוה) This name speaks of the transcendent G-d. The G-d who is able to do all things – who has no limitations what-so-ever.

This young, Moabitess married into this Jewish family, encountered Biblical Truth and applied what she had learnt. As she matured G-d brought her into the heritage of the kingdom. G-d used her to further His purposes to bring Messiah into the World.

Verse 18: *“When Naomi saw that she (Ruth) was determined to go with her she ceased to speak concerning her”.*

Naomi stopped trying to dissuade Ruth when she saw the commitment Ruth had toward her.

Verse 19: *“And the two of them went and they came to Bet Lechem. And it came about that they came to Bet Lechem and the entire city was shocked. And the women there said, ‘Can this be Naomi?’”*

Bethlehem is emphasised twice in this verse.

Verse 20: *“And she said to them, ‘Do not call me Naomi but call me Mara. For Shaddai (the Almighty G-d) has acted against me very bitterly.’”*

There is a play on words in this verse. The name ‘Naomi’ means pleasantness. It is a word of joy, satisfaction, delight. ‘Mara’ means ‘bitter’.

Verse 21: *“I went out full, but the L-rd has returned me empty. For why call me Naomi? The L-rd has testified against me and Shaddai (like El Shaddai) has done evil to me.”*

G-d had not done evil to her. He had placed discipline upon her. Discipline with a desire to see change in her life. Because Naomi had returned, to Israel, it positioned her where G-d could move in her life.

Verse 22: *“And Naomi returned and Ruth, the Moabite, her daughter in law with her. They returned from the fields of Moav and they came to Bet Lechem (emphasised again) at the beginning of the barley harvest.”*

That piece of Scripture is so important! G-d brought her back at THAT specific time (See Leviticus 23v9-14 and 1 Corinthians 15)

The day that begins the **barley harvest** was to become known as **Resurrection Sunday**. Messiah rose from the dead – ON THAT DAY. It is a day of life. With the resurrection of Messiah, death was conquered. Sin was destroyed. Victory became a reality. Through faith in Messiah Yeshua (Jesus Christ) we can take hold of that victory.

The moment we believe, and begin to exercise faith, we can experience G-d moving in our lives. And that’s exactly what is going to happen in chapter 2.

Chapter 2

Part 1: Ruth 2v1-9

Verse 1: *“And to Naomi there was a relative of her husband, a man of valour, from the family of Elimelech, and his name was Boaz.”*

This is a unique name, in Hebrew, for “relative”. It means someone who Naomi knew very well. She knew what type of individual he was. Boaz is mentioned immediately as they come into the

city. Naomi will not understand his connection - why he is there, what he is going to do, until much later on. G-d is at work. He was already beginning to move and direct things among this family, in order that they may experience blessing.

תָּיִל גִּבּוֹר אִישׁ is the Hebrew phrase for a 'man of valour'. It implies that this was a man who submitted to G-d, lived according to faith and applied Biblical Truth to his life.

גִּבּוֹר can also mean "hero", a deliverer. There is a close relationship between deliverance and Redemption.

'Boaz' is a name that comes from two Hebrew words. **בְּ** is a preposition that means 'with' or 'in' and **עֶזְרָא** which means 'power.' Boaz got his power from obeying the Word of G-d. Applying Scriptural truth to his life enabled him to get access to the power of G-d to do great things – i.e. to be able to do G-d's will.

Verse 2: *"And Ruth, the Moabitess, she says to Naomi: 'I will go now into the field. I will glean from the grains, after the one that I find grace in his eyes.' Naomi says to her; 'Go, my daughter.'"*

In Leviticus 19v9-10 there are two Biblical commands concerning the stranger/the widow/the orphan/the one in need. The first command(mitzvah) was to leave the fringes/borders of one's field ungleaned . This is a mitzvah without measurement attached to it. The border could be narrow or wide. If someone wanted to be a blessing, they left a wider border. If they wanted to be restrictive, they didn't leave as much.

The second mitzvah was that if anything fell to the ground, when harvesting, that would also be left for the poor. They would then come, to this field, to glean and so find food for themselves.

If Ruth had been allowed to glean in a field (found "grace in his eyes")she would have known (because someone would have previously instructed her) that the landowner was utilizing Scriptural Truth. i.e. practicing the commands of G-d.

There is a change in Naomi and Ruth's relationship in this verse. Naomi is no longer calling Ruth 'daughter-in-law' but 'daughter'. It speaks of a close relationship that had developed between them .

Verse 3: *“and she goes. And she comes and gleanes in the field after the harvesters. And she **happened** to come to the portion of the field that was to Boaz, from the family of Elimelech.”*

Ruth followed the harvesters to pick up anything that fell to the ground. By applying the command, found in the Word of G-d, she was able to get provision for herself as well as for Naomi.

This expression **וַיִּקְרַח**, to do with a **happening or an event**, is rare in the Scripture -but when it appears it is so significant. [another example of it was when Eliezer went to find a wife for Isaac (Gen 24) and he prayed that G-d may “happen” until him – which G-d did.] When these “happening” events occur in Scripture they show G-d moving, in a miraculous way, in order that His will and purposes be met in the life of an individual. Because Ruth applied G-d’s Word to her life, G-d moved and directed her so that she would come to the right place at the right time.

The “happening”, we find in this verse, is that she gleaned in the field of Boaz (a close family member) who can fulfill the commandment found in Deuteronomy 25v5-10. This is a command to do with a very unique type of marriage. The brother/relative marries the childless widow of a deceased relative so that an heir can be born and raised in the name of the deceased. This ensures that the name of the deceased is not blotted out from Israel. (example: Tamar – Genesis 38)

Verse 4: *“And behold Boaz he came from Bethlehem and he said to his harvesters: ‘The L-rd be with you’. And they responded back to him: ‘And the L-rd bless you’.*

יְהוָה עִמָּכֶם – “(The Lord)with you” is very similar to the expression immanu (with us) to which the name for G-d – El is added – Immanu El” - “God with us”

This name of G-d relates to **Redemption** [Gideon in the winepress (Judges 6v12-14– “Redemption/Deliverance is coming.”)] The first words that Boaz spoke brought, into the text, an emphasis of redemption.

Verse 5: *“And Boaz says to the young man who was standing over the harvesters(that is the supervisor) ‘To whom is this young woman?’” (Meaning: To whom does she belong?)*

Normally, it would only be men and women who worked on the estate/farm, who would be doing the harvesting. Strangers would not ordinarily be there - unless they were practicing this commandment referred to previously. Boaz took note of this unusual occurrence.

Verse 6: *“And this young man, over the harvesters, he said: ‘This is a Moabite woman. She has returned with Naomi from the field of Moab.’”*

Verse 7: *“And she says: ‘I will glean please, and I will gather among the sheaves and after the harvesters.’ And she came and continued from the morning time until now, and only a little bit has she returned to her house.”*

Ruth had asked for, and been granted, permission to glean. She had said who she was – a Moabite woman with Naomi – her mother-in-law.

She had been diligently gleaning, picking up, what has fallen within the boundaries of the commandments.

What did Boaz see? He saw a Gentile woman who was utilizing the Torah for provision. She was receiving for herself but was also being a blessing to her mother-in-law. Boaz did not respond to this saying: “This is only for the Jewish people etc.” He showed kindness and extended grace to her.

Verse 8: *“And Boaz says to Ruth, ‘Surely, my daughter, hear. Do not go to glean in the field of another and also do not pass from here. For thus you shall cling with my young ladies.’”*

Calling Ruth “my daughter” was a term of love and affection of the purest form.

These young women, from his estate, who are out in the field harvesting, had his protection because they belonged to him and to his family. Boaz wanted nothing or nobody to harm Ruth and knew that a single women, among men, was at risk of inappropriate behavior.

The safest place, that we can be, is in the place of obedience to the Word of G-d.

Verse 9: *“Your eyes be in the field among where they are harvesting, and you go after them. Surely, I have commanded the young men that they do not touch you. If you are thirsty you go to the vessels and you drink from the things that the young men have drawn.”*

Boaz also ensured that Ruth's need for water was met – she didn't have to spend time finding her own water. Boaz did this for Ruth because he recognized and honored a woman who was obedient to the Word of G-d.

Chapter 2

Part 2: Ruth 2v10-21

Verse 10: *“She falls upon her face and she bows down toward the ground and she says to him, ‘Why have I found favour in your eyes? Why have you taken notice of me for I am not of the covenant people?’”*

The word for “why” is an important one. מַדּוּעַ . Why did she find favor in his eyes? Why did he provide for her? Because she was wise and humble enough to be Biblically obedient. The formula for **success** is to do things **G-d's way**. The formula for failure is to do it our own way.

Verse 11: *“And Boaz answered, and he said to her, ‘It has been told to me all of which you have done, concerning your mother-in-law, after the death of your husband. That you left your father and your mother and the land of your birthplace in order that you should come to a people which you did not know yesterday or the day before that.’”*

In many ways, Ruth's faith resembles Abraham's – he had left his family, culture and birthplace, to go to a land that he had never seen. Abraham had also been a Gentile when he had initially set out. G-d created a new people – and He is still doing that!

Verse 12: *“May the L-rd pay you according to your action. May your payment(salary) be FULL(complete) with the L-rd, the G-d of Israel, who you have come under His protection by being under His wings”*

In Hebrews 6v10 it tells us that G-d is faithful to remember the work and love shown toward Him.

The word for ‘wings’ is the word **כַּנָּפִיּוֹ**. It is a word which can also mean ‘corner’ – and is related to the 4 cornered garment worn as a mitzvah. (Numbers 15v37-41) – Ruth had come under the protection of G-d because she had obeyed His commands.

Verse 13: *“I have found favor in your eyes, my lord, for you have (fully) comforted me for you have spoken to the heart of your maidservant. **But I will not be like one of your maidservants.**”* (she will not be a maidservant but will become his wife)

1. Ruth was going to experience the FULLNESS of G-d's redemptive plan.
2. She had utilized the Word of G-d and, in doing so, she had found favor.
3. She experienced G-d's covenant purposes by Boaz and through Boaz.

Verse 14: *“Now Boaz said to her, at the time of eating, ‘Come near and you shall eat from the bread and you shall dip your morsel into the vinegar and you shall sit on the side of the harvesters.’ And he pinched off for her some of the toasted grain and she ate, and she was satisfied and there was some left over.”*

By making her sit with the harvesters Boaz acknowledged that she too was working – at spiritual work – so she, too, received a blessing. A blessing of such abundance she was able to share it with another.

Ruth ate and was satisfied – see Deuteronomy 8v10.

Verse 15: *“And she got up to glean more, and Boaz commanded the young men saying, ‘Also among the sheaves she can glean. And do not shame her for doing so.’”*

Verse 16: *“And also pull off (or let fall) for her among some of the heaps. Leave them that she may glean, and do not rebuke her.”*

Boaz granted her permission to glean some of his harvest. He made an exception for her as he wanted her to have in abundance. Even so in our lives, G-d wants us to have abundance so that we are provided for, but also so that we are able to be a blessing to others.

Verse 17: *“She gleans in the field until the evening. And when she beat it out what she had gleaned it came about as an ephah of barley. “*

This is a good amount of grain for one day’s work. Ruth could sell this to make a profit in order to care for any other needs she and Naomi might have had.

Verse 18: *“And she lifted up what was hers and she came into the city and she showed her mother-in-law what she had gleaned. And she brought out and gave to her that which was left over from her satisfaction.”*

She gave Naomi what she had worked for, and she gave her the added blessing of the leftover meal. What she gave, Naomi received.

Verse 19: *“And her mother-in-law said to her, ‘Where did you glean today? And where have you done this? May it come about that the one who recognized you be blessed’. Then Ruth told to her mother-in-law what she had done with him and she said, ‘The name of the man which I worked with him today is Boaz.’”*

Naomi knew that the abundance of barley and the ready prepared food, given to her by Ruth, was not a normal day’s ‘wage’ for destitute people who went out to glean. It was a supernatural supply.

Verse 20: *“And Naomi says to her daughter-in-law, ‘Blessed is he of the L-rd. And the L-rd will not leave His loving kindness from the living or from the dead.’ And Naomi says to her, ‘He is a relative to us, this man, and he can be our **Redeemer.** “*

Naomi recognized that G-d was at work here. She was beginning to once more mature spiritually and was even starting to talk about G-d again!

Verse 21: *“And Ruth the Moabitess says, ‘Also, for he said to me among his young men that I should cling to until the end of all the barley festival.’”*

This was not a one-day blessing. This was a blessing for an extended period of time. The feast of weeks culminates in Pentecost – a new thing, a change.

Chapter 3

Part 1: Ruth 2v22-23 and Ruth 3v1-10

Verse 22: *“And Naomi said to Ruth her daughter-in-law, ‘It is good my daughter. Do not depart from his young women, in order that no one of them might strike you or harm you in the field of another.’”*

Verse 23: *“So she clung to the young women of Boaz, to glean until the end of the barley harvest and the harvest of the wheat. And she dwelt with her mother-in-law.”*

Chapter 3

Verse 1: *“And Naomi said to her, ‘My daughter-in-law, surely I will seek for you **REST** that it might be good for you.’”*

Rest is related to the outcome of G-d’s will. When we fulfil G-d’s plans and purposes, and we are obedient to Him, we can expect rest. This word is related to a kingdom rest or experience – not a kicking off of our shoes and lying down. It’s being in the place where G-d wants us to be and, when we are in that place, we are at REST. An eternal aspect is brought into the text with this word “rest”.

Naomi was finally behaving like a Jew in this verse – that is, she was acting in a way to bless others. She now began to teach, instruct and reveal to Ruth what Ruth needed to do in order for G-d’s will to become a reality in her life. This is what Israel is called to do (Genesis 12v3)

Verse 2: *“Surely Boaz, from our relatives, who you were among his young ladies, behold tonight he is winnowing the barley in the threshing floor.”*

After the harvesting is over the barley and wheat need to be threshed – the chaff needs to be separated from the wheat. The edible grain needs to be sorted out from that which is not.

הַלַּיְלָה: “Tonight” -this is a very significant word. In many places, in the Scripture, you will find that good things happen at night. (not “at darkness” – that is not the same thing) Night is related to redemption. (see 3v8)

Verse 3: *“You wash yourself; anoint yourself and put on your dress upon yourself and go down to the threshing floor. But do not make yourself known to anyone, any man, until he has finished eating and drinking.”*

Naomi gave Ruth instructions on what to do.

Verse 4: *“And it shall come about, when he lies down, and you know the place which he shall lie down, there you shall come and uncover his feet. And you shall lie down and whatever he says to you this you shall do.”*

According to Deuteronomy 25v5-10, Ruth had to marry a relative, of her deceased husband, in order to have a son who would carry the name, and inherit the estate or portion, belonging to the deceased man. If the relative did not want to marry the deceased’s widow they went up to

the city gates and before witnesses she uncovered his foot – removed his sandal, and spat in his face - because that is what was done to a man who refused to carry out this commandment.

Uncovering Boaz's feet had nothing to do with anything sexual. By this act Ruth singled to Boaz that she was a widow with no son, and her husband had no heir. She reminded him that the Torah commanded that one of the deceased's relatives needed to marry her in order to raise up a child so that the deceased's name was not blotted out in Israel.

She would only spit in Boaz's face at the city gate if he refused to obey the command.

Verse 5: *"And Ruth says to her, 'All which you have said to me I will do.'"*

Verse 6: *"She goes down to the threshing floor and does all which her mother-in-law commanded her to do."*

Verse 7: *"Boaz eats, and he drinks, and it was good with his heart, He comes and lies down at the end of this sheaf (a mound of grain). Then she went in, uncovered his feet and lay down."*

Verse 8: *"And it came about at **midnight** that the man he shook (trembled exceedingly, to be very much afraid) and turned over and behold a woman lying at his feet."*

Good things happen at night, and they are usually related to redemption (Exodus 12v29-31, Matthew 25v6)

Why did he shake? Because he should have, but had not yet, obeyed the commandment from Deuteronomy. His feet are uncovered, and he is one step away from having Ruth spit in his face. There was still a chance for Boaz to be obedient.

Verse 9: *"And he said, 'Who are you?' And she said, 'I am Ruth your maidservant. Spread your corner over me for you are a **redeemer**.'"*

"Spread your corner over me" is a Hebrew idiom. (Numbers 15v37-41) – she was asking him to fulfil the obligation of the commandment that he had toward her (Deuteronomy 25v5-10).

Verse 10: *“And he said, ‘Blessed are you of the L-rd, my daughter. For you have done well, and your latter act of your kindness(grace) is more than your former one. You did not go after the young men whether he be poor or rich.’”*

Ruth understood that there is a relationship between the grace of G-d and the commandments of G-d. Ruth sought the will of G-d.

This latter act, that Boaz referred to, is this mitzvah to raise up an heir for the deceased husband. Most women would be desperate to find a husband in order for him to supply their physical needs. But Ruth didn't do that. She went to work. She applied the Word of G-d to her life and, when she found out about this commandment related to redemption, she was concerned for the name of her deceased husband.

Boaz acknowledged that what she was doing, for Mahlon's name, was an act of grace. It was an act of even greater significance than just caring for her mother-in-law. Boaz understood this, and he wanted to be obedient. He wanted to apply the Word of G-d to his life – not thinking about finances or earthly outcomes, he was more concerned about the Spiritual.

Chapter 3

Part 2(And Chapter 4 part 1): Ruth 3v11-18

Verse 11: *“Now, my daughter, do not fear. All which you have said I will do for you. For I know that I am this family member and it's also known all of which you have done, at the gate of my people, for you are a woman of valour.”*

Boaz was willing to obey the Biblical command, take Ruth as a wife and raise an heir for Mahlon (Ruth 4v10)– her deceased husband.

Verse 12: *“And now, for indeed, I will redeem you. But also, there is a redeemer closer than me.”*

There is an order to be followed by those who can fulfil this commandment. The idea here is that one should want to do it – one should want to be used by G-d to obey the commandment

and bless another. In this instance the other man had more right to perform this commandment than Boaz had.

Verse 13: *“Stay here this night and when it comes about in the morning if your redeemer will do so good, then let him redeem you. But if he does not want to redeem you I will redeem you as the L-rd lives. Stay here until morning. “*

Verse 14: *“And she remains at his feet until morning. And she gets up before a man can know his neighbour (i.e. It was still dark) and he says, ‘That no one should know that a woman came to the threshing floor’”*

Verse 15: *“Bring your scarf which is upon you. And taking hold of it he measured out for her six measures of barley. And he put it upon her, and she went into the city.”*

Six is the number of grace. (Ruth was given a measure of G-d’s grace) G-d gives us grace that His desires and will for us might be fulfilled. And what is His desire for us ultimately? That we may dwell in His house forever. (kingdom experience)

Verse 16: *“She comes to her mother-in-law and her mother-in-law says, ‘Who are you, my daughter?’ And she says to her all which the man has done to her.” (told Naomi what he had promised)*

This was an unusual way for Naomi to greet Ruth. (In Genesis 27 Esau came to steal Jacob’s blessing. Isaac had said to Esau, “I want to bless you before I die. Go out and make me a meal so that I may eat and bless you. Esau should have told Isaac that he had sold his birth right to his brother, Jacob. When Jacob went before Isaac to be blessed Isaac said to him, “Who are you my son?” There was something spiritual happening here – something had changed. What has changed was that Jacob became the first born because he had purchased Esau’s blessing and so he legitimately received the outcome of it.) We see the same thing with Ruth. She became a new person, given a new identity, She was going to be married. She would never be the same again.

Verse 17: *“And she says, ‘Six measures of barley he has given to me. For he said to me, ‘do not come empty handed unto your mother-in-law’”*

This blessing, that Boaz was going to do, was not just for Ruth, not just for her deceased husband, but also a blessing to Naomi. Boaz wanted his act of obedience to be a blessing to all people. He went beyond the minimal.

Verse 18: *“And she says, ‘Sit here my daughter until it be made known how this matter is going to fall (how it’s going to be played out). For this man will not be quiet until he brings this matter to its conclusion this day.’”*

Boaz was not an individual who was slow to obey. When G-d’s opportunity came before him to act he wanted to do it “that day”. Boaz demonstrated an urgency to obey G-d.

Chapter 3

Part 2(And Chapter 4 part 1): Ruth 4v1-6

Verse 1: *“And Boaz goes up to the gate and he sat down there. And behold the redeemer he passes by and Boaz spoke, and he said, ‘Turn aside and sit here Mr So and So (Mr Anonymous).’ And he turned aside, and he sat down.”*

When a name is withheld in Scripture it is often to show shame (Eg Lazarus and the rich man-whose name is blotted out. Luke 16v19-31)

Verse 2: *“He took ten men, from the elders of the city, and he said, ‘Sit down here.’ And they sat.”*

By gathering these men Boaz formed a court. He had things decided in a proper way. Ten men is known as a minyon (a quorum) – it is the minimal number of men needed in order to render a decision. There is also a minyon in regard to praying. In Judaism, for prayers to be pleasing or

acceptable, you need this minyon of 10 men. (an example of this is also seen in the account of Sodom and Gomorrah – they did not have a minyon therefore they were not spared – Genesis 18v32)

Verse 3: *“And he said to the redeemer, ‘The portion of the field which is to our brother (term used in a broad sense for ‘relative’), Elimelech, Naomi is selling. This one who has returned from the fields of Moav.”*

Selling your inheritance is normally not done. It is only done in one circumstance – unless it is out of disobedience – and that is desperate necessity. (Naboth, in 1 Kings 21v3, said, ‘G-d forbid that I sell my inheritance,’ when Ahab wanted to buy it from him)

Verse 4: *“I say to you, I want to reveal in the ears (publicly) before the one selling and before the elders of my people. If you redeem it then redeem it. But if you do not redeem it tell me and I will do so. For there is no other one to redeem it, and I am after you.’ And he said, ‘I will redeem it.”*

Boaz wanted everyone to know that this was being done according to the law of G-d. Naomi’s family were in desperate times, and Boaz wanted the land to be kept within the clan (not bought by another tribe or foreigners). This did have implications to it though. Only Mr Anonymous and Boaz were able to keep this land within the family.

It was a very rare occurrence for land to be sold. Normally, if it was sold, it only remained so until the year of Jubilee, and then it went back to the family.

This land of Naomi’s had an added benefit though – there was no heir. Because of this Boaz or Mr Anonymous could have added it to their own inheritance and not have to worry about losing it in the Jubilee year.

Verse 5: *“And Boaz said. ‘On the day that you buy this land from Naomi and from Ruth the Moabitess, the wife of the deceased, you also acquire her in this deal -In order to raise up the name of the dead, on his inheritance.”*

Verse 6: *"The redeemer said, 'No, I am not able to redeem it lest I destroy my inheritance. You redeem it, for I am not able to redeem it.' "*

This man wanted the land, but when he heard that part of the deal was to marry Ruth, with the specific purpose and obligation to raise up an heir, he was unwilling to go through with it. Normally the price of the land would be calculated based upon how many years were left until the year of Jubilee. The full price wouldn't be paid, because the purchaser could not keep the land. For this transaction, though, full price would have to be paid, an heir would be raised up and in the year of Jubilee the entire estate would go to this heir. For Boaz, or this man, it is a horrible business venture. Dollars and cents vs obedience.

For this man obedience cost too much. This deal did not make sense in the flesh. But Boaz didn't make decisions based on the flesh. Boaz made decisions based on the fact that G-d had commanded him to do so. If G-d has commanded you to do something He will provide everything you need to get that done. Obedience to G-d never has an adverse long-term effect on a person. On the contrary it has a blessed effect for eternity.

Chapter 4

Part 2: Ruth 4v7-15

Verse 7: *"For this was done at times in Israel concerning the issue of redemption or concerning payment - in order to esteem/establish this matter, a man would take off his shoe and give it to his neighbour. For this was the certification in Israel."*

Taking off a shoe (a visible testimony) was the custom – much as shaking hands or taking an oath is today.

Verse 8: *"And the redeemer said to Boaz, 'You acquire, you buy.' And he uncovered /took off his shoe."*

Verse 9: *“And Boaz said to the elders and all the people, ‘You are witnesses this day, because I have acquired all which was to Elimelech, and all which was to Kilion and Mahlon, from the hand of Naomi.”*

Boaz bought everything that belonged to this family. He acquired all the rights of everything that they could possess. Boaz paid a very large sum of money.

Verse 10: *“And also Ruth, the Moabitess, the wife of Mahlon, I am acquiring for myself for a wife, in order to raise up the name of the dead over his inheritance. In order that the name of the dead should not be cut off from his people. And from the gate of this place you are all witnesses today.”*

The moment that child/heir is born he becomes the rightful owner of all that Boaz has bought. Boaz wanted to fulfil this command to the greatest and not to the least – obedience to G-d leads us to give a great deal of what we have.

Verse 11: *“And all the people that were at the gate spoke. The elders and the witnesses. And they said, ‘May the L-rd give this woman, who is coming into your house, may He give her to be like Rachel and Leah. Who, the two of them, built up the house of Israel. And may it be done valiantly in Ephrathah and may his name be called in Bet Lechem.”*

The elders and witnesses understood the significance, the generosity and the obedience of Boaz. Rachel and Leah were the two wives of Jacob.

Ephrathah is another name for Bethlehem. “May His name be called” was a way of saying, “May the one who is born be famous.”

Verse 12: *“And may your house be as the house of Perez, which Tamar gave birth to for Judah, from the seed which the L-rd gave to you from this young woman.”*

What is the Scripture doing? It is tying and emphasising this Scripture with another. Tamar was the wife of Judah’s son Er. (see Genesis 38) Er was very wicked and therefore G-d killed him. Judah then gave Tamar to Onan – to fulfil the command in Deuteronomy 25v5-10. Onan was also slayed by G-d for what he did. Shelah should have been the next son to fulfil this command, but Judah assumed there was something wrong with Tamar and he did not obey what the Word of

G-d said. Judah was unrighteous in this. Judah eventually acknowledged that Tamar was more righteous than him, because she was concerned with the name of the deceased not being cut off from the house of Israel.

In this verse Tamar is honoured for her act of faithfulness and obedience to the Word.

Verse 13: *“And Boaz took Ruth and she became his wife and he came unto her. And the L-rd gave to her pregnancy/conception. And she bore a son. “*

G-d was working in this situation. Mahlon was dead. He had no heirs. His name was as good as cut off but, because Boaz was obedient, an heir was raised up for him. As a result of Boaz' obedience he was brought into a very significant genealogy.

Verse 14: *“And the women said to Naomi, ‘Blessed is the L-rd who has not ceased unto you a redeemer. For this day his name shall be called in Israel.’”*

The L-rd is faithful and did not cut off Naomi's hope. He did not end His faithfulness because of her disobedience.

Verse 15: *“And it shall come about that he shall be, to you, a restorer of the soul, and also a sustainer for your old age. For your daughter-in-law, which you love, she has born unto him. She who is better to you than seven sons”*

All of this has happened because of Ruth. This verse elevates women.

Conclusion

Chapter 4

Part 3: Ruth 4v16-22

The book of Ruth is called the Scroll/Megillah of Ruth. The word “Mëgillāh” comes from a word that means “to reveal something” or “to uncover something”. These books, that are called megillot in plural form, usually have significance for the last days. The book of Ruth reveals important truth concerning the last days. This book has Messianic implications

Raising up the name of the deceased, by producing an heir, personifies resurrection. There is an emphasis on “raising up the name of the deceased” to show us the connection between redemption and resurrection. The resurrection is foundational for hope of eternal life. Without resurrection there is no eternal life, no hope of a future that is blessed by G-d and one can only expect damnation. Judgement. It is only through resurrection and redemption that we can be confident of future hope.

In these final verses we are going to concentrate on Naomi. Although she may not have been the main character, she is the one that has been coaching and discipling Ruth. She began that when they were in Moab – maybe not with the intention of doing so – but they grew close and loved one another. Why was Ruth so strongly committed to Naomi? Ruth realised that Naomi’s influence in her life helped her to come to faith in the G-d of Israel. Learning to have faith in, and learning to obey, G-d is a great blessing. What Ruth learnt from Naomi she applied to her life.

Verse 16: *“Naomi took the child and placed him on her chest (close to her heart, her faith) and she became to him a coach or a trainer.”*

Naomi became Obed’s tutor, or trainer, in the things of G-d. Naomi had undergone a transformation. When she came back from Moab she was discouraged, bitter about her life and bitter about G-d.

When redemption is experienced, by an individual, it will bring change into their life – how they think and how they behave.

Verse 17: *“Her neighbours called him by name, saying, ‘the child that is born to Naomi let his name be called Oved for he is the father of Jesse and the father of David.’”*

There was a very close relationship between this child and Naomi.

Oved means ‘to work’. It is a name that reminds us that through this event ‘G-d is working, functioning, moving’. This child brought about the outcome of G-d’s work.

Three generations – Obed, Jesse, David. Three is for the purpose of revealing something. This reveals to us a Biblical genealogy ...

Verse 18: *“For these are the generations from Perez. Perez he begat Hezron.”*

Verse 19: *“Hezron he begat Aram. And Aram begat Amminadab,”*

Verse 20: *“Amminadab begat Nachshon, And Nachshon begat Salma.”*

Verse 21: *“Salman (change of name) begat Boaz. And Boaz begat Oved”*

Verse 22: *“Oved begat Jesse, and Jesse begat David.”*

There is an emphasis on David. What the Scripture is revealing is that G-d is at work in bringing David to life. But when we think about David we should be not thinking just about David but about the exalted SON of David – Messiah Yeshua.

This Scripture is showing us a family that has suffered judgement. It is a foretaste, or a picture, of a worse judgement that is coming. An eternal judgement...being cut off from the promises of G-d. Because of one woman everything changed for this family. Ruth encountered the G-d of Israel, responded in faith and obedience and G-d went to work in the line of David. And what did David bring about?

G-d made a covenant with him. (2 Samuel 7)

This covenant is prophetic about the Son of David. He who will sit upon His throne forever and ever. (Everyone agrees that this is Messiah)

Why is Perez emphasised in this verse? We have already mentioned that he was the firstborn son of Tamar, who got pregnant through obedience to the command found in Deuteronomy 25v5-10.

For verses 18-22 refer to Matthew 1. This book of Matthew is a continuation of the book of Ruth. Ruth lays a foundation for the good news of the Messiah. Without Ruth it would never have happened in this way...in G-d's preannounced way – that is through the lineage that He had chosen.

Matt 1v1: *“The book of genealogies of Messiah the Yeshua. The son of David the son of Abraham.”*

When we see these two men mentioned we see the man of covenant and the man of faith.

Matt 1v2: *“Abraham begat Isaac, Isaac begat Jacob. Jacob begat Judah and his brothers.”* (Gen 49v10)

Matt 1v3: *“Judah begat Perez and Zerah from Tamar (she also desired to obey the commandments of G-d; it is very unusual for a woman to be incorporated into a genealogy.)*

Perez begat Hezron, Hezron begat Ram.”

Matt 1v4: *“Ram begat Amminadab, Amminadab begat Nahshon, Nahshon begat Salmon.”*

Matt 1v5: *“Salmon begat Boaz by Rahab (Rahab was from Jericho – also a Gentile woman – a Canaanite. She feared G-d when she heard of the testimony from Exodus, the crossing of the Red Sea and what G-d had done to the kings and Pharaoh. This fear caused Rahab to act in obedience.)*

Boaz begat Obed by Ruth...”

In the genealogy of Messiah four women (excluding Mary) are recognised. (Four relates to a global number). When Yeshua came he brought redemption to everyone globally. Women relate to redemption as well.

G-d is faithful to do exactly what He says, and to do it in the way that He promises - according to His programme.

Never underestimate the influence that you can have in the lives of other individuals. We are called to be influencers. To influence people for the Word of G-d, His purposes and His programme. We need to help individuals separate themselves from what they want, their thoughts, what seems right in their own eyes and encourage them to respond to G-dly revelation. Scriptural truth. When we do this, change will come. As we walk in obedience it deepens our relationship with the living G-d. G-d will bring transformation, excitement, joy and zeal. Play a role in the purposes of G-d!

WE have a call from G-d to submit. And the greatest regret you will have is if you don't submit to Him.

