

2/2/14

**The Godly In An Ungodly Society**  
**Judges 17-21, Ruth 1-4**

The time of the judges was marked by spiritual corruption and confusion, everyone doing what was right in their own eyes, due to the fact that there was no king on the throne of Israel.

1. Jephthah offered his daughter as a burnt offering.
2. Samson lived a self-will immoral life.
3. Micah and his mother were idolaters.
4. The Levite with his concubine was ungodly, selfish and ruthless

Now, even though this 305 year period is marked by ungodliness, corruption and confusion on the religious, civil and political level, there were people who were looking and trusting God, living in a godly manner.

1. The ability of a believer to be faithful to God and Christ-like does not depend on the time in history or the cultural condition of society, but rather a person's dependency on the word of God and the Holy Spirit!
2. The book of Ruth proves this, fitting into the time of the book of Judges.
3. The book bears the heroin name, Ruth and in the Hebrew canon is found second in the third section of the writings; Canticle Ruth, Lamentations, Ecclesiastes, Esther.

4. The book is read at Pentecost because of the wheat harvest connection.
5. The book shows us God's grace to receive even a Moabite who pledges her love to God by faith.

The book provides for us a beautiful love story between Ruth the Moabite, her mother-in-law Naomi and Boaz the Kinsman redeemer.

We want to look at the story of Ruth by a three-fold picture of her.

- I. Ruth the bride. Ruth 1:1-18
- II. Ruth the servant. Ruth 1:19-2:23
- III. Ruth the redeemed. Ruth 3:1-4:22

**I. Ruth the bride. Ruth 1:1-18**

- A. The occasion that brought about Ruth's marriage was a compromise. Ruth 1:1-5
  1. The time is identified during the judges when every man was doing what was right in their own eyes. vs. 1a-b
    - \* Some believe the time is around chapter six, when the Medianites ruled for 7 years and Gideon was threshing wheat at the winepress.
  2. The severity was one of famine in the land of Israel. vs. 1c
    - b. Many times famines declared God's judgment on His people.
      - 1) In the time of Abraham and Jacob. Gen. 12:10; 43:1

- 2) In the days of David for Saul for killing the Gibeonites. 2Sam. 21:1
- 3) In the days of Ahab through prophet Elijah. 1Kings 17:1
- 3. The man Elimelech of Bethlehem, Judah, went to dwell in the country of Moab. vs. 1d-2
  - a. Bethlehem means the house of bread, the same town the Levite was from, who was hired by Micah, also the home of his adulterous concubine. Judges 17:7-13; 19:1-3
  - b. Judah means praise.
  - c. Elimelech means my God is King.
  - d. Naomi means pleasant.
  - e. Mahlon means sickly or great infirmity.
  - f. Chilion means pining or consuming.
- 4. The family was stricken by ongoing tragedy. vs. 3-5
  - a. Elimelech, the husband of Naomi died suddenly, left with her two son. vs. 3
  - b. Malon and Chilion married pagan wives in disobedience to God's word and lived in Moab for ten years. vs. 4
    - 1) Orpah, "fawn" or "deer", Ruth means friend or beauty.
    - 2) The Moabites were descendants of Lot by an incestuous relationship with one of his daughters. Gen. 19:36-37

- 2) Moab refused to passage, bread and water to Israel, hired Balaam to curse them. Num. 22:1-8
    - \* So God barred from entering the congregation of the Lord till tenth generation. Deut. 23:3-6
  - 3) Nehemiah recalled God's prohibition to those who married an Ammonite or Moabite after the return to Jerusalem. Neh. 13:1-3
  - c. The two sons died after the ten years, the three women were alone. vs. 5
- B.** The occasion that allowed Ruth's release from marriage, she denied. Ruth 1:6-13
- 1. Naomi decided to return to Bethlehem with her two widowed daughters-in-law, hearing in Moab that God had visited the land of Judah with bread. vs. 6-7
  - 2. Naomi released her two daughter-in-laws from any obligation to her, so they could return to their mother's houses. vs. 8-10
    - a. Maomi expressed her appreciation of their loving faithfulness to her sons and herself desiring that the Lord deal kindly with them, as they had been with Naomi. vs. 8
    - b. Naomi revealed the genuineness of her love. vs. 9
      - 1) She expressed her love by desiring that both of the woman would find rest as they remarried. vs. 9a-b

- 2) She demonstrated her affection by kissing them and they wept together. vs. 9c-d
- c. They declared their commitment to Naomi being reluctant to leave, saying they would return with her to her people. vs. 10
3. Naomi reasoned with the two women. vs. 11-14
  - a. She asked them if she still had more sons in her womb that might be their husbands? vs. 11
  - b. She declared she was too old to have a husband and if she did conceive would they wait without remarrying. vs. 12-13b
  - c. She expressed her sorrow and her much grief for their sakes, due to the fact that the hand of the Lord had gone out against her. vs. 13c-e
    - \* Their story is that they lived in the city called “house of bread” but did not trust God for bread, as the others who remained at Bethlehem praising God as their king through the famine trusting Him like Boaz, but instead they took matters into their own hands and doing so they, the heads of their home die!

C. The loyalty of Ruth was far and beyond marriage obligation. Ruth 1:14-18

1. The widow Orpah wept again kissed her mother-in-law and went home. vs. 14a-b
2. The widow Ruth clings to Naomi. vs. 14c
  - \* The word cling means to glue together and is the same used for marriage for the husband in marriage. Gen. 2:24
3. Naomi told Ruth her sister-in-law had gone back to her people and her gods, she should also returned to hers. vs. 15
  - a. There is a progressive revelation of the spiritual compromise that both Elimelech and Naomi had made, first by her acknowledgment that God’s hand had gone out against her. vs. 13e
  - b. Then by her allowing the unequally yoked marriages to women of Moab who worshipped other gods. vs. 15b-c
4. The commitment of Ruth to Naomi is recorded for us. vs. 16-18
  - a. Ruth’s steadfast love is declared.
    - 1) “Entreat me not to leave you, or turn back from following you.” vs. 16a
    - 2) “And wherever you go, I will go; And wherever you lodge, I will lodge.” vs. 16c-f
    - 3) “Your people shall be my people, And your God, my God.” vs. 16g-h
  - b. Ruth’s selfless love is described. vs. 17a-c

- 1) “Where you die, I will die.” vs. 17a-b
  - 2) “And there will I be buried.” vs. 17c
- c. Ruth’s oath was to Yahweh. vs. 17d-f
- 1) Her decision to follow Yahweh, rather than the gods of her people was a personal decision.
  - 2) Her accountability was to God who sees and hears all things, “The LORD do so to me, and more also”. vs. 17d-e
  - 3) Her escape clause was death, “If anything but death parts you and me.” vs. 17d-f
- d. Ruth having made herself strong on her decision, was no longer opposed by Naomi. vs. 18

### Illustration

Into the life of Charles Lamb there came a deep attachment to a woman, but he willingly forsook marriage when he saw the need of his own family. Brother, son, and husband, he became the guardian angel of that home, and especially of his sister Mary, who was at times mentally deranged.

After she had stabbed her mother to death in one of her mad moments, Charles Lamb stripped himself for his sister Mary as Jonathan stripped himself for David; and for eight and thirty years he watched over her with a tender solicitude. A friend tells how he would sometimes see the brother and

sister walking hand in hand across the field to the old asylum, both their faces bathed in tears. A sad story, and yet a grand story of commitment and loyalty. # 3209

### Application

1. I have witnessed those who have walked with God through the most difficult times and not compromise trusting the word and the power of the Holy Spirit, while other did not and took matters into their own hands and brought such heart-ache on themselves and their families.
  - \* Blessed *is* the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight *is* in the law of the LORD, And in His law he meditates day and night. He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper. The ungodly *are* not so, But *are* like the chaff which the wind drives away.” Ps. 1:1-4
2. I have witnessed those who did not compromise in marrying Christian waiting and obeying the Lord, while others both from the parents side and their children compromised God’s standard.
  - a. Our ability to obey has nothing to do with the time or culture we live in, but our commitment to God, His word and yielding to the power of the Holy Spirit to reckon the old man dead.

- b. And yet God in His mercy and grace will at times save the unbeliever who gets married to the believer because they repent.
- c. But we never want to teach that the compromise was the will of God, but rather that it is the goodness of God.
- d. More than often the compromising Christian suffers through the years or walks away from God.
  - \* “Has the LORD *as great* delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *And* to heed than the fat of rams. For rebellion *is as* the sin of witchcraft, *And* stubbornness *is as* iniquity and idolatry.” 1Sam. 15:22-23b

*Ruth was the bride to the son of Naomi!*

## II. Ruth the servant. Ruth 1:19-2:23

- A. Ruth was willing to not be the center of attention entering Bethlehem. Ruth 1:19-22
  - 1. The entire city was excited Naomi was the focus, “Is this Naomi?” vs. 19f
    - a. Ruth knew she was a foreigner.
    - b. Ruth knew she was there for Naomi.
    - c. Ruth knew she had trusted in the God of Israel.
  - 2. The response of Naomi was that they not call her Naomi, “pleasant” but Mara

- “bitter” for the Almighty “El Shaddai” had dealt bitterly with her. vs. 20
- 3. The widow Naomi stated that she had gone out full and returned empty, since the Almighty had afflicted her. vs. 21
  - a. The proclamation stated that all was due to the hand of God’s judgment!
    - \* Both proclamations in verse 19-20 were acknowledgments that they had taken their lives into their own hands and in their self-will did not choose to trust God nor obey Him.
  - b. The word afflicted “Nathan”, means to break or be broken.
    - \* God at times has to break us of our self dependence to work in us!
- 4. The women arrived at the beginning of barley season at the end of April. vs. 22
  - a. They had returned from Moab, which means “of his father” describing the incestuous birth through his oldest daughter, displeasing to God. Gen. 19:36-38
  - b. They had returned to Bethlehem, “the house of bread”, returning to a right and pleasing relationship to God.
- B. Ruth was willing to be the provider for Naomi. Ruth 2:1-3
  - 1. The man Boaz was a relative of Naomi’s husband. vs. 1

- a. He was related through Maomi's deceased husband Elimelech. vs. 1a
  - b. He was a man of great wealth. vs. 1b
  - c. He was named Boaz, "The Lord is strength" or "quickness". vs. 1c
  - d. He was from Bethlehem, Ephrathah. vs. 2:4b, 4:11g
2. The woman Ruth asked permission of Naomi to go glean heads of grain. vs. 2
- a. The gleaning was after the provision of the Law, leaving the corners of the fields un-harvested for those destitute. Lev. 19:9-10, 23:22, Deut. 24:19
  - b. Notice she expressed hopefulness by the expression, "in whose sight I may find favor" implying mercy.
3. The woman Ruth went and she happened to come to the fields of Boaz. vs. 3
- a. Nothing happens by chance when one knows the Lord.
  - b. Nothing is overlooked by God when done to one of God's people.
    - 1) Ruth had committed herself to Yahweh, rather than the gods of her people, Moab!
    - 2) The Psalms tells us that the steps of a good man are ordered by the LORD, And He delights in his way. Though he fall, he shall not be utterly cast down; For the LORD upholds *him with* His hand. Ps. 37:23-24

- C. Ruth was willing to humble herself. Ruth 2:4-13
1. The occasion was when Boaz came from Bethlehem to his fields and took notice of Ruth. vs. 4-6
- a. The employer and employee had a godly relation, despite it being in the time of judges, "The LORD be with you", "The LORD bless you." vs. 4
  - b. The inquiry was to his servant who was in charge of the reapers, "Whose young woman is this?". vs. 5
  - c. The servant said Ruth had come back with Naomi from Moab. vs. 6
2. The woman Ruth had pleaded with the servant for permission to glean. vs. 7
- a. She revealed her humility by her very words, "Please let me glean and gather after the reapers among the sheaves". vs. 7a-b
    - 1) The very task was a mark of poverty and destitution.
    - 2) The fact that she was the enemy of Israel magnified her humility.
  - b. She revealed her earnestness to work by her actions, "So she came till now, though she rested a little in the house." vs. 7c-d
3. The woman Ruth was not publicizing what she had done for Naomi, but it was widely known. vs. 8-14

- a. Boaz invited her to remain in his fields for safety by the women, in view of her care for Maomi, affirming her acceptance. vs. 8
- b. Boaz assured her of her protection from the young men and to quench her thirst as need by the drawing of water by the young men. vs. 9
- c. She expressed her unworthiness by falling on her face and bowing down to the ground declaring her gratitude, “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?” vs. 10  
\* When word and deed become one, that is truth!
- d. Boaz told her all he had heard about her benevolence. vs. 11-13
  - 1) Her cleaving to Naomi, abandoning of her own family and native land, willingness to come to a people she did not know before. vs. 11
    - a)) She was reaping to the kindness she had sown a model of faithful love putting others first.
    - b)) She was courageous knowing she could have been treated as an outcast being a Moabitess.
  - 2) Her recompense was from God. vs. 12
    - a) ) Boaz desired the Lord fully reward her work of love. vs. 12a-b

- b)) Boaz told her she had actually come for refuge under the wings of the Lord God of Israel. vs. 12c
  - 3) Her humbleness was consistent, expressed by her gratitude and recognition of his favor, though she was a foreigner. vs. 13
- D. Ruth was willing to receive kindness. Ruth 2:14-23**
- 1. Boaz yielded himself as the instrument of God to reward Ruth. vs. 14-16
    - a. He gave her a place of acceptance before the reapers at meal time by personal invitation and identifying with her. vs. 14
    - b. He commanded his young men to let her glean even among the sheaves and not to reproach her. vs. 15
    - c. He told them also to purposely drop grain from the bundles so she would have a abundant reaping and not to rebuke her. vs. 16  
\* God uses His people to bless others as an extension of God’s love!
  - 2. Boaz was seen as the Kinsman redeemer. vs. 17-23
    - a. Ruth gleaned till the evening and beat out what she had gleaned, about an ephah, about six and a half to seven and a half gallons? vs. 17

- \* Enough for about five days for her and Naomi.
- b. Ruth returned to the city and Naomi saw what she had gleaned and gave it to Naomi. vs. 18, 14f-h
  - \* Her love for Naomi was great and selfless on a consistent basis!
- c. Ruth's mother-in-law was astonished at her abundant reaping and asked where she had gleaned, blessing the one who had noticed her, at which time Ruth declared she had worked with a man named Boaz. vs. 19
- d. Ruth's mother-in-law instantly prayed a blessing on Boaz from the Lord for not forsaking kindness to the living and the dead, telling Ruth he was a close relative, a kinsman "goel". vs. 20
- e. Ruth told Naomi of his words to stay close to the young men till the end of all his harvest and Naomi concurred, so Ruth stayed close to the young women of Boaz and dwelt with her mother-in-law. vs. 21-23

### Illustration

Remember that the true evidence of a servant is when one is treated like one and they are not upset!

### Application

1. Ruth did not continue to live after the pagan traditions of the Moabites nor the corrupt evil of the time of the Judges, but came to trust God to live along the godly remnant being a servant and that is the standard for all who are born again, new creatures with a divine nature.

\* "Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God. For we *have spent* enough of our past lifetime in doing the will of the Gentiles-- when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. They will give an account to Him who is ready to judge the living and the dead." 1Pet. 4:1-5

2. Ruth was guided by God to the fields of Boaz to provide for her needs and protected her under the authority of Godly people.

\* "The steps of a *good* man are ordered by the LORD, And He delights in his way. Though he fall, he shall not be utterly cast down; For the LORD upholds *him with* His hand. I have been young, and *now* am old; Yet I have not seen the righteous forsaken, Nor his descendants begging bread. *He is* ever



merciful, and lends; And his descendants are blessed.” Ps. 37:23-26

**3.** Ruth was not attempting to impress or boast about her commitment to God or Naomi, but was acknowledged by her loving humble character.

\* “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.” 1Pet. 5:6-7

*Ruth was the servant to Naomi!*

### III. Ruth the redeemed. Ruth 3:1-4:22

**A.** Ruth was a woman of faith. Ruth 3:1-4

- 1.** Naomi instructed Ruth that she was seeking security for her future. vs. 1-2
  - a.** The plan was to have Boaz redeem the property and marry Ruth. vs. 1
  - b.** The man would be winnowing at night at the threshing floor. vs. 2
- 2.** Naomi gave Ruth advice according to the customs of the day. vs. 3-4
  - a.** She instructed her to wash, anoint and put on her best garment to go down to the threshing floor. vs. 3a-b
  - b.** She was not to make herself known till the men had finished eating and drinking. vs. 3c
  - c.** She was then to notice where Boaz lied down, uncover his feet and lie

down by his feet until he told her what to do. vs. 4

**B.** Ruth was a woman of obedience. Ruth 3:5-18

- 1.** She told Naomi that all she had instructed she would do. vs. 5

\* The instructions had nothing to do with being immoral or seducing Boaz.
- 2.** She acted in accord with the custom of the land revealed to her. vs. 6-9
  - a.** She did according to Naomi’s instructions. vs. 6-7
  - b.** She being at his feet startled Boaz about midnight. vs. 8
  - c.** She was asked by Boaz who it was and she said, “I am Ruth your maidservant”, and asked he fulfill the duty of a kinsman “goel”. vs. 9
    - 1)** The phrase “take your maidservant under you wing” was a cultural expression for redemption. Lev. 25:25,28, 48-49
    - 2)** The identity is clear “a close relative” means “the goel” the one to redeem her out of poverty and debt. Ruth 3:12, 13; 4:1, 3, 6, 8, 14

\* Even to the present day, when a Jew marries a woman, he throws the skirt or end of his talith over her, to signify that he has taken her under his protection.

3. Ruth was assured by Boaz that he would attempt to fulfill the duty of a kinsman. vs. 10-18
- a. She was commended for her kindness. vs. 10
- 1) He blessed her in the Lord. vs. 10a-b
  - 2) He declared that she had shown more kindness now at the end than at the beginning of her kindness in that she did not choose to go after a younger man whether poor or rich. vs. 10c-d  
\* Implying Boaz was no spring chicken, but much older than Ruth.
- b. Ruth was told by Boaz that she was not to fear for he would do all that she has requested and that all the people of Bethlehem knew that she was a virtuous woman. vs. 11  
\* At times pagans put Christians to shame!
- c. Ruth was informed by Boaz that he truly was a “goel” in line but there was one who had the right before him and if he chose to exercise his right that was the way it would be, but if not he swore by the Lord that he would perform the duty and told her to lie down till morning. vs. 12-13

- 1) The redeemer of property and person. Lev. 25:25-28,47-48, Deut. 25:5-10
  - 2) The redeemer at the year of jubilee. Lev. 25:10, 13-16, 24-28
  - 3) The avenger of blood. Num. 35:19
- d. Ruth and Boaz arose before dawn so as not to be noticed and he gave her six ephahs of barley to return to the city. vs. 14-15
- e. Ruth communicated to Naomi the message of Boaz when she arrived at home. vs. 16-18
- 1) She told her all Boaz had done for her. vs. 16
  - 2) She showed the deeds of Boaz, the barley. vs. 17
  - 3) She was assured by the words of Naomi, “Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day”. vs. 18
- C. Ruth was a woman blessed by God. Ruth 4:1-12
1. Boaz sought out to redeem Ruth. vs. 1-4
    - a. He sat at the gate, the place of judgment by the leading elders who presided over the city and waited till the close relative came by to discuss the matter. vs. 1

- b. He took ten men of the elders to hear the case as they sat and proceeded to inform the close relative of Naomi's return from Moab and his right to redeem what she had sold, but if he decided not to he would then be the next in line. vs. 2-4
- 2. Boaz informed the kinsman redeemer of his conditions for the redemptive right. vs. 5-6
  - a. He declared to him that for him to fulfill the redemptive right, he had also to take Ruth as his wife and raise up seed to the dead relative so that his name would not die out of Israel. vs. 5
  - b. Boaz was told by the relative that he could not redeem the field and Ruth lest he mar his own inheritance and then gave Boaz the right of redemption. vs. 6
- 3. Boaz fulfilled the customary ritual for redemption. vs. 7-12
  - a. The provision was in the Law. vs. 7
    - \* "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. And it shall be that the firstborn son which she bears will succeed to the

- name of his dead brother, that his name may not be blotted out of Israel. But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' "then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.'" And his name shall be called in Israel, 'The house of him who had his sandal removed'. Deut. 25:5-10
- \* Jesus was confronted with this provision in the Law regarding the resurrection. Matt. 22:24
- b. The declaration was proclaimed by Boaz. vs. 8-10
    - 1) The close relative gave Boaz the right, so he took off his sandal. vs. 8
    - 2) The man Boaz told the elder they were witnesses to his redemption of all that was Elimelech's,

- Chilion's and Mahlon's from the hand of Naomi. vs. 9
- 3) The widow of Mahlon, Ruth the Moabitess he had acquired as his wife, to perpetuate the seed of the dead through his inheritance, that he name not be cut off from among his brethren and his position at the gate, to this they were also witnesses. vs. 10
- c. The people at the gate pronounce a blessing upon Boaz. vs. 11-12
- 1) That they were witnesses to all he said and done. vs. 11a-d
  - 2) That Ruth might be as Rachel and Leah, who built the house of Israel. vs. 11e-f
  - 3) That Boaz might prosper in Ehprathah, Bethlehem, and be famous. vs. 11g
  - 4) That Boaz's house be like the house of Perez, whom Tamar bore. vs. 12
- \* Of whose tribe the Bethlehemites were, Tamar, one of another nation, as Ruth was and from whom sprung a very numerous family, one of the five families of Judah; and they wish that the family of Boaz, by Ruth, might be as numerous.

- D. Ruth was identified with the family of God. Ruth 4:13-17
1. Boaz went into Ruth and the Lord gave her conception and she bore a son. vs. 13
  2. The woman pronounce a blessing on Naomi. vs. 14-15
    - a. They acknowledged that it was God who had not left her without a "goal", Boaz was just instrument. vs. 14a-c
    - b. They desire was that the child be famous in Israel. vs. 14d
    - c. They desired that the child would be a restorer of life and one to sustain her in her old age. vs. 15a
    - d. They pointed out Ruth loved her and was better than seven sons. vs. 15b-d
  3. Naomi became a nurse to the child. vs. 16
  4. They proclaimed that a son had been born to Naomi, due to the fact of continuing her son's name.
    - a. They named him Obed, whose name means "serving". vs. 17d
    - b. He is the father of Jesse which means "I possess", who was the father of David "belove". vs. 17e-f
- E. Ruth is lined up with the genealogy of Christ Jesus. Ruth 4:18-22
1. The line of Perez is the kingly line. vs. 18
  2. The genealogy is varifiable. vs. 18-22, 1Chron. 2:9-15

3. The name Boaz was the great-grandfather of David the King of Israel and Obed his grand-father. vs. 21-22
4. The very genealogy is found in Matthew's Gospel, for the genealogy of Jesus Christ. Matt. 1:3-6, Lk. 3:32
  - a. Ruth is a picture of the Gentiles to be received by grace.
  - b. Ruth is a picture of the future fulfillment when we will be wed to Christ by Christ's redemption.
  - c. Ruth and Boaz are a parallel of the redemptive love story of Jesus Christ and His bride, the church!

### Illustration

Christ is our "goel" Redeemer, knowing all our shortcomings of our Moabite lives and He makes us whiter than snow!

### Application

1. Faith and obedience are inseparable in the life of a believer.
  - a. Faith is always related to the revelation of God's word.
    - \* "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16
  - b. Obedience is always related to the enabling of the Spirit of God.

- \* "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God." Eph. 5:18-21
2. The fact that God has redeemed us is based on biblical faith, which is related to the word of God.
    - a. Faith comes by hearing and hearing by the word of God. Rom. 10:17
    - b. We are saved by grace through faith and that not of ourselves, but it is a gift of God. Eph. 2:8-9
    - c. We were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1Pet. 1:18-19

***Ruth was redeemed by Boaz!***

### Conclusion

This is the story of Ruth by a three-fold picture:

- I. Ruth the bride!
- II. Ruth the servant!
- III. Ruth the redeemed!

