

**Love Provides / Seeking Redeeming Love / Seeking a Husband  
Love's Request / Ruth's Tender Appeal / [Applying God's Law to Life](#)**

v1-5	v6-13	v14-18
Naomi's Counsel, Ruth's Obedience	Ruth's Request, Boaz's Assent	Boaz's Gift, Ruth's Report, Naomi's Counsel
Naomi and Ruth	Ruth and Boaz	Boaz, Ruth and Naomi
Ruth Presents Her Claim		Boaz Accepts Ruth's Claim
Instructed to Appeal	Appeal Granted	Waiting for Fulfillment
<b><a href="#">God's Law and Love for Each Other form the Basis of these Actions</a></b>		

**Ruth Chapter 3 illustrates the principle that following God's Law leads to Ultimate Blessing. When in doubt, search God's Word for counsel and act accordingly.**



**Ruth Chapter 3**

Customs	Character
Seeking Security (v1-5) Spread your Covering Over Me (v6-9) The Kinsman Agrees to Redeem (v10-18)	Naomi, the Concerned Mother Ruth, the Woman of Excellence Boaz, the Man of Integrity * Real Love is Pure (John 14:15-18,21,23,27; 1 John 4:7-11,19; 1Cor 13:1-8a) * Love, a Cure for Depression * Sanctification (1Thess 4:3-8) Ruth, a Woman of Integrity (Prov 31:10-31) Boas, a Man of Integrity (1Tim 3:1-13; Titus 1:5-9)

Ruth 3:1 Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?"

- "security", manowach Ꝁ AV 7x, 1) resting place, state or condition of rest, place 1a) resting place 1b) rest, repose, condition of rest 1c) coming to rest

Ruth 1:9 - "May the LORD grant that you may find rest, each in the house of her husband."

- "rest", m@nuwchah, Ꝁ AV 21x, 1) resting place, rest 1a) resting place 1b) rest, quietness

- The Hebrew word so translated is menuchah. It signifies rest, not so much in the ordinary sense, as rather in the sense of a safe shelter. This is the word by which the Hebrews used to speak of a husband's house. It was a woman's menuchah, or safe resort. In the ancient Orient the position of unmarried women and young widows was perilous. The one place where they could find safety and respect was in the house of a husband. This alone was a woman's safe shelter from servitude, neglect, or licence (Sidlow Bazter).

God Developed Two Institutions of Rest (Genesis 1)

Marriage		Sabbath
Between husband & wife	Relationship	Between God & Man
Human love developed	Love	Love for God & others
A place for rest	Rest	developed A time for rest

- A kinsman-redeemer was a relative who could redeem a poor person's inheritance (Leviticus 25:25). In certain circumstances, where there was no heir, a near relative could act as kinsman-redeemer by marrying the relative's widow to redeem the inheritance. A relative was not obligated to act as kinsman-redeemer, however. If no relative chose to help, the widow would probably live in poverty.

- The word "a close relative" is ga'al, qal participle Ꝁ AV 104x, 1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman; (Qal) to act as kinsman, do the part of next of kin, act as kinsman-redeemer by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance; to redeem (by payment)

Spreading One's Covering (kanaph) Over (Ruth 3:9; 2:12)

Ezekiel 16:8 - "Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt (kanaph) over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine," declares the Lord God.

- six ephahs. The Hebrew text gives no standard of measurement; ephah has been inserted by the translators only as a possibility. However, 6 ephahs would weigh about 200 pounds, which was far too much for Ruth to carry home in her shawl. Therefore, deemed most reasonable is 6 seahs (60–80 pounds) which would have been twice the amount Ruth had previously gleaned (see 2:17) (MacArthur)

<http://rinahshal.tripod.com/id142.html>

Joining Naomi's people and embracing their faith was not the primary reason for Ruth's declaration. She, instead, focused on her desire to stay with Naomi. The significance of this point had to do with her devotion to Naomi and her refusal to "turn to younger men". Her marriage to a different man would have pulled her to his family and estate, and would separate her from Naomi - something she had promised to never do.

Beyond her commitment to Naomi, Ruth was driven by another consideration ~ to perpetuate the name of the deceased and rebuild Naomi's family. "Spread your robe over your handmaid, for you are a redeeming kinsman." Ruth 3:9 Just as Naomi's primary goal was Ruth's security, so was Ruth's objective to find security for her mother-in-law by rebuilding her family.

God's Law and Love for Each Other form the Basis of these Actions

Through Ruth's faithfulness and Boaz's favours, hope awakens in her heart and she goes from being provided for to one who wants to provide. It was Ruth's love for Naomi which brought her out of her depression. Now it is Naomi's love for Ruth that prompted her to seek security for her.

Real Love

John 14:15-18,21,23,27 – love is manifested by obedience to God's Word  
1 John 4:7-11,19 – We are all commanded to love one another  
1Cor 13:1-8a – The Necessity (v1-3) and Character (v4-8a) of Love

# 1 Corinthians 13:1-8a Real Love

## Necessity of Love (v1-3)

## Character of Love (v4-7)

## Permanence of Love (v8-13)

1

**3** I speak with the tongues of men

*Pres act subj, laleo, to speak, with an emphasis on the act of speaking*

and  
of angels,

**The Sign Gifts are worthless without love (v1,2b)**

*Perf act ind, ginomai, perf implies "I have already become" (Rob)*

but *Pres act subj, echo*

**do not have love,**

**I have become a noisy gong**

or

**a clanging cymbal.**

Alternative translation: "If I speak..., but do not have love, I am a dingy piece of bronze rather than a joyfully sounding cymbal" (Todd K Sanders)

Cymbals played a part in the Jewish worship service but an even greater role in the heathen worship of the goddess Cybele & Bacchus

2 And

*Pres act subj, echo*

**3** I have the gift of prophecy,

and

*Perf act subj, oida*

**know all mysteries**

and

**all knowledge;**

*Lit. all the knowledge, "all that is there in its entirety"*

**The Speaking Gifts are worthless without love (v2a)**

and **3**

*Lit. all the faith*

**if I have all faith,**

*Pres act subj, echo*

*Pres act inf, methistemi, to transfer, remove from one place to another, proverbial expression="to make what seems impossible"*

**so as to remove mountains,**

but

*Pres act subj, echo*

**do not have love,**

*Outhen, nothing, an absolute zero*

*Pres act ind, eimi* **I am nothing.**

3 And

*Aor act subj, psomizo, 2x, to feed by putting a crumb into an infant's mouth, nourish, (Rom 12:20); here, "to divide all my property into fragments"*

**3** I give all my possessions to feed the poor,

and

*Aor act subj, paradidomi, to deliver, to give into the hands of another*

**3** I deliver my body to be burned,

but

*Pres act subj, echo*

**do not have love,**

*Aor mid subj, kaio, to set on fire, to consume by fire, burn*

*Pres pass ind, opheloo, to gain, profit, achieve*

**it profits me nothing.**

*Outhen, nothing, an absolute zero*

**The Serving Gifts are worthless without love (v3)**

The gifts are not valueless, but he is

**4 Love is patient,**  
*Agape, love, a love of the will*

**love is kind,**

*Pres mid ind, chresteuomai, be kind, gentle, behave kindly; use kindness*

**and**

*Pres act ind, zeloo, in a bad sense, of hostile emotion based on resentment (be moved with) envy, be filled with jealousy, be jealous of ; to be heated or to boil with envy, hatred, anger*

**is not jealous;**

*Pres mid ind, perpereuomai, as speaking arrogantly boast, brag; behave as a braggart or windbag; to boast one's self ; a self display, employing rhetorical embellishments in extolling one's self excessively. One who talks a lot & acts presumptuously, to be a windbag*

**love does not brag**

**and**

*Pres pas ind, phusioo, lit. puff up, blow up; only fig. in the NT make proud or arrogant, cause to become haughty; to be puffed up, to bear one's self loftily, to puff oneself out like a pair of bellows*

**is not arrogant,**

*Pres act ind, aschemoneo, as defying moral standards act disgracefully, behave improperly (1C 7.36); as defying social standards be ill-mannered or rude (1C 13.5)*

**5 does not act unbecomingly;**

**it does not seek its own,**

*Pres act ind, zeteo, 1) to seek in order to find, to seek after, seek for, aim at, strive after 2) to seek i.e. require, demand, to crave, demand something from someone*

**is not provoked,**

*Pres pass ind, paroxuno, lit. sharpen; fig. arouse, excite, stimulate; in a neg. sense provoke, irritate, cause to be upset; to arouse to anger; exasperate, to burn with anger*

*Kakos, adj, evil, bad, wrong, injury, harm*

**does not take into account a wrong suffered,**

*Pres mid ind, logizomai, fr. a basic mng. of thinking according to logical rules; as an objective reckoning; as keeping a mental record take into account, keep in mind, count (up) (1C 13.5); credit someone's account, to put to one's account for future payment*

*Pres act ind, chairō, be glad, rejoice exceedingly*

*adikia, 25x, injustice, of a judge; unrighteousness of heart and life; a deed violating law and justice, act of unrighteousness*

**6** does not rejoice in unrighteousness,

**but**

*aletheia, 110x, objectively what is true in any matter under consideration, what is true in things appertaining to God and the duties of man, moral and religious truth, the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews and the corrupt opinions and precepts of false teachers even among Christians*

*Pres act ind, sugchairō, rejoice with or together, rejoice as if sorrowfully*

rejoices with the truth;

**7** bears all things,

*Pres act ind, stego, (fr. Stege, roof) strictly, put a roof on; hence, cover, keep silent about, keep confidential (1C 13.7); to protect or keep by covering, to cover over with silence, or to bear up so as to support, endure, forbear, put up*

believes all things,

*Pres act ind, pisteuo, think to be true, be persuaded of, place confidence in*

hopes all things,

*Pres act ind, elpizo, hope, hope for, expect; "does not despair" (Rob)*

endures all things.

*Pres act ind, hupomeno, be patient under, suffer, endure, put up with; continue firm, persevere under misfortunes and trials to hold fast to one's faith in Christ; to endure, bear bravely and calmly ill treatments. Love has this indefatigable capacity to endure despite the ingratitude, bad conduct, & problems that all communal living involves, & this w/o complaining or becoming discouraged" (TLNT). "Carries on like a stout-hearted soldier" (Rob)*

**8** Love never fails;

*Agape, love, a love of the will*

*Pres act ind, pipto, to fall, to fall down, be done away with, to come to an end, to fail. Present indicates a continual action, or is a gnomic present stating that which is always true*

## Dealing with Depression

Once Love stirs in a person's heart, hope revives and hope causes one to live and plan and strategize. What will lift a person out of despondency and bring hope and cheer into his/her life? It's understanding the sovereignty and providence of God.

### A mini review from God's perspective, i.e., seeing the end from the beginning

From Naomi's point of view, what happened to her in Chapter 1 was bitter and sad. She had lost everything! But from God's point of view, Ruth was joined to her and God already had a potential husband preserved for her and tremendous joy will result for Naomi. But chapter 1 ends with Naomi overwhelmed with her losses, "The Almighty has dealt very bitterly with me" (1:20)

In Chapter 2, even Naomi could see the mercy of God as Ruth was guided by God's providence to the field of Boaz, a man of wealth, a man of God and a relative of Naomi's husband! Hope stirs in Naomi's heart and we see her recover from her despondency and depression as she exults in "the LORD who has not withdrawn his kindness to the living and to the dead" (2:20). Boaz was a God-fearing man in his business and personal relations (2:14-16, 20-22). Ruth is a God-dependent woman submissive to her mother-in-law and difficult circumstances. Naomi is now a God-exalting woman brimming with hope in the sovereignty of the Almighty.

In Chapter 3, Naomi makes the first move. With hope in God she now instructs Ruth as to her next move.

Depression can result from all sorts of various causes, real or imagined. In Naomi's case, it was the loss of everything she held dear.

What helps recovery? It's LOVE, especially God's love, agape love.

[http://health.yahoo.com/topic/depression/living/article/pt/psychology\\_Today\\_articles\\_pto-20021201-000001](http://health.yahoo.com/topic/depression/living/article/pt/psychology_Today_articles_pto-20021201-000001)

Love is as critical for your mind and body as oxygen. It's not negotiable. The more connected you are, the healthier you will be both physically and emotionally. The less connected you are, the more you are at risk.

It is also true that the less love you have, the more depression you are likely to experience in your life. Love is probably the best antidepressant there is because one of the most common sources of depression is feeling unloved. Most depressed people don't love themselves and they do not feel loved by others. They also are very self-focused, making them less attractive to others and depriving them of opportunities to learn the skills of love.

There is a mythology in our culture that love just happens. As a result, the depressed often sit around passively waiting for someone to love them. But love doesn't work that way. To get love and keep love you have to go out and be active and learn a variety of specific skills.

Most of us get our ideas of love from popular culture. We come to believe that love is something that sweeps us off our feet. But the pop-culture ideal of love consists of unrealistic images created for entertainment, which is one reason so many of us are set up to be depressed. It's part of our national vulnerability, like eating junk food, constantly stimulated by images of instant gratification. We think it is love when it's simply distraction and infatuation.

One consequence is that when we hit real love we become upset and disappointed because there are many things that do not fit the cultural ideal. Some of us get demanding and controlling, wanting someone else to do what we think our ideal of romance should be, without realizing our ideal is misplaced.

It is not only possible but necessary to change one's approach to love to ward off depression. Follow these action strategies to get more of what you want out of life--to love and be loved.

\* Recognize the difference between limerance and love. Limerance is the psychological state of deep infatuation. It feels good but rarely lasts. Limerance is that first stage of mad attraction whereby all the hormones are flowing and things feel so right. Limerance lasts, on average, six months. It can progress to love. Most love in fact starts out as limerance, but most limerance never evolves into love.

\* Know that love is a learned skill, not something that comes from hormones or emotion particularly. Erich Fromm called it "an act of will." If you don't learn the skills of love you virtually guarantee that you will be depressed, not only because you will not be connected enough but because you will have many failure experiences.

\* Learn good communication skills. They are a means by which you develop trust and intensify connection. The more you can communicate the less depressed you will be because you will feel known and understood.

There are always core differences between two people, no matter how good or close you are, and if the relationship is going right those differences surface. The issue then is to identify the differences and negotiate about them so that they don't distance or kill you.

You do that by understanding where the other person is coming from, who that person is, and by being able to represent yourself. When the differences are known you must be able to negotiate and compromise on them until you find a common ground that works for both.

\* Focus on the other person. Rather than focus on what you are getting and how you are being treated, read your partner's need. What does this person really need for his/her own well-being? This is a very tough skill for people to learn in our narcissistic culture. Of course, you don't lose yourself in the process; you make sure you're also doing enough self-care.

\* Help someone else. Depression keeps people so focused on themselves they don't get outside themselves enough to be able to learn to love. The more you can focus on others and learn to respond and meet their needs, the better you are going to do in love.

\* Develop the ability to accommodate simultaneous reality. The loved one's reality is as important as your own, and you need to be as aware of it as of your own. What are they really saying, what are they really needing? Depressed people think the only reality is their own depressed reality.

\* Actively dispute with yourself internal messages of inadequacy. Sensitivity to rejection is a cardinal feature of depression. As a consequence of low self-esteem, every relationship blip is interpreted far too personally as evidence of inadequacy. Quick to feel rejected by a partner, you then believe it is the treatment you fundamentally deserve. But the rejection really originates in you, and the feelings of inadequacy are the depression speaking.

Recognize that the internal voice is strong but it's not real. Talk back to it. "I'm not really being rejected, this isn't really evidence of inadequacy. I made a mistake." Or "this isn't about me, this is something I just didn't know how to do and now I'll learn." When you reframe the situation to something more adequate, you can act again in an effective way and you can find and keep the love that you need.

## Why Did Boaz Not Make the First Move?

Remember Boaz is much older than Ruth who is a pretty young and virtuous widow. Why he never married before remains a mystery unless he married when younger and his wife died. Your guess is as good as mine!

How would an older man go about showing his love for a younger girl? How would a very wealthy man propose to a very poor girl? Or to put it in modern terms, how would your multi-millionaire (or billionaire) boss propose to his younger poor-as-a-church-mouse employee who is a widow and has dependents to look after. To be rejected would make him feel like a fool and things can't remain the same after he has spoken.

## Real Love is Pure

The stage is now set. Use your imagination. What would people today do especially when they are in love and discover that both share the same feelings, they're alone at night – hop into bed right away.

What did Boaz do when Ruth “proposed” to him? They're in love, they're both alone, it's dark and she's under his cloak and nobody knows.

**Sanctification = hagioσmos, only in the Greek Bible & ecclesiastical writers; from hagiozo. Hagiasmos and hagiozo both take the place of the old words, hagioz, hagioσmos with their technical ideas of consecration to a god or goddesses that did not include holiness in life. Pagan religion did not demand sexual purity of its devotees, the gods and goddesses being grossly immoral (Robertson).**

**Sanctification = the process of becoming holy (1 Thess 4:3-8)**

## The Call to Be Men and Women of Integrity

Proverbs 31:10-31 – Ruth, a Woman of Integrity

1 Timothy 3:1-13; Titus 1:5-9 – Boaz, a Man of Integrity

### Ruth: The Proverbs 31 Wife (John MacArthur)

The “virtuous” wife of Proverbs 31:10 is personified by “virtuous” Ruth of whom the same Hebrew word is used (3:11). With amazing parallel, they share at least eight character traits (see below). One wonders (in concert with Jewish tradition) if King Lemuel's mother might not have been Bathsheba who orally passed the family heritage of Ruth's spotless reputation along to David's son Solomon. Lemuel, which means “devoted to God,” could have been a family name for Solomon (cf. Jedediah, 2 Sam. 12:25) who then could have penned Proverbs 31:10–31 with Ruth in mind:

1. Devoted to her family (Ruth 1:15–18 // Prov. 31:10–12,23)
2. Delighted in her work (Ruth 2:2 // Prov. 31:13)
3. Diligent in her labor (Ruth 2:7,17,23 // Prov. 31:14–18,19–21,24,27)
4. Dedicated to godly speech (Ruth 2:10,13 // Prov. 13:26)
5. Dependent on God (Ruth 2:12 // Prov. 31:25b,30)
6. Dressed with care (Ruth 3:3 // Prov. 31:22,25a)
7. Discreet with men (Ruth 3:6–13 // Prov. 31:11,12,23)
8. Delivered blessings (Ruth 4:14,15 // Prov. 31:28,29,31)

### How barley was harvested in those days

After the sheaves of grain were collected, they would be placed in a large pile and then beaten with stones and spikes to separate the husks of grain from the straw on which they grew. Then a winnowing fork would be used to throw the grain into the air. The wind would carry away the lighter chaff while the heavier grain would fall to the ground.

Threshing was often done in late afternoon and evening when a wind might arise to separate chaff from grain. The threshing floors of Israel were found in an open, level, outdoor area which had been stamped down to make the ground hard.

For more information about the “Harvest Seasons of Ancient Israel”, go to

□ <http://www.wcg.org/lit/law/festivals/harvest.htm>

# Boaz, a man of Integrity (1 Timothy 3:1-13; Titus 1:5-9)

## HIS CHARACTER (I TIMOTHY 3:2-3, 8-10)

1. He is **above reproach**, *anephileptos* (v2), blameless irreproachable, not only of good report but deservedly so, nothing to take hold upon, conduct so pure that no one could take hold of anything to accuse him.
2. He is **the husband of one wife**, *mias gunaikos andra* (v2,12), a one-woman man, total loyalty to his wife.
3. He is **temperate**, *nephalios* (v2), sober, sober-minded, clear-headed; has sound, sensible judgment, has balance.
4. He is **prudent**, *sophron* (v2; Titus 1:8), strictly, having a sound or healthy mind; as having ability to curb desires & impulses so as to produce a measured & orderly life, self-controlled, sensible, sober, temperate, discreet.
5. He is **respectable**, *kosmios* (v2), implies well-ordered demeanor as well as orderly fulfillment of all duties & the ordering of the inner life from which these spring.
6. He is **hospitable**, *philoxenos* (v2; Titus 1:8), loving strangers, not restricted in his love toward anyone, not prejudiced in his love.
7. He is **able to teach**, *didaktikos* (v2), able to teach, skilful in teaching, competent to teach.
8. He is **not addicted to wine**, *m' paroinos* (v3; Titus 1:7), one who does not sit long at his wine, ie, not a slave to drink. He is **not addicted to much wine**, (v8).
9. He is **not pugnacious**, *m' plektes* (v3; Titus 1:7), not quarrelsome, not a striker of blows, not given to violence, does not strike back when offended.
10. He is **gentle**, *epieikes* (v3), patient, gracious, kindly, forbearing, considerate, lenient, does not insist on his own rights, magnanimous, reasonable.
11. He is also **uncontentious**, *amachos* (v3), not a brawler; without fighting, not a fighter; does not carry a chip on his shoulders, does not have a short temper.
12. He is also **free from the love of money**, *aphilorguros* (v3), not greedy of filthy lucre, not fond of silver. He is **not fond of sordid gain**, *m' aischrokerdeis* (v8; Titus 1:7).
13. He must be **a man of dignity**, *semnos* (v8), honorable, of good character, worthy of respect, that which in a human being calls forth veneration & respect from others.
14. He is **not double-tongued**, *m' dilogos* (v8), double-tongued, i.e., speaking one thing to one person & something different to another.

16. He is **not be self-willed**, *m' authades* (Titus 1:7), strictly, of one who pleases himself; hence, not self-willed, not stubborn, not arrogant, not self-pleasing.
17. He is **not quick-tempered**, *m' orgilos* (Titus 1:7), not prone to anger, not irascible, not wrathful.
18. He **loves what is good**, *philagathos* (Titus 1:8), liking what is good, loving goodness, of one who is tireless in activities prompted by love.
19. He is **just**, *dikaios* (Titus 1:8), morally & ethically righteous, upright, virtuous, keeping the commands of God; innocent, faultless, guiltless; used of him whose way of thinking, feeling, & acting is wholly conformed to the will of God, & who therefore needs no rectification in the heart or life.
20. He is **devout**, *hosios* (Titus 1:8), undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious.
21. He is **self-controlled**, *egkrates* (Titus 1:8), temperate, strong, robust, having power over, controlling one's self, continent, disciplined.

Sow a thought, reap an action,

Sow an action, reap a habit,

Sow a habit, reap a character,

Sow a character, reap a destiny.

## HIS RESPONSIBILITY TO HIS HOUSEHOLD & CHILDREN (1 Timothy 3:4-6)

1. He **manages** his own household well, *proistemi* (v4-5, 12), to rule over, to manage, to preside over, to rule.
2. His children are kept under control **with all dignity**, *semnotes* (v4), dignity, stateliness. The Greek word avoids the suggestion of sternness yet retains the idea of natural respect.
3. He has **children who believe, not accused of dissipation or rebellion** (Titus 1:6).
  - \* **Dissipation** is *asotia*, used of one who has abandoned himself to reckless immoral behavior, wasting money on one's own pleasures; debauchery, incorrigibility.
  - \* **Rebellion** is *anupotaktos*, strictly, not under orders, that cannot be subjected to control, disobedient, unruly, refractory, insubordinate, rebellious, spoiled, undisciplined.

## HIS RESPONSIBILITY TO THE CHURCH

1. He is **not a new convert**, *m' neophutos* (1Timothy 3:4), not a novice, here, used of one recently baptized or born again.
2. He holds to **the mystery of the faith** (*the inner secret of the faith*) **with a clear conscience** (1 Timothy 3:9).
3. He is to **hold fast** (*to hold back, before or against, pres mid ptc, antecho, 4x, to hold oneself face to face with, to cling to; see Matt 6:24; Luke 16:13; 1 Th 5:14*) **the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine & to refute those who contradict** (*object, oppose*) (Tit 1:9).
  - \* **Exhort** is *parakaleo*, as speaking authoritatively, to urge, encourage; as speaking to relieve sorrow or distress, comfort, console.
  - \* **Refute** is *elegcho*, to convict, to reprove, as showing someone that he has done something wrong & summoning him to repent, generally with a suggestion of shame of the person convicted.
4. He is to speak **the things which are fitting** (*prepei, from prepo, it is suitable, proper*) **for sound doctrine** (Tit 2:1).
5. He is to show himself to be **an example of good deeds in all things, with purity of doctrine** (Titus 2:7).
  - \* **Example** is *tupos*, example, pattern, model
  - \* **Purity** is *aphthoria*, strictly, not subject to corruption; soundness, purity, integrity; used of teaching that is free from error. The KJV has *adiaphthoria* which means "incorruptibility".

## HIS RESPONSIBILITY TO THE WORLD

1. He is to have **a good reputation**, a good report not just among Christians but also among non-Christians (1Tim 3:7). Reason is so that he may not fall into **reproach** (*oneidismos, disgrace, insult*) & the **snare** (*pagis, trap*) of the devil.
2. He is to **be subject** (*hupotasso, submit, rank under, be in subjection*) **to rulers, to authorities** (Titus 3:1)
3. He is to **be obedient** (*peitharcho, 4x, to obey authority / superior, to listen; see Acts 5:29, 32; 27:31*) (Tit 3:1)
4. He is to **be ready** (*hetoimos, prepared*) **for every good deed** (Tit 3:1)
5. He is to **malign** (*blasphemeo, to slander, treat with contempt, to blaspheme*) **no one** (Tit 3:2)
6. He is to be **uncontentious** (*amachos, 2x, abstain from fighting*) (Tit 3:2; 1 Tim 3:3)
7. He is to be **gentle** (*epeikes, 5x, forbearing, reasonable, fair, mild; see Phil 4:5; James 3:17; 1 Pet 2:18*) (Tit 3:2; 1 Tim 3:3)
8. He is to **show** (*endeiknumi, to demonstrate, display*) **every consideration** (*prautes, 11x, meekness, mildness, patient trust in the midst of difficult circumstances; see 1 Cor 4:21; 2Cor 10:1; Gal 5:23; 6:1; Eph 4:2; Col 3:12; 2 Tim 2:25; James 1:21; 3:13; 1 Pet:3:15*) **for all men** (Tit 3:2)

## RUTH. A WOMAN OF INTEGRITY THE EXCELLENT WIFE (Proverbs 31:10-31)

- A. A WOMAN OF DEVOTION (v11-12)
- B. A WOMAN OF DUTY (v13-14)
- C. A WOMAN OF DISCIPLINE (v15)
- D. A WOMAN OF DISCERNMENT (v16)
- E. A WOMAN OF DIRECTION (v17-20)
- F. A WOMAN OF DECORUM (v21-25)
- G. A WOMAN OF DISCRETION (v26)
- H. A WOMAN DEDICATED TO THE LORD (v27-31)

### THE EXCELLENT WIFE (v10)

10 *An excellent wife, who can find?  
Her worth is far above jewels.*

Her worth = more valuable than jewels, i.e., priceless

### I. HER DUTY TO HER HUSBAND (v11-12)

11 *The heart of her husband trusts in her,  
And he will have no lack of gain.*  
12 *She does him good and not evil  
All the days of her life*

Her character = trustworthy – trust is an essential ingredient in any marriage  
Her worth: good money manager, husband lacks nothing!  
Her dedication to her husband

### II. HER DUTIES IN THE HOME (v13-25)

#### A. A WOMAN OF DUTY (v13-14)

13 *She looks for wool and flax,  
And works with her hands in delight.*  
14 *She is like merchant ships;  
She brings her food from afar.*

Her duty: working with her hands, daily marketing – shopping is a daily duty as refrigeration is unavailable  
Comparison: like a ship, she "sails" into distant markets with goods to sell & returns home with things bought

#### B. A WOMAN OF DISCIPLINE (v15)

15 *She rises also while it is night,  
And gives food to her household,  
And portions to her maids.*

Her worth: good home manager – everything runs smoothly, all is in order in her household

#### C. A WOMAN OF DISCERNMENT (v16)

16 *She considers a field and buys it;  
From her earnings she plants a vineyard.*

Her worth: good financial manager, shrewd, knows how to invest money wisely; she keeps herself informed of the world around her

#### D. A WOMAN OF DIRECTION (v17-20,27)

*17 She girds herself with strength,  
And makes her arms strong.*

Her Attitude toward work & the result – energetic, enthusiastic participant in life

*18 She senses that her gain is good;  
Her lamp does not go out at night.*

She knows the value of her quality merchandise & demands the right price for her goods. She is aware of happenings in the world around her. Long into the night she works on other profit-making projects

*19 She stretches out her hands to the distaff,  
And her hands grasp the spindle.*

She works with her hands in cloth-making (note the amount of time taken to weave a piece of cloth), and all these done without complaint, but with eagerness

*20 She extends her hand to the poor;  
And she stretches out her hand to the needy.*

She is not so busy that she forgets the needs of others, she takes care of the poor & needy. Her wealth was a result of her hard work & the blessing of God on a life lived before Him. She exemplifies Pr 11:25, “Be generous & you will prosper. Help others & you will be helped”

#### E. A WOMAN OF DECORUM (v21-22)

*21 She is not afraid of the snow for her household,  
For all her household are clothed with scarlet.*

Snow is rare in Israel, yet even the rarest of emergencies does not throw this lady. She is always prepared for any emergency! All her household are warmly clothed (“scarlet” can also be read as “twice” or “double”)

– her duty to her household

*22 She makes coverings for herself;  
Her clothing is fine linen and purple.*

After providing for the needs of everyone, she takes care of herself. Her use of fine & very expensive clothing (“purple” is from the murex worm & thus is costly & rare) is not condemned but commended as rewards for her hard work & industry

### III. THE BENEFITS OF THE WOMAN OF INTEGRITY (v23-31)

#### A. THE BENEFIT TO HER HUSBAND (v23)

*23 Her husband is known in the gates,  
When he sits among the elders of the land.*

Her husband is known and envied for his wonderful wife. “Sitting in the gates” means that he is a judge or an esteemed & respected member of a judicial body which meets daily to determine questions of law

#### B. THE BENEFIT TO SOCIETY (v24)

*24 She makes linen garments and sells them;  
And supplies belts to the tradesmen.*

She not only makes clothes for her family, she also has extras to sell. She does anything she can to generate extra income for her family.

#### C. THE BENEFIT TO HERSELF (v25)

*25 Strength and dignity are her clothing,  
And she smiles at the future.*

Because right living, she isn’t worried about tomorrow but is able to laugh at the days to come because, like the ant, she has “stored up food for the winter”

#### D. THE BENEFIT TO OTHERS (v26)

##### A WOMAN OF DISCRETION (v26)

*26 She opens her mouth in wisdom,  
And the teaching of kindness is on her tongue.*

Not only is her walk & work excellent, her talk is too! She is always wise & instructive with a kindness that comes from having struggled through the same issues of life all have, and having triumphed with the help of the Lord

#### E. THE BENEFIT TO HER HOUSEHOLD (v27)

*27 She looks well to the ways of her household,  
And does not eat the bread of idleness.*

She watches over the affairs of her household & thus does not have the time to be lazy because there’s so much to do

#### F. THE PRAISE SHE RECEIVES FROM HER HUSBAND AND HER CHILDREN (v28-29)

*28 Her children rise up and bless her;  
Her husband also, and he praises her, saying,*

*29 “Many daughters have done nobly,  
But you excel them all.”*

She receives the highest reward from her children who call her “blessed” & a husband who “praises” her

#### G. THE PRAISE SHE RECEIVES FROM THE LORD (v30-31)

*30 Charm is deceitful and beauty is vain,  
But a woman who fears the Lord,*

*she shall be praised.*

*31 Give her the product of her hands,  
And let her works praise her in the gates.*

Verse 30 is the capstone of this model woman’s noble character. She may or may not be beautiful & charming, but her true beauty comes from her total commitment & trust in her God. Truly praise befits such a woman “who fears the Lord.” Long may she live! May God grant her many daughters who would walk her ways, speak her words & do her works!