

people will recommence, so to speak, with the poor Moabitess. It will begin anew on the ground of grace. It is not Leah, it is Rachel, the wife beloved, the wife of Jacob's free choice and for whom he had served so long, who is here first presented. In everything the book of Ruth gives precedence to grace. "And do thou worthily in Ephratah, and be famous in Bethlehem." These cities, witnesses of grace, will also be of the power of Boaz : "And let thy house be like the house of Pharez whom Tamar bare unto Judah, of the seed which Jehovah shall give thee of this young woman !" That his posterity may be established like that of Pharez according to the election of grace !

"And *Jehovah gave* her conception." In the presence of this heir that grace has given, the *women* take up again the course of the prophetic thoughts of the people : "And the women said unto Naomi, Blessed be Jehovah, which has not left thee this day without a kinsman." They transfer to the head of the son of Boaz the right to redeem which Boaz has exercised, and foresee a future redemption accomplished by this man who is born of Ruth. In him, they add, the old age of the people will find a nourisher, its feebleness a restorer, and his name will be associated with that of Ruth, the poor remnant, having her heart drawn out to Naomi, the afflicted people of God, and who are worth more to her than the perfect number of sons (ver. 15).