

Daily Worship Notes

June 22nd – 27th, 2026



Westminster Shorter Catechism

Question 72: What is forbidden in the seventh commandment?

Answer: The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Scripture Proofs:

Matthew 5:28; Ephesians 5:3-4.

Psalm of the Week: Psalm 55A. The words are on page 8.

Please pray for:

Mon - Spencer Clifton

Tues - Evan & Kaylea, Lauren, Nash, Axl & Lennox Clarke

Wed - Lucas Coelho

Thur - Alice Coelho

Frid - Mark Cousins

Sat - Ezekiel deBlois

Bible Questions for the week:

Question: Who will serve God as priests?

Answer: Exodus 28:1

Question: Why are the names of the sons of Israel in the breastplate of judgment?

Answer: Exodus 28:29

For the next month, we are going to take a break from Isaiah and study the delightful little Old Testament book of Ruth, using the writings by Rev. Stephen McCollum (Airdrie RPCS).



Monday - Ruth 2:17-19 - Beating Out The Grain.

Ruth had been out since the early morning; next, she took all that she had gleaned, and she had to beat it. It needs to be beaten or threshed so that the grain comes apart from the stalk, and the chaff can be separated. Once she's beaten it, she would have thrown it up into the air, and the evening breeze would have carried off the chaff, and the grain would have fallen onto the threshing floor. This would have taken her quite a bit of time. When she returned home, Naomi was amazed that Ruth had come back with an ephah of barley, which would be 30 to 40 pounds.

This is the result of Boaz's grace to them. He has supplied their every need and exceedingly abundantly above all that they could ask or even think of. Boaz's generosity is a picture to us of Christ's generosity. He provides such a rich provision, and it is there for the taking. But there can't be any laziness or idleness on our part. The blessings are provided by grace. We are unworthy of them, but nevertheless, we're to receive them by faith, a faith that works. The Scripture is like a field ripe for the harvest. We're simply going out and gleaning. We're not to be lazy when it comes to reading the Scriptures. You must seek to find that portion which is of most use to you in your life, to seek to see how it applies to you currently, and to take away the promise that is suitable to your affliction.

We hear the Word of God often. But are we threshing it? Are we thinking about it? Are we doing the hard work to find the grain that we need? Or are we just listening, but not to profit? You see, we're to hear the Word, but also be doers of it. Therefore, we must meditate upon the rich harvest that the Lord provides. Just as Naomi would have stored away all this grain so that she could grind enough for each day, so too, we should store away God's Word in our hearts to memorize it, so that it's there for us when we need it.

Questions

1. How much barley did Ruth glean?
2. How should we listen to the Word of God?

Memory Verse:

"He was not the light, but came to bear witness about the light." *John 1:8*



Tuesday - Ruth 2:19-20 - The Kinsman Redeemer.

The Hebrew word Naomi uses to describe Boaz has three components. It means someone who is closely related to you, next of kin, if you like, a kinsman. It also includes the idea of redemption, a redeemer, and then thirdly, an avenger, someone to take vengeance and to plead your case on your behalf. There were four circumstances in which this kinsman redeemer would act. First, as we read in Leviticus 25, if you were reduced to poverty and you had to sell your land or your house, the kinsman redeemer could buy it back. The second circumstance, and again it was in Leviticus 25, was if you were in poverty and you had to sell yourself into slavery, then the kinsman redeemer could come along and buy you back. The third circumstance is in Numbers 25. The kinsman of a victim was entitled to seek vengeance. And then, fourthly, if there were a lawsuit against you, your near relative would pursue it to its conclusion.

In the kinsman redeemer, we see something of the Lord Jesus Christ. It's not simply that He pays the price, that He satisfies divine justice by laying down His life and by shedding His blood. There is also the element of a close relation, a family member. The Lord Jesus Christ took on human flesh to do these very things. If our inheritance were in our own hands, would we not be liable to lose it? The kinsman redeemer ensures that the inheritance never passes from one tribe to another. He ensures that it stays with us, that it belongs to us. Although we have been set free from sin, we sometimes do not stand firm. Left to ourselves, we would fall back under the yoke of bondage. But the kinsman redeemer ensures that we do not become slaves to the evil one. In today's world, we can be laughed at and mocked. There are many people throughout the world who are persecuted for their faith. Our kinsman avenger doesn't turn a blind eye to these things. He will avenge. Justice will be done. When Naomi hears the name Boaz, she is thrilled to her heart because there is hope that their fortunes may be restored. When you and I hear the name Jesus, should we not rejoice in our hearts?

Questions

1. What is a kinsman redeemer?
2. How is Christ our kinsman redeemer?

Memory Verse:

"He was not the light, but came to bear witness about the light." *John 1:8*



Wednesday - Ruth 2:21-23 - Stay Close

Naomi again emphasizes the very point that Boaz had made: stay close to the women. Follow his instructions carefully. Do exactly what he says. And Ruth did it. She was diligent. The barley and wheat harvests were one after the other, six to seven weeks from late April to early June. And for all those days, Ruth went out diligently gleaning. Six days she laboured and did all her work; and she went out with the young women. And the 7th was a Sabbath to the Lord her God.

In this, we see Christ's jealousy for His bride. We often think of jealousy as being a bad word. But there's a form of jealousy that is right. It's jealousy for that thing which you have a claim to, that thing which belongs to you by right. God is jealous, particularly for His worship. The worship of God should be pure; it should be according to the Scriptural commands. That's why it matters how we worship God. The Lord is rightly jealous for His worship, and Christ is rightly jealous for His bride.

As we live our lives, we should be aware of Christ's jealousy for us, the fullness of his love, and his desire for our full obedience at every point and at every turn, in the small things as well as the big. That there's no point of law or doctrine too small or inconsequential, that we can turn aside from it and live as we like. We must follow completely.

Boaz was so gracious to Ruth, but he had given her a specific instruction: 'Stay with my young women'. Ruth did the right thing in following his instructions completely, right down to the very letter. Dear friends, can we fault Christ and his grace to us? Is there anything lacking? Is there anything that you need that you have not received or that is not available to you? If Christ has been so gracious to us, then ought we not to follow his very commandments to the very letter? And may he grant us grace so to do.

Questions

1. What command does Boaz give Ruth?
2. Does our worship belong to God or us?

Memory Verse:

"He was not the light, but came to bear witness about the light." *John 1:8*



Thursday – Ruth 3:1-7 - A Risky Plan.

Naomi wants Ruth to have long-term security, and that can only come with a husband. So, Naomi proposes a risky strategy. It is not only risky but potentially foolish. It's open to being construed in all sorts of different ways. But Boaz is their kinsman redeemer. And, therefore, Naomi seeks to entrust Ruth to him. But the problem is that Boaz wasn't obligated to marry Ruth. In Old Testament law, if a man had a wife and died before he could have children, then his brother would have to marry his widow to perpetuate his brother's name. It was important to ensure the land remained within the tribe to preserve inheritance rights. But Boaz wasn't obligated to do that because he wasn't a close relative. He wasn't a brother of Mahlon. Yet here Naomi is telling Ruth to cast herself upon his mercy.

Naomi tells her to wash, anoint herself, and put on her cloak. The idea here is that Ruth is to put away her mourning. She's not to act like the grieving widow anymore. She's to signify that she is prepared to move on. And so she does. She's to go to the threshing floor. When Boaz is asleep, she's to uncover his feet and wait to see what he tells her to do. It's a very risky strategy. It's not inconceivable that she would be mistaken for a prostitute. So, either someone else will think she is a harlot, or Boaz himself might look at her and think she's a harlot and reject her because of that. Or even worse, Boaz would accept her as a harlot. Or Boaz recognizes the intended meaning and shows her favour.

Why was Boaz even at the threshing floor at nighttime? Probably, Boaz had worked hard; it's late, and it seems pointless for him to go back into the city. It's better for him to lie here and wait until morning, so he can get up and continue his work early. Also, it's got the advantage that he can guard his grain, so no thief or animal can take it. He's not drunk. He is simply well satisfied.

Questions

1. Why was Naomi's strategy risky?
2. Why was Naomi hopeful it would turn out well?

Memory Verse:

"He was not the light, but came to bear witness about the light." *John 1:8*



Friday - Ruth 3:8-13 - A Marriage Proposal.

Boaz cries out in verse nine - "Who are you?" Ruth responds with these lovely words: "I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer." It was a clear picture, a clear proposal of marriage. Protect me, keep me warm, take me under your wing. We see her humility. She doesn't come as Boaz's equal. She comes as a woman making a marriage proposal, which is unusual enough even in our generation. But she comes as a much younger woman and also one of a different social class. Boaz is an older nobleman. He was a man who sat at the gate with the elders of the city and therefore had a say in the city's administration. He was a man with harvesters working under him. Ruth is a widow of the poorest in Bethlehem. Here she is, coming to ask him to marry her. She asks him to take responsibility for her. Give me security. Why? Because you are a close relative. You are my kinsman redeemer. You've already shown me kindness. Show me this further act of kindness.

Boaz responds with a blessing. This is a man who delights in blessing people. He says in the end, Ruth is showing even more kindness than at the beginning. She has not gone after the young men, whether poor or rich. Ruth was an attractive woman. She was young, she was eligible, she could have had her pick of all the young men if she had wanted. But she hasn't done this. She has gone to her mother-in-law's close relative.

Boaz is willing to help. But in verse twelve, he admits that there is a spanner in the works. There's someone more closely related than he is. There is someone who is first in line to perform this duty. Now, Boaz could have said, "Go and ask him." But Boaz doesn't do that. Rather, Boaz is saying I will sort this whole matter out. You don't have to concern yourself about it anymore.

Questions

1. How did Ruth show humility in this situation?
2. How did Boaz respond?

Memory Verse

"He was not the light, but came to bear witness about the light." *John 1:8*



Saturday - Ruth 3:14-18 - A Picture of Christ.

Once again, Boaz is a picture of the Lord Jesus Christ. Boaz provides for Ruth's security and welfare. So too, in a spiritual sense, the Lord Jesus Christ does this for us. Notice that you can have this security and this welfare even before this day is over, if you want it. The Lord Jesus Christ will fulfill the whole transaction. He will sort the whole business, and he will bring it to its conclusion, so that you can be secure and well for all your days, if you only will come to him this day as Ruth did in verse 9.

If we would only come to Christ like that, with humility, with faith, well, then it will all be sorted for us, and we will have security and peace. Should we not come to Christ in humility as a servant? Should we not come, recognizing that we have no right to ask him for any favours, that we have sinned against him so often from our earliest days that there is no reason that we can conjure up in our imagination why he should take us under his wings and provide us with security and peace? We come in humility. We come confessing our sin, recognizing our shame and our guilt, saying, where else can I turn but to you? We come asking him to take us under his wing.

The Lord Jesus Christ is willing to take us under his wing, as a husband would take a wife, as a great, noble husband would take an unworthy wife, one who is widowed and poor and unable to care for herself. How do we know that he is willing? The Lord Jesus Christ took on flesh so that he could become a kinsman redeemer for his people. If you recognize your insecurity and that you lack welfare, as Naomi recognized here at the start of the chapter, where else can you go but to a kinsman Redeemer? The Lord Jesus Christ is willing to fulfill everything that is required. You need not worry. Before this night is over, it will be concluded, if only you'll go to Him. What excuse can you give for that? If He is willing to sort it, will you not go to Him? He's announced his intentions. He is a kinsman redeemer to us, and He is willing to save.

Questions

1. How is Boaz like Christ?
2. How should we come to Christ?

Memory Verse

"He was not the light, but came to bear witness about the light." *John 1:8*

Psalm 55A

1. Give ear to this my prayer, O God,
And hide not from my cry.
Give answer, for I cannot rest,
But must complain and sigh;

2. Because I hear the voice of foes,
And wicked ones oppress
To bring their evil down on me—
Such hatred they express!

3. Now anguish is within my heart
Of death and agony.
I'm touched with trembling and with fear,
And horror seizes me.

4. I said, "O make me like a dove,
With wings to fly away,
That I might find another place
To dwell in and to stay."

5. "For then I'd wander far and rest
In some lone desert waste;
From stormy wind and tempest fierce,
I would escape in haste."