

# Ruth 2 “Providence”

1 Now it came to pass, in the days when the judges ruled, **400 year period of** *chaos, confusion, catastrophe, calamity, uncertainty... urgency* **JUDGES...** The repeated theme of this time is found in **Judges chapter 21 verse 25**... *In those days there was no king in Israel; everyone did what was right in his own eyes.* that there was a famine in the land. **QUITE POSSIBLY A DIVINE JUDGMENT.** And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.<sup>2</sup> The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.<sup>3</sup> Then Elimelech, Naomi’s husband, died; **IN MOAB, ELIMELECH DIED.** **“GOD IS MY KING”** always dies in **Moab**. If I’m swimming in the toilet bowl of the world, I can no longer say, “God is my King.” and she was left, and her two sons.<sup>4</sup> Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.<sup>5</sup> Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

**No life insurance; NO SOCIAL SECURITY; no medical;** it doesn’t get much worse for a woman in this part of history.

1. Remarry
  2. Slavery
  3. Prostitution
- Too old to do this...**

The road back to God is sometimes hard and humbling... Naomi will take this road... how humble... how broken she must be. **Psalm 147:3** He heals the **brokenhearted** And binds up their wounds.

Naomi hears good news that back in Bethlehem “the house of Bread” once again has bread... the famine is over...

Three widows begin their journey to Naomi’s home town. Naomi stops and realizes the craziness of Ruth and Orpah going with her. **“Why are you traveling with me? I’M GOING BACK WITH NOTHING AND I’M GOING BACK TO NOTHING.**

**She convinces Orpah to go back to her own home. Orpah goes back, off the pages of Scripture, into oblivion. Nothing will sway Ruth's mind from leaving Naomi.**

ORPAH GIVES A KISS WITH EMOTION—but Ruth **cleaves with devotion.**

**EVEN IN HER BROKEN STATE NAOMI WAS MORE TO RUTH THAN ANYTHING BACK IN MOAB...**

Ruth was saying, **"the worst God gives is better than the best the world offers."**

They finally arrive and greeted by the villagers... Naomi "pleasant, sweet" asked to now be called Mara, "bitter" The consequences of sin...

The mathematics of sin are always the same, for sin **adds** to your sorrows, **subtracts** from your **peace** and **joy**, **multiplies** your troubles, and **divides** your heart and loyalty.

<sup>21</sup> **I WENT OUT FULL, AND THE LORD HAS BROUGHT ME HOME AGAIN EMPTY. This single verse speaks to the results of sin to all of us!** **PRAY**

**Chapter 2 verse 1** There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz. **The plot thickens... God is working behind the scenes** **THUS BEGINS THE ROMANCE OF REDEMPTION.**

**Boaz**, His name means **"Standing in Strength."** he came from the tribe of Judah. David will eventually come from him. And Jesus King of Kings and Lord of Lords will eventually come from David

David's son, Solomon, so impressed with his great-great grandfather Boaz, he named one of the two main pillars of the temple after him (1 Kings 7:21). After all, **"Standing in Strength"** is a great name for a pillar.

He was **"A MIGHTY MAN OF WEALTH."** You can also translate it **"A MIGHTY MAN OF WAR"** and **"MIGHTY MAN OF LAW."** He is the hero of the piece...

**Boaz** was a light in a time of darkness; in a time when "man did what was right in his own eyes". Boaz stood in truth and was a gracious man of principle... most significantly Boaz was a picture of our **Kinsman Redeemer Jesus Christ!**

**a man of great wealth** During the time of famine, when Elimelech, Naomi, and their whole family had left the Promised Land and went to Moab, Boaz had stayed behind - and God provided for him. In fact, God made Boaz **a man of great wealth**.

One man said, **Boaz was the godfather of Bethlehem**. A good god father!  
**More on Boaz in a later scene.**

<sup>2</sup> So Ruth the Moabite said to Naomi, "Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor." *Ruth was taught principles of the "Torah" first 5 books of Moses. Maybe by her husband, maybe by Naomi, she knew about gleaning. "Now we are settled I better get us some food!"*

**"Law of Gleaning"** This was the welfare or the **"WORK FARE"** system of those days: If you were a land owner, you were allowed to make only one pass through your field. You could not go back a second time. The concept was that what the reapers missed, or what spilled, was left for the widows and the destitute. But they had to work for it... wasn't a hand out but a hand up... **A Latin proverb says, "PROVIDENCE ASSISTS NOT THE IDLE."** Again, **This is a wonderful way of helping the poor. It commanded the farmers to have a generous heart, and it commanded the poor to be active and work for their food – and a way for them to provide for their own needs with dignity.**

**Leviticus 19:9&10** 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. **Love God and Love others**... 10 'And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the LORD your God. Repeated again in Leviticus 23:22

**Deuteronomy 24:19-22** "When you reap your **harvest** in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. 20 "When you beat your **olive trees**, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. 21 "When you gather the **grapes of your vineyard**, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.

**End of verse 2...** And she said to her, "Go, my daughter." <sup>3</sup> Then she left, and went and gleaned in the field after the reapers. **So much more spiritual to sit back at home and pray for food. NO! Get out there and shake some trees. Guy up on roof... save me Jesus!** So much easier for God to steer a moving ship... get moving! **AND SHE HAPPENED** to come to the part of the field *belonging* to Boaz, who was of the family of Elimelech. **Same fields that the shepherds kept their sheep in... the same fields that the Angels visited that crazy Christmas night.**

**This 7 week period is when all the money is made. Black Friday till Christmas...**

**AND SHE HAPPENED** "As chance chanced" as "luck would have it" The author is being sarcastic... **Remember, coincidence is not a "kosher" word!**

**no such thing as Coincidence** with God! She goes out looking, where do I start... "Go to the left... now to the right..."

**Albert Einstein - "Coincidence is God's way of remaining anonymous."**

<sup>4</sup> Now behold, Boaz came from Bethlehem, **God is remaining anonymous** and said to the reapers, "The LORD *be* with you!" And they answered him, "The LORD bless you!" **Great relationship with his people... Good test for any boss do the workers love and respect me?... Kaila and C.A.P. Boaz as a picture of Christ... is called Emmanuel, or "God with us." God has always chosen to walk among men... John 1 says He tabernacled, or dwelt, among us.**

<sup>5</sup> Then Boaz said to his servant who was in charge of the reapers, "Whose young woman *is* this?" **So many want to say Ruth was a knockout. Well maybe but most likely not. The bible doesn't hesitate to speak of those who are extremely handsome or beautiful. No reference to her beauty anywhere in this book or elsewhere.**

**1 Samuel 16:12** So Jesse sent for him. He was dark and handsome, with beautiful eyes.

**2 Samuel 14:25** Now Absalom was praised as the most handsome man in all Israel. He was flawless from head to foot.

Sarah, as Abraham stated **"Look, you are a very beautiful woman."** (Genesis 12:11); **Rebekah was very beautiful** (Genesis 24:16); and Bathsheba, desired by King David, was said to be **"a woman of unusual beauty"** (2 Samuel 11:2). The

ancient Hebrews apparently placed higher value on a woman's virtuous character and fertility than on physical beauty, but that's not to say that they didn't "look upon" a woman's beauty with an appreciative eye.

**So if Ruth was not a "knockout" why did Boaz show her so much grace?**

<sup>6</sup> So the servant who was in charge of the reapers answered and said, "It *is* the young Moabite woman who came back with Naomi from the country of Moab. <sup>7</sup> And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house." **So she came and has continued from morning until now:** Ruth may not have known it, but she was under inspection. The supervisor was looking at what kind of job she did and he was impressed that she did a good job. And the fact that she did a good job was important, because it made a good impression on Boaz.

**WE ARE UNDER INSPECTION ALSO.** At times when we don't know it, we are being watched by others to see how we will walk with God. And what they see will make a *difference*.

As the supervisor reported to Boaz, he told of Ruth's submissive attitude. There is a sense in which the gleaning was hers by *right* - after all, she could have quoted Leviticus 19:9-10 back at him. But she kindly and properly asked for the right to gather in his field.

<sup>8</sup> Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, *In other words, the invitation is extended to continue gleaning in his fields permanently. She was free to continue throughout the barley harvest, which included March and April. She was also free to continue throughout the wheat harvest, which included May and June.* Do not go to glean in another field, *nor* go from here, but stay close by my young women. *These were Boaz's female field workers, who tied together the cut stalks of grain. Boaz told Ruth to stay close to them, so she would be well taken care of. The kindness of Boaz was wonderful. At this time, we have no indication of a romantic attraction between Boaz and Ruth and we have no idea how Ruth looked (even if she was pretty, she was probably pretty ragged from a whole day of hard work). Yet Boaz extended this kindness to her. Why? The plot thickens...*

<sup>9</sup> Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? The law provided for the poor but each land owner didn't want too much of their profit lost to the poor so the men would make sure they didn't get too much. They were not permitted to gather until after the land owner's men and woman got first go at it. They would literally beat them or stop them if they started before they were finished. My men will not bother you... as a matter of fact end of verse 9... when you are thirsty, go to the vessels and drink from what the young men have drawn."

In Bethlehem there was only one well in the city. If thirsty you needed to stop... walk quite a way... draw and drink. lost time means less gleaning... you don't have to go to the well, you may drink from the well that was brought to you.

IN BOAZ'S FIELD, RUTH WOULD FIND **COMPANIONSHIP (AMONG THE YOUNG WOMEN)**.

IN BOAZ'S FIELD, RUTH WOULD FIND **PROTECTION (HAVE I NOT COMMANDED THE YOUNG MEN NOT TO TOUCH YOU?)**.

IN BOAZ'S FIELD, RUTH WOULD FIND **REFRESHMENT (WHEN YOU ARE THIRSTY)**.

**Theological truth**... "Do not go to glean in another field" Is this not the desire of Jesus... our greater than Boaz. Do not look for some deeper theological truth, some exciting esoteric experience, some new slant on doctrine. Stay in the field of redemption. Don't look to anything but Jesus and His glorious word.

<sup>10</sup> So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I *am* a foreigner?" ***I am a pagan Moabites... cursed by your people.*** Ruth's attitude was wonderful. Some of us would have said, "Well it's about time someone noticed! I've been working hard all day. Now God will give me the blessings that I deserve.

We never see Ruth asking why all the **hard things** have come upon her in life. Instead, she asks why these **good things** have come.

<sup>11</sup> And Boaz answered and said to her, "It has been fully reported to me, ***Ruth's devotion to Naomi mattered - it was noticed.*** all that you have done for your mother-in-law since the death of your husband, and *how* you have



left your father and your mother and the land of your birth, and have come to a people whom you did not know before. <sup>12</sup> The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge.”

Ok... here I believe is why Boaz shows Ruth so much grace and favor...

At the end of chapter 4... we pick up on the famous genealogies we all love to read... nothing without meaning and purpose. Nahshon begot Salmon; <sup>21</sup> Salmon begot Boaz, and Boaz begot Obed; <sup>22</sup> Obed begot Jesse, and Jesse begot David.

Boaz had a grandfather named Nashon he was a leader or prince in Judea... he was high up... Nashon had a son called Salmon.

Matthew 1 verse 5... Salmon was married to Rahab... *and Nahshon begot Salmon. <sup>5</sup> Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, <sup>6</sup> and Jesse begot David the king.*

**RAHAB WAS A HOOKER** (biblically called a harlot or prostitute.)

**JOSHUA SENT SPIES** into Jericho to scout their city...

**RAHAB IS COMMANDED** to bring them out...

**Rahab denies the guards** request and hides them

**Rahab knows she saved** the spies lives and requests that when the Israelite conquer the city her and her family be spared

**place a scarlet rope outside** you window and we will spare all those inside. ***it went down just like that***

**Rahab was brought into Israel's fold**... never really a part... on the inside but an outsider still looking in.

**SALMON THE SON** of a prince marries Rahab a prostitute... bible doesn't say why but does. Together they have a son and his name is Boaz...

The double looks, the prejudice against her... Rahab used to be a Canaanites prostitute... forbidden from the normal life of the Israelites.

**He understood ... Jesus understands ... [Hebrews 4:15](#)** For we do not have a **High Priest** who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

**[2 Corinthians 1](#)** <sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, <sup>4</sup> who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

Boaz no doubt would have shown compassion to Ruth... they were so much alike.

<sup>13</sup> Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants." *This was a very polite way of saying "thank you" to Boaz. Ruth was almost overwhelmed by his kindness, and was polite enough to say "Thank you."*

<sup>14</sup> Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." *A foreshadow of communion... bread and wine... body and blood. Perhaps now, we see the first hint of a romance. Boaz showed great kindness and favor to Ruth at mealtime. It would be enough to have just invited her, but he also invited her to share fully in the meal, even the privileged dipping.*

So she sat beside the reapers, and he passed parched *grain* to her; and she ate and was satisfied, and kept some back. **Thinking of her mom at home with no food... others centered.** <sup>15</sup> And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her. <sup>16</sup> Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her." **The Hebrew is emphatic: "even between the sheaves she may glean." It was unusual for a gleaner to be allowed to pick up grain this close to harvesters. They were normally permitted to glean only after the harvesters had completed all their work. Kaila with a 20** *In other words, "Let her glean in the best places and don't bother her. In fact, spill some of the good grain you're harvesting right in her path." Boaz wanted to bless Ruth, but he didn't want to dishonor her dignity by making her a charity case. So he allowed some grain to fall, supposedly on accident, so that she could pick it up. The workers could have protested that this wasn't fair. But*



grace is never fair what is fair is that we all would spend eternity in hell. Grace is unmerited, undeserved, unearned favor. Grace is God is everything above hell.

<sup>17</sup> So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. **God blessed Ruth through boaz but Ruth worked hard... sun up to sun down!**

Let's say you were hired to pick the fields... To create motivation the worker was given a share of what they harvest. An average worker would be given about 1-2 pounds for the days work. At the end of the season he would have 25 to 50 pounds to last as long as possible.

Ruth gleaned an ephah of barley... Saw many different idea's of an ephah 22 liters 36.4 liters she pulled in over **10 gallons**... in one day... 5x's as much as a paid worker.

<sup>18</sup> Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied. **Eureka... Naomi didn't believe she would eat at all until the next day. No doubt late at night by the time Ruth arrives.** Expecting some chump change she returned with a roll of 100's. **This is crazy... surprised by abundance!**

One Hebrew scholar said the structure of Naomi's next statement was one of questioning where she had been and what she had been doing. It was impossible to bring that much grain home gleaning the fields.

<sup>19</sup> And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz." **Naomi is coming alive to the God who redeems...**

<sup>20</sup> Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" **Naomi, sweet and pleasant one who arrived Mara bitter is getting some of her pleasant and sweetness back.** And Naomi said to her, "This man *is* a relation of ours, one of our close relatives."

**Kinsman-Redeemer** *Goel: more than just a relative... a redeemer. One who can buy back the land and much more. I'm not going to cover this yet as next week the whole message will be given to this main concept in the book of Ruth.*

Kinsman There were four requirements:

- 1) near kinsman;
- 2) able to perform;
- 3) willing to perform.
- 4) must assume all the obligations involved

<sup>21</sup> Ruth the Moabitess said, "He also said to me, "You shall stay close by my young men until they have finished all my harvest."

<sup>22</sup> And Naomi said to Ruth her daughter-in-law, "*It is good, my daughter, that you go out with his young women, Ruth said young men and Naomi says young women. Stay away from the men* and that people do not meet you in any other field." <sup>23</sup> So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.