

a. Her request

For Ruth, she longed for "favor" with Boaz. This is the same word rendered "grace" (vv. 2, 10).

b. Her encouragement

Boaz had done two things for Ruth: 1) comforted her, and 2) spoken friendly with her (Hebrew says to speak "to her heart"). This is exactly what the divine Kinsman-Redeemer does for the child of God.

c. Her admission

Readily does Ruth admit that she does not belong to Boaz nor to the people of Israel. All which has taken place is in spite of her foreign position as a "stranger" (cf. v. 10).

Conclusion God brought Ruth to Himself (1:16, 17). He guided her from Moab to Israel and during her stay in the land (2:1-7). Now He demonstrates His glorious protection over her. The testimony to the ministry of our Lord for His own is evident. God help us to appreciate, like Ruth did, the infinite grace of God in the Messiah, the Kinsman-Redeemer. Amen.

"God's Protection of Ruth"

Ruth 2:8-13

Introduction

1. God in His grace led Naomi from Moab back to Israel (1:22). Ruth, the Moabites, came along with her. This was an enormous decision of faith (1:16, 17). Out of the gloom of her own land, she came into the light of the land of Israel.

2. Once in Israel, Ruth came under the grace of God's care for His people. This is a stupendous testimony to the act of faith of a sinner coming to know the Lord Jesus Christ and the abundant life He has to offer. Immediately Ruth experienced God's guidance (2:1-7). Now this grace of God is expressed in protecting Ruth (vv. 8-13).

The ways in which God marvelously ministered to Ruth's needs are evidently set forth in the text. It is a testimony to God's infinite and miraculous providence. It just cannot be denied that God is at work for Ruth. How is this done? Read and study the Word:

1. THROUGH BOAZ' INDICATIONS

a. His question v. 8

Actually, the question is an assertion of the fact that Ruth does hear Boaz. The Hebrew question is helped by a construction transliterated "hello." Ruth does hear Boaz.

b. His direction vv. 8, 9

1) Go not The imperative is used to enjoin Ruth not to seek another field. Indeed, he tells her not to cross over from this particular field. He uses a demonstrative pronoun to be specific.

2) Abide fast This verb really means to stick fast as glue, to adhere (cf. v. 21; Psa. 63:9; Lam. 4:4).

3) Reap The whole point to being in the field and staying by the maidens is to reap. This was her God-given privilege (Lev. 19:9, 10; 23:22; Deut. 24:19-22). There was plenty of food available and Boaz made it that way.

c. His injunction v. 9

Again the negative construction is used which, if transliterated, would be "hello." It is rather a direct statement (cf. v. 8) noting that he has, in fact, commanded the men of the field not to hinder Ruth. The verb he uses is "touch" which in Hebrew means to "strike." It is also used of God's judgments (Gen. 12:17). So, Ruth was given a clear opportunity to glean.

d. His instruction v. 9

Added to the privilege to "take" is the privilege to "eat." The verb "drink," along with the others, for whom provision had been made from the "vessels" suggests this. How marvelously Boaz assisted Ruth.

-----RUTH'S RESPONSE

a. Her humbleness v. 10

This is demonstrated by her falling on her face. Actually, the Hebrew is a very strong phrase. It means that she fell and bowed down. This was done by falling on the knees and touching the ground with one's forehead. That is why the word "ground" is used. What respect and gratefulness is demonstrated by Ruth.

b. Her inquisitiveness v. 10

The word "grace" has already been used (v. 2). She couldn't understand "why" Boaz had "taken knowledge," a verb meaning to "look upon, care for" her. What amazed her was that she stood as a "stranger" to Boaz. This noun is a cognate for the verb "take knowledge." It is used of foreign land (Psa. 137:4) and a strange god (Deut. 32:12). She didn't belong, but she was taken in! The entire story of personal redemption is explained here (cf. Rom. 5:1-12; Eph. 2:11-13).

2. THROUGH BOAZ' EXPLANATIONS

a. About Ruth v. 11

1) Her devotion Boaz is fully aware of what Ruth has done. The verb here is doubled for emphasis and means to be in front, be in sight, be clear, manifest. Hence, he has been told all about Ruth. He knows the facts. One thing is certain: Ruth has cared for her mother-in-law from the death of her husband. There has been no denial of responsibility (cf. 1 Tim. 5:3-10).

2) Her decision Here is a remarkable passage. There is utterly nothing left but her commitment to the Lord. She turned her back on three items: father, mother, and land of her birth. This is a true account of salvation. When one turns to God, he leaves all behind. There is not a vestige of self-reliance, but total leaning on the Lord for salvation. Anything less is really not a commitment to Christ (the same is true in marriage, hence must be with salvation, Eph. 5:21-33).

3) Her conviction She has come to a people which she had not known before. The words for "heretofore" mean "the day before yesterday." This was a totally new situation. The truth of an earlier statement is really read back here (cf. 1:16, 17).

b. About God v. 12

1) His name His full name is given here: Lord God of Israel. He is "Jehovah" and He is "Elohim" and He is the One who belongs to Israel as opposed to all the false gods of the heathen (Isa. 45:22).

2) His reward Boaz appeals to God to provide a recompense, to requite, to make good to Ruth for such a commitment to Him (cf. Psa. 62:13).

3) His care This is a beautiful expression. Ruth had taken refuge (so Hebrew, Psa. 2:12; 57:2; 61:5) with the true God. This is true salvation explicitly stated. Boaz gives witness to Ruth's genuine faith.