

## Ruth Chapters 1- 2

### Review of Ch 1

- Book of Ruth is about the Hidden work of God---in some of the worst days in Israel's history.
- About defining moments
- Big decisions by the three main characters:
  1. Naomi
  2. Ruth
  3. BoazBut a story about God
- Each made huge decisions at pivotal moments
  - ✓ The **correct** decisions:
    - impacted generations to follow...thru today
  - ✓ The **wrong/sinful** decisions:
    - carried consequences, but showed...
    - God's grace & intervention
    - sin/brokenness used for good and God's purposes...thru today
- Story of God's **love & redemption** of vulnerable people
  - Emptiness where God provides fullness
  - Love deeper & more comprehensive than ever expected or deserved
  - Picture of a human redeemer (Boaz) for Naomi and Ruth.
    - Foreshadowing the ultimate redeemer, Jesus Christ, for us.
  - Shows the pattern of love & redemption by which God saves us
- Story of God's work in all of this. His hidden hand to heal, forgive and redeem His precious children -  
---how He works.

When we consider our own lives, where we, too, have been sinful---in our decisions and behaviors

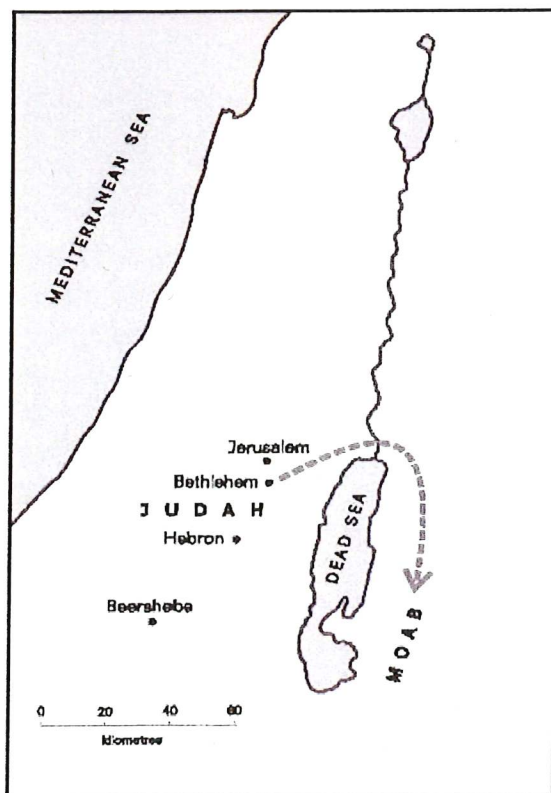
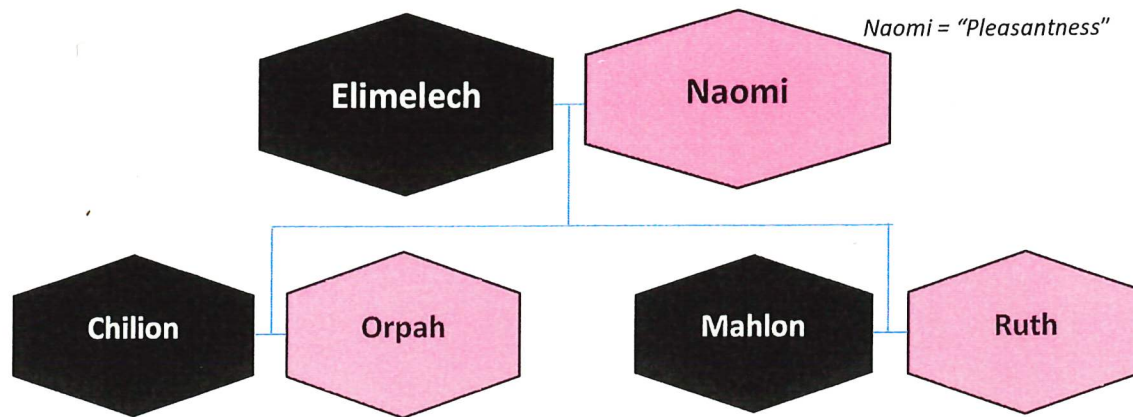
- ✓ What we've done...and did not do
- ✓ Regrets.... Deep regrets
- ✓ Living out the consequences of our sins

*"The book of Ruth reveals the hidden hand of God in the bitter experiences of His people."*

Answers two questions:

- ✓ *Is God's bitter providence the last word?*
- ✓ *Can I trust and love the God who has dealt me this painful hand in life?*

John Piper  
Sex, Race and the Sovereignty of God



Ruth 1:16-18

<sup>16</sup> But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. <sup>17</sup> Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you." <sup>18</sup> And when Naomi saw that she was determined to go with her, she said no more.

Can we see how Ruth's decision (conversion) is a picture of how the Lord redeemed US?  
What connections does the Lord want us to notice? Similarities?

**This is a spiritual principle for us, today:**

We are called to give up our definition of a great life ....and trust the Lord. Whatever He may have for us. Result? It may not be the life we expected, but it will be greater...Better.

## **Naomi and Ruth Return**

**<sup>19</sup> So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, "Is this Naomi?" <sup>20</sup> She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. <sup>21</sup> I went away full, and the LORD has brought me back empty. Why call me Naomi, when the LORD has testified against me and the Almighty has brought calamity upon me?"**

**<sup>22</sup> So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.**

**Do we see any Godly purposes in these events, so far? Where is God?**

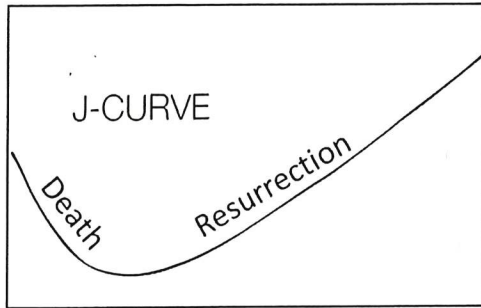
**What do we notice about God? Is a picture of Him being painted?**

*----Finish chapter 1----*

## **Naomi and Ruth Return**

**<sup>19</sup> So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, "Is this Naomi?" <sup>20</sup> She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. <sup>21</sup> I went away full, and the LORD has brought me back empty. Why call me Naomi, when the LORD has testified against me and the Almighty has brought calamity upon me?"**

**<sup>22</sup> So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.**



Paul E. Miller

### J Curve: death and resurrection

Our life trajectory is downward toward death, then, the line curves upward (toward resurrection)

- Gospel secret: death is the way to life

---

Our God has a certain way of loving us:

“Hesed” (Hebrew)

- Usually translated: “Loving kindness”

#### Description:

- One-way love; unbalanced, uneven
- Commitment love
- Not centered on fairness
- Determination to do someone good, no matter the impact on you
- Mentioned >250 times in Bible (most often referencing God Himself)
  - God of loving kindness
  - Absolute loyalty
  - Obligating Himself to bring blessings—no matter the cost to Him

**“The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty Exodus 34:6-7**

- Persistent & unconditional tenderness, kindness, and mercy
- “Love without an exit strategy” (Paul E. Miller)
- “Melody line of the book of Ruth” (Sinclair Ferguson)

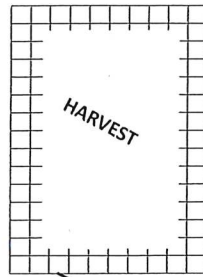
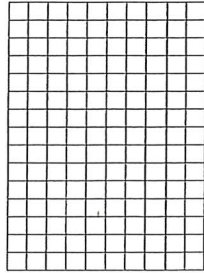
Quick refresher on “**gleaning**”.

(Lev 19:9) in the context as “Loving your neighbor as Yourself”:

**<sup>9</sup> “When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup> And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.**



FIELD READY FOR HARVEST



HARVEST

LEAVE FOR GLEANERS

## Ruth Meets Boaz

**2** Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. <sup>2</sup> And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor." And she said to her, "Go, my daughter." <sup>3</sup> So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. <sup>4</sup> And behold, Boaz came from Bethlehem. And he said to the reapers, "The LORD be with you!" And they answered, "The LORD bless you." <sup>5</sup> Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" <sup>6</sup> And the servant who was in charge of the reapers answered, "She is the young Moabite woman, who came back with Naomi from the country of Moab. <sup>7</sup> She said, 'Please let me glean and gather among the sheaves after the reapers.' So she came, and she has continued from early morning until now, except for a short rest."

"In a non-western world, people are never defined individually; they are always understood in relation to a group, be it family, a village, or a clan. An unmarried woman derived her identity from her father. She was tied to domestic duties in her father's household until the day of marriage. If she chose to live outside the authority and protection of her father she was deemed to be a harlot."

Douglas Green  
Westminster Theological Seminary

"The presence of a male represented more than protection. If a male was with Ruth, it declared her status and said that she was properly fitted into a family structure and was a respectable woman. She should be treated as such. If she was unaccompanied, it signaled that she was not a respectable woman. It was fine to treat her any way you chose. The presence of a male communicated that the family she belonged to cared enough about her not to send her out without a chaperone. If you messed with her, her family would come after you. If she was alone, then either she didn't have a family to protect her, or they didn't care about her, so you could probably molest her with impunity."

Libbie Groves  
Lecturer in Biblical Hebrew at Westminster Theological Seminary