

Ruth 2:1-3c

A possible solution to their problem begins to emerge

We can anticipate hope by a 4-fold, verb-less description of Boaz—2:1

- 1) A relative through her husband—a *relative* [*moda`*] [# 4129] *of her husband*,
 - a) Not merely an acquaintance—cf. 3:2
 - b) Not the same as the word as *ga'al* [# 1350]—cf. 3:9, 12, 13; 4:1, 3, 6, 8, 14
- 2) An honored man—a *man of great wealth* [*chayil*],
 - a) Not the normal military concept (cf. Judges 6:12; 11:1) but rather a prominent, capable man (cf. 3:11 where the term is used of Ruth)
- 3) A close relative—*of the clan* [*mishpachah*] *of Elimelech*,
 - a) A clan/sub-tribe was larger than an extended family but smaller than a tribe. It included the relationships of uncles & aunts, and cousins.
- 4) *whose name was Boaz.*

The story resumes from 1:22—² And Ruth the Moabitess said to Naomi,—2:2

- The story resumes with the Gentile Ruth, not the Jewess Naomi
- 1) Ruth, taking initiative, politely requests to express loyal-mercy (cf. 1:8)
 - a) Clear explanation of intention: “*Let me go to the field*”
 - b) Emphasis of paragraph: *and I will gather grain behind someone in whose eyes I may find favor/grace* [*chen*].
 - i) She seems well aware of her inferior status as a foreigner (cf. 2:10, 13)
 - ii) She seems well aware of the Biblical teaching on widows gleaning in the fields—Leviticus 19:9-10; 23:22; Deuteronomy 24:19-22
 - (1) She apparently not demand this as a “right”, but rather sees this as a potential demonstration of grace/favor.
 - c) **Question:** who in Israel will show grace/favor to this foreign woman? (cf. 2:10)
 - 2) Naomi’s permission—*And she said to her, “Go, my daughter.”*
 - a) **Question:** Does Naomi have authority to give Ruth permission? Cf. 2:7-8
 - 3) **Principle:** God often providentially meets our needs through other believers as they demonstrate loyal-mercy.

A summary of what happened after Ruth talked with Naomi—³ So ...—2:3a-c

- 1) Generally: Ruth puts feet to her plan—2:3a
 - a) *she departed and went and gathered grain in the field behind the harvesters.*
- 2) Specifically: Yahweh’s subtle sovereignty is revealed—2:3b
 - a) *And she happened* (lit. “chance, chanced,” random from a **human** perspective) *to come to the part of the field belonging to Boaz, who was of the clan of Elimelech.*
 - i) Not by her own intention or plan. Neither Ruth nor Naomi engineered this encounter with Boaz.
- 3) The next section, 2:3d-17, explains this in more detail
- 4) **Principle:** God’s sovereignty is subtly displayed in our daily decisions.