

Ruth 2:1-23

“Come Here and Eat some Bread, and Dip your Morsel in the Wine” (2:14)

Sunday, June 2nd, 2024

Grace Baptist Church

This morning, we will continue our journey through the book of Ruth looking at chapter two. Last week we looked at chapter one in which we follow Naomi from Bethlehem to Moab. While in Moab she gains two daughters-in-law (Ruth and Orpah), and she loses a husband (Elimelech), and two sons (Mahlon & Chilion). The family left Bethlehem, the house of bread because there was famine and by the end of chapter one Naomi returns to Bethlehem with Ruth because there was now bread in the house of bread. It is beginning to look as if things are beginning to shape up how they are supposed to. Through each of the series of events through Ruth 1, God is working, albeit behind the scenes. We know that God has great plans for Ruth, because we have read the narrative of Scripture. We know that God is preserving a remnant, preserving a people for himself and through this people providing a redeemer for mankind from every tribe and language and people and nation (Rev. 5:9). Let's read Ruth 2 and see where we find Ruth and Naomi this week.

[1] Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. [2] 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." [3] 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. [4] And behold, Boaz came from Bethlehem. And he said to the reapers, "The LORD be with you!" And they answered, "The LORD bless you." [5] Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" [6] 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. [7] 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."

[8] Then Boaz said to Ruth, "Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. [9] Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn." [10] Then she fell on her face, bowing 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?" [11] But Boaz answered her, "All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. [12] The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!" [13] Then she said, "I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants."

[14] And at mealtime Boaz said to her, "Come here and eat some bread and dip your morsel in the wine." So she sat beside the reapers, and he passed to her roasted grain. And she ate until she was satisfied, and she had some left over. [15] When she rose to glean, Boaz instructed his young men, saying, "Let her glean even among the sheaves, and do not reproach her. [16] And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her."

[17] So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. [18] And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied. [19] And her mother-in-law said to her, "Where did you glean today? And where have you worked? Blessed be the man 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." [20] And Naomi said to her daughter-in-law, "May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!" Naomi also said to her, "The man is a close relative of ours, one of our redeemers." [21] And Ruth the Moabite said, "Besides, he said to me, 'You shall keep close by my young men until they have finished all my harvest.'" [22] And Naomi said to Ruth, her daughter-in-law, "It is good, my daughter, that you go out with his young women, lest in another field you be assaulted." [23] So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law. (ESV)

Let's Pray.

Ruth happens upon an opportunity of a lifetime. She requests of Naomi permission to enter the field of this worthy man, Boaz, to glean among the harvest. While it seems like luck, it seems like chance, we know from the previous chapter that God is working out the details of this narrative. Ruth finds favor in the fields of Boaz. Along with this favor she finds **protection**, **provision**, and the **promise of the Passover**. While we are going to recognize the narrative of Ruth today, we are going to do so through these three points in which Ruth finds favor and we will conclude with how these three points of favor are made available to us as well through Christ and seen in the Lord's Supper which we will partake this morning.

Protection

We see in the text a clear protection that has been provided to Ruth in her choice of fields. Not only is Boaz a worthy man, he is also a Kinsman Redeemer. The text reads that, "she *happened* to come" (v. 3) to the part of the field that belonged to Boaz. God in his providence placed her exactly where she needed to be. Naomi and Ruth had both been humbled by circumstances of life and death and allowed this opportunity to take place. Because of these circumstances Ruth is placed in direct contact with Boaz. The fact that she is in his field provided a protection that would have been unlikely had she entered to glean in another's field. Boaz asks to whom she belongs, not asking for a name, he wants to know who this foreign woman belongs to, he wants to know her status in society, he wants to know why she is in his fields.

Once Boaz learns who she is he offers his protection, this protection was very important, for she had no connection outside of Naomi to this community. It would have been easy for her to be taken advantage of or abused. Boaz offers her protection, even more so as Boaz recognizes in verse 12, **she has come under the protection of the God of Israel**. She has come under the wings of the Lord for refuge. God has provided protection for Ruth in her time of need, he has afforded to her the rights of belonging to the people of Israel, the people of God.

Provision

Next, we see favor shown to Ruth through provision. As she trails behind the workers of the field, she gathers morning to evening. Boaz instructs his workers to leave behind grain that they would have normally had picked so that she could gather in abundance. The text reads that Ruth gleaned about an ephah of barley a day. This unit of measurement isn't understood to us today. An ephah would have been about a week's worth of gleanings, weighing about 50lbs. That is a substantial amount of barley. To put this into a picture, for those who feed animals, it would be about the size of the big bag of feed. And she returned the next day and the day after that, and after that, gleaning until the end of the harvest. This would have been around 4 months of harvest for both the barley and the wheat.

Not only is Ruth being shown mercy, she is also working alongside much more experienced workers who depend on this harvest for their livelihood. As Ruth goes along others are blessed as they glean. The blessings that are poured out on Ruth, trickle down to those gleaning alongside of her. The harvest is plentiful and abundant enough to bless even those who are not intended to be the direct recipient of this blessing. God's blessings that are intended for his people pour out in common grace, just as "[God] causes the sun to rise on the evil and the good and sends rain on the just and on the unjust" (Matt. 5:45). The presence of God's people allows for provision to those around them.

Promise of the Passover

Lastly, we recognize favor shown to Ruth in the promise of the Passover. Consider Boaz's words to Ruth in verse 14. **"Come here and eat some bread and dip your morsel in the wine."** Doesn't this sound familiar? Here we see the image of the Passover when God delivered the Israelites from Egypt. In this meal of bread and wine we see a picture of the covenant made with the people of Israel. This promise made to the people of God has been offered to Ruth, the Moabitess. This promise that was offered to her is a Passover lamb that is far superior to any other lamb sacrificed throughout history. This Passover lamb which we see promised through the womb of Ruth is that of Jesus Christ. His body was broken for us and his blood, the blood of the covenant was poured out for many for the forgiveness of sins (Matt. 26:26-29). In the context in Ruth, we see the provision of hospitality from God to man and from man to his neighbor. In the book of Ruth, we see that bread and wine also symbolize the blessings and curses of God as we see seasons of both abundance and famine. In Christ we see that the bread and wine do this and more. The bread and wine sustain life, it is a valuable gift of hospitality and reflects blessings and curses, but in Christ the bread and wine serves as an eschatological hope in that "God would swallow death and spread a feast for all peoples. Isaiah 55:1-2 reads, **"Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come buy wine and milk**

without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.”

In Christ, we partake in the protection and provision of the Redeemer. In Christ we hold the promise of the Passover which provides hope for us for all eternity. Just as Boaz labors in on the threshing floor, Christ does so perfectly. **His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire”** (Matt.3:12). Upon clearing the threshing floor, Christ takes up the harvest. While Boaz is a type of our Redeemer, we see in the grand narrative of Scripture that Christ is a far better Redeemer. Boaz shows grace to Ruth and invites her to eat with him, Jesus has shown us grace and invites us to taste and see that the Lord is good. This morning as we take of the bread and the vine we taste and see that the Lord is good. We do so, remembering our Lord until he returns. When he returns, he will spread his wings over us and bring us to glory with him, that we may dwell with him as a bride dwells with her husband. We will continue to see Ruth’s story with her Kinsman Redeemer, Boaz, which presents a picture of our own hope which rests in Christ.