

Open in prayer

Read Ruth 2

¹ Now Naomi had a relative on her husband's side. He was a prominent man of noble character from Elimelech's family. His name was Boaz.

² Ruth the Moabitess asked Naomi, 'Will you let me go into the fields and gather fallen corn behind someone with whom I find favour?'

Naomi answered her, 'Go ahead, my daughter.'

³ So Ruth left and entered the field to gather corn behind the harvesters. She happened to be in the portion of the field belonging to Boaz, who was from Elimelech's family.

⁴ Later, when Boaz arrived from Bethlehem, he said to the harvesters, 'The Lord be with you.'

'The Lord bless you,' they replied.

⁵ Boaz asked his servant who was in charge of the harvesters, 'Whose young woman is this?'

⁶ The servant answered, 'She is the young Moabite woman who returned with Naomi from the territory of Moab.' ⁷ She asked, 'Will you let me gather fallen corn among the bundles behind the harvesters?' She came and has been on her feet since early morning, except that she rested a little in the shelter.'

⁸ Then Boaz said to Ruth, 'Listen, my daughter. Don't go and gather corn in another field, and don't leave this one, but stay here close to my female servants.' ⁹ See which field they are harvesting, and follow them. Haven't I ordered the young men not to touch you? When you are thirsty, go and drink from the jars the young men have filled.'

¹⁰ She fell face down, bowed to the ground, and said to him, 'Why have I found favour with you, so that you notice me, although I am a foreigner?'

¹¹ Boaz answered her, 'Everything you have done for your mother-in-law since your husband's death has been fully reported to me: how you left your father and mother and your native land, and how you came to a people you didn't previously know.' ¹² May the Lord reward you for what you have done, and may you receive a full reward from the Lord God of Israel, under whose wings you have come for refuge.'

¹³ 'My lord,' she said, 'I have found favour with you, for you have comforted and encouraged your servant, although I am not like one of your female servants.'

¹⁴ At mealtime Boaz told her, 'Come over here and have some bread and dip it in the vinegar sauce.' So she sat beside the harvesters, and he offered her roasted grain. She ate and was satisfied and had some left over.

¹⁵ When she got up to gather corn, Boaz ordered his young men, 'Let her even gather corn among the bundles, and don't humiliate her.' ¹⁶ Pull out some stalks from the bundles for her and leave them for her to gather. Don't rebuke her.'

¹⁷ So Ruth gathered corn in the field until evening. She beat out what she had gathered, and it was about twenty litres of barley.

¹⁸ She picked up the grain and went into the town, where her mother-in-law saw what she had gleaned. She brought out what she had left over from her meal and gave it to her.

¹⁹ Her mother-in-law said to her, 'Where did you gather barley today, and where did you work? May the Lord bless the man who noticed you.'

Ruth told her mother-in-law whom she had worked with and said, 'The name of the man I worked with today is Boaz.'

²⁰ Then Naomi said to her daughter-in-law, 'May the Lord bless him because he has not abandoned his kindness to the living or the dead.' Naomi continued, 'The man is a close relative. He is one of our family redeemers.'

²¹ Ruth the Moabitess said, 'He also told me, "Stay with my young men until they have finished all of my harvest."''

²² So Naomi said to her daughter-in-law Ruth, 'My daughter, it is good for you to work with his female servants, so that nothing will happen to you in another field.'

²³ Ruth stayed close to Boaz's female servants and gathered corn until the barley and the wheat harvests were finished. And she lived with her mother-in-law.

Introduction

Å Have you ever come to the end of yourself? • Not just a bad day. Not just a difficult season. The end. • Where you look at your life and see nothing but empty hands. Where hope has become a foreign language. Where you have stopped believing that anything will ever change. ••

Å That is where we find Naomi. • She buried her husband on foreign soil. She buried her sons. She returned to Bethlehem with nothing but a daughter-in-law and a bitter heart. She renamed herself Mara. Bitter. She said the Almighty had dealt harshly with her. • She's done. • Finished. • Convinced that God had abandoned her. ••

on But yet. The narrator introduces us to a man. A man with means to rescue. Character to redeem. Legal right to buy back what had been lost. His name is Boaz. And he could change everything. ••

R This is not a story about farming. This is not a romance. • It is a story about redemption. About God's hidden hand, working through ordinary means, to restore extraordinary hope. ••

~ Christ is our faithful redeemer who restores everlasting hope. •• That is the argument of the text. That is the hope of the gospel. And we will see it in five movements. ••

R First, the need for a redeemer. • Second, the provision of the redeemer. • Third, the revelation of the redeemer. • Fourth, the restoration by the redeemer. • And fifth, the security from the redeemer. ••

Å But we begin where Naomi begins. In the dust. In the emptiness. In the place where hope has died. Because that is where our Redeemer finds us. •••

1) The need for a redeemer (Ruth 2:1)

Å **Ruth 1** was Naomi's story. A woman who buried her husband and sons on foreign soil. A widow who returned to Bethlehem empty. A woman who renamed herself Mara, meaning Bitter. A woman convinced that the Almighty had dealt her a heavy blow. ●●

R Despair made Naomi blind. Blind to the gift of God standing at her side. Ruth, her Moabite daughter-in-law and covenant companion. • A widow herself. A foreigner in a hostile land. Yet faithfully clinging to Naomi, serving her, providing for her. • What will become of them? ●●

~ In the opening breath of **Ruth 2**, the narrator introduces us to a man. A man with the means to rescue. A man with the character to redeem. A man with the legal right to buy back what had been lost. • Boaz. ●●

R **Now Naomi** had a relative on her husband's side. According to **Leviticus 25** and **Deuteronomy 25**, only a willing, wealthy blood relative could step in. To redeem land. To restore a family line. To secure provision for destitute widows. • Without such a redeemer, Naomi faced poverty. And Ruth would be destitute. ●●

R **He** was a prominent man of noble character from Elimelech's family. • Two descriptions. • Prominent. The Hebrew word means mighty warrior. In peace, it speaks of substance. Wealth. Influence. Power. A man with the resources to redeem. • Noble. A man of character. Integrity. Faithfulness. One whose heart matches his strength. A man with the morals to redeem. ●●

~ He has the right. The means. The morals. • The kind of redeemer Naomi and Ruth so desperately need. • And **his** name was Boaz, meaning, In Him Is Strength. ●●

~ Naomi is bitter and empty, convinced that God has abandoned her. • But God has not abandoned her. • His man, in whom His strength resides, stands at the ready. • Hidden from her eyes. But revealed to ours. We see what she cannot. • The stage is set. A redeemer is near. ●●

ð But can this redeemer really restore what has been ruined? • Will a foreigner be welcomed or rejected? • How will Boaz act when he sees her?

●●●

2) The provision of the redeemer (Ruth 2:2-19)

R A redeemer can only provide if someone steps toward him. And that is exactly what Ruth does. She does not wait passively for rescue. She moves. She acts. She places herself in the path of God's provision. ••

R Ruth the Moabite asked Naomi, 'Will you let me go into the fields and gather fallen corn behind someone with whom I find favour?' • Notice what Ruth does. She does not sit with her hands folded, waiting for help to magically appear. She takes responsibility. • She knows the law allows gleaning. But she also knows she is a foreigner in a hostile land. Gleaning can be dangerous. Landowners could exploit or harm vulnerable women. Yet Ruth steps forward in faith. She trusts God's provision, even when the path is uncertain. ••

℣ So Ruth left and entered the field to gather corn behind the harvesters. She happened to be in the portion of the field belonging to Boaz, who was from Elimelech's family. • This is not luck. Not coincidence. This is the providence of God. Providence is the hidden hand of God directing all things for His purposes. • Ruth does not know whose field she enters. She is simply seeking provision. But the narrator tells us what she cannot see. She happens to be in the field of Boaz. God is guiding her steps. Not one atom drifts outside His sovereignty. ••

P Later, when Boaz arrived from Bethlehem, he said to the harvesters, 'The Lord be with you.' 'The Lord bless you,' they replied. • This is not a secular worksite. This is a community that acknowledges God. Boaz leads with blessing. His workers respond with blessing. ••

R Boaz asked his servant who was in charge of the harvesters, 'Whose young woman is this?' The servant answered, 'She is the young Moabite woman who returned with Naomi... She came and has been on her feet since early morning. • Notice the servant's testimony. Ruth has laboured all day without complaint. She is diligent. She is humble. She asked permission. She did not assume. • She is a foreigner in a land that despises Moabites. And yet she labours hard. No bitterness. No complaint. Just faithful labour. Boaz sees it. He hears it. ••

℣ Then Boaz said to Ruth, 'Listen, my daughter. Don't go and gather corn in another field... stay here close to my female servants... I ordered the young men not to touch you? When you are thirsty, go and drink. • This is protection. Boaz does not just tolerate Ruth. He shelters her. He commands his men not to harm her. He invites her to drink water his workers have drawn. He gives her access to safety. In a world where vulnerable women were exploited, Boaz guards her. He doesn't just give her a job. He gives her a shield against exploitation. He publicly places her under his protection, warning off any potential threat. ••

on Ruth responds with humility. Why have I found favour with you, so that you notice me, although I am a foreigner? • She falls face down. She does not expect grace. She is amazed by grace. ••

P Boaz answered her, 'Everything you have done for your mother-in-law... has been fully reported to me: how you left your father and mother and your native land, and how you came to a people you didn't previously know. May the Lord reward you... under whose wings you have come for refuge.' • Ruth has taken refuge under Yahweh's wings. Boaz blesses her. And then becomes the means through which those wings provide shelter. He is the human agent of God's care. ••

P Then comes abundance. At mealtime, Boaz invites her to eat with his workers. She sits with them. She shares their bread. She is not kept at arm's length. She is brought into fellowship. She eats. Is satisfied. Has leftovers. ••

P When she got up to gather corn, Boaz ordered his young men, 'Let her even gather corn among the bundles... Pull out some stalks from the bundles for her... Don't rebuke her.' • The provision accelerates. The law allowed gleaning at the edges. Boaz gives her access to the bundles. This is not grudging charity. This is abundant generosity. Boaz goes beyond the law. He gives her abundance. ••

on So Ruth gathered... about twenty litres of barley. • Twenty litres wasn't a snack. It was a heavy load. A visible proof of Boaz's super-abundant generosity. Enough for weeks. Enough to sustain Naomi. Enough to bring hope to their home. ••

P Ruth returns to Naomi. She brings what she had gleaned. She brings what she had left over from her meal. And Naomi asks, Where did you gather barley today, and where did you work? May the Lord bless the man who noticed you. • Naomi is beginning to see. God is working. Her bitterness is cracking. Hope is stirring. ••

~ The redeemer's kindness provides protection and abundance. • Boaz does not merely meet Ruth's needs. He overflows them. He protects her from harm. He provides more than enough. This is what the redeemer does. And it is a foretaste of something greater. ••

R But there is more. • The man is not just a generous farmer. He is not just a good employer. He is something more. Naomi is about to tell Ruth what she has not yet realised. •••

3) The revelation of the redeemer (Ruth 2:20)

~ We have seen Boaz's character. Noble. Faithful. Strong. • But it isn't until now that Ruth and Naomi realise the full significance of who Boaz is. ••

o Then Naomi said to her daughter-in-law, May the Lord bless him because he has not abandoned his kindness to the living or the dead. • This is the moment. The turning point. Naomi has been bitter. She renamed herself Mara. She accused the Almighty of dealing harshly with her. She returned empty, convinced God had abandoned her. • But now she sees. And she blesses. ••

P May the Lord bless him. • For the first time in the book, Naomi speaks a blessing instead of a lament. Her heart is cracking open. Hope is stirring. God has not abandoned his kindness to the living or the dead. • The living, Ruth. The dead, Elimelech, Mahlon, and Chilion. God is restoring what was lost. And Naomi begins to see that Boaz is how the Lord is doing it. ••

R Then she speaks the words that change everything. The man is a close relative. He is one of our family redeemers. • A redeemer. A go'el. • Let me explain what that means. In Israel, the go'el was the nearest family member with the legal right and moral duty to rescue. To redeem land. To restore a family line. To secure provision for destitute widows. He had to be a blood relative. He had to be willing. He had to be able to pay the price. ••

~ Boaz is all three. He has the right. He is a close relative. He has the means. A man of great wealth. He has the character. He is noble, faithful, and kind. ••

Å Picture it. • A family falls apart. The father dies. The mother is destitute. The children have no future. • And then a relative steps in. Not just with money. With himself. He takes them in. He raises the children as his own. He gives them his name. His inheritance. His future. He doesn't just write a cheque. He becomes their salvation. ••

~ That is a picture. • But it is only a shadow. Boaz is the real thing. • He has the right. The means. The morals. He is the redeemer Naomi and Ruth so desperately need. • And Naomi finally sees it. The man is not just generous. Not just kind. He is the one. The one who can save them. God's provision through a faithful redeemer restores hope. •••

R Naomi knows what must happen next. Ruth must stay close to him. She must remain under his protection. Because safety, provision, and hope are found only with the redeemer. And that is exactly what Naomi now directs her to do. •••

4) The restoration by the redeemer (Ruth 2:21-22)

Naomi finally recognises Boaz. God's providential provision for their deliverance. • Ruth has brought more than barley home. She has brought back word. Boaz told her, Stay with my young men until they have finished all of my harvest. • Boaz did not give her a day's wage and send her away. He gave her an invitation. An open door. A future. Stay. The word echoes the loyalty Ruth showed Naomi in Ruth 1:14. The loyalty Ruth gave is now returned with interest. Covenant loyalty. Not for a day. Over months. And this ongoing provision does something remarkable. It heals Naomi's heart. ••

P Listen to her. My daughter, it is good for you. • Do you hear the shift? In Ruth 1, she lamented, The Lord has brought me back empty. She said, Call me Mara. Bitter. • Now she says, It is good. The Hebrew word is tov. It means pleasant. Her very name. Naomi is speaking her name again. Bitterness is giving ground. Hope is winning. ••

P Naomi is not just healed. She starts to think about Ruth and not just about herself. She becomes protective. Work with his female servants, she tells Ruth. She knows where safety lies. She directs her to stay there. The woman who could not see Ruth as anything but a burden is now a mother. She guides her. She guards her. ••

The redeemer's kindness does more than provide food. It heals the broken. It restores the hopeless. ••

R This restoration is not fleeting. It stretches beyond the moment. It secures a future. And that security is what we see next. •••

5) The security from the redeemer (Ruth 2:23)

R Ruth arrived at the beginning of the barley harvest. And stayed until the barley and the wheat harvests were finished, about three months. • Day after day, she laboured in Boaz's fields under his protection. The need for a redeemer is met by the redeemer's provision. The revelation of the redeemer led to their restoration, and now to their security. Not a single day's wage. Months of care. Not a single act of kindness. A pattern of protection. Boaz did not rescue her once, he sheltered her daily. ••

P And Ruth lived with her mother-in-law, the woman she clung to in Ruth 1:14. • The redeemer's provision did not cause her to forget the one she came to serve. It enabled her to serve faithfully. A thousand mornings. A thousand fields. One

faithful foot after the other. ●●

~ The redeemer's provision does more than feed. It heals. It restores. It builds a life that endures beyond the harvest. ● Naomi arrived empty and bitter. Now she sees good. Ruth arrived foreign and vulnerable. Now she labours safely. Their household moved from barrenness to abundance. From isolation to community. From despair to daily bread. ●●

~ God's provision through a faithful redeemer restores hope. Not hope that flickers. Not hope that fades. Hope that endures. Because the field is not the source of their hope. Neither is the man who owns it. God's providence fuels the hope Naomi and Ruth now share. ●●

~ And that hope pushes us forward. Not to another field. To the One who provides it all. The greater Boaz. The faithful Redeemer. The One who restores everlasting hope. ●●●

Connect to the gospel

R Look at what we have seen across **Ruth 2**. Naomi arrived empty, but she leaves full. Ruth was a vulnerable foreigner, but now she labours in security. Why? • Because of Boaz. • The text shouts a glorious truth. God's provision through a faithful redeemer restores hope. When the sovereign God steps into our ruin through a qualified rescuer, everything changes. ••

□ But we cannot stop in the barley fields of Bethlehem. If we leave this story as a mere moral lesson about human kindness or financial rescue, we miss the point. A Christian audience cannot truly apply this text without the gospel. Why? • Because Boaz is only a shadow. He points to someone greater. He provided temporary bread, but our deepest hunger is eternal. We need a greater redemption. ••

Å And God has provided One. • As Paul writes in Ephesians, In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. • Behold the ultimate Redeemer. Jesus Christ did not merely drop extra handfuls of grain for us. He did not just write a cheque. He laid down his very life. He entered our poverty, took our curse upon the cross, and shed his precious blood to buy us back from sin and death. ••

P In the words of the song writer,

*There is a redeemer
Jesus, God's own son
Precious lamb of God, Messiah
Holy one ••*

on Then comes the sudden turn. The grave could not hold him. He rose from the dead, bright and alive, shattering the power of despair forever. • This is the feast. The cross is where our true rescue was paid, and the empty tomb is where our future was secured. ••

Boaz restored Naomi's hope for a season, but Jesus alters our reality forever. He does not rescue us for a single harvest. He anchors us in eternity. Because he lives, our destination is secure. Christ is our faithful redeemer who restores everlasting hope. ••

R How then do we live in light of this spectacular rescue? How does this eternal reality change our modern, everyday struggles? Let us move now to see how this truth lands directly on our hearts. •••

Application for believers

Ø Stop believing God has abandoned you when life feels empty. • Naomi did. She renamed herself Mara. She said the Lord had dealt harshly with her. But He had not abandoned her. He was working. Hidden from her eyes. Revealed to ours. ●●

R When circumstances seem barren, remember, God's providence often comes through ordinary people. Ordinary kindness. A word of protection. A meal shared. A field to labour in. That is how providence comes. Not with trumpets. With barley. ●●

R This week, identify one area where you are prone to give up hope. One place where you have whispered, God has forgotten me. • Bring it into the light. And pray. Pray to see His providence at work. Ask Him to open your eyes to the Boaz He has placed in your path. • The friend who checks in. The neighbour who helps. The church that provides. The ordinary means of His extraordinary care. ●●

R Do not despise the small provision. It is the hand of God. ●●

~ He has not abandoned you. He is at work. Look. And see. ●●●

Application for unbelievers

Ø You are looking for hope in the wrong places. You think success will satisfy. It will not. You think relationships will save you. They cannot. You think comfort will bring peace. It shall not. • You are like Naomi before she saw. Empty. Bitter. Searching. But you have not found. Because you have looked where hope does not live. ●●

Ø Your career cannot redeem you. Your marriage cannot save you. Your bank balance cannot buy what your soul needs. Only Jesus can. • He is the greater Boaz. The One with the right. The means. The character. To rescue. To restore. To redeem. ●●

Å Right now, consider how your pursuit has left you empty. How much have you chased? And how much do you still lack? The emptiness is a signpost. It points to the One who fills. ●●

~ Turn to Christ. • Not to religion. Not to morality. To Him. He is the only Redeemer. The only hope that lasts. ●●●

Conclusion

Å We began where Naomi began. In the dust. In the emptiness. In the place where hope had died. ●●

Å You remember her. A woman who buried her husband on foreign soil. Buried her sons. Returned to Bethlehem with nothing but a bitter heart. She renamed herself Mara. She said the Almighty had dealt harshly with her. She was done. Finished. Convinced that God had abandoned her. ●●

~ But God had not abandoned her. He had provided a redeemer. Hidden from her eyes. Revealed to ours. ●●

R We have seen it in five movements. ● The need for a redeemer, because Naomi was empty and Ruth was destitute. ● The provision of the redeemer, because Boaz sheltered and supplied. ● The revelation of the redeemer, because Naomi finally saw who he was. ● The restoration by the redeemer, because his kindness healed her heart. ● And the security from the redeemer, because Ruth stayed in his field from harvest to harvest. ●●

~ And all of it points to Christ. Christ is our faithful redeemer who restores everlasting hope. ●●

Op So stop believing God has abandoned you when life feels empty. He is working. Often through ordinary people. Ordinary kindness. Look. And see. ●●

Op And you who are still looking for hope in the wrong places, your career cannot redeem you. Your relationships cannot save you. Only Jesus can. Turn to Him. He is the only Redeemer. The only hope that lasts. ●●

~ The God who provided a redeemer for Naomi has provided a Redeemer for us. Boaz is a foretaste. Christ is the feast. And He invites you to stay in His field. To trust His provision. To rest under His wings. ●● Will you? ●●

~ Amen. ●●●

Close in prayer

Benediction

Romans 15:13, Now may the God of hope fill you with all joy and peace as you believe, so that you may overflow with hope by the power of the Holy Spirit.

Homiletic indicators

- The operative word in the sentence is underlined.
- R – Instruction
 - **Body:** Natural, one hand gestures.
 - **Voice:** measured, firm.
- ^ – Uncion
 - **Body:** Forward, expressive.
 - **Voice:** Raised, faster.
- Ø – Fear
 - **Body:** Narrow eyes, still shoulders, lift your chin slightly (exposed posture).
 - **Voice:** Breathy, higher pitch, quick shallow breaths. Speak into the back of the throat.
- O' – Anger
 - **Body:** Jaw forward, stable feet (no shifting weight), sharp hand strikes (karate chop motion).
 - **Voice:** Hard attack on consonants. Drop pitch slightly, but increase volume on key syllables. Staccato.
- P – Happiness
 - **Body:** Relax shoulders, soften the brow. Open palms, wider stance.
 - **Voice:** Rise in melody at the end of phrases. Bright, forward resonance (smile while speaking).
- Å – Sadness
 - **Body:** Heavy eyelids, slight forward slump, hands still or clasped low.
 - **Voice:** Lower volume, monotone descent (each phrase ends lower than it started). Use mostly single-syllable words.
- □ – Disgust
 - **Body:** Wrinkle nose, pull back your head, sharp turning away from the pulpit.
 - **Voice:** Nasal, sharp, with a "negation cadence" (rising then falling sharply on the sin's name). Hard glottal stops.
- ɹ – Surprise
 - **Body:** Eyebrows up, slight backward step or open-mouth inhale.
 - **Voice:** Bright, high onset. Use a sudden upward interval (a leap in pitch on the unexpected word).
- • – Pause
 - **What it does:** Allows the last sentence to land, convict.
 - **Length:** 1 second (colon), 2 seconds (period), 3+ seconds (after a weighty statement).
 - **Body:** Stop moving. Hold eye contact. Do not smile or nod. Let the silence be uncomfortable.
 - **Delivery note:** A pause feels longer to you than to them. Trust it. Hold one more beat than you think is comfortable.

The setting (Ruth 2:1): Boaz is introduced as a man who possesses the means, the morals, and right to rescue this broken family.

¹ Now Naomi had a relative on her husband's side [Boaz has the potential legal right, and responsibility, to act as a Goel (Kinsman-Redeemer)]. He was a prominent man [Lit: a mighty warrior, but during peace time, a man of wealth, influence, and high standing] of noble character [a man of integrity, strength, and nobility] from Elimelech's family. His name was Boaz.

Boaz is introduced as Naomi's relative, a prominent man of noble character.

The rising tension (Ruth 2:2-19): Ruth heads to the fields, where she is aided by Boaz, and returns to Naomi with the good news.

² Ruth the Moabitess asked Naomi, 'Will you let me go into the fields and gather fallen corn behind someone with whom I find favour?' Naomi answered her, 'Go ahead, my daughter.'

Naomi's home.

Naomi gives Ruth permission to glean the fields.

³ So Ruth left and entered the field to gather corn behind the harvesters. She happened to be in the portion of the field belonging to Boaz, who was from Elimelech's family.

The portion of the field belonging to Boaz.

Ruth is gathering corn.

⁴ Later, when Boaz arrived from Bethlehem, he said to the harvesters, 'The Lord be with you.' 'The Lord bless you,' they replied.

Later, when Boaz arrived from Bethlehem

Boaz get a favourable report about Ruth from his servant in charge of the harvesters.

⁵ Boaz asked his servant who was in charge of the harvesters, 'Whose young woman is this?'

⁶ The servant answered, 'She is the young Moabite woman who returned with Naomi from the territory of Moab.' ⁷ She asked, 'Will you let me gather fallen corn among the bundles behind the harvesters?' She came and has been on her feet since early morning, except that she rested a little in the shelter.'

⁸ Then Boaz said to Ruth, 'Listen, my daughter. Don't go and gather corn in another field, and don't leave this one, but stay here close to my female servants. ⁹ See which field they are harvesting, and follow them. Haven't I ordered the young men not to touch you? When you are thirsty, go and drink from the jars the young men have filled.'

Boaz allows Ruth to glean his fields under the protection of his servants. Ruth asks why he is being so generous. He replies he has heard of her faithfulness to Naomi. She still marvels at his favour despite her

¹⁰ She fell face down, bowed to the ground, and said to him, 'Why have I found favour with you, so that you notice me, although I am a foreigner?'

¹¹ Boaz answered her, 'Everything you have done for your mother-in-law since your husband's death has been fully reported to me: how you left your father and mother and your native land, and how you came to a people you didn't previously know. ¹² May the Lord reward you for what you have done, and may you receive a full reward from the Lord God of Israel, under whose wings you have come for refuge.'

13	'My lord,' she said, 'I have found favour with you, for you have comforted and encouraged your servant, although I am not like one of your female servants.'			being foreign.
14	At mealtime Boaz told her, 'Come over here and have some bread and dip it in the vinegar sauce.' So she sat beside the harvesters, and he offered her roasted grain. She ate and was satisfied and had some left over.	At mealtime.	Boaz invites Ruth to sit with the harvesters.	Boaz gives Ruth enough food that she has leftovers.
15	When she got up to gather corn, Boaz ordered his young men, 'Let her even gather corn among the bundles, and don't humiliate her.'	When Ruth got up to gather corn.		Boaz gives detailed orders for his young men to treat Ruth well.
16	Pull out some stalks from the bundles for her and leave them for her to gather. Don't rebuke her.'			
17	So Ruth gathered corn in the field until evening. She beat out what she had gathered, and it was about twenty litres of barley.	Ruth gathered until evening.	In the field.	Ruth gathered about ? kgs.
18	She picked up the grain and went into the town, where her mother-in-law saw what she had gleaned. She brought out what she had left over from her meal and gave it to her.		Into the town.	Naomi saw what Ruth gleaned and asked where it came from. Ruth recounted that she worked with Boaz.
19	Her mother-in-law said to her, 'Where did you gather barley today, and where did you work? May the Lord bless the man who noticed you.'			
	Ruth told her mother-in-law whom she had worked with and said, 'The name of the man I worked with today is Boaz.'			
The climax (Ruth 2:20): Naomi blesses Boaz and reveals that he is one of the family redeemers.				
20	Then Naomi said to her daughter-in-law, 'May the Lord bless him because he has not abandoned his kindness to the living or the dead [In Ruth 1:8 Naomi had said something similar to Ruth. Also, this is a declaration of the reversal of Ruth 1:21].' Naomi continued, 'The man is a close relative. He is one of our family redeemers. [context of a Goel]'			Naomi reveals that Boaz is one of the family redeemers.
The falling action (Ruth 2:21-22): Naomi see things have worked out well for Ruth which heals her heart.				
21	Ruth the Moabitess said, 'He also told me, "Stay with my young men [protection] until they have finished all of my harvest [ongoing provision and stability, reversing Naomi's lament from Ruth 1:21]."'			Naomi recognises things have worked out well for Ruth.
22	So Naomi said to her daughter-in-law Ruth, 'My daughter, it is good for you [Naomi's bitter heart is healed] to work with his female servants [protection], so that nothing will happen to you in another field [Ruth 1:1, Boaz's field is like a covenant-like canopy].'			
The new setting (Ruth 2:23): Ruth continues to provided for Naomi under Boaz's protection.				
23	Ruth stayed close to Boaz's female servants and gathered corn until the barley and the wheat harvests were finished [Barley harvest began around Passover (April). Wheat harvest concluded around Pentecost (June)].	Summary of the 3 month harvest period.	Occurred between the fields and Naomi's	Ruth is under Boaz's protection and lives

And she lived with her mother-in-law.

home.

with
Naomi.

This is how I use colour highlighting:

- **Orange**: structure indicator, conjunctions, and prepositions.
- **Pink**: Time.
- **Green**: Location.
- **Blue**: Character.
- **Yellow**: Commentary reference.
- **Red**: repeated words.

Sermon preparation worksheet

Passage: Ruth 2

1. How has the author organised this passage? a) *An outline*, b) *Tools*, c) *The emphasis*.

- a) 1) In Ruth 2:1, the narrator introduces Boaz as a man who possesses the means, the morals, and right to rescue Naomi and Ruth.
- 2) In Ruth 2:2-19, Ruth heads to the fields, where she is aided by Boaz, and returns to Naomi with provisions.
- 3) In Ruth 2:20, Naomi blesses Boaz and reveals that he is one of the family redeemers.
- 4) In Ruth 2:21-22, Naomi see things have worked out well for Ruth which heals her heart.
- 5) In Ruth 2:23, Ruth continues to provided for Naomi under Boaz's protection.
- b) Ruth 2 is narrative. I considered how the scenes developed (noting the change in time, location, and characters) which revealed a plot arc. In the setting, Ruth 2:1, the narrator introduces Boaz. In the rising tension, Ruth 2:2-19, a series of dialogues between Ruth and Naomi, Boaz and his servants, Boaz and Ruth, Boaz and his servants, Ruth and Naomi, move us through the day. In the climax, Ruth 2:20, Naomi reveals that Boaz is one of the family redeemers. In the falling action, Ruth 2:21-22, Naomi declares the reversal of bitterness. And in the new setting, Ruth 2:23, Ruth continues to provide for Naomi under Boaz's protective care over a 3 month period moving between Naomi's home and the fields.
- c) A family redeemer's provision restores hope.

2. How does the context inform the meaning of this passage? a) *Literary*, b) *Historical*, c) *Cultural*, d) *Biblical*.

- a) In Ruth 1, Naomi lamented that the Lord had brought her back from Moab empty. She had lost her husband and sons, and was left bitter. In Ruth 2 Boaz is introduced, and by providence Ruth gleanes provision from his fields, reversing Naomi's state of emptiness. This matters because Boaz is evidence that God is at work to reverse Naomi's bitterness and restore her hope through a family redeemer.
- b) Ruth happens in the period of the Judges, a time of national instability and moral chaos. The Law included provisions for gleaning, and the role of the family redeemer (Leviticus 19 and Deuteronomy 25). Boaz was under covenantal obligation to show kindness to the poor and the foreigner. This matters because Boaz is presented as a man of noble character who fulfils the law's demand for justice and mercy. His actions are a faithful application of the Law providing hope for the hopeless.
- c) In the ancient agrarian culture, a foreign Moabite woman like Ruth was extremely vulnerable. She had no male protector. She was an outsider, subject to potential scorn, harassment, or exploitation. Boaz's command to his young men not to touch her, and his invitation for her to drink from their jars, would have been a radical act of protection and honour. His order to pull out stalks from the bundles for her goes far beyond the letter of the law, providing her with an abundance. This matters because Boaz's provision is not just about providing food, but about providing protection and honour. Boaz demonstrates the character of a redeemer, providing sustenance, safety, and dignity.
- d) There are no explicit Biblical citations or clear allusions in Ruth 2.

3. What is the main point the author is arguing to his audience?

God's provision through a faithful redeemer restores hope.

4. How does this passage connect to the gospel of Jesus Christ?

This passage connects to the gospel through the Old Testament category of kinsman-redeemer. Boaz is revealed as one of the family redeemers, a man who possesses the right, means, and moral character to rescue Naomi and Ruth from their emptiness. He provides, protects, and restores their hope. Boaz is a shadow, a type. Beyond him is the greater Redeemer, Jesus Christ. He had the right, being fully God and fully man, born under the law to redeem those under the law. He had the means, possessing the infinite riches of His grace. He had the moral character, being without sin. And He did what Boaz could never do. Jesus provides eternal life through His death and resurrection. Romans 3:23-25 says that all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. God's provision to sinners comes through a faithful redeemer who restores our hope. Hope restored in Ruth's day was a foretaste of the eternal hope secured at Calvary. This matters for us because we live in a world of bitterness and emptiness. We need to see that God who provided a redeemer for Naomi has provided a Redeemer for us. We need to hear that the hope we long for is not found in circumstances or human kindness, but in the person and work of Jesus Christ. Boaz restores hope for a moment. Christ restores hope for eternity.

5. What is the main point you will argue to your audience?

Christ is our faithful redeemer who restores everlasting hope.

6. What sermon title and preaching outline will you use to argue your main point?

- a) There is a Redeemer who restores hope
- b) 1) The need for a redeemer (Ruth 2:1) - Empty, bitter, and hopeless without a Redeemer.
- 2) The provision of the redeemer (Ruth 2:2-19) - The redeemer's kindness provides protection and abundance.
- 3) The revelation of the redeemer (Ruth 2:20) - The redeemer who has the right, means, and character to save.
- 4) The restoration by the redeemer (Ruth 2:21-22) - The redeemer's provision heals bitter hearts and restores hope.
- 5) The security from the redeemer (Ruth 2:23) - Under the redeemer's protection, hope endures beyond the harvest.

7. How will you apply your main point for the good of your audience? a) *Believers*, b) *Unbelievers*.

- a) Stop believing God has abandoned you when life feels empty. When circumstances seem barren, remember God is working, often through ordinary people and ordinary kindness. This week, identify one area where you've given up hope and pray to see God's providence at work.
- b) You're looking for hope in the wrong places. Your career won't redeem you. Your relationships won't save you. Only Jesus, the greater Boaz, can provide the hope that lasts. This week, consider how your pursuit of success or comfort has left you empty. And turn to Christ for redemption.

On my sermon preparation sheet, these are the questions and an explanation:

1. How has the author organised this passage?

- a) An outline: The author's organization (or structure) is a way of talking about the shape or form of a biblical passage. Beneath the surface of each passage is an underlying arrangement of material and a logic that the author has used to organize the passage. And each part of the passage has a role to play in that structure.
- b) Tools: Identify the text type, and any grammatical tools used to identify the structure.
- c) The emphasis: The structure will reveal an emphasis that the author is making.

2. How does the context inform the meaning of this passage?

- a) Literary context: How do the passage that comes before and the passage that comes after relate to your passage?
- b) Historical context: The historical situation or circumstances experienced by the first audience at the time when the book was written.
- c) Cultural context: The setting in the daily life of the people/characters in the book and how that will have been understood by the first audience. This is distinct from historical context in that it does not relate to a particular audience in a particular place at a particular time, but the details of life that the people/characters in the text had in common. Anything that requires extra-biblical knowledge should be treated skeptically.
- d) Biblical context: Is the author citing or alluding to some previously written Biblical passage? What connections could the author have reasonably expected his first audience to make.

3. What is the main point the author is arguing to his audience?

The author's main point is a way of talking about the aim of a passage as a whole. It can be descriptive or prescriptive. It is not simply a summary statement. But rather, it is the idea of which the author is trying to persuade his audience. As you work on articulating the author's argument, please keep in mind that it needs to be specific enough to the passage that it clearly comes from the particular passage (and not any other passage), it is for the first audience, it should be one single sentence that is both short and clear, and captures the argument of the passage.

4. How does this passage connect to the gospel of Jesus Christ?

What part of the gospel (the death and resurrection of Christ) is in view? Every part of the Bible, every passage of Scripture, in some way relates to the gospel of Jesus Christ. What parts of the passage connect to the gospel? The connection must be legitimate and textually driven.

5. What is the main point you will argue to your audience?

6. What applications will you make? a) To believers, b) To unbelievers.

The main point of a sermon is the fundamental statement of what you, as a speaker today, are trying to convince your audience today. It will certainly be intimately related to the author's main point for his original audience and it will consider the gospel connection. It should be well reasoned and, perhaps, articulated as the result of proof (so depending on premises and building arguments).

7. What is your sermon title and your preaching outline? a) Sermon outline, b) Sermon title.

On my sermon preparation sheet, this is how questions relate to one another:

- 1 a) should be driven by the text.
- 1 c) should be driven from the outline in 1 a).
- 2) should be directly relevant to 1 c).
- 3) cannot be disconnected from 1 c), and should be clarified by 2).
- 4) must be found in the text.
- 5) cannot be disconnected from 3), and should be driven by 4).
- 6) should flow from 5).
- 7) should structurally relate to 1 a), and make the argument in 5).