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RUTH CHAPTER 2

Scripture passage included then commentary underneath each verse

King James Version (KJV)

Verse (1): And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

Having read multiple versions of Scripture, it appears that the best way to understand this verse is that Boaz was equally mightily wealthy and mightily prominent in the Lord of the family of Elimelech. Scripture would not accentuate this if it were not highly unusual to be equal in the faith and wealth – very unique / atypical.

This verse informs the reader that Naomi has a relative on her husband's line in that of Boaz.

Verse (2): And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

Notice the paradox here for humanity but is Perfection in the lineage of “The Christ”, Ruth was poor “...and glean ears of corn after him...” and Boaz mightily wealthy. It is this Ministry Website Owner's understanding that glean was a gathering of scraps. At this point, Ruth did not know the field belonged to Boaz in this verse. However, that is what is coming forth.



SCROLL DOWN

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Verse (3): And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

What is accomplished for the glory of God is not a shock to God, but can be a so happened among humanity. Ruth “so happened” to be in the portion of the field of Boaz, which was of no shock to God almighty. Ruth gathered up the scraps after the reapers in the portion of the Boaz field.

Grace is of God alone. Boaz being mightily prominent in the Lord was used by God in Grace and not of Boaz’s own ability - No, God convicted Boaz to impart Grace and Boaz being prominent in the Lord was submissive in the free will to ensure God received the glory. Ruth was submissive to the Lord in her gleaning of scraps = True Faith.

Leaning forward, this sets up the concept of Verses from (5 to 8, in particular verse 6) will also apply here in that of:
“Joint -Dependence of God” for self and others (Henry, 2008).

Henry, Matthew. (2008). Matthew Henry’s commentary on the whole bible. Peabody, MA: Hendrickson Publishers Marketing, LLC

Verse (4): And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

This is where the Grace of God was imparted upon Boaz who recognized the LORD regarding his reapers.

Verse (5): Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

This is the same Grace of God Boaz recognized of the LORD discussed in verses (3) and (4) that is applicable here with his servant who is set over the reapers regarding Ruth.

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Verse (6): And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

Notice that even in the atypical life of Boaz being both mightily wealthy and mightily prominent in the Lord of the family of Elimelech, he still had to render under the order and discipline of God almighty. Boaz is not all-knowing or all-sufficient. Boaz had to depend on his servant and his reapers. The life lesson here is no one is above the order and discipline of God.

Please read the book of Job specifically Chapters 38 to 41 where the Key Finding of God to Humanity is:

Job 38:2-3 (King James Version), “Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.”

God put Humanity under order and discipline by specifically asking in laymen’s terms, What do you really know when you come up to God almighty.

Verse (7): And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Ruth was identified as “...the Moabitish damsel that came back with Naomi...”.

- Notice that Ruth conducted the work properly, productively, and with proper rest.
- The servant is an illustration of giving proper credence no matter the circumstance to the individual under the order and discipline of a God created world.

Verse (8): Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

In the order and discipline of God from verses (6) and (7), Boaz was able to provide proper care of Ruth in verse (8) instructing her “...abide....by my maidens”. See - it was not necessary for Ruth to depart for that would have proven to cause compound follow-on problems. By staying in proper care, compound problems did not come about. Order and discipline is critical.

If fact, Boaz provided great sympathy of Ruth (Henry, 2008).

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Verse (9): Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Ruth was welcomed to the point of being able to drink upon thirst. And the men under Boaz were well-ordered to welcome Ruth. Order and discipline prevailed.

Verse (10): Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

God's great mercy and grace were found, which humbled Ruth in the great strength of God almighty.

Verse (11): And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Two main points in reading multiple versions of Scripture on this verse:

1. **Because of Ruth's faithfulness, God showed Boaz all that Ruth did unto her mother-in-law (Naomi), even at the passing away of her own husband, which Boaz would not have known otherwise.**

And

2. **How Ruth came unto the true God despite not beforehand knowing the people having departed the land of origin and placing God before family and Country. God had prominence in all circumstances as the only true God so the testimony of God could take fullness.**

Verse (12): The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

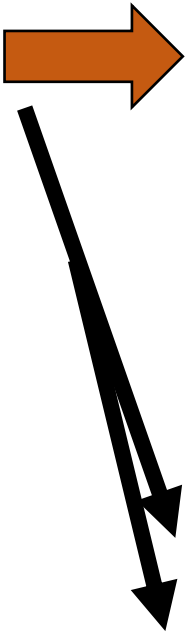
Proof is in the events of occurrence, notice very closely the LORD recompensed Ruth's work despite and due to circumstances with full reward under the LORD GOD's Wings came to trust.

The question is, Where can the LORD GOD's Wings be clearly seen in life?

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Verse (13): Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.



To follow up from Verse (11) and Verse (12), here in Verse (13) the Greatest gift to Industry is the kindness of God's offering to increase poor Joint relations and in this Boaz gave orders to ensure growth and development occurred which is itself the Law of God to be well-thought-out concerning the heart of "outsiders" (Henry, 2008).

Henry, Matthew. (2008). Matthew Henry's commentary on the whole bible. Peabody, MA: Hendrickson Publishers Marketing, LLC

Again, the question is, Where can the LORD GOD's Wings be clearly seen in life?

Verse (14): And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

What is seen here is that when the Law of God is followed concerning Joint relations, there is a breaking of bread with one another.

The significant point here concerning the Law of God and Joint relations is to take only that which suffices to strengthen together – not overabundance (Henry, 2008).

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Verse (15): And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

Boaz is the example of how to give orders to Jointly grow and develop by commanding very specifically who will do what and how it will be carried out. In this case, the young men were ordered, as an illustration, to not reproach Ruth. In other cases, the more seasoned men would be ordered for example.

SCROLL DOWN

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Verse (16): And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

Boaz showed kindness by enabling Ruth to work simpler by purposefully letting the handfuls be fallen and gleaned. Ruth was able to gather more with no rebuke. Boaz knew that Ruth would not improperly take advantage of the circumstances or abuse the opportunity by self-praising herself. Boaz knew that Ruth would be an honest worker. Boaz is an illustration of how strong leadership knows their workers and proper reporting is obtained.

Verse (17): So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

To build off verse (16), Ruth proved to be an honest worker by working until the evening and beating out the grain from the chaff. Again, Ruth did not improperly take advantage of the circumstances or abuse the opportunity by self-praising herself.

Verse (18): And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

To build off verse (16) and verse (17), Ruth again proved to be an honest worker by taking the barley herself into the city and not seeking assistance to draw undue persuasion unto herself. Ruth let honesty take its course. Honesty is willing to work through circumstances. Opposingly, undue pride justifies oneself when there is no justification because the evidence is evidently against the one that disputes. Notice, Naomi the mother-in-law saw that Ruth had gleaned the barley and it was not necessary to draw attention unto the helper of Ruth because Ruth was an honest worker. Additionally, Ruth gave Naomi portions of the food after the meal with Ruth having taken only that which was necessary to suffice.

 **Again, in matters of Joint, God directs industry to do likewise. No excessive overabundance is allowed in God's Joint industry.....So, back to verse (14) on this Joint industry issue (Henry, 2008).**

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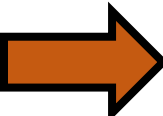
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Verse (19): And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

Naomi took note that Ruth was blessed and it was understood that Boaz was the family redeemer.

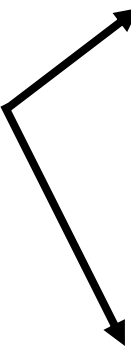
Verse (20): And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

The kindness of God is often referenced in Scripture, so, to have kindness identified as a core characteristic trait is much like the discussion this Ministry Website Owner had concerning the characteristic trait of steadfast.

 **Kindness and Steadfast are often associated with the callings of God as an actual identified core trait of that specific calling. Notice kindness extends to the living and the dead in the testimony. God specified the living and the dead because the testimony of God is ever living.**

Verse (21): And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

This verse is straightforward, but the next verse will encounter a better Godly counsel as a life lesson.

 **For this straightforward verse, Boaz instructed Ruth to keep by his young men until the work is finished unto the harvest. Undoubtedly, Boaz is a straightforward man of God and most of this young men likewise. However, the next verse is better Godly counsel to be wise unto the reality that no one can foresee the actions another person will or will not take. Be God honoring, but be life wise.**

Verse (22): And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

To build off of verse (21), here Naomi properly recognized that Boaz is a straightforward Godly man, but inserts better Godly counsel, "...it is good...that thou go out with his maidens..." or young women. Naomi added a better Godly counsel so Ruth would not enable a circumstance for a stray young man who is much less straightforward than Boaz and much less straightforward than most of the young men of Boaz to be able to inflict bad actions.

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Verse (23): So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Here in verse (23) Ruth abided by the better Godly counsel of Naomi from verse (21) and verse (22) and kept with the young women. Ruth did so to glean unto the barley and wheat harvest and stayed with Naomi as she understood this to be better Godly counsel.