

Shadows of Christ & His Bride

Lesson #38

Abide In The Field Of Grace

Nov. 5, 2025

In the first five verses of Ruth 1, ten years whizzed by. A famine started and ended, a family migrated, two marriages were made, and three men died.

In Ruth 1:16c Ruth declared: Your people *shall* be my people, And your God, my God.

Wherever you die, I will die, and there I will be buried.

May the LORD punish me severely if I allow anything but death to separate us!"

Ruth 1:22b They came to Bethlehem in the beginning of barley harvest.

Ruth's transformation begins in Bethlehem, House of Bread, where Jesus, the Bread from Heaven, came down to the earthly realm from Heaven.

Does the Holy Spirit seem to consider Ruth 2 of great significance? [Zeisler: One Fine Day]

Ruth 2:2-22 is the story of just one day. That should persuade us to listen very carefully to the details, to observe the scene, to wonder and enter into what these people experienced.

Ruth 2:21-23 Boaz even told me to come back and stay with his harvesters

until the entire harvest is completed. [abide in his field of grace]

- Naomi affirms that Ruth should stay with his young women through the entire harvest.
- Ruth stayed through the barley harvest and continued through the wheat harvest.

Interesting: Barley is usually consumed as a whole grain in soups or stews.

Wheat is gathered, remove the chaff, grind it, and baked into bread.

It reflects the transformation that occurs within us as we grow in our relationship with God, becoming something that can nourish others.

John 12:24 Jesus uses wheat to illustrate the principle of life through death:

" Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

- This metaphor speaks to the necessity of sacrifice and transformation, pointing to Jesus' own death and resurrection as the means of producing spiritual fruit.

Satan's sifting of Peter:

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

- Sift = shake someone apart; break a person down.
- Wheat Or Other Grain Was Sifted Through A Sieve Or Large Strainer.
- As it was shaken violently, the dirt and other impurities that clung to the grain during the threshing process would separate from the good, usable grain
- Satan wished to shake Peter's faith so forcefully that he would fall, proving that God's faithful servant was lacking.

Satan's goal: Crush us; wreck our faith. Destroy the faith of every believer.

Note: Jesus did not promise to remove Peter's impending test.

Luke 22:32 But I have prayed for thee, that thy faith fail not:

and when thou art converted, strengthen thy brethren.

Remember: Satan's power to sift Peter as wheat was limited by Christ's intercession.

When Satan comes after us, we should remember: Jesus Christ always lives to intercede for us.

The goal is to purify and refine the product. Sifting can remove impurities and create a more uniform texture, which is essential for baking so you will be nourishment for others.

The story of Ruth poignantly represents these fifty days of crescendoing grain harvest.

Ruth, a poor, foreign widow, entered Bethlehem at the beginning of the barley harvest.

- The barley harvest represents the beginning of new life in Christ.
- From the beginning of the barley harvest you count the omer, 50 days, to the wheat harvest.
- Spiritual journey of growing into mature wheat: dying to oneself leads to abundant life.

After she started by gleaning barley, the food of the impoverished, she ended by gathering during the wheat harvest--symbolic of her new status.

Powerful Truth: Jesus is all you need for the journey from your redemption to encountering God's presence. Jesus transforms life's bitter experiences into sweet blessings.

He is the Bread of Life and the Living Water to sustain and nourish you in the journey. His power can defeat the flesh in you. This is the journey to living the abundant life in Jesus Christ. At the end of the wheat harvest, you are to bring a freewill offering of gratitude.

- THANK you for the journey. Look where you have brought me.
- I have encountered the work of the Holy Spirit in me.

Because of God's wisdom, the law provided for the situation that Naomi and Ruth now were facing. The law says that if a man should die without leaving any heirs, that a brother or near relative of the dead man was required to marry the widow and to have a child by her to become the heir of whatever was owned by that man who died. This would also mean that the dead man's family name would not perish from the face of the earth. [Num. 27:8-11; Deut. 25:5-10] One of the men qualified to fulfill this requirement was Boaz, a mighty man of wealth.

Ruth 2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

Ruth 2 starts with an introduction to Boaz because he is a crucial figure for the plot, establishing him as a "worthy man" and a relative of Naomi's late husband, which makes him a potential redeemer. Introducing him early allows the reader to understand his character as a wealthy and generous landowner who is providentially placed to help Ruth and Naomi and to set up the story's main events of divine providence and human action.

Ruth 1:2 states Elimelech was an Ephrathite from Bethlehem in Judah.

Recall: Gen. 49:10 Jacob blesses his son Judah with a prophecy:

the scepter will not depart from Judah nor the ruler's staff from between his feet
Until Shiloh comes, And to him *shall be* the obedience of the peoples.

- Kingship and authority would come from the line of Judah until the arrival of Shiloh who would receive the obedience of the nations.
- Messianic prophecy pointing to a future ruler from the tribe of Judah, a king who would be the expectation of the nations.
- Shiloh, Jesus, would be the one for whom the Gentiles shall look forward.

Note: Ruth 2:1 and 2:3 emphasize: Boaz is a kinsman of Elimelech. He is introduced as "a man of standing" whose wealth and integrity prefigure kinsman-redeemer ministry.

- Boaz, son of Salmon and Rahab, was of the tribe of Judah.
- His great-grandfather, Nahshon, was the commanding general of the tribe of Judah during the wilderness wanderings. He was 3rd in command behind Moses and Aaron.
- He is notable for leading the Tribe of Judah in the Israelites' journey out of Egypt.
- He is known for making the first offering for the dedication of the altar during the census, an event mentioned in Numbers 7.

Recall: I Kings 7:21 Boaz, in Him is strength, was the name of one of the two great bronze pillars at the entrance of Solomon's Temple. The other pillar named Jachin, He Will Establish. The names symbolized God's strength and His establishment of the Temple and kingdom.

- A pillar was an ancient symbol of security and strength.
- When all else has fallen, the pillar often remained standing strong and erect.
- The pillars' placement at the entrance represented the transition from the outside world into the holy place of the Temple, into God's presence.

Ruth 2:1 Boaz: A mighty man of great [#1368 gibbor] wealth [#2428 chayil].

Wealth = Chayil: Whether depicting armies that defend the land, administrators who order society, women who secure households, or resources that sustain worship, chayil presents a unified portrait of strength devoted to God. Its diverse uses converge to teach that genuine power—physical, moral, economic or social—originates with the LORD, is exercised under His rule and bears fruit when aligned with His redemptive purposes. [Biblehub.org]

The Hebrew word used to describe Boaz [gibbor] is actually one of the Names of God.

- JESUS, MIGHTY GOD: EL GIBBOR

The term, gibbor, denotes a person [or God Himself] characterized by superior strength, courage, capability and influence. His name is a source of wonder and awe at God's heroic and triumphant nature, and His ability to provide strength and protection. Those gifted with influence must defend the weak, reflecting the character of the Mighty One who "executes justice for the oppressed."

Jer. 32:27 "Is anything too difficult for the LORD?"

Jeremiah was in great difficulty, in a Jerusalem jail with Babylonians besieging his beloved City. In faith he cried out, "Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Therefore, it follows that NOTHING is too difficult for Thee... O great and MIGHTY GOD, EL GIBBOR.

The Great, the Mighty God, whose name is the LORD of hosts. Lord Sabaoth = Lord of armies

Luke 1:37 The angel's response to Mary's "Nothing will be impossible with God!"

Matt. 19:26 Jesus, the Mighty God Himself affirmed that "with God all things are possible."

Paul concurs: Our MIGHTY GOD is "able to do exceeding abundantly beyond all that we ask or think. How? According to His power that works within us.

energeo ~ present tense - continually "energizes" It is the Holy Spirit. [Eph. 3:20+].

Henry Ward Beecher: "Tears are often the telescope by which men see far into heaven."

May our Teacher [I Cor. 2:11-13] enable each of us to envision and lay hold of the "secret" of the sufficiency of Christ's power as we meditate on His great Name, El Gibbor. Amen.

Boaz is the only human kinsman-redeemer featured in the whole Old Testament. It cannot be coincidental that *gō'ēl* appears twenty-two times in the Book of Ruth, the precise number that the word appears in Leviticus. Boaz is the ideal kinsman-redeemer described in Leviticus.

He foreshadows the Redeemer who will embody that role in a surpassing way.

Boaz not only kept the Law of Moses, he exceeded it.

Lev. 23:22; Deut. 24:17-22 The Lord provided for sojourners, the poor, and widows
to glean from the leftovers of a field during harvest time

But Boaz permitted Ruth to glean in ways that were not required by the law.

2:8 He told her to keep close to his reapers.

2:9, 15 Instructed his young men not to touch or rebuke her.

2:9 Offered her their vessels of water to drink.

2:11 Invited her to eat with his reapers like she was part of his household.

He gave her access to the sheaves and bundles that the men and women of the field were already gathering together.

The Law of Moses did not require Boaz to do any of these things. Knowing the law, Boaz went beyond the law. Boaz is an instrument of the Lord's filling up what was empty. Each time the narrator reports Ruth returning home to Naomi, she has arms full of grain. [2:17-18; 3:15-17]. She shared in his bread and wine, ate until she was satisfied, and went home with leftovers [2:14, 18].

God knew the character of Boaz!

- V. 1 Prominent man of noble character
- V. 8-9 Protective - He told Ruth to stay with the young women in his fields.
 He told the young men not to bother her.
- V. 13 Comforting and Encouraging - He built her up by sharing what a noble thing she had done. He asked the Lord to give her a full reward.

Heb. 11:6 But without faith it is impossible to [walk with God and] please Him, for whoever comes [near] to God must [necessarily] believe that God exists and that He rewards those who [earnestly and diligently] seek Him. [AMP]

- V. 14 Benevolent Provider - He provided a meal for her even though she was a foreign woman, and he was a man of great wealth.

Note: The Bible sometimes refers to Ruth the Moabitess and other times, it calls her Ruth.

Key Point #1 The author makes a point to say "Ruth the Moabitess" 5x.

➤ Ruth 1:22 Ruth 2:2 Ruth 2:21 Ruth 4:5 Ruth 4:10

He refers to Ruth as a "Moabite" in Ruth 1:4 and Ruth 2:6.

This reminds us of Ruth's status as a foreigner and a Gentile, one outside of the covenant promises of Israel and a stranger to Israel's God, Jehovah

Eph. 2:11-12 Don't forget that you Gentiles used to be outsiders. You were called "uncircumcised heathens" by the Jews, who were proud of their circumcision, even though it affected only their bodies and not their hearts. ¹² In those days you were living apart from Christ.

You were excluded from citizenship among the people of Israel, and you did not know the covenant promises God had made to them. You lived in this world without God and without hope.

Key Point #2 The author refers to her as "Ruth" in:

Ruth 1:16 But Ruth replied, Don't ask me to leave you and turn back...

 Your people will be my people and your God will be my God.

Ruth 2:8 Boaz went over and said to Ruth, "Listen, my daughter."

Ruth 2:23 So Ruth worked alongside the women in Boaz's fields.

Ruth 3:9 I am your servant Ruth,...

Ruth 4:13 So Boaz took Ruth into his home, and she became his wife.

Note: She is called Ruth 5 times. 5 is the number of grace, favor & provision in the Bible.

T. Rotzoll: The Development of Ruth's Character

A. Embraced Change: Ruth didn't look back at how wonderful her past was.

B. Ruth was Determined: Throughout Ruth's life, we see a very determined woman, one who refused to leave, even when her mother-in-law insisted she go back to the land of her father.

Recall: The times in which she lived. Ruth 1:1 "in the days when the judges ruled."

Judges 21:25 In those days there was no king in Israel.

Everyone did what was right in his own eyes."

It was a time of moral decline, spiritual decay, and national calamity. As a result, landowners disregarded the law and refused to allow the needy to glean in their fields.

The poor were so mistreated that many would starve rather than risk gleaning in the fields.

Ruth and Naomi arrive in Bethlehem.

- They have no home, no money and no way to provide for themselves.

Are you growing weary and losing heart? [Heb 12:3b+, Gal 6:9+] Are you facing a seemingly insurmountable "mountain" of difficulty? Is there some "impossible situation" in a relationship? We must fix our eyes on Jesus the Author and Perfecter of our faith, choosing to consider Him Who has endured such hostility by sinners against Himself, lest you become weary and discouraged in your souls. [Heb 12:2-3]

The Greek word for "fixing" [aphorao] literally means to turn our eyes away from those things which are nearby [our difficulties] and instead to steadfastly fix them on Jesus.

II Cor. 4:16-18 Seeing the Invisible ¹⁶ Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. ¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, ¹⁸ while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

- C. Ruth Was Selfless: She put Naomi's needs above her own. In a time when widowers were treated harshly, Ruth could've easily gone home to live with her own family. Instead, she gave up her own comfort for the comfort of another woman she'd come to love. She showed she was more concerned about Naomi's needs than her own.

Boaz, type of Jesus Christ, makes several statements about Ruth.

- Does he recognize her treatment of Naomi as significant. Ruth 2:11

Upon inquiring about Ruth, Boaz learns that she is the loyal Moabitess who returned to Bethlehem with her widowed mother-in-law.

- He is so impressed that he offers her protection and special favors

Ruth 2:10-11 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 shouldest take knowledge of me, seeing I am a stranger? 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.

Naomi > Type of Israel > Exile, Out of the Land; Destitute

Ruth > Type of Gentile Bride

Boaz > Type of Jesus Christ

The Sheep/Goat Judgment will be held at the end of the 7-year Tribulation Period.

The judgment will determine who are the "sheep" and who are the "goats."

In the sheep/goat judgment in Matthew 25, Jesus' brethren are interpreted as the Jewish believers, often called the "least of these," who will suffer greatly during the tribulation period. The "least of these" are the believing Jews, Jesus' "brothers" in the flesh, who were persecuted and hunted down by the Antichrist during the [great tribulation](#).

The nations, the Gentiles, will be judged based on how they treated these Jewish believers. During that time of intense trouble, only the righteous will risk their own well-being to help the Jewish people in their distress. The "sheep" are the Gentile believers who ministered to and cared for them during this time of persecution.

The righteous "sheep" are blessed and inherit the kingdom, the earthly Millennial Kingdom of Jesus Christ.

D. Fear to Courage: She could have been paralyzed by fear of the unknown,
but she courageously stepped forward to provide for Naomi and herself.

This courage, rooted in faith, led her to venture into the fields to glean for food,
taking courageous and persistent action to survive.

E. A Servant's Heart: Gleaning in the fields and serving her mother-in-law.

This took her eyes off herself. When we have a purpose higher than ourselves, it gives us
another focus and a reason to keep going.

Interesting: This field turns out to be not just any field, but the field belonging to Boaz.

I Sam. 17:12, 15 In this same area David would tend his father's sheep.

Luke 2:1-6 Joseph would bring a young wife named Mary, to deliver her baby, the Messiah,
born in the line of Boaz and Ruth.

Luke 2:8-20 It is most likely in the hills above these fields
shepherds were tending to their flocks on the night the Messiah was born.

Micah 5:2 God's providential outworking of events in this "little town of Bethlehem, Ephrathah"
over the years that followed this fateful day in Ruth 2
should be a source of awe and wonder to us all.

Ruth 2:2 And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain following one in whose eyes I may find favor, grace." And she said to her, "Go, my daughter."

- Note: Willing to glean; spirit of humility; not assuming her right as a foreigner
Humility is always the key to receiving grace.

The challenge: When God starts to use us, and we start walking in His power and gifting, we slowly but surely start to think that it's somehow because of us.

- Other people will fan the flame too.

Prov. 18:12 Before destruction the heart of man is haughty, and before honor is humility.

When Peter healed the lame man, the people were filled with wonder and amazement at what had happened unto him.

Acts 3:12 So when Peter saw it, he responded to the people:

"Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?" It is the power of the Holy Spirit.

Col. 3:12 So, as God's own chosen people, who are holy [set apart, sanctified for His purpose] and well-beloved [by God Himself], put on a heart of compassion, kindness, Humility, gentleness, and patience. [AMP]

- Humility is essential for every other Christian gift, fruit and virtue God has given us.
- Our access to all the power of the Holy Spirit comes to us by God's grace.

James 4:6, 10 But He giveth more grace. Wherefore He saith, God resists the proud, but giveth grace unto the humble.

Humble yourselves in the sight of the Lord, and He shall lift you up.

He giveth more grace when the burdens grow greater;

He sendeth more strength when the labors increase.

To added affliction He addeth His mercy; to multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,

when our strength has failed ere the day is half done,

when we reach the end of our hoarded resources, our Father's full giving is only begun.

His love has no limit; His grace has no measure. His pow'r has no boundary known unto men.

For out of His infinite riches in Jesus, He giveth, and giveth, and giveth again!

In Ruth 2, it speaks of Ruth going into the harvest field to glean 10 times.

The number 10 holds significant symbolic and literal importance throughout the Bible, often representing completeness, order, and divine authority.

- It is frequently associated with God's law and human responsibility.

Ruth 2:8b, 21 Do not go to glean in another field, nor go from here,.. Boaz even told me to come back & stay with his harvesters until the entire harvest is completed.

Ruth 2:23 So Ruth worked alongside the women in Boaz's fields & gathered grain with them until the end of the barley harvest. Then she continued working with them through the wheat harvest in early summer.

F. Ruth's Initiative and Faith She takes the initiative to glean in the fields, demonstrating her willingness to work and her faith in God's provision.

Ruth 2:3 So Ruth went out to gather grain after the reapers. And as it happened, she found herself working in a field that belonged to Boaz, the relative of her father-in-law, Elimelech.

- Ruth takes the initiative to glean in the fields to provide for herself and Naomi.
- Ruth did not know who Boaz was. She did not realize she gleaned in his field.
- Ruth acted unintentionally. God orchestrated her decision.
- Boaz's field = Field of Grace

Lesson: God's providential working in our lives is a delight and a mystery.

God is constantly working WITH us [Mark 16:20], IN us [Phil. 2:12-13], and FOR us [Rom. 8:28] to accomplish His great purpose.

George Muller: "If our circumstances find us in God, we shall find God in our circumstances."

Ruth had the desire and the initiative to take full advantage of God's provision in Leviticus and Deuteronomy, indicating that she knew this truth and that she was willing to step out in faith and act upon it. What a challenging example she presents for all believers who have access to the gleanings, yea, even the bountiful harvest of God.

II Pet. 1:2-4 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, ³ as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, ⁴ by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

- We have access to the "fields" of all of God's precious and magnificent promises.

Yet there they lie, untouched and of no value to the believer who does not reach out and lay hold of these precious provisions and promises from the very mouth and hand of God Himself!

Truth: We are to daily glean from the Scripture. We gather information which becomes our provision which will sustain us and grow us as we mature.

We can only be sustained as long as we are being fed.