

**(2:10) – “Then she fell on her face, and bowed herself to the ground,”** – Ruth was humbled and astonished at Boaz’s compassion towards her. She was overwhelmed by a sense of his goodness and her own unworthiness of that goodness. When a sinner is convinced of sin by the Holy Spirit and, as a weary, sinful, heavy-laden soul, sees the exceeding riches of God’s grace and mercy in Christ, he bows to the ground and worships the Lord of glory (**Rev. 1:17**). Ruth asked, **“Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?”** Ruth admitted that she was not a natural citizen of Bethlehem nor of the nation Israel, and, therefore, had no natural right or claim upon Boaz. But God is absolutely sovereign in these matters, and it was His will to bring about this relationship between Boaz and Ruth to accomplish His purpose to glorify Himself and to save His chosen people, both Jew and Gentile by His grace in the Lord Jesus Christ. The grace that brings salvation by Christ is always a matter of God’s sovereignty, goodness, and power (**Exod. 33:18-19; Rom. 9:15-16**). By nature, as fallen in Adam into a state of sin, depravity, and death, we are all strangers, alienated from God in our minds by wicked works (**Col. 1:21**), but God has chosen to save His people and to reconcile them to Himself by His grace through Christ, based on His blood and righteousness imputed. His grace and favor are always unearned and undeserved by the recipients. The only answer to the question, “Why have I found grace in God’s sight” is that it seems good in God’s sight (**cf. Matt. 11:25-27**).

**(2:11) – “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.”** Boaz had heard about all the loving and kind acts that Ruth had done for Naomi and how Ruth had forsaken her own family and country to join with Naomi and the people of God. Ruth’s work was the work of grace and of faith, not work done to earn God’s favors and reward. Even though we are not saved by our works, God does take notice of the works of His people, but not as meritorious works and deeds that could earn or merit His favor, blessings, or rewards. Salvation is all of grace based on the meritorious work of Christ alone. There is nothing that God freely and fully gives His people in salvation that is due to a debt He owes them (**Rom. 4:1-4**). The works of believers are the fruit and effect of God’s power and grace in their lives and the evidence of their faith in Christ (**Matt. 5:16; Rom. 7:4-6; Gal. 5:6,22-23; Eph. 2:8-10; 1 Thess. 1:2-3; Heb. 6:9-10; James 2:14-26**).

**(2:12) – 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.”** Some might

misinterpret this as teaching rewards earned by our works, but it is not, for that would contradict the whole message of the Word of God in the Gospel of God's free and sovereign grace based on the merits of Christ. It is an example of the reward of grace which God freely gives His people, not due to merit but due to their union with Christ Who has earned their full reward. They reveal the grace and power of God that He foreordained for us as the fruits of His grace (**Eph. 2:8-10**). They prove our faith and love to be genuine and not an empty profession of faith and love. The very good works which we do have been prepared for us by God in His electing grace, that we should walk in them. We are not chosen because we are good; we are chosen that we may be good.

John Gill wrote that the phrase "**under Whose wings thou art come to trust**" is expressed in light of the true and living God Whom Ruth professed to be her God, and Whom she determined to serve and worship; Whose grace and favor she expected, and to Whose care and protection she committed herself. The historical reference is either to fowls, which cover their young with their wings, and keep them warm and comfortable, and shelter and protect them (**Psalms 36:7; 57:1; Matt. 23:37**). It is more likely to be a reference to the wings of the cherubim overshadowing the mercy seat showing forth the shekinah glory of God in the glorious Person and finished work of Christ our Mercy-Seat (**Exod. 25:20**).

**(2:13) – "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."** When Boaz spoke favorably and peaceably to Ruth, she recognized the graciousness of his favor, for she was not like the other maidens. She was a Moabitess. What a great illustration of the relationship between the one true and holy God and His people. It is a relationship of sovereign grace and mercy on His part. He will have mercy on whom He will and be gracious to whom He will. His people are sinful and depraved. They have no claim on His love, grace, and mercy, yet He loves them and is gracious and merciful to them in and by the Lord Jesus Christ.

**(2:14) – "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."** Boaz gave her all the food she needed to satisfy fully her hunger and to give her the strength to live. The Lord God provides all our needs when He blesses us with all spiritual blessings in Christ Jesus (**Eph. 1:3**). Christ is made unto us all righteousness, sanctification, and redemption (**1 Cor. 1:29-31**). He is our sufficiency for all salvation unto final glory (**Col. 3:10-11**).