The Tsunami Blessing Inside and Out, Part 449 Scriptures

This is Section J of a multi-part instruction. Have you received your rightful inheritance? What road are you on? Is it a path that leads to progressive increase or one that leaves you in dire straits? A subject so misunderstood; now you can grasp the four degrees of financial increase as revealed through the Book of Ruth. You will see the favor of God demonstrated in her life when she transitions from rags to riches. "Wealth and riches are in his dynasty…," Psalm 112:3.

Throughout the Holy Bible, you can see how God's bountiful love, grace, mercy, and favor are readily available to abound toward you at all times. Sufficiency means you will always have your needs met, the desires of your heart fulfilled, and the exceedingly, abundantly, above all that you can ask or think of according to the power that works in you, in a state of rest.

Financial prosperity within the kingdom of God is established by God's covenant blessing for His people. God's will for you is not just to manage your money, but master your inheritance. "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation i.e., "saving health" have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places," Isaiah 49:8-9, King James Version. Saving health in Hebrew is *yeshuah* i.e., "help, aid, welfare, victory, deliverance, and prosperity." Let us unpack the first and second chapters from the Book of Ruth from the scripted Voice Translation.

Ruth 1-2 The Voice

1 A long time ago, when judges still ruled *over Israel* and the land was dried up with famine, a man from Bethlehem, *which ironically means "place of bread,"* left his home in Judah to live as a foreigner in the land of Moab. He traveled with his wife and their two sons. **2** His name was Elimelech, and his wife was Naomi; their two sons were called Mahlon and Chilion. They were *descendants* of Ephraim's tribe from Bethlehem in Judah. They had settled and made lives for themselves in Moab, **3** but *soon after,* Elimelech died leaving Naomi in the care of her sons. **4** Each son married a woman from Moab—one was named Orpah, the other Ruth—and they lived together for 10 years **5** before Mahlon and Chilion died also. Naomi was left alone, without her husband and two sons.

6-7 Word had reached Moab that the Eternal One had *once again brought life back to the land of Israel and* blessed His people with food. Naomi prepared to return with her daughters-in-law. With Orpah and Ruth at her side, she began her journey back to Judah, leaving the place where she had lived.

Naomi *(to Orpah and Ruth)***: 8** *You have accompanied me far enough;* you must both return *to Moab*. Go home to your mothers' care *and your people*. May the Eternal show His loyal love to you just as you demonstrated it to my dead *sons* and me. **9** I hope He will bring you new husbands and that you will find the rest *you deserve* in their homes.

She *drew close,* kissed them, *and turned to go on her way, alone*. But Orpah and Ruth wailed and sobbed, crying out to her.

Orpah and Ruth: 10 *Do not leave us!* We insist you take us with you to *live with you and* your people.

Naomi: 11 Go back *to your homes,* my daughters. What possible reason would you have for returning with me? Do you think there are more sons

inside of me? Will you marry these unborn sons? [12] *Listen to me,* daughters, and go back. I am too old; I will not marry again *because I cannot conceive*. *But even if I could*—if I still believed there was hope for me, or if I had a husband and conceived sons tonight— [13] would you *waste a lifetime* waiting for them to grow up? Would you let this *hope for the future* keep you from remarrying *now*? Of course not, my *dear* daughters. It is obvious that the Eternal has acted against me. My life is much too bitter for you to share with me.

[14] At this Orpah and Ruth wailed and wept again. Then Orpah kissed Naomi, *said goodbye, and returned the way she had come*. Yet Ruth refused to let go of Naomi.

Naomi: [15] Look at your sister-in-law. She has returned to *live with* her people and to *worship* her gods; go and follow her.

[16] **Ruth:** Stop pushing me away,
insisting that I stop following you!
Wherever you go, I will go.
Wherever you live, I will live.
Your people will be my people.
Your God will be my God.
[17] Wherever you die, I will also die
and be buried there *near you*.
May the Eternal One punish me—
and even more so—
if anything besides death comes between us.

[18] When Naomi *heard this and* saw Ruth's resolve, she stopped trying to talk her out of returning *to Judah*. [19] The two women went on together to Bethlehem.

News of their arrival spread throughout Bethlehem. In fact, the whole community was humming with the report, with the women exclaiming, "Could it really be *the same* Naomi *who left us so long ago*?"

20 **Naomi:** Do not call me Naomi *ever again, for I am no longer pleasant.*
Call me Mara *instead, for I am filled with bitterness*
because the Highest One[a] has treated me bitterly.

There is a Hebrew wordplay here from Naomi, "pleasant," to Mara, "bitterness." Even Orpah ("neck") turns her back on Naomi.

21 I left this place full, *in spite of the famine,*
but the Eternal has brought me back empty *from a plentiful land*.
Why would you call me "Pleasant"
when the Eternal has testified against me,
and the Highest One has brought disaster upon me?

Naomi's story is similar to the story of Job. God tests them, as Job and Naomi have full lives. Then they go from emptiness to vindication, and finally to redemption.

22 This was how Naomi came into Bethlehem with her daughter-in-law, Ruth, from Moab. It was at the beginning of the barley harvest when they returned *to the land*.

2 Now Naomi's *deceased* husband, Elimelech, had a relative *in Bethlehem,* an *honorable,* wealthy man named Boaz. **2** One day Ruth (the *foreign* woman *who returned with Naomi* from Moab) approached Naomi with a request.

Ruth: Let me go out into the field and pick up whatever grain is left behind *the harvesters*. Maybe someone will be merciful to me.

Naomi: Go ahead, my daughter.

3 Ruth left and went into the fields to pick up the gleanings, *the grain that had been* left behind by the harvesters. And so it was that the portion of the field she was working in belonged to Boaz, who was a part of Elimelech's family.

4 *As she was working in his field,* Boaz happened to arrive from Bethlehem, and he greeted the harvesters.

Boaz: The Eternal One be with you.

Harvesters: May the Eternal bless you!

5 Then *seeing Ruth,* Boaz spoke to the young man in charge of the harvesters.

Boaz: Whom does this young woman belong to?

Overseer: **6** She is the Moabite woman who came back with Naomi from Moab. **7** She came and asked my permission to pick up the grain our harvesters leave behind and gather *it all into sheaves for herself*. Except for one small break she has been here all day, working *in the field* from the morning until now.

When God gives His law to the Israelites, He establishes a culture of generosity. Knowing there will be people such as widows, orphans, and resident aliens who will be too poor to farm for themselves, He set limits on how much each farmer should harvest from his own land. In Leviticus 19:9–10, farmers are told not to harvest the corners of their property or return to already-harvested rows to pick up any grain that may have been left. The remaining grain in the field is called gleanings, and those are left for the poor. In a similar law, Deuteronomy 24:19–22 explains that God does this to remind His people that once they were all poor and resident aliens themselves in Egypt. The gleaners face hard labor every day, so Ruth isn't expecting the kindness Boaz shows her.

Boaz *(to Ruth)*: [8] Listen to me, my daughter. Do not go and glean in any other field. In fact, do not go outside my property at all but stay with the young women who work for me *following the harvesters and bundling the grain into sheaves*. [9] Watch the harvesters, and see which field they are working in. Follow along behind these servants of mine. I have warned the young men not to touch you. If you are thirsty, go and get a drink from the water jars my young men have filled *for the harvesters*.

[10] *Overwhelmed,* Ruth bowed down *before Boaz,* putting her face to the ground *in front of him*.

Ruth: I am just a foreigner. Why have you noticed me and treated me as if I'm one of your favorites?

Boaz: [11] I have heard your story. I know about everything you have done for your mother-in-law since your own husband died. I know you left your own mother and father, *your home and* your country, and you have come to live in a culture that must seem strange to you. [12] May the Eternal repay you *for your sacrifices* and reward you richly for what you have done. It is under the wings of Israel's God, the Eternal One, that you have sought shelter.

Ruth: [13] I pray you will continue to look upon me with such favor, my lord. I am comforted by your kind words, even though I am not *as worthy of them* as even one of your servant girls.

[14] *Later* during the meal, Boaz spoke to Ruth *again*.

Boaz: Come over here and have some of my food. Dip your piece of bread in the vinegar wine.

So Ruth sat down among the harvesters. Boaz also offered her some roasted grain. She ate as much as she wanted and even had some left over. [15] *When*

her meal was finished, she got back up and returned to work. Then Boaz *pulled some of* the young harvesters aside and gave them instructions *about her*.

Boaz: Let her pick up grain from among the sheaves. Do not reprimand *or humiliate* her *for gleaning where it is usually forbidden*. **16** Instead, periodically pick out a stalk or two from the sheaves that have already been bound, and leave them for her to gather *for herself*. Make sure that no one gives her a hard time.

17 So Ruth worked in the field *all day* until the sun had nearly set. *When she finished picking up the leftover ears,* she beat her gathered *barley* grain *from the stalks with a stick*. *All that work* resulted in over 20 quarts of grain. **18** Then she carried it back to the city where her mother-in-law saw how much she had gleaned. Ruth took out the leftover food from what she could not eat *of her midday meal* and gave it to Naomi.

Naomi *(to Ruth)***:** **19** Where did you go to work today? Where did you glean *all this from*? *May God* bless the person who gave you this kind of attention.

So Ruth told Naomi *the story of all that had happened to her that day and* on whose land she had worked.

Ruth: The man I worked with today is named Boaz.

Naomi: **20** May the Eternal bless this man. He has not given up showing His *covenant* love toward the living and the dead.

This man is *closely* related to us—he is a kinsman-redeemer of our family.

The kinsman-redeemer is the closest relative and has the responsibility to save his family members from any evil or hardship.

Ruth[b]**:** **21** That is not all he did. Boaz also instructed me to stay with his *young* workers for the remainder of his grain harvesting season.

Naomi: **22** It is best that you *do as he says*. Stay with his young women *who bind the sheaves*. *They will keep you* safe from the hostility and danger of working in another's field.

23 So *that is what Ruth did*. She kept close to Boaz's young female servants and picked up everything they dropped. *She worked hard* throughout the *seven weeks of the* wheat and barley seasons until the harvest was complete *in early summer*. And *this whole time* she lived at her mother-in-law's home.