

And you behave toward me with casualness. I will behave toward you with a fury of casualness. (26:27, 28)

As Jews, we believe in *Hashgacha Pratis*, Divine Providence. This means that Hashem observes, is aware of and controls everything that occurs during our lives. Everything is totally inclusive to the point that *Chazal* teach us that "one does not stub his finger in this world unless it has been predecreed from Above." To paraphrase *Horav Baruch Sorotzkin, zl*, there is no concept of coincidence in Jewish theology. It is sinful for one to think or say "it just happened." Things do not "just happen." They are preordained by the Almighty. This is the meaning of the *pasuk*. If one does not reflect on the various punishments that "seem" to happen, if he just continues with business as usual as if nothing had happened -- or whatever did happen has no bearing or message for him -- he will answer to Hashem.

Instances in our lives do occur which are clearly "coincidental," even though they affect us directly. These constitute our "coincidences," or rather Hashem's Providence, specifically over us. It is the little events, like Rus coming to *Eretz Yisrael* and -- as she was about to go collect grain in one field -- something "happened" that caused her to go to Boaz's field instead. The rest is history. It was not a coincidence that caused her to go to another field; it was the hand of Hashem. The *Melech Ha'Moshiach* will descend from this "change" in plans! To the eye of an innocent observer, there appears to be an everyday occurrence affecting a single person - Rus. To the one who believes in Divine Providence, it is clearly Hashem guiding the birth of *Moshiach*. Moreover, we see that what might seem to affect only one individual, in reality can affect and change a world!