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God sovereignly gives her rest of ongoing kindness to his emptied servants.

Introduction:

Let your elder hand child, one of your own or another, come up to you with their hands' feet and say something else you have. If you have tried to give it to the then you know that too on their feet when they realize that, I can't keep that hand and get that too? If they are ever going to get that other thing (whether it is a toy, too, hand) they will have to let go of what they have.

A. Exposition (1: 2):

When?: During the time of the Judges. A time of post-synod and God's judgment.
Where?: Bethel, a high
Under what circumstances?: A famine.
Who?: Eiech, Noami and their two sons; Mahon & Chion.

What's Eiech's solution? Find refuge in Moab.
The very place where God gave the Law through Moses to the people before they entered the land. (Deut. 34: 1)
One aspect of that Law was God's judgment for disobedience. Deut. 28: 23-25.

Eiech takes his family from the Promise Land into God's command, to the very place God gave those commands during time when God was ready judging his people for disobedience...not a good idea!

It should not be surprising that Eiech's plan ended in disaster.

B. Comparison A (1: 3-2):

Eiech dies and is preserved by buried in a foreign land... disgrace (Aos Mahon and Chion marry foreign wives... another violation of the Law (Deut. 28: 3)

Although married for 10 years, neither have children... another judgment of God given in the Law (Deut. 28: 4)
Both boys die! And are the women's widows!

- One interesting observation to notice beginning in verse 3 is that everyone is identified based on their relationship with Noami throughout the remainder of the book. This is especially significant in understanding the overall purpose of the book.

Being widows in the Ancient Near East was probably the worst of conditions. Without a relative there is virtually no hope to protection and provision.

After hearing of God's provision in Bethel, the widows begin to return and in the process begin to see more of Noah's true character.

Although in vs. 3 Noah rightly recognizes Yahweh (God) as the agent behind her trials, in vs. 5 she encourages Orpah and Ruth to return to their gods! Not good exchange is it!

By vs. 20 & 21 we see the bitterness of Noah in its full light. She doesn't only recognize God has the agent of her trials, but accuses God for her suffering and is intense angry for it.

Conceded in the middle of vs. 1 & 2 of Noah's exposed character, we see one of the most beautiful speeches in Scripture (so easy in literature to... Ruth's incredible declaration of commitment to Noah.

They arrive in Bethel in mid to late April (vs. 22).

C. Sooth (2: 2):

2: we are introduced to another character of great character, Boaz... notice he is identified by his relationship to Noah.

Most of chapter 2 takes place in Boaz's field. Here we see:

Ruth's knowledge of the Law's provision for widows. They could glean from the corners of the field.

Boaz's godly character and kindness toward Ruth.

Even after famine and when no one else is obeying God, Boaz is providing for those in need according to the Law.

He gives evidence to Ruth!

Even so see God's sovereignty and the author's humor (vs. 23). Ruth's story happened across Boaz's part of the field.

Here we would have seen one very large field divided into sections per family.

Although vs. 9 we see how Ruth's character had become known, her husband or 10-10 pounds of barley and Boaz's character being equal to that of Ruth.

Verse 20 brings us back to Ruth and Noah's home and Noah's coming into the story.

Here Noah recognizes God's working in this "chance" encounter and gives God the credit for leading Ruth to the field of choice relative.

Not a single choice relative, but "inspiration."

Leviticus 19:11

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hen the chapter ends No i, nd R, th see sett ed do, n, ith Bz contin ing to pro ide y, o, ing R, th to ge, n in his fie ds. By this ti e it is id to tē ne.

hy is R, th doing the, or ?

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e, i see soon th, t No i is ery concerned, o, t the, e e ing of R, th.

D. Co p ic tion B (3):

nf ct in 3: e see No i's p, n for R, th's ong ter pro ision, nd protection. Her p, n is incredi, y o, d. She is s, ggesting th, t foreign ser, nt, o, n propose, rri ge to, prospero, s /s, e ite, n' And she gi es specific det, i s on ho, R, th is to do this.

h, t of R, th's dress?:

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h, t of R, th's cond, ct?:

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o p, poses:

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As, prop for R, th's req, est in, erse 9.

R, th's req, est is ce, r, nd direct. She req, ests th, t Bz, e the, gent of God to pro id e protection for her. She, ses the s, e e, xpression Bz, sed in 2: 2.

This word in 3:9 and 2:2 can be translated either "wing" or "he of
grant" depending on the context. However, one of the most common
pictures of marriage in the ANE is that of the man spreading the headdress of his
grant over his bride to symbolize provision and protection...there is no
doubt that Ruth is proposing marriage!

And Boaz accepts Ruth with a qualifier! There is someone else who is first in line.
Boaz promises Ruth that he will take care of her and resolve the issue in the
morning.

Chapter three ends with Boaz sending Ruth home to Naomi with another word of
grace and with Ruth and Naomi in a relationship, waiting for word of the resolution.

E. Resolution 4:

Chapter 4 begins with a new scene. Boaz goes to the gate of the city, the place
where the elders would meet and legal matters would be addressed.

Again God's sovereignty is seen in the timing of the other relationships passing by.

Boaz calls his kinsman and asks him about the redemption and that needs to be
redeemed.

This isn't an issue of buying and selling, but rather the practice of the kinsman
redeemer: Each party left his land to non-family members when they
left for Moab, in violation of God's Law. Here Boaz is informing
this kinsman that he would like to redeem it, but that this kinsman has first dibs
on it...they both would understand that it is their obligation as kinsmen to
keep the land in the family.

The kinsman agrees to redeem the land, but what about Ruth & Boaz?

Boaz surprises the kinsman by throwing Ruth into the package in verse 5. Again
this is a duty not required by the Law of the kinsman redeemer. However, it places
the kinsman in an ethical dilemma.

Does he redeem the land without marrying Ruth even though Boaz has clearly
expressed his desire to do both? According to the Law he could do just that,
but in the court of public opinion he is not so good.

But if he marries Ruth and she is a resident alien, then the land is a gift only
to this son and this son is a sole heir to his land; therefore
dividing his current property between more sons is going from verse 1 that he
already has other children.

So the kinsman acquiesces out of the deal, therefore opening the door wide open
for Boaz to marry Ruth.

Look at the things exchanged and sold. The author explains this context
which is a strong indicator that this book was written in chapter 1 of the
history, possibly even under the divided monarchy.

The elders and people cast their blessing on this marriage and peace Ruth brought
so every good comes from her.

Ruth and Boaz marry and Ruth becomes a son, but notice the conclusion to the
story...

Noah is the focus of the conclusion!

This child echoes the incarnation redeemer for Noah and he is
referred to as Noah's son.

This day, he returned to Bethlehem completely destitute and seeing without
hope, emptied by God is not filled to capacity...her cup runneth over.

God has sovereignly filled Noah with His ongoing indwelling beyond her
dreams! His grandson who she raises is the grandfather to King David!
And in the line of the Messiah!

God sovereignly gives a harvest of lovingkindness to His emptied servants.

The story of Ruth is really the story of Noah and how God shows His ongoing
indwelling in His emptied servant.

This is the same God we serve today! He is ready to show you His ongoing
indwelling.

This begins a season.

What are you holding onto for a season?

Religion, your own works and good deeds, baptism, church membership
so on here?

You must let go of those things if you are to receive God's most precious
gift of ongoing indwelling...His Son Jesus Christ.

Christ, what are you holding onto? God is ready and willing to show you His
harvest of ongoing indwelling, but you have to let go of the things you are holding onto first
to receive it!