



FOUNDATION BIBLE SCHOOL ARCHIVES

TOPIC: THE STORY OF RUTH רְעוּת (re'ut)

DATE: 20th OF NOV, 2017 – 2020.

ACTS AND LESSONS

CHARACTER: RUTH רְעוּת (re'ut)

TEXT: RUTH 1 – 4

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- Ruth's declaration of the God of the Israelites as her God and the Israelite people as her own. As the scripture says: That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved (Romans 10:9).
- This place showed us how Ruth stood with her mother-in-law when there was nothing left for her even if it was a bit difficult for her. so brethren let's learn how to help one another, comfort one another, be there for one another during difficult times.
- We see in Ruth a woman of godly speech. Her words are loving, kind and respectful, both to Naomi and to Boaz. The virtuous woman of Proverbs 31 "opens her mouth with wisdom, and on her tongue is the law of kindness" (v. 26). We could search far and wide to find a woman today as worthy of being our role model as Ruth.
- In the same way, we have assurance that God has a plan for each of us. Just as Naomi and Ruth trusted Him to provide for them, so should we.
- Obedience in everyday life pleases God. When we reflect His character through our interactions with others, we bring glory to Him. Ruth's sacrifice and hard work to provide for Naomi reflected God's love. Boaz's loyalty to his kinsman, Naomi's husband, reflected God's faithfulness. Naomi's plan for Ruth's future reflected selfless love
- Ruth shows that outsiders who profess faith in Israel's God can be fully assimilated into Jewish society.
- The loyalty that Ruth shows Naomi is richly rewarded, as is her fealty to the one true God of her mother-in-law.
- Ruth's faithfulness to Naomi, Boaz's faithfulness to Ruth, and everyone's faithfulness to God. God, in return, rewards them with great blessings
- The child God gave Ruth was famous in Israel and she brought happiness back to the Elimelech's family. If you work towards others happiness God will uplift, you also.

CCCSPOUI FBS DEPARTMENT

ABOUT THE BOOK

The Book of Ruth also known as Megilath Ruth, "the Scroll of Ruth" is one of the Bible's shortest books, and a fascinating short story of love and loyalty from the Old Testament about a non-Jewish or Moabite woman, daughter of Eglon, king of Moab who married into a Jewish family and became an ancestress of David and Jesus. And it also shows how God uses people in amazing ways. The metaphorical names of its characters, Elimelech "אלימלך" ("My God is king"), Naomi "נעמי" ("my pleasant one"), Ruth "רות" ("Companion, beauty or friend"), Mahlon "מחלון" ("sickly" also refer to as "SS in genotype"), Chilion "כליון" ("sickly or pining"), Orpah "ערפה" ("neck"), Boaz "בעז" ("lively or strength"), Obed "עבד" ("serving").

AUTHOR

The author of this book is unknown. For example, the opening words, "In the days when the judges ruled" looks back to that period; the "gloss" in Ruth.4.7 explains an ancient custom for later readers; and 4:22 mentions David. Thus the final editorial process could not have ended before the time of David. It is best to place its final shaping in, or immediately following, the reign of David. The final words of the book link Ruth with her great-grandson, David (Ruth 4:17–22), so we know it was written after his anointing. The genealogy at the end of the book shows David's lineage through the days of the judges, acting as a support for his rightful kingship. Solomon is not mentioned, leading some to believe the book was written before David ascended the throne, therefore the writer is said to be Samuel because he anointed David king of Israel and didn't know about Solomon else he would have been added.

DATE OF WRITING

The exact date this Book was written is uncertain. However, the prevalent view is a date between 1163 - 1123 B.C.

PURPOSE OF WRITING

The Book of Ruth was written to the Israelites. It teaches that genuine love at times may require an uncompromising sacrifice. Regardless of our lot in life, we can live according to the precepts of God. Genuine love and kindness will be rewarded. God abundantly blesses those who seek to live obedient lives. Obedient living does not call for "accidents" in God's plan. God extends mercy to the merciful.

ACT ONE

Elimelech who lived in Bethlehem (*Note: Ephratah was the ancient name of Bethlehem, where Rachel was buried and where David lived (1 Sam 17:12) called Ephratah*) in Judah with his wife Naomi and his two sons whose names are Mahlon and Chilion were forced by the famine to leave their Israelite home to the country of Moab. Elimelech took his family and left for Moab, people whom the Lord has told the Israelites not to allow into His assembly Deut. 23:3-5. Though Moab is part of modern day Jordan and it was just a hop, skip, and a jump across the Dead Sea from Judah. Even though Elimelech and company stroll into Moab and set up shop without any problems, Israel had a pretty long (and terrible) history with the people there because according to Jug. 3:14 - Moab held Israel in servitude 18yrs in the days of the Judges, there are probability that all these life and story happen during the days of Israel's servitude.

HISTORY BETWEEN ISRAELITE AND MOABITE

Genesis 19:35-37. Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave. Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father." So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when he lay down or when he arose.

It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father." Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when he lay down or when he arose.

Thus both the daughters of Lot were with child by their father. The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

According to the Israelites, the people of Moab are Lot's incestuous offspring.

Moses said to the Israelite "Deuteronomy 23:3-5" An Ammonite or

they are witnesses to the agreement, and also blessed Boaz for taking Ruth as wife and they blessed Ruth, saying, may she become like Rachael and Leah and lot more.

Then Boaz took Ruth in as wife and the Lord blessed her with a son. Then the people began to praise the Lord on behalf of Naomi. And said, her daughter-in-law has done more for her than seven (7) sons and she has given her a grandson who will grow with her and give her hope.

(Note the blessing pronounced upon Boaz and Ruth(v11:12). The blessing came true to the Latter. Especially did his family became famous by producing David and the Messiah in Bethlehem. Both David and Messiah were not only famous but will have eternal responsibility over all nation to come.

Bethlehem became famous because the Messiah was born there. (Mic 5:12; Mt 2; Luke 2).

This was a joyful ending to the life of Naomi who had accused God of taking her Loved ones and of making her poverty stricken and hopeless in life (v14-21) (1:21).

Boaz did became famous in Israel (v14) and did restore the life and hope of Naomi, Nourishing her in old age. (v15). Her daughter-in-law, Ruth did love her and was better than 7 sons who would have married and scattered to different parts away from her. Ruth cleaved to her great affection, while sons may not have done so.

Naomi became a nurse to the child and helped in caring for it)

Thus, Naomi took the son and took care of the boy and the neighborhood named him Obed, who became the father of Jesse, who is the father of David.

Epilogue: These are the family from Perez-David: Perez-Hezron-Ram-Amminadab-Nahshon-Salmon-Boaz-Obed-Jesse-David

LESSONS

- Elimelech and His family had forgotten that the scripture says: So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord. (Deuteronomy 8:3).
- Though the scripture says: And we know that all things work together for good to those who love God, to those who are the called according to His purpose. (Romans 8:28).

ACT FOUR

Now, Boaz went up to the meeting place to wait until the closer relative to Elimelech passes by. When he saw him, he called him to come closer to sit with him and he called ten (10) more elders of Israel to join him. Then, Boaz explained to him who was closer in relation to Elimelech in front of the elders of Israel so as to bear witness. Then Boaz said to the close relative, that Naomi is back from Moab and due to the fact that she is old and has no son to inherit all her husband had, we are the only ones who have access to buy the property and give her the money to use for something else. Then Boaz went further by saying since you are the closest relative, will you like to buy it? the closer relative replied by saying yes, he will buy the property. Then Boaz explained further that Naomi returned with her daughter-in-law (Ruth) and whoever is buying the property must also marry Ruth so that the child which Ruth will give birth to can inherit the property of Elimelech. Hearing this, he disagreed to buy the property because he has a wife and children and it will lead to chaos and problem in the future for his family. So since he is not willing to buy the property anymore due to the involvement of Ruth, as tradition dictates, he has to hand over one of his sandals to the next relative in order to settle the agreement of exchange of property to Boaz, permitting Boaz to go ahead and buy the property and to also marry Ruth, then her child can inherit the property in future. (Deuteronomy 25:5-6) "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. And it shall be that the firstborn son whom she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. Although This isn't exactly what's happening in Ruth though. Boaz isn't Ruth's brother-in-law, but he is a male relative, so that seems to be good enough.

(It was a custom in Israel that when a man gave up a piece of property he took off his shoe in the gate before the elders as assign that the one to whom he sold it had the only legal right to walk on the property (v7) A transfer of the shoe symbolized the transfer of the property. This is what is referred to in (Ps. 60:8; 108:9).

All that was Elimelech's all that was Chilion's, and all that was Mahlon's were bought by paying the redemption price to the one who had brought it from Elimelech when he left Bethlehem to go to Moab (1:1 v9-10).

Then, Boaz called all the elders of Israel to bear witness and they all said

Moabite shall not enter the assembly of the Lord; even to the tenth generation none of his descendants shall enter the assembly of the Lord forever, because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. Nevertheless, the Lord your God would not listen to Balaam, but the Lord your God turned the curse into a blessing for you, because the Lord your God loves you.

The moabites are also worshipers of an idol known as "Chemosh", so Ruth and Orpah were not worshipers of the true God before marriage.

This was part of the danger of inter-marrying with one of the lovely ladies of Moab:

- Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against Israel. (Numbers 25:1-3)

- But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites from the nations of whom the Lord had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David. (1 Kings 11:1-4)

- When these things were done, the leaders came to me, saying, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken some of their daughters as wives for themselves and their sons, so that the holy seed is mixed with the peoples of those lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass." (Ezra 9:1-2)

- In those days I also saw Jews who had married women of Ashdod,

Ammon, and Moab. And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people. So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves. Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless, pagan women caused even him to sin. Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?" (Nehemiah 13:23-27)

Elimelech should know very well about the History between the Israelite and the Moabite but still chose to neglect it because of the food he sought to protect his family and also chose to go to Moab because it was close by, running to ignore the law and commandment of God.

Elimelech dies and Naomi is left with her two sons, who married two Moabite girls, Orpah (Chilion) and Ruth (Mahlon), which was wrong for any Israelite to do (Neh 13:23-27). Later both of the sons died, after living for about 10yrs in the land of moab and Naomi is left alone with Orpah and Ruth in a strange land.



(TARGUM: Is an early translations of the bible into Aramaic, the native language of Palestine and Babylon in the first century A.D. Targum in its verbal Hebrew form, means "to explain, to translate.

The Targum says that the sons died for transgressing the law in marrying foreign women, but this is hardly likely unless they also went into idolatry with the Moabites (v4-5) one thing is clear from the law- that long life was promised if the

law was obeyed and cutting off of life if it was disobeyed (Lev 26; Deut 28).

- *The Targum says that an angel spoke to Naomi and gave her information that the lord had visited his people in giving them bread.)*

Hearing that the famine had ended in Judah, Naomi decided to return to her home, and she urged her daughters-in-law to return to their

ARE MY KINSMAN REDEEMER TO WHOM THE RIGHT OF REDEMPTION BELONGS" (V9) when marriages were solemnized among the Jews the man threw the skirt of his Talith or Robe over his wife and covered her head with it.

Boaz blessed Ruth and recognized her legal right to act as she did in requiring him to fulfil the part of a Kinsman.

This refers to her being willing to take him an Older man, instead of rejecting him for a younger one, rich or poor (3 v 10) Since she was willing to have him, he vowed to settle the matter that very day (3 v 11-18) this indicates that Ruth was within her legal rights and Boaz had been the one at fault in not fulfilling the law sooner (3 v 11; Deut 25:5-10) therefore, the Reason why Boaz became faulty by not fulfilling the law sooner could have been that Boaz taught that Ruth might reject him been an older man for a younger one rich or poor (3 v 10).

All in Bethlehem knew that Ruth was a VIRTUOUS WOMAN, for remaining a widow was one of the greatest proofs of purity to Jews. No doubt many young men, rich and poor, had sought her hand in marriage (3 v 10) but she had refused them; so when she made known her desire and rights to this Godly man he knew that it must be of the Lord.) But before she left, Boaz told her to remove her cloak and he poured 20kilogrammes of barley for her to take home. As soon as she got home, her mother-in-law asked how she did and she explained all that happened to her. Then Naomi told Ruth to be patient and relax, assuring her that Boaz will handle the situation and he will not rest until he accomplishes his task.

ACT THREE

Naomi had plans for her daughter-in-law and has always been thinking about her having a happy life. Then she called Ruth and told her about her plan to provide for her a husband who will care for her.

Naomi instructed Ruth to go to the threshing floor where Boaz will be and not to reveal herself to him until all work is done. And she told her to freshen up by taking a clean bath, anointing herself, and putting on a good dress. And she obeyed Naomi and went to the threshing floor and waited until when Boaz had lied down and slept, then she went to him, slept under his feet, and covered herself with Boaz's blanket. Her sleeping under his feet signified humility and showcased that she is a servant under him, not equal to him, else, her mother-in-law would have told her to sleep beside him. *(It is said that women of the East, when going to be with their lawful husbands would, through modesty, and in token of subjection to them, go to the foot of the bed, gently raise the covers and creep under them up to their place. In the case of Ruth, she merely was to uncover the feet of Boaz and lie down there until he should discover her presence and tell her what to do. (v7-18).)*

During the night, Boaz woke up and saw a woman lying at his feet and asked who she was, and she replied that it was she, Ruth, and went further to explain the reasons for her actions, saying that he is a close relative to her and he should marry her. Boaz, who appears as an older man (2:8, 9), and a bachelor, was obviously delighted at the prospect of marriage to such an attractive person as Ruth. But before the marriage could be realized there was a practical difficulty to overcome: there was a relative who had a prior claim. Two problems in the narrative were easily resolved: (1) Naomi herself had a greater claim than Ruth upon any near kinsman; this she voluntarily relinquished in favour of her daughter-in-law; (2) Naomi must have known that Boaz was not the next of kin, but in all probability he was the one she preferred and so she placed the responsibility for making the necessary arrangements upon him (3:18). Boaz promised Ruth that if the other relative will not take the responsibility, then he would. Then she lay at his feet till morning and left before daybreak because Boaz told her to do so in order for no one to see her.

(Spreading the skirt over a woman (which Boaz did to Ruth) was a symbol of taking her under one's protection and entering into marriage with her. Ruth's act was the proper way of saying to him "TAKE ME FOR YOUR WIFE, LET YOUR NAME BE CALLED ON ME, AND FULFILL YOUR LAWFUL DUTY TO ME, FOR YOU

own mothers in Moab. Knowing certainly that since none of her daughter-in-law is with child, and still young to re-marry, she would not want to hinder their opportunity for a good future, since she has nothing to offer them. So, she kissed them goodbye but Ruth and Orpah knowing how sad she was and how lonely she will be, hesitated and insisted on following her. *(There must have been great affection between Naomi the Israelite woman and the two Gentiles Orpah and Ruth that had come into her home. Such closeness could be followed by others with great profit (v9).)* Naomi decided to elaborate better to them that she has nothing to offer them and wants them to have a better life, saying that she is sorry for all the hardships they had to go through all this while. Then they lifted up their voices and wept, so Orpah kissed her mother-in-law goodbye and went home but Ruth stayed put and clung to Naomi and uttered her: **"Where you go I will go; where you lodge, I will lodge; your people shall be my people, and your God my God"** (Ruth 1:16). *(Ruth's Outburst of affection and her consecration to Jehovah and a life in Israel assured Naomi of her serious intentions and ability to adjust herself in a strange land among strange people. Ruth was then permitted to go along (v18-19).)*

Though it would have been wrong for Naomi to come to Israel with Ruth if she hasn't renounce her people and god else she would have come along with their gods and through that she can lead the Israelite to sin. Israelite do accept foreigner to live with them, if the foreigner is willing to join them in peace and serve their living God. Examples. Rahab the Harlot who lives in Jericho (Joshua 2, 6:25).

When Naomi knew that there was nothing she could do to make Ruth change her decision, then they both came to Bethlehem and when the people of Bethlehem saw Naomi they were glad and said, is this not Naomi? But Naomi told them not to call her by her name anymore; instead, they should address her as Mara (bitterness) because of the affliction that has fell upon her. *(Though Naomi accused God of being personal and singling her out to make life bitter and unbearable (v13, 20-21) "One of the worst kinds of slander against God by His so-called people is that of blaming Him for all the human sorrows and failures which they bring upon themselves by their own sins)*

ACT TWO

Since the barley harvest began in mid-April to late April and the wheat harvest ended in the first week of June. Ruth asked Naomi for permission to go to the field and Naomi gave her the go-ahead. Because Ruth cared for her mother-in-law and refused to allow her go through any stress because she loved her very much and took her as a mother. So, she took it upon herself to go into the field to gather some corn from the harvest, which the workers on the field do leave behind to feed on. As the law required property owners to leave some grain for the poor and widows (Lev. 19:9-10, Deut 24:19-22)



Ruth went to a field and walked behind the workers to pick up corns left by the workers. Ruth was very fortunate because the field where she ended up working was owned by a man named Boaz who happens to be a close relative of Naomi, a rich and influential man, who belongs to the family of Elimelech (Naomi's husband). Ruth had been working on the field since morning, so she got tired and went to rest under the shelter.

Boaz arrived into his field from Bethlehem and greeted his workers by saying, the Lord be with you and they replied, the Lord bless

you (Psalm 129:7-8). Seeing Ruth, he asked his worker who she was and the worker replied that she is the Moabite woman who came with Naomi. The worker also explained how she begged to be allowed to gather some corn and that she has been working since morning.

Boaz became kind to Ruth and she found favour in his sight. Boaz was willing to do anything for Ruth, after hearing about the kindness Ruth had shown to her mother-in-law despite being a Moabite. Therefore, he told Ruth not to gather corn from anywhere else except his field. He also gave her permission to drink from the water jug his servants have prepared. He also instructed his servants not to molest her but to be kind and generous to her. So, Ruth bowed down for finding grace in his sight despite being a

foreigner. Ruth asked what she could have done to find such grace.

Then Boaz narrated the report he heard about how she left her parent, her country, her king, and her god so as to come with Naomi because of what happened to her. And Boaz blessed her in the Name of the Lord and later invited her to meal. While Ruth was eating with Boaz, she kept back some food for her mother-in-law. *(As Ruth had received a good portion of food from Boaz at the noon meal, some of which she had left (v 14), she brought it home to her mother-in-law (v18) this showed marks of good training and how much she really cared for Naomi.)*

After the meal, Boaz blessed Ruth with some grain from the bundle to take home. And she gathered corn in the field until evening and she took everything home to Naomi. Upon getting home, she gave her mother-in-law the leftover of her meal, and Naomi was surprised at how she could gather so much within a day and she blessed the man who owns the field from which her daughter-in-law has plucked. Then Ruth explained to Naomi that the field where she worked belongs to a man named Boaz. Then Naomi blessed Boaz and praised the Lord who has brought Ruth before Boaz, and not only that, but also allowed Ruth to find favour in the sight of Boaz.

Then Naomi had a plan and began to narrate to Ruth how close Boaz was to their family and his responsibility for taking care of them. Then Ruth told her mother-in-law what Boaz said about picking corn only in his field and Naomi advised her to continue doing so, else, she might be molested in other people's field, especially being a foreigner.