



Ruth

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Ruth 1

In what time period did this happen? Judges! 1350-1100 BC

Were Elimelek & Naomi good or bad Jews? See next slide.

- What was the expected social welfare for those in need?
- What were they to do when there was nothing to eat?

Local assistance: Jewish Welfare Laws

Glean the edges of the fields and post-harvest borrow (Sabbatical years); sell property (Jubilee)

Apprentice to a household

Relocate to a Levitical city (Joshua 21)



Ruth 1: Elimelech & Naomi's Failures

Bad Decisions (fortune, son's marriages, & abandonment)

To abandon their home in a famine (welfare laws, 1:1)

To abandon their values (marriage to Moabitesses, 1:4)

To abandon her tradition (provide for Orpah/Ruth, 1:8-13)

To abandon her covenant faith (blame God, 1:13, 20, 21)

Bad theology (failure to provide and blaming God)

1:8-9, Back to Momma's house

1:11-13, Nothing left here from me (30's marrying 12's)

1:13-21, My problems are all God's fault (1:13, 20, 21)



Naomi's Story

Married with children, home owner, income, community, and covenant blessings, but...

- Lost her home (1:1)...
- Her husband...
- & sons (1:3-5)...
- her security/her everything (1:21)

So she:

- Neglected her familial responsibilities (drove away Orpah & Ruth, 1:8-13)
- Returned home bitter, belligerent, & broken --with a Moabite daughter-in-law (1:18-21)
- Viewed God as her afflictor (1:13, 20, 21)



Ruth's Story

Married outside her people (to an Israelite): Young? Wanted a way out?
1:4

Too quickly widowed (a time of less than 10 years total, 1:4c)

Perhaps only had a “mother” to whom she might return (1:8); Naomi taunted the ridiculousness of waiting on a replacement husband (1:11-13)

Chose *bitter* Naomi (1:13,20-21) over her own family's situation (1:15; 16-17)

Suffered Naomi's rejection all the way to Bethlehem (1:15,18)

Endured the racial tag--“Moabites” (1:22; 2:2,(6); 4:5,10; also 2:10; 13)



Ruth 2: Careless Naomi vs Reckless Ruth

2:1-2, Let me go harvest

Culture of common harvest fields & shared lots

Needy could glean on the borders of a field

Providence of God: Boaz treats Ruth well

2:8 - Don't go to another field

Ruth was using other fields, Boaz tells her to stay with his harvesters (2:9)

2:10,13 Found favor in his sight (as a foreigner, 2:10)



Ruth 2

5 fold roles of women in Ancient Near East Israel

Inside home

1. Wife
2. Upper class female servant: marriage eligible
3. Lower class female servant: marriage forbidden

Outside home

4. Concubine
5. Prostitute

Ruth considered herself a 3, but Naomi sees #3 as an opportunity to pursue



Ruth 3

Naomi's reasoning: "I" seek for "you"; "our" kinsman"

Naomi's plan:

3:3-7, Naomi sends Rth to have sex with Boaz stealthy
(known meant prostitute, not as a prostitute 3:3,3:7)

3:8-14, What actually happened

Boaz was ~~startled~~ "heated up"

~~Bent Forward~~ "groped around"



What's this "uncover his feet?"

3:4, 3:7, 3:14

His Feet - Lower body half

Noun

Adverb

If transitive (takes DO)

If intransitive

She uncovers him

She uncovers herself

Hebrew grammar intensifies the possibilities: (Qal, Niphil, Piel) moves from uncover, to sexual overtones, to sex)

More than likely, she uncovers his lower body half!



Uncovering his lower body half...

3:8 Uncovering part of him...

3:9 = Marriage offering (from a lower status female)

Fulfilling Naomi's plan

He is a distant kinsman (discover in 3:13)

3:10-14 Boaz agrees with stipulations

Consumation = marriage complete; but, No Sex

Boaz is not the closest kinsman (not best option)

Naomi offered Ruth as servant not equal

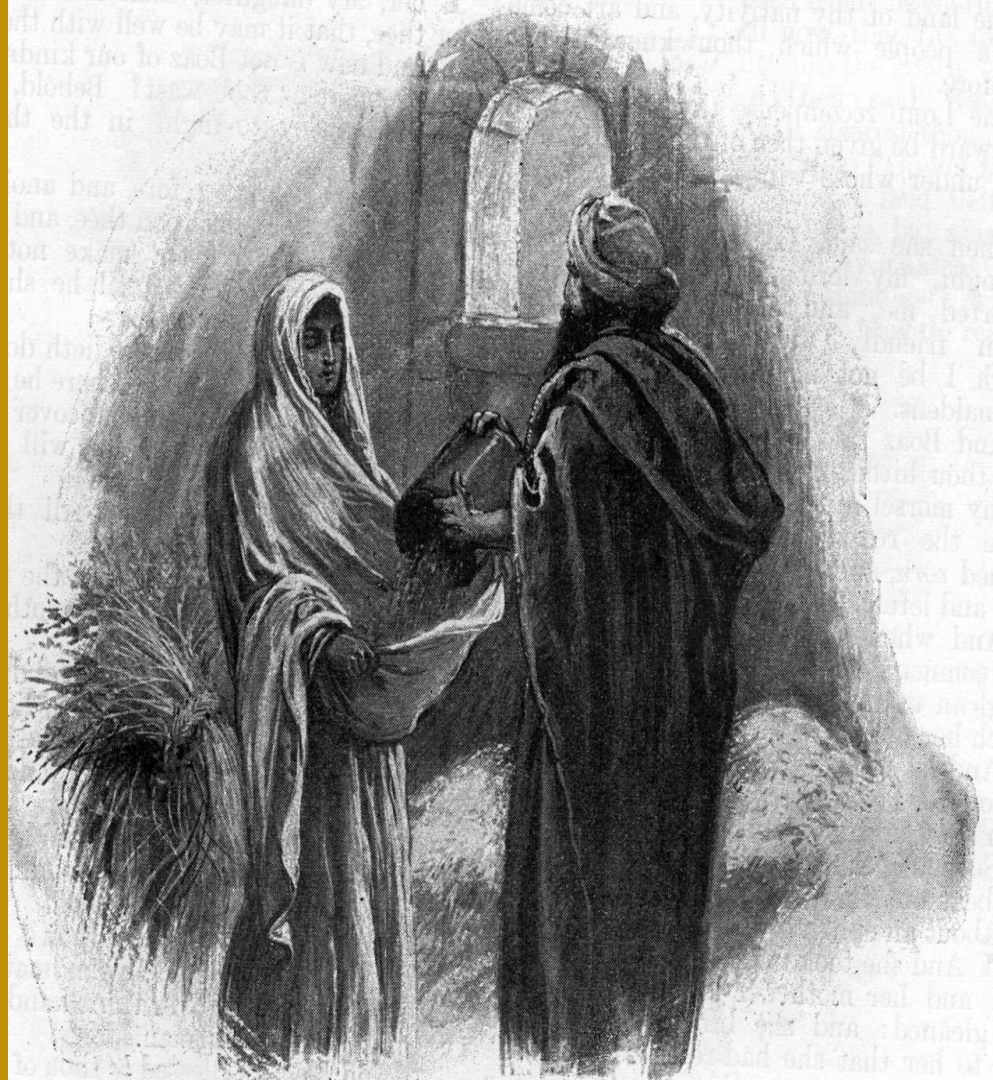


Ruth 3

3:15-18

Imagery: Ruth,
“full of seed”

Ruth would
have carried
barley in front
of her dress or
on her back





Ruth 4

4:1-4a, Confrontation and offer

Closer kinsman: “Turn aside friend” – Mr. So & So

Boaz offers land to the closer relative... but...

4:4b-6, Culmination + condition (plus 4:6 jeopardy)

Boaz next adds Ruth; then kinsman bolts

4:7-12, Boaz gave up everything to gain Ruth



Boaz's Story: *Born into a great family (Num 1:7; 2:3; 7:12,17; 10:14), but...*

Had a Canaanite mother (aka, Rahab the harlot, Matt 1:5), was evidently never married (3:10) -- suffering racial bias despite his grandfather's status (3:1-4, 10) but definitely respected (2:1,4,9; 4:1-2)

Evidently quite older than Ruth (3:10) & definitely not the closest kin (Naomi picked the "longshot")

Perhaps jeopardized his own inheritance as a Goel (4:6a)

Boaz's significant family.... (Ruth 4:18-22)

Num 1:4-5, 7 “..there shall be a man of each tribe ... who will stand with you: ... of Judah, Nahshon the son of Amminadab.”

Num 2:3 “..and the leader of the tribe of Judah: Nahshon the son of Amminadab...”

Num 7:12 “Now the one who presented his offering . . . was Nahshon....”

Num 10:14 “The standard of the camp of the sons of Judah, according to their armies, set out first, with Nahshon the son of Amminadab, over its army....”



Levirate Marriage Tradition: Theories

1. Man sires first son in the levirate marriage for his fallen brother.

All of the others bare the latter sons name.

If so what will he forfeit?

2. All children sired carry on the lineage of the deceased.

The latter son loses all individual inheritance.

Ruth 4:16- Double Levirate marriage

Ruth takes place of Naomi

Boaz takes place of Mahlon



Ruth 4 Conclusion

4:16-22 Davidic Genealogy

1. Pro Davidic, anti-Saulide
2. Legitimacy of lineage of David

1350-1040 = 310

Hebrew of Hebrews

Ruth 1003 B.C