

Naomi, Ruth, and Boaz

Chapter 7

Outline – Naomi, Ruth, and Boaz

- I. Introduction
- II. Deaths (Ruth 1:1-5)
- III. Three Widows (Ruth 1:8-18)
- IV. Boaz Redeems Ruth
(Ruth 4:5-12)
- V. Conclusion



Abraham's Journey to Canaan

According to the Book of Genesis

- City
- City (uncertain location)
- Traditional route
- - - Alternative route





THE TRIBAL ALLOTMENTS OF ISRAEL

JOSH. 13:8-19:49

- City
- City (uncertain location)
- ▲ Mountain peak



THE TRIBAL ALLOTMENTS OF ISRAEL

JOSH. 13:8-19:49

- City
- City (uncertain location)
- ▲ Mountain peak



Biblical Timeline by books

- Gen: ~1656 years to flood, ~2200 years total
- Exo: 1-2 years
- Lev: ~1 month
- Num: 38-39 years
- Deut: 1-2 months
- Joshua: 31 years
- Judges: ~300 years

NAOMI, RUTH, AND BOAZ

TRUE or **FALSE**

1. The Book of Ruth occurred during the time of judges.

TRUE

– *Ruth 1:1*

Biblical Timeline by books

- Gen: ~1656 years to flood, ~2200 years total
- Exo: 1-2 years
- Lev: ~1 month
- Num: 38-39 years
- Deut: 1-2 months
- Joshua: 31 years
- Judges: ~300 years
- Ruth: maybe 10-20 years (during judges, v 1:1)

NAOMI, RUTH, AND BOAZ

TRUE or **FALSE**

2. When the Bible references “Bethlehem” it is always the same city.

FALSE

There are 2 different Bethlehems found in the Bible. Zebulun and Judah

Ruth 1:2

- Bethlehem: 2 cities
 1. Zebulun (Joshua 19:15; Judges 12:8,10)
 2. Judah: The one most are familiar with
 1. located five miles south of Jerusalem
 2. Micah 5:2 ref is specific to this city.

NAOMI, RUTH, AND BOAZ

TRUE or **FALSE**

3. “Ephrathah” is the same as “Bethlehem”.

TRUE

Ruth 1:2

- Naomi's family "Ephrathites"
 - Place:
 - First: Genesis 35:16
 - Ancient name for Bethlehem (Genesis 35:19, 48:7)
 - Ruth 1:2, 4:11, 1 Sam 17:12,
 - Ephrathite vs Bethlehemite
 - Compare 1 Sam 17:12 to 16:1, 16:18, 17:58
 - Micah 5:2: The Coming Messiah
 - Person:
 - 1 Chronicles 2, 4

NAOMI, RUTH, AND BOAZ

TRUE or **FALSE**

4. The Moabites have no relation to the Israelites.

FALSE

Ruth the Moabite

- Moabites were the descendants of Lot
 - Gen 19:30-38
- Israel despised Moab because ancestors were from incestuous relationship
- Balak (king of Moab) and the incident of Peor
 - Balaam hired to trespass against the Lord, and there was a plague among the congregation of the Lord (Num 31:16)

“Beth” in Hebrew

- "Beth" translates to "house," signifying a place of community and belonging throughout the Bible.
- Examples:

Name	Meaning	Comments
Bethlehem	House of Bread	Birthplace of Jesus, symbolizing spiritual sustenance.
Bethel	House of God	Site of Jacob's dream, representing divine encounters.
Bethany	House of Dates	Home of Lazarus, showcasing the theme of resurrection.

Levirate Law

- Deuteronomy 25:5-10
- Marriage Duty of the Surviving Brother

NAOMI, RUTH, AND BOAZ

TRUE or **FALSE**

5. Boaz and Ruth is the first occurrence of the Levirate Law.

FALSE

– *Gen 38:8 Judah and Tamar
(daughter-in-law)*

Levirate Law

- Ruth 2:20: Boaz is a go'el, “a close relative”
- H1350: ga-al – 104x in OT
 - redeem (50x), redeemer (18x), kinsman (13x), revenger (7x), avenger (6x), ransom (2x), at all (2x), deliver (1x), kinsfolks (1x), kinsman's part (1x), purchase (1x), stain (1x), wise (1x).
- Numbers: avenger, revenger “act as a kinsman”
- Ruth: nearest of kin (not avenger)
- Isaiah, it is translated “redeemer”
 - The “go-el” of Israel is God Himself
- Key is “redeeming” in all case

Conclusion

- The story affirms God's providence at work
- Everyone did what was right in his own eyes
 - Deut 12:8, Judges 17:6, Judges 21:25
- Wait on the Lord

OUTLINE from Book

Naomi, Ruth, and Boaz

I. Introduction

A. Pre-Intro:

1. Recap: Where did we come from? (1-Adam/Eve, 2-Noah, 3-Abraham, 4-Isaac, 5-Amram, 6-Moses)
2. Map; Where they traveled how the tribes were distributed
3. **SLIDE 11** Discuss timeline
 - a) Gen: ~1656 years to flood, ~2200 years total
 - b) Exo: 1-2 years
 - c) Lev: ~1 month
 - d) Num: 38-39 years
 - e) Deut: 1-2 months
 - f) Joshua: 31 years
 - (1) 1406 BC:
 - (a) God commissions Joshua to lead the Israelites.
 - (b) Israelites cross the Jordan River.
 - (c) Joshua and the Israelites conquer Jericho and Ai.
 - (2) 1405 BC:
 - (a) Rahab welcomes the spies.
 - (b) Kings join against Israel.
 - (c) The sun stands still during the Battle of Gibeon.
 - (d) Northern Palestine is defeated.
 - (3) 1399 BC:
 - (a) The land is allotted among the twelve tribes.
 - (4) 1375 BC:
 - (a) Joshua gives his final farewell address.
 - (b) Joshua dies at the age of 110.
 - g) Judges: ~300 years
 - h) TRUE/FALSE 1**
 - i) **SLIDE 14** Ruth: maybe 10-20 years
 - (1) Ruth 1:1 "in the days when judges judged"
 - (2) Possibly during judgeship of Jair – determined by working backward from David

B. Ruth: 4 fairly short chapters

C. From teacher's book: Primary purpose of book is to demonstrate David's ancestor has Moabite lineage. David would later seek refuge for his family from the king of Moab (1 Sam 22:3)

D. Naomi left with husband and two sons, returned with a widowed daughter in-law

II. Deaths (Ruth 1:1-5)

A. Ruth 1:2: "2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and continued there."

3 things from this verse:

1. **TRUE/FALSE 2**
2. **SLIDE 17** Bethlehem: 2 cities
 - a) Zebulun: Joshua 19:15; Judges 12:8,10
 - b) Judah: The Bethlehem with which most people are familiar is Bethlehem of Judah, located five miles south of Jerusalem. Micah 5:2 ref is specific to this city.
3. **TRUE/FALSE 3**
4. **SLIDE 20** Naomi's family Ephrathites
 - a) Place:

OUTLINE from Book

(1) Genesis 35:16: Death of Rachel: Then they journeyed from Bethel. And when there was but a little distance to go to **Ephrath**, Rachel labored in childbirth, and she had hard labor.

(2) Genesis 35:19: So Rachel died and was buried on the way to **Ephrath (that is, Bethlehem)**.

(3) Genesis 48:7: But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to **Ephrath (that is, Bethlehem)**."

(4) Ruth 1:2: The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion- **Ephrathites of Bethlehem**, Judah. And they went to the country of Moab and remained there.

(5) Ruth 4:11: And all the people who were at the gate, and the elders, said, "We are witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in **Ephrathah and be famous in Bethlehem**."

(6) 1 Samuel 17:12: Now David was the son of that **Ephrathite of Bethlehem Judah**, whose name was Jesse, and who had eight sons. And the man was old, advanced in years, in the days of Saul.

(a) 1 Samuel 16:1: David Anointed King: Now the Lord said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to **Jesse the Bethlehemite**. For I have provided Myself a king among his sons."

(b) See also 1 Sam 16:18, 17:58

(7) 1 Chronicles 2:24: After Hezron died in Caleb **Ephrathah**, Hezron's wife Abijah bore him Ashhur the father of Tekoa.

(8) Psalm 132:6: Behold, we heard of it in **Ephrathah**; We found it in the fields of the woods.

(9) Micah 5:2: The Coming Messiah: "But you, **Bethlehem Ephrathah**, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

(a) Matt 2:1, 2:5, 2:6

(b) Luke 2:4: Bethlehem: City of David

b) Person:

(1) 1 Chronicles 2:19: When Azubah died, Caleb took **Ephrath** as his wife, who bore him Hur.

(2) 1 Chronicles 2:24: After Hezron died in Caleb **Ephrathah**, Hezron's wife Abijah bore him Ashhur the father of Tekoa.

(3) 1 Chronicles 2:50: These were the descendants of Caleb: The sons of Hur, the firstborn of **Ephrathah**, were Shobal the father of Kirjath Jearim,

(4) 1 Chronicles 4:4: and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of **Ephrathah the father of Bethlehem**.

5. Ruth Moabite

a) TRUE/FALSE 4

b) SLIDE 23 Who were Moabites?

OUTLINE from Book

- (1) Moab because ancestors were from incestuous relationship
 - (2) Gen 19:30-38 The Descendants of Lot:
 - (3) 30 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. 31 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. 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve the [f]lineage of our father." 33 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 she lay down or when she arose. 34 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 [g]lineage of our father." 35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. 36 Thus both the daughters of Lot were with child by their father. 37 The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. 38 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.
 - (4) When Israel tried to travel east of Dead Sea on their journey to Canaan, Balak (king of Moab) hired Balaam to trespass against the Lord at the incident of Peor, and there was a plague among the congregation of the Lord (Num 31:16)
6. Was Ruth's decision to leave a big deal?
- B. Left Bethlehem because of famine
1. **SLIDE 24** What does "Beth" mean
 - a) Meaning of "Beth": In Hebrew, "Beth" translates to "house," signifying a place of community and belonging throughout the Bible.
 - b) Bethlehem: House of Bread, Birthplace of Jesus, symbolizing spiritual sustenance.
 - c) Bethel: House of God, Site of Jacob's dream, representing divine encounters.
 - d) Bethany: House of Dates, Home of Lazarus, showcasing the theme of resurrection.
- C. After husband death, relied on sons
- D. Sons died, possibly after short period. Painful for a parent to bury their children. Naomi was bitter.
1. Ruth 1:20: 9 Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"
20 But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. 21 I went out full, and the Lord has brought me home again empty. Why do you call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?"
- III. Three Widows (Ruth 1:8-18)
- A. Naomi was a widow in a foreign land, decided to leave (Ruth 1:6: 6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the Lord had visited[d] His people by giving them bread.)
- B. From class book: it was customary to accompany a departing relative along the road for some distance; one did not simply say "good-bye" at the door of the house.
1. Eventually Naomi told them to return to their mother's house. Orpah left, Ruth stayed.
 2. Famous verses 1:16-17: But Ruth said:
"Entreat me not to leave you,
Or to turn back from following after you;
For wherever you go, I will go;
And wherever you lodge, I will lodge;
Your people shall be my people,
And your God, my God.

OUTLINE from Book

- 17 Where you die, I will die,
And there will I be buried.
The Lord do so to me, and more also,
If anything but death parts you and me.”
3. Ruth would have to accept Naomi’s God
- a) Proselyte: 4x in NT
 - b) a newcomer
 - (1) a stranger, alien
 - c) one who has come over from a Gentile religion to Judaism
- IV. Boaz Redeems Ruth (Ruth 4:5-12)
- 1. Chap 1: Background
 - 2. Chap 2: Boaz enters
 - 3. Chap 3: Naomi advice to Ruth
 - 4. Chap 4: Significance of levirate law
- B. SLIDE 25 Boaz used Levirate law
- 1. Ref Deut 25:5-10:
 - 2. TRUE/FALSE 5
 - 3. Law first appears in Gen 38:8 Judah and Tamar (daughter-in-law)
 - a) 8 And Judah said unto Onan, Go in unto thy brother’s wife, and perform the duty of a husband’s brother unto her, and raise up seed to thy brother.
- C. SLIDE 28 Ruth 2:20: Boaz is a go’el, a close relative
- 1. H1350: ga-al – 104x in OT
 - a) redeem (50x), redeemer (18x), kinsman (13x), revenger (7x), avenger (6x), ransom (2x), at all (2x), deliver (1x), kinsfolks (1x), kinsman's part (1x), purchase (1x), stain (1x), wise (1x).
 - 2. Num 35, this word is used in reference to the cities of refuge as “act as a kinsman”. He was a friend or close relative who would demand an eye for an eye and avenge the blood of the victim.
 - 3. In Ruth, go-el is nearest of kin, not avenger.
 - 4. In Isaiah, it is translated “redeemer” so the go-el of Israel is God Himself
 - 5. Key is “redeeming” in all case
- D. By the end of the book, Ruth married wealthy Boaz and gave birth to a son who would be in the lineage of David, ultimately in the genealogy of Jesus
- 1. Ruth barren?
 - a) V 4:13 may indicate that her womb had been closed.
 - (1) NASB: "And the LORD enabled her to conceive"
 - (2) NKJV, ESV, (ASV): the Lord (Jehovah) gave her conception
 - b) This may explain why she had no children from her first husband.
 - c) All the great women of history (Sarah, Rebekah, Rachel, Hannah) had historically important children in their old age because God had closed their wombs.
- E. Insert Moabite approaching the temple: Ref AP article
- V. SLIDE 29 Conclusion
- A. The story affirms God’s providence at work
 - B. Wait on the Lord
 - C. Did what was right?
 - 1. Deuteronomy 12:8: “You shall not at all do as we are doing here today—every man doing whatever is right in his own eyes—
 - 2. Judges 17:6: In those days there was no king in Israel; everyone did what was right in his own eyes.
 - 3. Judges 21:25: In those days there was no king in Israel; everyone did what was right in his own eyes.

[HOME](#) [ARTICLES](#)

Ruth, David, and a Moabite Mandate

**ERIC LYONS**

ALLEGED DISCREPANCIES

DOCTRINAL MATTERS

DIFFICULT PASSAGES

DIFFICULT PASSAGES

DIFFICULT PASSAGES

From Issue: **R&R – Issue 38 #12**

Ruth 4:17 marks the first time in the English Bible that David, son of Jesse and future King of Israel, is mentioned. The events in the book of Ruth took place several decades prior to David's birth (Ruth 1:1), but the great-grandson of Ruth is mentioned twice at the end of the book (4:17,22) in order to highlight the lineage of the Messiah—from Judah's son, Perez (Ruth 4:18; Genesis 38:29; cf. 49:10), to Obed (Ruth's son), to David (to whom God promised an heir, Who would establish an eternal kingdom—2 Samuel 7:12-13; Psalm 89:3-4; Luke 1:31-33).

Many skeptics question how David could be a descendant of Ruth, a Moabite, and yet also become the divinely chosen King of Israel (1 Samuel 16:1-13). After all, Moses wrote: "An Ammonite or 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" (Deuteronomy 23:3). So how could King David, the great-grandson of a Moabite woman, be allowed into the assembly of God?

First, one must consider the meaning of the phrase "shall not enter **the assembly of the Lord**." Did Moses mean that Ammonites or Moabites (1) could not live within the borders of Israel, (2) could not become part of the Israelite community in general, (3) could not gather together and become part of

an actual assembly of the Israelites (cf. Deuteronomy 5:22; 9:10; 10:4; 18:16), (4) could not become one of the elders or officials who often assembled together (cf. Deuteronomy 31:28,30), and/or (5) could not become part of the religious community (cf. Leviticus 21:17-21)—that is, were they forbidden “from participation in religious rites in the homes and at the tabernacle and later at the temple”¹? While Moses and the original recipients of this command doubtlessly understood the precise meaning of Deuteronomy 23:3, those living 3,500 years this side of the giving of the Law of Moses (and who have never been accountable to that law), may never know for sure exactly what the Lord meant. And, if neither the Christian nor the skeptic can know for sure what the precise meaning of the “assembly of the Lord” is in Deuteronomy 23:3, then obviously no **proven** contradiction exists.

Second, different kinds of “outsiders” lived in and around the Israelites. With two-and-one-half tribes of Israel inhabiting the east side of the Jordan (Numbers 32), **where the Moabites and Ammonites lived** and where the Israelites were currently camping (Deuteronomy 1:5; 29:1) **when Moses gave the Moabite/Ammonite restriction of Deuteronomy 23:3, he was referring to the non-converted, uncircumcised “alien” or “foreign” Moabite/Ammonite who was never to be allowed into the general Israelite community.** Ruth may have been a Moabite **ethnically**, but **religiously** she was a dedicated follower of the LORD (Ruth 1:16-18), who participated in and abided by Mosaic law (Ruth 3:1-18; 4:1-12; Deuteronomy 25:5-10).² Thus, she and her faithful descendants (including David) were rightly accepted in Israel.

Another reason Deuteronomy 23:3 would not have applied to Ruth and her offspring is simply because a non-Israelite mother in Israel (especially one who was a proselyte!) did not determine the nationality of her offspring. Joseph’s Egyptian wife did not make their sons Ephraim and Manasseh Egyptians (Genesis 41:50-52). Moses’ marriage to Zipporah, a Midianite (Exodus 2:11-25), did not disqualify their sons Gershom and Eliezer from being Israelites (Exodus 2:22; 18:1-4), nor did it make them Midianites. Salmon’s marriage to Rahab (the Jerichoan harlot) did not mean their son Boaz was a recognized Gentile of Jericho (Matthew 1:5). And the Moabitess Ruth, wife of Boaz, did not make their son Obed, their grandson Jesse, their great-grandson David, or their descendants Joseph and Mary (the earthly parents of Jesus) anything other than legitimate descendants of Abraham (Matthew 1:1-17; Luke 3:23-38)—according to the standard reckoning of Israelite heritage. In the eyes of all of Israel, David was an Israelite of the tribe of Judah—and was no more a Moabite than he was a Jerichoan.³

Although Boaz, Ruth, and David were imperfect people (Romans 3:23), who broke various Old Testament commandments (cf. Samuel 11-12), neither these three nor God (in appointing David as king over Israel) ignored or broke the law of Deuteronomy 23:3.

ChatGPT: Here are twelve significant points about Naomi, Ruth, and Boaz:

1. Naomi, her husband Elimelech, and their two sons left Bethlehem due to famine and moved to Moab (Ruth 1:1–2).
2. Naomi suffered great loss when Elimelech and both sons died in Moab, leaving her widowed and without heirs (Ruth 1:3–5).
3. Ruth demonstrated extraordinary loyalty when she refused to leave Naomi, saying, “Your people shall be my people, and your God my God” (Ruth 1:16–17).
4. Naomi and Ruth returned to Bethlehem at the beginning of the barley harvest, a detail that sets up God’s providential timing (Ruth 1:22).
5. Ruth willingly worked to provide for Naomi, gleaning in the fields according to the Law’s provision for the poor and foreigners (Ruth 2:2–3).
6. Boaz is introduced as a worthy man and a relative of Elimelech, making him a potential kinsman-redeemer (Ruth 2:1).

ChatGPT: Here are twelve significant points about Naomi, Ruth, and Boaz:

7. Boaz treated Ruth with kindness, protection, and generosity, honoring her faithfulness to Naomi (Ruth 2:8–12).
8. Naomi recognized God’s providence when Ruth “just happened” to glean in the field of Boaz (Ruth 2:20).
9. Ruth followed Naomi’s instructions to approach Boaz at the threshing floor, signaling her request for redemption and marriage (Ruth 3:1–11).
10. Boaz accepted the responsibility of redemption, but acted honorably by first approaching a nearer kinsman in accordance with the Law (Ruth 3:12–13; 4:1–6).
11. Boaz redeemed Ruth, buying the land of Elimelech and taking Ruth as his wife, thus securing Naomi’s family line (Ruth 4:9–10).
12. Ruth and Boaz became the great-grandparents of King David, placing their story within the lineage of Christ (Ruth 4:17–22; Matthew 1:5–6).