

SESSION 6

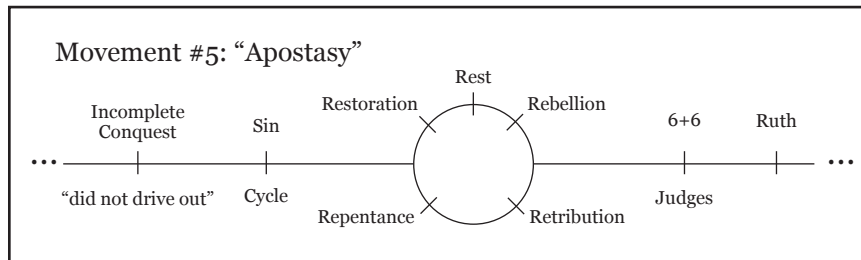
Ruth

I. PRAYER

II. PANORAMA OF THE BIBLE: MOVEMENTS 1-5

PANORAMA OF THE BIBLE	
Movements	Biblical Books
1. "Prologue"	Genesis 1-11
2. "Patriarchs"	Genesis 12-50; Job
3. "Redemption" "Wanderings"	Exodus; Leviticus Numbers; Deuteronomy
4. "Conquest"	Joshua
5. "Apostasy"	Judges; Ruth

III. MOVEMENT 5: APOSTASY (Timeline)



IV. THE BOOK OF RUTH

A. Charted

BOOK OF RUTH				
	Chapter 1	Chapter 2	Chapter 3	Chapter 4
Key People	Naomi Accompanied by Ruth	Ruth Meets Boaz	Ruth Before Boaz	Boaz Marries Ruth
Locations	Moab to Bethlehem	Fields of Boaz	Threshing Floor	Town Gate
Theme	Predicament	Planning		Provision
Closing	Epilogue: "Genealogy of King David" (4:13-22)			

B. Contextualized

1. Chronology

The story of the Book of Ruth occurs chronologically during the time of the judges, "In the days when the judges ruled..." (Ru 1:1^a). No other time markers are provided in the text except that Ruth was the great-grandmother of King David (Ru 4:21-22; Matt 1:5). Working from David's birth (1040 BC) and anointing as king (at age 30 in 1010 BC), a reasonable date for Ruth's story would be in the vicinity of 1140 BC (though some might argue for around 1100 BC—see Constable, **Notes on Ruth**, 2). This could, then, make Ruth and Boaz contemporaries of Gideon, perhaps during the forty years of peace in his judgeship (Judg 8:28). The dating is conjecture, though, yet reasonable.

2. By Canon

The Book of Ruth was attached to the end of Judges in the Hebrew Bible ordering. Later it was placed in the Kethubim (“Writings”) section.

The Book of Ruth follows Judges in the English Bible arrangements for at least two good reasons:

- (a) The chronological time marker of Ruth 1:1 (“In the days when the judges ruled”) sets the stage for the saga.
- (b) The Appendix of Judges (Chapters 17-21) is thematically related to Ruth. Note the following “Insight.”

Insight: “The Bethlehem Trilogy”

This title has been applied to the three stories that have the geographical link of Bethlehem to each one.

1. Micah, the Levite (from Bethlehem), and the Danites (Judg 17-18).
2. The Levite (from Bethlehem), his concubine, and the Benjamites (Judg 19-21).
3. Ruth, Naomi, Boaz (Bethlehem).

C. Considered

1. As to “historical” purpose:
 - a. To provide an historical link from Perez to David (closing genealogy, Ru 4:18-22).
 - b. To provide background on the story of David’s great-grandmother, Ruth.
2. As to “theological” purpose:
 - a. To trace the ancestry of David back to Judah and Bethlehem (cf. Gen 49:10).
 - b. To present noteworthy individuals as models of sacrificial love.

Insight: Constable quoting NET Bible:

“The theological message of the Book of Ruth may be summarized as follows: God cares for needy people like Naomi and Ruth; he is their ally in the chaotic world. He richly rewards people like Ruth and Boaz who demonstrate sacrificial love and in so doing become his instruments in helping the needy. God’s rewards for those who sacrificially love others sometimes exceed their wildest imagination and transcend their lifetime.”

3. As to “Christological” purpose:
 - a. To provide the important historical, genealogical linkage to the Messiah-Jesus (cf. Matt 1:1-17; esp. vv. 1, 5-6).
 - b. To perhaps foreshadow the ministry of Kinsman-Redeemer to Christ, our Redeemer.

V. BOOK OF RUTH: CHIASTIC STRUCTURE

Often Biblical scholars have detected compositional strategies on how Biblical texts were carefully composed. Chiasms are the arranging of similar ideas in descending and ascending order. The form follows this format.

A
B
C (The main point of the chiasm)
B¹
A¹

Schwab (*Ruth: Expositor’s Bible Commentary*, 1309) proposes a helpful chiasmic overview to the Book of Ruth. See Appendix A, Chiasmic Structure of the Book of Ruth (page 132), for the full treatment. (Note the centerpiece of the chiasm for literary emphasis).

VI. BIBLICAL DEVELOPMENT: BOOK OF RUTH

A. Predicament (Ru 1:1-22)

1. Setting (1-2)

Ruth 1:1-2

*In the days when the judges ruled, there was a famine in the land. So a man from **Bethlehem** in Judah, together with his wife and two sons, went to live for a while in the country of Moab. ²The man's name was Elimelek, his wife's name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there.*

Note:

- a. The man and his family were from Bethlehem ("House of Bread"). This is the third of the Bethlehem Trilogy stories (Refer back to page 111.)
- b. The man, his wife, and two sons travel to Moab to escape a time of famine in the homeland ("House of Bread"). Although in earlier times Moab was Israel's enemy (cf. Judg 3:2-14), relations were now peaceful.
- c. The text does not approve or disapprove of the move. Nor does the text indicate that God moved Elimelech (or Elimelek—the names are interchangeable) to make the move. But nothing good (save Ruth herself) will come from this sojourn.

2. Situation (3-5)

Ruth 1:3-4^a

Now Elimelek, Naomi's husband, died, and she was left with her two sons. ⁴They married Moabite women...

- a. Elimelech ("My God is King"; cf. the final verse of Judg 21:25 – "In those days Israel had no king") dies.
- b. Naomi is widowed. The question in the mind of the reader is, "Who will take care of the family?" The answer would be, "The sons."
- c. Mahlon and Kilion marry Moabite women, but both sons die without children (5). The question arises

again with no answer. "Who will take care of Naomi and her two widowed daughters-in-law?"

3. Solution: Proposed (6-10)

Word reached Naomi that the famine had lifted for Bethlehem in the land of Judah. Preparations were made to return (6-7).

Ruth 1:8-10

Then Naomi said to her two daughters-in-law, "Go back, each of you, to your mother's home. May the Lord show you kindness, as you have shown kindness to your dead husbands and to me. ⁹May the Lord grant that each of you will find rest in the home of another husband." Then she kissed them goodbye and they wept aloud ¹⁰and said to her, "We will go back with you to your people."

- a. Naomi blesses Orpah and Ruth and asks for God's loyalty – love and kindness (Heb "hesed") to be upon them.
- b. Naomi further wishes that each might find a husband and have "rest" (a peaceful, secure, normal life).
- c. Both young widows are deeply emotional and with anguish and tears state their intent to follow Naomi to her home, her people, her God (10).

4. Solution: Discussed (11-13)

Ruth 1:11-13

But Naomi said, "Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? ¹²Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons— ¹³would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the Lord's hand has turned against me!"

- a. Naomi recognizes that it is impossible for her to have sons for the daughters-in-law to marry. And even if such a thing were possible, how could they wait for the sons to grow up?

- b. Apparently Naomi has Levirate-type marriage in view.

Deuteronomy 25:5-6

If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her. ⁶The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel.

- c. Naomi concludes her bitter remorse, "It is more bitter for me than for you, because the Lord's hand has gone out against me" (1:13).

5. The solution: settled (14-22)

- a. Orpah returns home (14-15)

Ruth 1:14-15

At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her. ¹⁵"Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her."

- b. Ruth refuses to leave Naomi (16-18)

Ruth 1:16-17

But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. ¹⁷Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me."

Note Ruth's determination:

- (1) I will go where you go.
- (2) I will stay where you stay.
- (3) Your people will be my people.
- (4) Your God ("Elohim") will be my God.
- (5) Where you die, I will die.
- (6) Where are buried, I will be buried.

Ruth1:18

When Naomi realized that Ruth was determined to go with her, she stopped urging her.

c. Naomi and Ruth travel to Bethlehem (19-22)

(1) The whole town was amazed to see Naomi and wondered if it was truly she.

(2) Naomi bitterly replied:

Ruth 1:20

"Don't call me Naomi," she told them. "Call me Mara, because the Almighty has made my life very bitter."

- Naomi's name means "sweetness."
- Naomi's self-suggested new name should be "bitterness" (Mara).
- Naomi's belief is that the Lord (YHWH) has afflicted her.

Ruth 1:22

So Naomi returned from Moab accompanied by Ruth the Moabite, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning.

B. Planning (Judg 2:1-3:18)

1. Meeting of Boaz in the fields (2:1-23)

The previous chapter sets the stage for a divine appointment. Naomi and Ruth arrive in Bethlehem "as the barley harvest was beginning" (1:22).

a. Entering the fields (1-7)

(1) Gleaning and working in the fields (1-3)

Ruth 2:1-3

Now Naomi had a relative on her husband's side, a man of standing from the clan of Elimelek, whose name was Boaz. ²And Ruth the Moabite said to Naomi, "Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor." Naomi said to her, "Go ahead, my daughter."

³So she went out, entered a field and began to glean behind the harvesters. As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek.

- (a) Boaz was “a man of standing” related to Elimelek.
- (b) Ruth proposed to Naomi a plan for gleaning grain, a practice permitted in Scripture:

Leviticus 19:9-10

“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. ¹⁰Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the Lord your God.

Leviticus 23:22

“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the Lord your God.”

- (c) Naomi agrees, Ruth leaves to glean, neither realizing that by God’s providence, Ruth would be soon gleaning in the fields of Boaz.

(2) Greeting and questioning by Boaz (4-7)

Boaz arrives at his fields and warmly, spiritually greets his harvesters (4). This further enhances the positiveness of this “man of standing.”

Ruth 2:5-7

Boaz asked the overseer of his harvesters, “Who does that young woman belong to?” ⁶The overseer replied, “She is the Moabite who came back from Moab with Naomi. ⁷She said, ‘Please let me glean and gather among the sheaves behind the harvesters.’ She came into the field and has remained here from morning till now, except for a short rest in the shelter.”

- (a) Boaz expresses interest in the stranger in his fields.
 - (b) The foreman identifies her as the Moabitess who came with Naomi. He further commends her for her hard work in the fields.
- b. Encountering Boaz (8-23)

(1) Goodness of Boaz (8-13)

Boaz addresses Ruth in a most kindly way.

Ruth 2:8-9

So Boaz said to Ruth, "My daughter, listen to me. Don't go and glean in another field and don't go away from here. Stay here with the women who work for me. ⁹Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled."

- (a) Boaz addresses her as "my daughter" (indicating both age differences and affection).
- (b) Boaz implores her to only glean in his fields.
- (c) Boaz promises protection ("men not to touch you") and provision (grain and water).

Ruth questions why Boaz should be so kind to "a foreigner." Boaz explains:

Ruth 2:11-12

Boaz replied, "I've been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. ¹²May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge."

(2) Graciousness of Boaz (14-16)

Ruth replies graciously (2:13). Boaz further blesses her by inviting her to sit with his harvesters and eat (2:14).

After Ruth departs, Boaz instructs his men to treat Ruth with respect and leave choice grain for her to glean. (2:15-16).

(3) Gratitude of Ruth and Naomi (17-23)

Ruth 2:17-18

So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about an ephah. ¹⁸She carried it back to town, and her mother-in-law saw how much she had gathered. Ruth also brought out and gave her what she had left over after she had eaten enough.

Naomi inquires of Ruth as to the identity of the gracious one who provided so much and so kindly (19).

Ruth replied that his name was Boaz.

Ruth 2:20

"The Lord bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close relative; he is one of our guardian-redeemers."

Insight: “Kinsman-Redeemer”

The NIV translates “kinsman-redeemer” while the ESV simply notes, “a close relative of ours, one of our redeemers.”

The Hebrew participle (“go’el”) served as a technical term regarding Hebrew family law. The idea is one of a kinsman, a family relative, who is responsible for the well-being of a relative. The go’el could redeem property for an impoverished family member, buy that one out of slavery due to poverty, and other matters.

It appears that the Levirate responsibility of Deuteronomy 25:5-10 was also included as a part of “kinsman-redeemer concern.”

Deuteronomy 25:5-10

If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband’s brother shall take her and marry her and fulfill the duty of a brother-in-law to her. ⁶The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel.

⁷However, if a man does not want to marry his brother’s wife, she shall go to the elders at the town gate and say, “My husband’s brother refuses to carry on his brother’s name in Israel. He will not fulfill the duty of a brother-in-law to me.”

⁸Then the elders of his town shall summon him and talk to him. If he persists in saying, “I do not want to marry her;” ⁹his brother’s widow shall go up to him in the presence of the elders, take off one of his sandals, spit in his face and say, “This is what is done to the man who will not build up his brother’s family line.” ¹⁰That man’s line shall be known in Israel as The Family of the Unsandaled.

Note these traditions as they weave together in the Book of Ruth.

Ruth 2:21-23

Then Ruth the Moabite said, "He even said to me, 'Stay with my workers until they finish harvesting all my grain.'" ²²Naomi said to Ruth her daughter-in-law, "It will be good for you, my daughter, to go with the women who work for him, because in someone else's field you might be harmed." ²³So Ruth stayed close to the women of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law.

2. Mission of Ruth at the threshing floor (Ru 3:1-18)

a. Advice from Naomi (1-5)

The counsel of Naomi has troubled many readers of this story. Naomi has decided to play matchmaker and find a home (lit. "find rest") for Ruth, that is, a suitable husband. Naomi's target is the relative, Boaz. Naomi's advice follows:

Ruth 3:2-4

Now Boaz, with whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing floor. ³Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking. ⁴When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."

Note:

- (1) Boaz was a relative (who could perpetuate the lineage of Elimelek through sons and daughters with Ruth).
- (2) Boaz had favorably treated Ruth in the gleaning fields (over and above kindly assistance). He had expressed unusual interest in the "foreigner."
- (3) Ruth was instructed to prepare herself to be as pleasing as possible to Boaz. By uncovering his feet, she was symbolically presenting herself for marriage consideration and protection.

(4) Ruth was further instructed to listen to Boaz's reply, "He will tell you what to do" (4).

b. Action by Ruth (6-9)

Ruth agreed to Naomi's advice (5) and followed her instructions carefully (6). When Boaz had finished his eating and drinking and had settled down for sleep, Ruth "approached quietly, uncovered his feet and lay down" (7).

In the middle of the night Boaz awoke.

Ruth 3:9

"Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a guardian-redeemer of our family."

(1) Ruth replied that she is Boaz's servant (placing herself under his authority).

(2) Ruth requested that Boaz "spread the corner of your garment over me." The action could be seen as provocative with sexual innuendo. Better, however, these symbolic acts place Ruth in the position of "proposing" not "propositioning" Boaz.

(3) Ruth shares her rationale for the unexpected actions, "since you are a kinsman-redeemer." The invitation was clear. If Boaz had any interest in Ruth, she was placing herself under his authority to act, to pursue or not pursue.

c. Appreciation of Boaz (10-13)

Ruth 3:10-13

"The Lord bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. ¹¹And now, my daughter, don't be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. ¹²Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. ¹³Stay here for the night, and in the morning if he

wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning."

- d. Acknowledgment by Boaz (14-18)
 - (1) Boaz encouraged Ruth to leave quietly before morning light and keep secret the events of the night (14).
 - (2) Boaz filled Ruth's shawl with six measures of barley, then he left for town. Boaz is seen here as one who blesses and takes care of the woman (who will become his wife – Ruth 4).
 - (3) Ruth returns to Naomi and narrates the events of the night. Naomi replies, "Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today" (18).

C. Provision (Ru 4:1-12)

The final chapter brings the story to a climax. The destitute pair, Naomi and Ruth, have traveled to Bethlehem and providentially crossed paths with a relative of means and good reputation (Boaz). From Naomi's anguish, "the Lord's hand has gone out against me," (1:13) to the revelation that the Lord has blessed them (with the kindness of a possible kinsman-redeemer).

1. Discussion of close relatives (1-6)

While Boaz intends to wed Ruth, there is yet one potential kinsman-redeemer who is a closer relative (and thus, could exert that right).

 - a. The setting (1)

Ruth 4:1
Meanwhile Boaz went up to the town gate and sat down there just as the guardian-redeemer he had mentioned came along. Boaz said, "Come over here, my friend, and sit down." So he went over and sat down.

- (1) Boaz will waste no time.
- (2) Boaz arranged a meeting with the closer kin at the town gate, the place of commerce and legal matters.

b. The legal presentation (2-4)

Ruth 4:2-4

Boaz took ten of the elders of the town and said, "Sit here," and they did so. ³Then he said to the guardian-redeemer, "Naomi, who has come back from Moab, is selling the piece of land that belonged to our relative Elimelek. ⁴I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line." "I will redeem it," he said.

The meeting that Boaz has arranged (legally before ten elders) has one specific purpose. Is the closer relative ready to take on the kinsman-redeemer role? Since Naomi has no husband or sons, she has determined to sell the family land-inheritance. For the closer relative, this provides a way of expanding property rights.

So, the closer relative acts, "I will redeem it" (4).

c. The end of the proceedings (5-6)

Ruth 4:5-6

Then Boaz said, "On the day you buy the land from Naomi, you also acquire Ruth the Moabite, the dead man's widow, in order to maintain the name of the dead with his property." ⁶At this, the guardian-redeemer said, "Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it."

2. Decision of close relatives (called the kinsman-redeemer or go'el) (7-12)

a. The go'el speaks to Boaz (7-8)

Ruth 4:7-8

(Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.) ⁸So the guardian-redeemer said to Boaz, "Buy it yourself." And he removed his sandal.

b. Boaz replies to the go'el and witnesses (9-10)

Ruth 4:9-10

Then Boaz announced to the elders and all the people, "Today you are witnesses that I have bought from Naomi all the property of Elimelek, Kilion and Mahlon. ¹⁰I have also acquired Ruth the Moabite, Mahlon's widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from his hometown. Today you are witnesses!"

c. The witnesses ratify the actions (11-12)

(1) The legal decision concerning the closer relative yielding his rights to Boaz is affirmed by elders and witnesses (11^a).

(2) The elders and witnesses bless Boaz and his intended, Ruth (11^b-12).

(a) May the Lord bless you with children (11^b).

(b) May you (Boaz) have high standing and fame in Bethlehem (11^c).

(c) May your family be like that of Perez (12).

Insight: Boaz/Ruth and Perez's parents, Judah/Tamar

Constable (**Notes on Ruth**, 33) notes:

The reference to Perez (v. 12) is also significant. There are many parallels between the story of Boaz and Ruth and the story of Perez's parents, Judah and Tamar (Gen 38). Ruth and Tamar were both foreigners who had married into Israel. The first husbands of both women died leaving them widows. Both women participated in levirate marriages. Tamar seduced Judah under cover of a disguise, but Ruth encouraged Boaz under the cover of night. When Judah and Tamar appeared before a public tribunal they were ashamed and condemned, but when Boaz and Ruth did so they received praise and blessing. In both cases the husbands were considerably older than the wives. Both women, however, bore sons in the Davidic messianic line, Ruth honorably and Tamar dishonorably. Tamar bore Perez, and Ruth bore Obed (lit. he who serves; v. 21). Obed lived up to his personality trait name by serving as Boaz and Ruth's son, and as Naomi's grandson.

D. Postlude (Ru 4:13-22)

1. The birth of a son (13-17)

a. Boaz marries Ruth (13^a)

Although marriage to a Moabitess was forbidden (Deut 23:3), Boaz "took Ruth and she became his wife." Apparently Ruth had in effect become a proselyte Jew ("your people will be my people and your God my God" – 1:16). And while the Deuteronomic law was clear, the Abrahamic Covenant was also clear, "and all peoples on earth (Gentiles) will be blessed through you" (Gen 12:3). The nation of Israel was always intended to be a missionary nation, "a kingdom of priests" (Ex 19:5-6). The Biblical text does not censure the union.

b. Ruth conceives and gives birth to a son (13^b).

c. Naomi's predicament has now ended with the provision of a kinsman-redeemer (go'el) (14).

d. Naomi is pronounced a blessed woman

Ruth 4:15-17

He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.”¹⁶Then Naomi took the child in her arms and cared for him. ¹⁷The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.

2. The genealogy of Perez (18-22)

The concluding genealogy traces the story of Naomi, Ruth, and Boaz all the way to David, King of Israel.

Ruth 4:18-22

*This, then, is the family line of Perez:
Perez was the father of Hezron,
¹⁹Hezron the father of Ram,
Ram the father of Amminadab,
²⁰Amminadab the father of Nahshon,
Nahshon the father of Salmon,
²¹Salmon the father of Boaz,
Boaz the father of Obed,
²²Obed the father of Jesse,
and Jesse the father of David.*

Matthew 1:1, 5-6

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

*⁵Salmon the father of Boaz, whose mother was Rahab,
Boaz the father of Obed, whose mother was Ruth,
Obed the father of Jesse, ⁶and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah’s wife...*

VII. TAKEAWAYS

A. From Ruth 1 (Predicament)

1. From the ashes of tragedy can come ultimate good.
The loss of husband and sons causes Naomi great grief and theological uncertainty. But God can even take harsh and bitter circumstances to accomplish His greater purposes.

Isaiah 55:8-9

"For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. ⁹As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

2. The character of Naomi and Ruth are praiseworthy.

Proverbs 11:3

The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.

Psalms 25:20-21

Guard my life and rescue me; do not let me be put to shame, for I take refuge in you. ²¹May integrity and uprightness protect me, because my hope, Lord, is in you.

B. From Ruth 2-3 (Provision)

1. Ruth's kindness to Naomi and diligence to work is commendable.
The character of Ruth is on display in her affection for her mother-in-law and commitment to work hard to provide for the widowed duo.
2. Ruth's careful proposal (uncovering Boaz's feet and lying down) and Boaz's restraint in light of the action is remarkable. In what could have been a sexually-charged tension, both demonstrate restraint, propriety, purity, and honor.

C. From Ruth 4

1. God blesses the righteous (Naomi, Ruth, Boaz, Obed).
2. Ruth rises to fame through her actions and subsequent heritage. She becomes the great-grandmother of the future King David. He will be promised a descendant (Jesus, the Messiah King) who will rule over the everlasting kingdom (2 Sam 7:16).

APPENDICES

APPENDIX B

SELECT BIBLIOGRAPHY

- Block, Daniel I. – *Judges-Ruth: The New American Commentary, Vol. 6*. Nashville: B&H, 1999.
- Constable, Tom – *Notes on Ruth*, 2015 edition. Soniclight.com.
- Constable, Tom – *Notes on Judges*, 2015 edition. Soniclight.com.
- Cupp, Robert V. – *Panorama of the Bible, Revised*. The Training Center: Fellowship Bible Church of Northwest Arkansas, 2015. fellowshipnwa.org/trainingcenter.
- Cupp, Robert V. – *We Believe*. The Training Center: Fellowship Bible Church of Northwest Arkansas, 2012. fellowshipnwa.org/trainingcenter.
- Enns, Paul P. – *Judges: Bible Study Commentary*. Grand Rapids: Zondervan, 1982.
- Geisler, Norman L. – *A Popular Survey of the Old Testament*. Grand Rapids: Baker, 1978.
- Hays, J. Daniel and J. Scott Duvall, eds. – “Judges” in *The Baker Illustrated Bible Handbook*. Grand Rapids: Baker, 2011.
- MacArthur Study Bible: ESV*. Wheaton: Crossway, 2010.
- Merrill, Eugene – *Kingdom of Priests*. Grand Rapids: Baker, 1987.
- Schwab, George M. – *Ruth: Expositor’s Bible Commentary: Vol 2*. Grand Rapids: Zondervan, 2012.
- Wood, Leon – *Distressing Days of the Judges*. Grand Rapids: Zondervan, 1975.

The Training Center

The Training Center is a ministry of Fellowship Bible Church of Northwest Arkansas. The Training Center is the tangible expression of one of the three guiding metaphors that best describe the vision and mission of Fellowship; namely, that Fellowship is a “greenhouse,” a “training center,” and a “launching pad.” The necessary link between the greenhouse and the launching pad is the Training Center where people are prepared and equipped for leadership in life and ministry.

CORE TRAINING

Core Training is a track of ten training experiences for everyone at Fellowship. These ten trainings are meant to provide a starting point for engaging life at Fellowship and growing into a prepared and equipped spiritual leader. Whether you are new to Fellowship or have been around for decades, The Training Center is the place to start growing and developing.

BIBLE AND THEOLOGY

Panorama of the Bible
We Believe or Our Faith
Personal Bible Study

MISSION AND MINISTRY

Perspectives/GO Primer (coming soon)
Leadership Lab
Great Commission: Evangelism & Discipleship

LIFE AND GROWTH

Align Your Finances with the Heart of God
Re | Frame Family: Marriage and Parenting
Great Commandment: Worship, Prayer, and Spiritual Growth (coming soon)

DISCOVER

© 2020 Fellowship Bible Church Northwest Arkansas | The Training Center

Scriptures taken from NIV unless otherwise noted. THE HOLY BIBLE,
NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011
by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Curriculum may be copied and used for personal and ministry purposes as long as content remains unchanged.