

14.08d Ruth Rewarded (Ruth 4; Deuteronomy 25:7–10)

✓ “*Check*” it out; opinion, inference, supposed conversation, or fact one can verify follows
[. . .] indicates a remark to the teacher that usually should not be read. It also indicates answers to questions.

Visuals and Tools:

- (optional) “Ruth” Flash-a-Cards published by A Beka Book
- Pictures and other visuals found at the end of this lesson. Please give credit to the sources of pictures.
- Check “Activities” and “Handwork” found below for additional materials.
- The teacher might wear sandals and remove one at the appropriate place in the story.

Bible Time Tips and Terms to Teach: Vocabulary words are enlarged for flashcards at the end of this lesson. Print, cut out, and glue to card stock, or just print on colorful cardstock.

- *kinsman*: a relative
- *redeemer*: one who buys back or pays a price

Scripture (ESV)

Ruth 4:1 Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, “Turn aside, friend; sit down here.” And he turned aside and sat down. 2 And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. 3 Then he said to the redeemer, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. 4 So I thought I would tell you of it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders of my people.’ If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.” And he said, “I will redeem it.” 5 Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.” 6 Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

7 Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. 8 So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. 9 Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. 10 Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.” 11 Then all the people who were at the gate and the elders said, “We are witnesses. May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, 12 and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the Lord will give you by this young woman.”

13 So Boaz took Ruth, and she became his wife. And he went in to her, and the Lord gave her conception, and she bore a son. 14 Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without a redeemer, and may his name be renowned in Israel! 15 He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” 16 Then Naomi took the child and laid him on her lap and became his nurse. 17 And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

18 Now these are the generations of Perez: Perez fathered Hezron, 19 Hezron fathered Ram, Ram fathered Amminadab, 20 Amminadab fathered Nahshon, Nahshon fathered Salmon, 21 Salmon fathered Boaz, Boaz

fathered Obed, 22 Obed fathered Jesse, and Jesse fathered David.

Deuteronomy 25:7 “And if the man does not wish to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to perpetuate his brother’s name in Israel; he will not perform the duty of a husband’s brother to me.’ 8 Then the elders of his city shall call him and speak to him, and if he persists, saying, ‘I do not wish to take her,’ 9 then his brother’s wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, ‘So shall it be done to the man who does not build up his brother’s house.’ 10 And the name of his house shall be called in Israel, ‘The house of him who had his sandal pulled off.’”

Introduction/Review:

Deuteronomy 23:3-6 has some strong words against Moabites. Listen. “No . . . Moabite may enter the assembly of the Lord. Even to the tenth generation, none of them may enter the assembly of the Lord forever, because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. But the Lord your God would not listen to Balaam; instead the Lord your God turned the curse into a blessing for you, because the Lord your God loved you. You shall not seek their peace or their prosperity all your days forever.”

What did God say about Israel’s relationship to Moabites? [Moabites couldn’t become citizens of Israel.] Why? [Because they wouldn’t help Israel on its way to Canaan and because they hired Balaam to curse Israel.] But what about believing Moabites? Ah! The wonderful grace of our God reaches even to the most despised. That’s what happened to Ruth the Moabite.

Ruth proposed to Boaz that he redeem Naomi’s land and, by doing so, marry her. Boaz was willing to do this, but a closer kinsman/relative had a greater claim to the land and, thus, to Ruth.

Even though Israel’s law stated that the wife of the deceased must ask the kinsman redeemer to redeem the land and marry her (which Ruth had done in her proposal to Boaz), Boaz considerately took Ruth’s role in seeking redemption from the nearer kinsman.

Story:

Ruth must have wondered what would happen if the closer kinsman, whom she did not know, accepted the offer to be redeemer. Here is the story.

“I will redeem”

The morning after Ruth had asked Boaz to redeem her and Naomi’s land, Boaz went to the city gate. This was the place, like our courthouse, where business transactions took place. Boaz waited until the closer relative came by. Then he called, “Turn aside, friend; sit down here.”

The man turned aside and sat down. Boaz took ten men of the elders of the city and said, “Sit down here.” So they sat down.

Then Boaz said to the closer relative, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. So I thought I would tell you of it and say in the presence of those sitting here and in the presence of the elders of my people, ‘Buy it.’ If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.”

The closer kinsman said, “I will redeem it.”

Oh, oh! Is Naomi’s plan spoiled? Will this man be a suitable husband for Ruth?

“You may redeem”

Then Boaz dropped the “bomb,” saying, “The day you buy the field from the hand of Naomi, you also must

marry Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.”

What will the near kinsman say in light of this added information? [Pause for effect.]

Thankfully, the redeemer changed his response quite quickly. He said, “I cannot redeem it for myself, or I will hurt my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

This was just the news Boaz (and we) were waiting to hear.

“You are witnesses”

Now, in those days, when this particular business deal was completed, the people did not shake hands as we do now. Instead, the nearer kinsman would take off his sandal and give it to the other kinsman with whom he had made the deal. As the law prescribed, the nearer kinsman took off his shoe and gave it to Boaz. From then on the nearer kinsman’s family was known as “The house of him who had his sandal pulled off.”

Boaz addressed the ten elders and the crowd that had gathered to watch the proceedings. “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. Also, Ruth the Moabite, the widow of Mahlon, I have bought to be my wife to perpetuate the name of the dead in his inheritance so that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.”

Then all the people who were at the gate and the elders said, “We are witnesses.”

With the deal closed, those people proclaimed their great respect for Boaz and maybe even more respect for godly Ruth. They blessed her with these words: “May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. . . . May your . . . offspring that the Lord will give you by this young woman [be many].”

We are blessed

So Boaz married Ruth, and in due time they had a little boy named Obed. Naomi was probably as excited about that little boy as was Ruth. The women of Bethlehem said to Naomi, “Blessed be the Lord, who has not left you this day without a redeemer, and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.”

Yes, Naomi was “pleasant” now. God had brought her from the depths of despair to the heights of joy in the birth of her little “grandson.” She became his nanny and ✓delighted in his every action.

If she had known how God would use this man and his descendants when he and they grew up, she would have been filled with joy to overflowing because of God’s goodness to her. You see, Obed’s son was Jesse, and Jesse’s son—Obed’s grandson—was David, who would become Israel’s greatest king. But greater than having that king in the family line would be the King who would be born ✓twenty-eight generations after David—the King of kings and Lord of lords, Jesus Christ.

Lessons from this lesson:

- We see Jesus:
Ruth is the ancestor Jesus Christ. Although she was a Moabite, she is in the lineage of Jesus.

Activities:

- Play dough: sandal; baby
- Snack: Bread with or without condiments
- [The teacher may wish to get counsel about whether or not to do this activity.] Show a model or picture

of a 12-week old intrauterine baby. [See picture at the end of this lesson, which should not be enlarged if one wants to show actual size.] Tell students that at that age the baby's body systems are fully formed and his heartbeat can be heard. [S]he is only about 2 ½ inches long, has fingernails and toenails, can get hiccups, and might suck her/his thumb. [S]he is truly a person, not just a fetus.

- See “Handwork” for an activity with sandals.
- Review questions: (Game: Before class, trace or draw the bottom of a shoe. Make nine copies, perhaps in different colors. Back with flannel or paper towel. Or print, back with paper towel, and cut apart the clipart sandals found below. For each correct answer, place a shoe print or sandal on the flannel board.)
 1. Where did Boaz go to transact the business of becoming a redeemer? [The city gate.]
 2. What did Boaz say Naomi wanted to sell? [Land.]
 3. What was the nearer kinsman's first response to Boaz's proposition? [“I will redeem it.”]
 4. What kept the nearer kinsman from following through with the redemption? [The fact that Ruth was part of the deal.]
 5. How was the redemption deal closed? [By the nearer kinsman's removing a sandal and giving it to the widow or, in this case, Boaz.]
 6. Rather than the land, what or who did the townspeople bless after Boaz became the redeemer? [Ruth.]
 7. After Obed was born, the women of Bethlehem told Naomi that Ruth was better than what? [Than seven sons.]
 8. Who was Obed's great grandson? [King David.]
 9. Who was David's greater Son? [Jesus Christ.]

Memory Verse[s]: (ESV)

- Ruth 4:14: Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without a redeemer, and may his name be renowned in Israel!”

Handwork:

- The following is a site at which a paper sandal craft may be found:
https://drive.google.com/file/d/0Byr_Cmyf5_RyOUpSOG9YcFF3ek0/view.
- Make a cardboard sandal. Trace both a right- and left-foot child-sized shoe on cardstock or cardboard. Before class cut out enough of these shapes to supply your students. Punch four holes one inch apart along both sides of the sole. String yarn or actual shoe strings through the holes and over the toes of the student.

Ask the students to make a business deal (*e.g.*, “I will let you play with such-and-such a toy” or “color a page.”) Have them remove a sandal and give it to the other student. **Caution:** these sandals will not be safe for walking. Do not let students wear them much inside the classroom and definitely not outside the classroom.

kinsman

redeemer

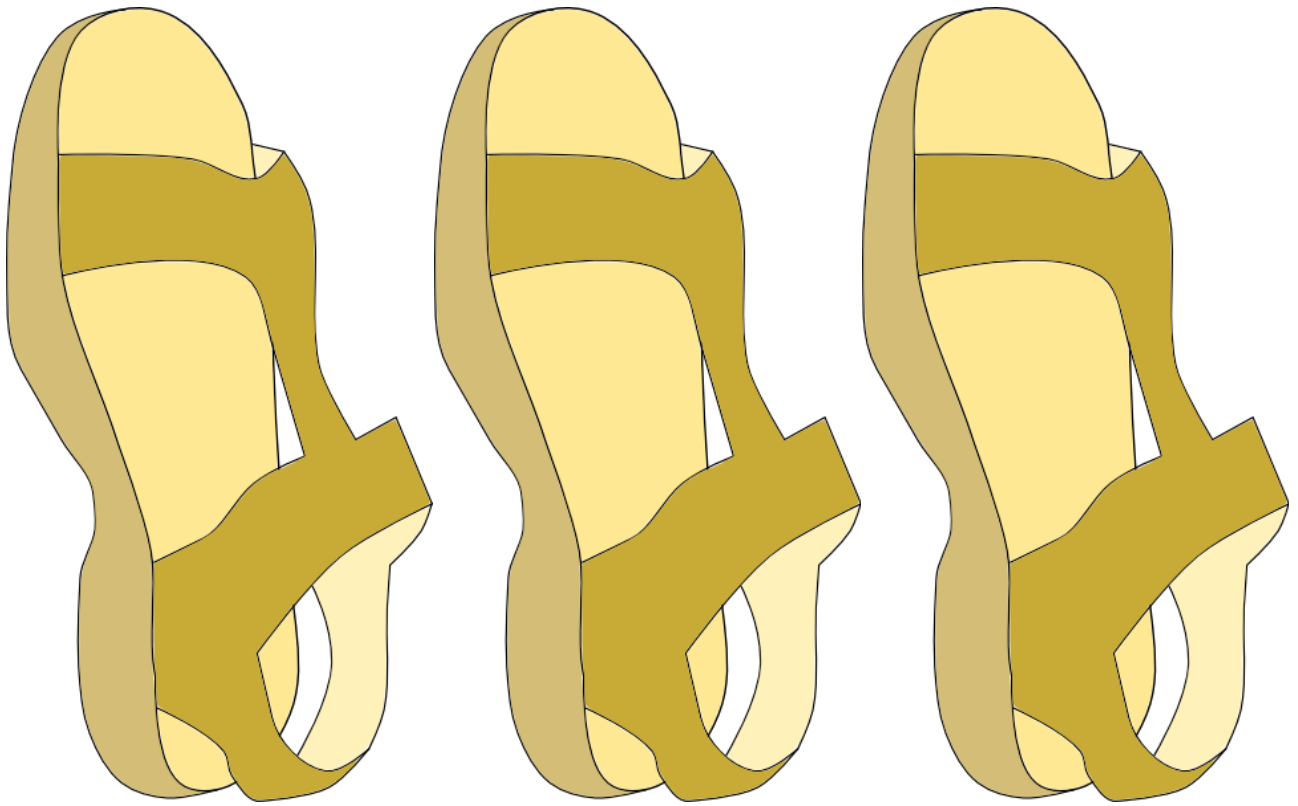
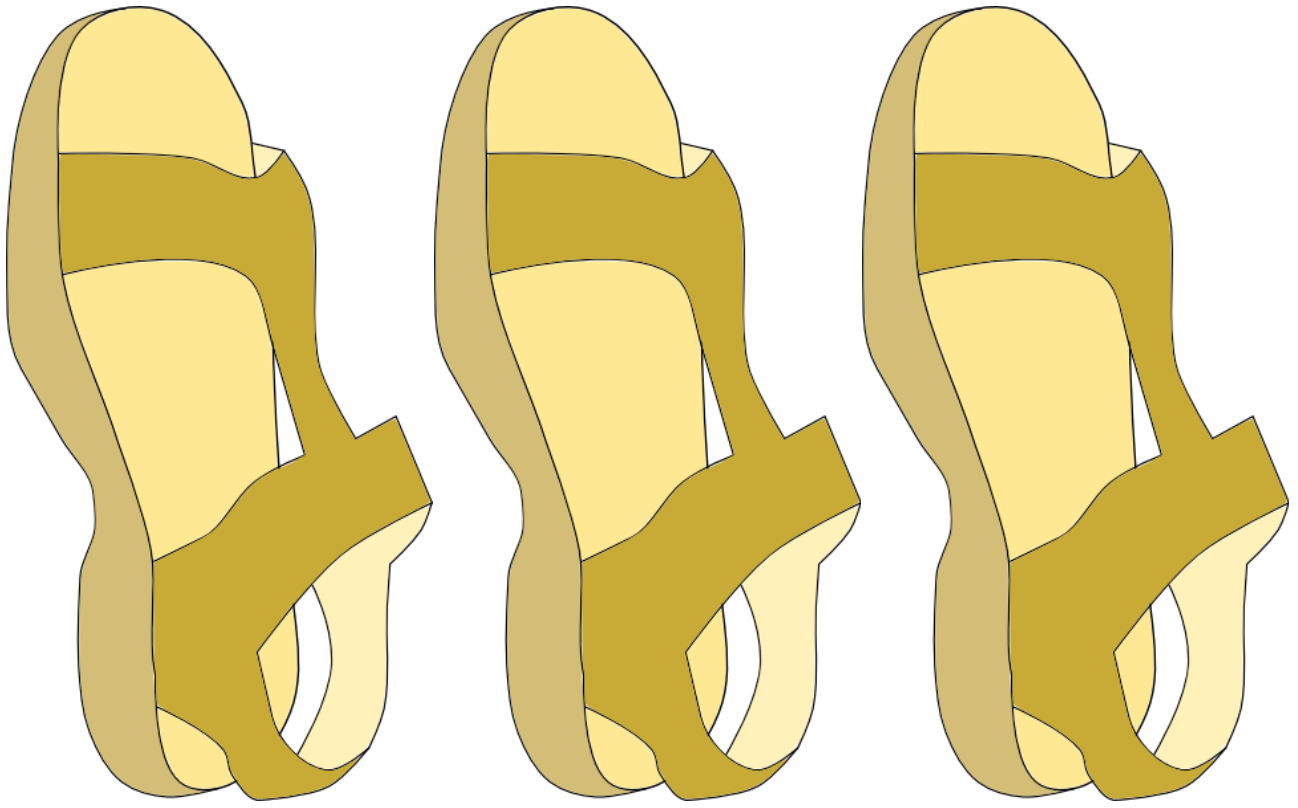






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Print another page of these sandals to get the nine needed for the review questions.