

1. Opening Prayer

2. Inclusiveness of “People of God”

a. The Hebrew Word, “Nation” in The Old Testament

Genesis 12:2, “I will make you into **a great nation**, and I will bless you;
I will make your name great, and you will be a blessing.”

Exodus 19:6a, “You will be for me a kingdom of priests and **a holy nation**.”

Psalms 22:27, “All the ends of the earth will remember and turn to the LORD,
and all **the families of the nations** will bow down before him.”

⇒ Hebrew word, *gowy*, indicating all nations beyond Israel.

b. Christianity Began with Diversity (Race, Nationality, Language, Culture, and etc.)

Galilee, the main mission field of Jesus, was already called as the land of Gentiles (Matt. 4:15-16).

Acts 2:4, “All of them were filled with the Holy Spirit and began to speak in other tongues
as the Spirit enabled them.”

Acts 2:21, “And everyone who calls on the name of the Lord will be saved.”

Acts 11:1, “The apostles and the brothers throughout Judea heard
that the Gentiles also had received the word of God.”

Colossians 3:11, “Here there is no Greek or Jew, circumcised or uncircumcised, barbarian,
Scythian, slave or free, but Christ is all, and is in all.”

Galatians 3:28-29, “There is neither Jew nor Greek, slave nor free, male nor female,
for you are all one in Christ Jesus. If you belong to Christ,
then you are Abraham's seed, and heirs according to the promise.

Josephus' (AD 37-100) Description of Jesus (translated by William Whiston, 1987)

“...for he(Jesus) appeared to them alive again the third day, as the divine prophets had
foretold these and ten thousand other wonderful things concerning him;
and **the tribe(race) of Christians**, so named from him, are not extinct at this day.”

Charles Kingsley Barrett, “The expression is not found in the earliest Christian literature, though
in the 2nd C. Christians are spoken of as a new (neither Jewish nor Gentile) “race.”

The New Testament Background, P. 278

3. Read Ruth 4:1-10

4. Questions

- a. How shall we understand the conjunction “meanwhile” in verse 1, regarding 3:18?
- b. In verse 1, Boaz called the ‘first’ kinsman-redeemer, “such a one”(YLT) or “such and such” (CJB), instead of calling his name. If there is an intention of not calling his name, what would be the intention?
- c. The ‘first’ kinsman-redeemer said in verse 4, “I will redeem it,” but in verse 6 he said, “I cannot do it.” Why do you think he changed his decision?
- d. Do you think Naomi owned a land in Bethlehem? Read Lev. 25:25
- e. The witnesses blessed the act of redemption of Boaz in verses 11 and 12. What do you think about this blessing?
- f. Why do you think this book is called “Ruth” instead of “Boaz” or “Naomi”?
- g. In this book, do you see God’s direct redemptive works? Where?
- h. How shall we understand the description on Ruth as “better than seven sons” in v. 15?
- i. Who named the baby “Obed”?

5. Closing Prayer