

**The Book of Ruth**  
**Lesson 4**  
**Introduction and Chapter 1:19-22**  
**"Ruth's Reception"**

**Chapter 1: 19-22**  
**"Ruth's Reception"**  
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**LAST WEEK:**

**Ruth's Return 1:11-18**

1. **Daughters-in-law Directed: 1:11** But Naomi said, "Return, my daughters to your families.
2. **Discouragement: 1:12** "Return, my daughters! Go, for I am too old to have a husband.
3. **Despair: 1:13** Naomi: "for the hand of the LORD has gone forth against me."
4. **Departure: 1;14a** And they lifted up their voices and wept again; and Orpah kissed her mother-in-law... and left.
5. **Devotion: 1:14b** but Ruth clung to her.

6. **Desire: 1:15** Then Naomi said to Ruth, "Behold... return after your sister-in-law."

7. **Dedication: 1:16-17** But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. 17 "Where you die, I will die, and there I will be buried. Thus, may the LORD do to me, and worse, if anything but death parts you and me."

8. **Determination: 1:18** When she saw that she was determined to go with her, she said no more to her.

## **THE BOOK OF RUTH – CH-1:19-22**

### **RUTH'S RECEPTION**

#### **INTRODUCTORY COMMENTS:**

First, we have a quick summary of the previous lessons.

The Prophet Samuel is thought to have written Ruth but there is no absolute way to know. If it was Samuel, he would have been born some 15 years after the events of the book. He died sometime after the coronation of King David (about 1003 BC) some seven years after David had become king of Judah. That places him in his late seventies or early eighties during the time of the writing of the book. Whoever it was that wrote the book did so with a very special purpose: Show all of Israel the Character of God and His mighty works in keeping the nation of Israel in His fellowship and care and use a true family story to tell it.

Many conservative scholars see the plan of God for maintaining fellowship with Israel as the central key to the book. The lives of the family members of the book closely follow the historic dealings of God with the nation of Israel. We also see a similar pattern in the way God, through the Lord Jesus Christ, so

wonderfully loves, corrects, and restores fellowship to the members of the Body of Christ.

In the first paragraph of the book (1:1-5) we are introduced to our first parallel. The people of Judah have wandered away from God and taken on Idolatry. This was accomplished, in part, by the men taking foreign wives and the influence of their gods. Probably just a few at first, but so many became involved in this practice that the whole nation was to become accountable for it. Here in these verses, we are introduced to a family who will portray the actions of Judah in the story.

We should note here that the story was not written to accomplish this by the human author. The probable scenario would be that the story of Ruth as told orally, or by that time written down, and was noticed by our author as having these wonderful parallels in it. The story, as we know it, was remembered, and “published” probably for the coronation of King David when he became King of all Israel in order to “bring to remembrance” all that God had done for Israel in keeping her as His own. It may have also served to verify the kingly family line of David.

At the beginning of the story Elimelech, his wife and two sons, who live in “The Promised Land” are leaving there and go to Moab to seek the provisions of life. There is famine in Judah – caused by God’s chastisement for the nation’s leaving Him and taking the women and Idols as their provisions of life – and not trusting God and turning to Him in their time of need. While there the sons take Moabite women as wives. Elimelech and his two sons die in Moab just as many who have acted against God have died in the famine in Judah.

In the second paragraph of the book (1:6-10), 10-15 years later, Elimelech’s wife (Naomi) and two Moabite daughters-in-law (Orpah, and Ruth) consider returning to Judah because “God has visited His people” with food. The parallel here is that the Nation of Israel, in one of her many cycles of disobedience, recognizes

that it is God who is chastising them and they in turn begin returning to Him.

In the next paragraph (1:11-18) the imagery has shifted from Elimelech and his two sons (now dead) to Naomi and her dilemma. She now is indigent and seeks to return to Judah (the nation realized that without God they have nothing). Naomi seeks to go home but has two Moabite women in tow (as the nation turns from idolatry, they must still deal with all the foreign wives which they have accumulated). Naomi knows that they have been a great influence on her family as far as foreign gods are concerned and she devises a series of tests to make sure that only those (Ruth) who seek The Lord God would enter the "Promised Land." Just as the Israelites knew that God would never allow their return to Him if they carried Idols of the foreign gods in their hearts. The result is that Naomi has winnowed the chaff away (Orpah) and only Ruth remains – "Where you go, I will go, and where you stay, I will stay. Your people will be my people and your God my God."

In this paragraph (1:19-22) we see Naomi returning to Bethlehem, Judah. She has come with a contrite heart willing to be humble before the people of the city. The parallel here is when the nation finally makes its decision to return to God, in each of her cycles of rebellion, it must do so confessing to God that once they had everything when they had Him, and now they have nothing without Him. It should be noted also that Naomi returns with the Moabitess (Gentile) Ruth who is now a faithful believer in The Lord God. Through this imagery we can see that when the nation returns from their backsliding pagan endeavors, they will return with gentiles in tow that have believed due to the presence of Godly Hebrews in their midst. Even though the Israelites did not see the importance of it at the time, God has always had a place for Gentiles who sought to believe in Him and Him alone. One should consider Melchizedek – a Priest of the Most High God, whom Abraham brought tithes – before the nation of Israel even existed, as did thousands of generations of people before him.

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**Ruth 1:19-22, Ruth's Reception**  
**THE VISUALIZED TEXT:** (NASB)

**(1:19a), Naomi and Ruth's Sojourn**

**So**  
*they both went*  
*until they came to Bethlehem.*

**Brief Commentary on Ruth 1:19a, Naomi and Ruth's Sojourn**

Our verse begins with the word, "So." This indicates another quick shift in our plot. A new bond has been made. Naomi and Ruth are now a single-family unit and they both respond to the call of God to return; return to Naomi's Bethlehem-Judean family; return to the Land of Naomi's ancestors; and return to Naomi's God (The Lord God of Israel).

So, they went to Bethlehem. They did not stop short or go further.

**(1:19b), Naomi's Surprise**

**And**  
*it came about*  
**when**  
*they had come to Bethlehem,*  
**that**  
*all the city was stirred*  
*because of them, and*  
*the women said,*  
*"Is this Naomi?"*

### **Brief Commentary on Ruth 1:19b, Naomi's Surprise**

We should not miss the emphasis on the city of Bethlehem Ephrathah, the birthplace of King David, and the birthplace of Our Lord Jesus Christ.

We should notice that in this verse (1:19 a & b) the city of Bethlehem is mentioned twice – What I learned a long time ago was... When God speaks twice about the same thing... you should listen carefully!

As Naomi and Ruth return to the city of kings ... Israel has begun to turn back to God her King. We as believers in Jesus the Christ sometimes need to turn around (repentance) and confess our sin and return to The King of Kings.

"Oh My!" the women of Bethlehem said. "Look there is Naomi – she looks terrible!" Naomi had left Bethlehem "full," joyful, and proud. Now she returns indigent, worn, beaten up by life, dejected, joyless, bereft of her husband and sons – and she has a Moabitess with her. "Is this Naomi?" they ask, hardly recognizing her. Ten to fifteen years have passed, and life has been hard on her. This once proud and well-known family has been reduced to Naomi and a foreigner.

### **(1:20a), Naomi's Sorrow**

**And**

***she said to them,***

***"Do not call me Naomi (i.e., "pleasant");***

***call me Mara (i.e., "bitter"),***

### **Brief Commentary on Ruth 1:20a**

Many commentaries say here that Naomi returns angry and bitter. I don't think that's the whole story. I see a woman of God at the end of His chastisement and discipline returning (having repented from leaving Him and His provisions, having turned around) and coming back to Him. She's saying, "I was

misnamed." For I went out "full of myself," and now through His chastisement, I come home knowing who I really am. I am nothing before Him. "Don't call me pleasant," "Call me bitter!" She has been undone.

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**(1:20b), Naomi's Situation**

**for**

**the Almighty (Heb., "Shaddai")  
has dealt very bitterly  
with me.**

**Brief Commentary on Ruth 1:20b, Naomi's Situation**

How many of us have been chastised by the Lord only to return to Him bitter. We often go our own way, like the Israelites during the time of the Judges, doing what we think is justified because we want it so badly. He chastises us when we take life into our own hands - sometimes He breaks us (the Shepard's Rod, Psalm 23), and often we return to Him bitter for it. Naomi acknowledges that it is the Almighty that has done this, and she acknowledges that she has been bitter before the Lord and He has chastised her for it. She has been in the valley between the mountain tops of blessing. But, she calls her God, 'El Shaddai,' the almighty God - and she is returning to Him.

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**(1:21) Naomi is Sorry, P-1**

**"I went out full,**

**but**

**the LORD (Heb., "Shaddai")  
has brought me  
back empty.**

**Why do you call me Naomi,**

**Since**

***the LORD  
has witnessed against me and  
the Almighty  
has afflicted me?"***

### **Brief Commentary on Ruth 1:21, Naomi is Sorry, P-1**

"Once full, now empty" but, she says "the LORD," again 'El Shaddai,' brought me back. It is "the LORD" who witnessed against me," it is "the LORD" who has afflicted me. There is something to be said for Naomi who genuinely recognizes that it is the Lord who has done this. She doesn't blame the weather, Moab, Elimelech, or Ruth for this discipline. Instead, she sees that it is from the Lord. So too does the Nation of Israel return to their God recognizing that it is He who has done these things (famine) – for their own good – that they, the nation, might cling to Him, return to Him, and Him alone.

The believer should always remember that all things are under The Lord's control. When life is at its worst it is best to consider that maybe you are in need of these things, or maybe He is using you to teach faith to others. Whichever it is, He is in control, and He is shedding grace upon you all the way, and in everything – even if we don't like it at the time.

### **(1:22), Naomi is Sorry, P-2**

**So**

***Naomi returned, and  
with her Ruth  
the Moabite,  
her daughter-in-law,  
who returned from the land of Moab. And  
they came to Bethlehem  
at the beginning of barley harvest.***

### **Brief Commentary on Ruth 1:22, Naomi is Sorry, P-2**

The writer sums up Chapter One. Now the story will turn to **"The Redeemer."** Naomi has returned (Israel has returned) with the Moabitess Ruth (Israel and her foreign wives of idolatry), now in a family relationship with each other, and they have come to Bethlehem (returned under the authority of the King) at the beginning of the barley harvest – the fields are ripe for the harvest. The Redeemer is waiting! It is now 50 days after Passover. The Barley harvest is the last harvest before Pentecost.

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### **The Book of Ruth "The Feast of Weeks"**

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The Feast of Weeks celebrated at the end of 7 weeks (50 Days)  
Called Pentecost (50 days)

1. The Nation of Israel waits for the "Man of Salvation."
2. Ruth - The Book of the "Kinsman Redeemer."
3. Feast also called The Feast of Harvests - it concluded the harvest of the latter grains (the last harvest)
4. God's Last Harvest of the Nation – After this, The Gentiles and Jews Through The Christ
5. The feast of First Fruits - The first loaves of bread at Pentecost are made from the Last Harvest and were offered on the Altar – Christ is offered on the Altar of the Cross.
6. Christ and The Apostles as the First Fruits of God's Last Harvest
7. Acts 2:1 - At Pentecost
8. Acts 2:9 - Those who were there – Jews and Gentiles who turned around.  
Acts 2:36-41 - What happened there – Rejoicing as a new family

This was a feast of Rejoicing - Men, women, children, servants, Strangers and specifically Widows, The Poor, and The Orphaned

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**The Preparation:** For the Jew

1. The Confession of Sins
  2. The Repentant Heart
  3. The Immersion of Water Baptism
  4. The Dressing in Festive Garments
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**The Celebration at Sinai:**

1. After Sundown Beginning with the Fiftieth Day after Passover.
2. Prayer - The Glory of the Law Giver (God).
3. Prayer - The Glory of Israel.
4. The Hallel - Exodus 19:1-20:26 The giving of the law that God's people might know His character and know Him.

Israel, freed from Egypt, enters the wilderness of Sinai and camps at the Mountain. Moses leaves them and goes up to the Lord on the mount. The Lord tells Moses to tell the people, *"You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. Now then, if you will indeed obey my voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation."*

Then God spoke all these words saying,

*"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.*

*You shall have no other gods before Me.*

*You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments.*

*You shall not take the name of the Lord your God in vain, for the LORD will not leave him unpunished who takes His name in vain.*

*Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore, the Lord blessed the sabbath day and made it holy.*

*Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you.*

*You shall not murder.*

*You shall not commit adultery.*

*You shall not steal.*

*You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."*

And also:

**5. The Reading of the book of Ruth.**

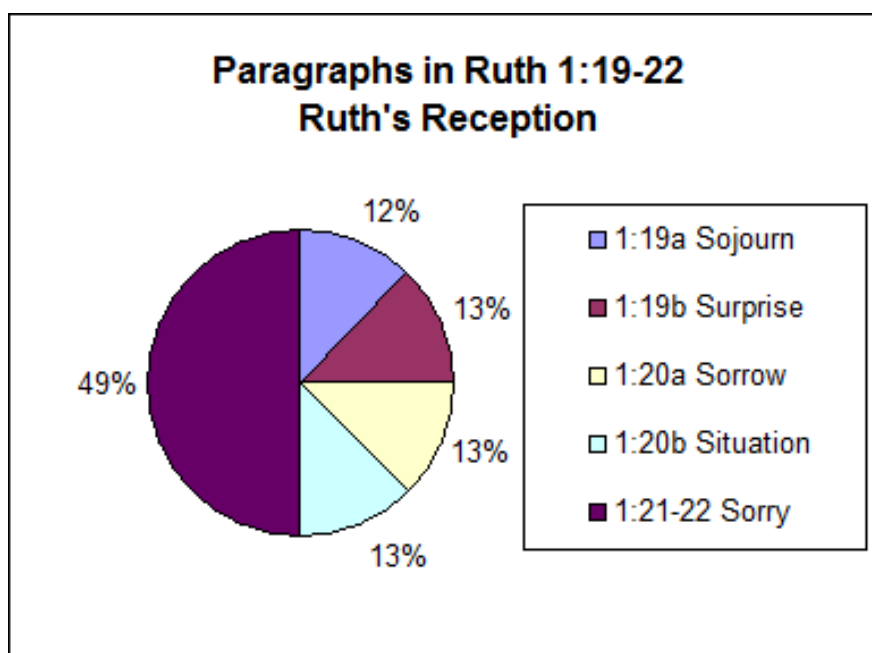
6. The Maphir - Numbers 18:26-31 The Tithe of the Tithe - the offering of the Believer Priests.

7. The Lesson from the Prophets - Ezekiel 1:1-3:12.

8. The Musaph - The Evening Prayer.

9. The Benediction - Deuteronomy 15:19-16:7, Habakkuk 2:20-3:19.

## Ruth 1:19-22 "Ruth's Resolve" Paragraph Verse Percentage Chart



This last paragraph, "Ruth's Resolve" is overwhelmed by Naomi's admission of her "Sorrow" (repentance) to the Lord as she returns to Him and His nation of Israel.

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Jeremiah 18:15

"Don't stumble from the Ancient Path."

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