

Ruth 4:9 – 12

English Standard Version

1 ⁹ Then Boaz said to the elders and all the people, “You are
2 witnesses this day that I have bought from the hand of Naomi
3 all that belonged to Elimelech and all that belonged to Chilion
4 and to Mahlon. ¹⁰ Also Ruth the Moabite, the widow of
5 Mahlon, I have bought to be my wife, to perpetuate the name
6 of the dead in his inheritance, that the name of the dead may
7 not be cut off from among his brothers and from the gate of
8 his native place. You are witnesses this day.” ¹¹ Then all the
9 people who were at the gate and the elders said, “We are
10 witnesses. May the Lord make the woman, who is coming
11 into your house, like Rachel and Leah, who together built up
12 the house of Israel. May you act worthily in Ephrathah and be
13 renowned in Bethlehem, ¹² and may your house be like the
14 house of Perez, whom Tamar bore to Judah, because of the
15 offspring that the Lord will give you by this young woman.”

Observation (What does it say?):

Consider the observation questions on the back of this page. What do you notice in this passage?

- *Read through the passage once. What do you make of the words of the witnesses (v.11-12)? Which of the names mentioned do you recognize?*

Interpretation (What does it mean?):

After observing the passage:

- *Read the condensed backstory about the names in the summary entitled “Rachel & Leah, Tamar, Judah & Perez”.*
- *How (if at all) does knowing the story of the names mentioned affect your understanding of the passage?*
- *What connection (if any) do you see between the events in Genesis and the story told about Naomi, Ruth, and Boaz?*
- *How would you title this passage?*

Application (What does it mean for me?):

- *How might events in your past, or even your family history, relate to God’s plans for how your story fits into His Larger Story?*

Additional questions for thought and discussion:

For more suggested methods of study: <http://www.goodnotsafe.com/methodical-bible-study/>

For examples of inductive studies: <http://www.goodnotsafe.com/inductive-bible-study-examples-2/>

Inductive Bible Study

(A few general ideas)

Observation
(What does it say?)

What facts do you **observe** about the passage that help bring out the writer’s thought process?

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose (“in order that...”)?
- Are there conclusions (“Therefore...”)?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good “headline” for the passage?

Interpretation
(What does it mean?)

What questions come to mind about the facts that would help you **interpret** the meaning?

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer’s thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

Application
(What does it mean for me?)

What is the impact on your life? What **application** does the Holy Spirit want to show you?

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

**Read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them.
J.A. Bengel (1687-1752)**

For a much more detailed description of the methodology, see Robert A. Traina, *Methodical Bible Study*. Wilmore, Kentucky: Asbury Theological Seminary, 1952.

Rachel & Leah, Tamar, Judah & Perez

May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. Ruth 4:11

Rachel & Leah - Genesis 29:30-30:18

³⁰ So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years. ³¹ When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren.

- ³² And Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the LORD has looked upon my affliction; for now my husband will love me.”
- ³³ She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon.
- ³⁴ Again she conceived and bore a son, and said, “Now this time my husband will be attached to me, because I have borne him three sons.” Therefore his name was called Levi.
- ³⁵ And she conceived again and bore a son, and said, “This time I will praise the Lord.” Therefore she called his name Judah. Then she ceased bearing.

30:1 When Rachel saw that she bore Jacob no children, she envied her sister. She said to Jacob, “Give me children, or I shall die!” ² Jacob's anger was kindled against Rachel, and he said, “Am I in the place of God, who has withheld from you the fruit of the womb?” ³ Then she said, “Here is my servant Bilhah; go in to her, so that she may give birth on my behalf, that even I may have children through her.” ⁴ So she gave him her servant Bilhah as a wife, and Jacob went in to her. ⁵ And Bilhah conceived and bore Jacob a son.

- ⁶ Then Rachel said, “God has judged me, and has also heard my voice and given me a son.” Therefore she called his name Dan.

⁷ Rachel's servant Bilhah conceived again and bore Jacob a second son.

- ⁸ Then Rachel said, “With mighty wrestlings I have wrestled with my sister and have prevailed.” So she called his name Naphtali.

⁹ When Leah saw that she had ceased bearing children, she took her servant Zilpah and gave her to Jacob as a wife. ¹⁰ Then Leah's servant Zilpah bore Jacob a son.

- ¹¹ And Leah said, “Good fortune has come!” so she called his name Gad.

¹² Leah's servant Zilpah bore Jacob a second son.

- ¹³ And Leah said, “Happy am I! For women have called me happy.” So she called his name Asher.

¹⁴ In the days of wheat harvest Reuben went and found mandrakes¹ in the field and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son's mandrakes.” ¹⁵ But she said to her, “Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?” Rachel said, “Then he may lie with you tonight in exchange for your son's mandrakes.” ¹⁶ When Jacob came from the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have hired you with my son's mandrakes.” So he lay with her that night. ¹⁷ And God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, “God has given me my wages because I gave my servant to my husband.” So she called his name Issachar.

¹ “a perennial root in the potato family...narcotic and purgative properties, which explain its medicinal use...[and in] fertility rites.” John H. Walton, Victor H. Matthews & Mark W. Chavalas, *The IVP Bible Background Commentary – Old Testament* (Downers Grove, Illinois: InterVarsity Press, 2000), 62.

Rachel & Leah, Tamar, Judah & Perez

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. – Ruth 4:12

Tamar, Judah & Perez – Genesis 38:1-37

⁶ And Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD put him to death.

...

¹¹ Then Judah said to Tamar his daughter-in-law, “Remain a widow in your father's house, till Shelah my son grows up”—for he feared that he would die, like his brothers. So Tamar went and remained in her father's house.

¹² In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. ¹³ And when Tamar was told, “Your father-in-law is going up to Timnah to shear his sheep,” ¹⁴ she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. ¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face. ¹⁶ He turned to her at the roadside and said, “Come, let me come in to you,” for he did not know that she was his daughter-in-law. She said, “What will you give me, that you may come in to me?” ¹⁷ He answered, “I will send you a young goat from the flock.” And she said, “If you give me a pledge, until you send it—” ¹⁸ He said, “What pledge shall I give you?” She replied, “Your signet and your cord and your staff that is in your hand.” So he gave them to her and went in to her, and she conceived by him. ¹⁹ Then she arose and went away, and taking off her veil she put on the garments of her widowhood.

²⁰ When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. ²¹ And he asked the men of the place, “Where is the cult prostitute who was at Enaim at the roadside?” And they said, “No cult prostitute has been here.” ²² So he returned to Judah and said, “I have not found her. Also, the men of the place said, ‘No cult prostitute has been here.’” ²³ And Judah replied, “Let her keep the things as her own, or we shall be laughed at. You see, I sent this young goat, and you did not find her.”

²⁴ About three months later Judah was told, “Tamar your daughter-in-law has been immoral. Moreover, she is pregnant by immorality.” And Judah said, “Bring her out, and let her be burned.” ²⁵ As she was being brought out, she sent word to her father-in-law, “By the man to whom these belong, I am pregnant.” And she said, “Please identify whose these are, the signet and the cord and the staff.” ²⁶ Then Judah identified them and said, “She is more righteous than I, since I did not give her to my son Shelah.” And he did not know her again.

²⁷ When the time of her labor came, there were twins in her womb. ²⁸ And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This one came out first.”

²⁹ But as he drew back his hand, behold, his brother came out. And she said, “What a breach you have made for yourself!” Therefore his name was called Perez. ³⁰ Afterward his brother came out with the scarlet thread on his hand, and his name was called Zerah.