

Lesson Plan for the Sixth Grade – Social Issues in the Book of Ruth

The plan deals in the Book of Ruth, with focus on social issues that arise from it. The story raises the issue of emigration from the Land of Israel (*Yerida*, lit. descent) and return to it, and under what conditions such moves should be made. The plan deals with land laws designed with concern for the weak that appear in the holiday's story and precepts, as well as regard for foreigners.

- Lesson 1 – the story of the Book of Ruth
- Lesson 2 – emigration from the Land and returning to it: The emigration of Elimelech and his family from the Land of Israel; the question of the legitimacy of *Yerida* from Israel, and the responsibility of officeholders in society.
- Lesson 3 – Leket, Shikhhah, and Pe'ah: The land laws concerned with the poor – *Leket*, *Shikhhah* and *Pe'ah*, and investigation of their Biblical origins. Examination of the social approach that arises from these laws and their connection with the Shavuot holiday.
- Lesson 4 – treatment of foreigners in the Book of Ruth and in society Treatment of foreigners in the Book of Ruth and in other sources.



Lesson 1 – *Yerida* and *Aliya* in the Book of Ruth

Objectives

- Become familiar with the story of the Book of Ruth.
- Discussion of the reasons for emigration from Israel in the Book and today.
- Discussion of officeholders' responsibility for dealing with challenges.
- Emphasis of the importance of the connection to the Land of Israel and living in it.

Process

1. Reading chapter 1 and answering the questions.
2. Reading the *midrash* and answering the questions.
3. Elimelech on trial – class divided into prosecution and defense. Each group is to find (in the story) arguments for or against Elimelech's *Yerida* to Moab.

The Book of Ruth Chapter 1

1 Now it came to pass, in the days when the judges [a]ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to [b]dwell in the country of Moab, he and his wife and his two sons. **2** The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there. **3** Then Elimelech, Naomi's husband, died and she was left with her two sons. **4** Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they [c]dwelt there about ten years. **5** Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband. **6** Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the Lord had visited[d] His people by giving them bread. **7** Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. **8** And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The Lord deal kindly with you, as you have dealt with the dead and with me. **9** The Lord grant that you may find rest, each in the house of her husband. **10** And they said to her Surely we will return with you to your people. **11** But Naomi said, "Turn





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back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?

12 Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, **13** would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters, for it grieves me very much for your sakes that the hand of the Lord has gone out against me!” **14** Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. **15** And she said, “Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law. **16** But Ruth said: Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever 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 will I be buried. The Lord do so to me, and more also, if anything but death parts you and me.

- Why does the Elimelech family leave Bethlehem?
- When does Naomi want to return to Judea? What is the main reason for *Yerida / Aliyah*?
- In your opinion, does it justify leaving the country?

R. Shimon said:

Elimelech, Salmon, So-and-So, and Naomi's father were all descendants of Nahshon ben Amminadab; and Elimelech, Mahlon, and Chilion were leaders of the generation. So for what reason were they punished? Because they went abroad from the Land of Israel. Thus it is stated (in Ruth 1:19): “the whole city was excited over them...”

(Midrash Tanchuma, Behar 3)

- What does Midrash Tanchuma say about Elimelech's origins and status?
- How does the *midrash* explain the death of Elimelech and his sons?
- What is the connection between Elimelech's role and status and his family, and the punishment he received for his deeds?
- What is your opinion of the concept that a person of stature in society has greater responsibility, and is therefore judged severely?



Lesson 2 – Leket, Shikhhah, and Pe'ah – Social Laws

Process Read the section and answer the questions

Ruth Chapter 2

2 So Ruth the Moabitess said to Naomi, Please let me go to the field, and glean heads of grain after him in whose sight I may find favor. And she said to her, Go, my daughter. **3** Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

... Whose young woman is this? **6** So the servant who was in charge of the reapers answered and said, It is the young Moabite woman who came back with Naomi from the country of Moab. **7** And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house. **8** Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women. **9** Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn. **10** So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner? **11** And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

14 Now Boaz said to her at mealtime, Come here, and eat of the bread, and dip your piece of bread in the vinegar. So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back. **15** And when she rose up to [b]glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and do not reproach her. **16** Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her. **17** So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. **18** Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been





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satisfied. **19** And her mother-in-law said to her, where have you gleaned today? And where did you work? Blessed be the one who took notice of you.

So she told her mother-in-law with whom she had worked, and said, The man's name with whom I worked today is Boaz. **20** Then Naomi said to her daughter-in-law, "Blessed be he of the Lord, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of [d]our close relatives.

- What does Ruth do in order to support herself and Naomi? Why does she need to collect after the harvesters?
- According to the harvesters' testimony, how successful is Ruth in collecting?
- What does Boaz command the harvesters to do? What is Ruth permitted to do?
- Why does Ruth receive special treatment?
- From Ruth's special treatment, what do we learn about the treatment of gatherers in general?
- Why is Ruth surprised by the way she is treated by Boaz?

Leviticus 23

15) And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. 20) And the priest shall wave them with the bread of the first fruits as a wave offering before the Lord with the two lambs: 21) And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.





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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 You shall leave them for the poor and for the sojourner: I am the Lord your God.

- What precepts are noted in this section?
- What are the edges of a field (Pe'ah)? What are the gleanings of a harvest (Leket)? What should be done with them? Who are they intended for?
- What is the connection between the Shavuot holiday and Peah and Leket?
- How does this section explain Ruth's actions?
- With regard to Ruth, does Boaz suffice with what the law requires ? What did you do beyond it?
- What is the problem that these laws address? What solutions are provided for the poor in our times?

Lesson 3 — Love the Stranger – treatment of foreigners in the Book of Ruth and in our times

- Identify all places in the Book of Ruth where treatment of strangers is noted.
- What is the proper regard for strangers, as evident from the Book?
- What is the commonly accepted regard for strangers, as evident from the Book?
- What decision does Ruth arrive at? What role does the public in Bethlehem play in this decision?
- What message can we derive from the Book and apply to our lives in the present time?

Ruth Chapter 1

15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law. **16** But Ruth said: Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever 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 will I be buried. The Lord do so to me, and more also, if anything but death parts you and me.





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- How is Ruth converted? What is the process that she undergoes in order to join the Jewish people?
- Is this an official, external process, or an internal one?

Ruth Chapter 2

5 Then Boaz said to his servant who was in charge of the reapers, Whose young woman is this? **6** So the servant who was in charge of the reapers answered and said, **It is a young Moabite woman** who came back with Naomi from the country of Moab. **7** And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house.

- How is Ruth identified? What is her title? How is she characterized?

10 So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner? **11** And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before. **12** The Lord repay your work, and a full reward be given you by the Lord God of Israel, under whose wings you have come for refuge.

- How does Ruth define herself?
- Why is Ruth surprised by Boaz's treatment of her? What can we learn from this about the treatment of foreigners?
- How does Boaz treat Ruth? What does he judge her by?

9 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. **10** And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the

- What is the precept referred to in these verses? To whom does it apply?
- What can we learn of the status of foreigners (strangers) in society? How should they be treated?





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33 And if a stranger dwells with you in your land, you shall not mistreat him. **34** The stranger who dwells among you shall be to you as [h]one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.

- What it is forbidden to do to foreigners? Why does the precept apply to foreigners in particular? Why is it easier to cheat a foreigner?
- What kind of treatment does the Bible require for foreigners?
- What is the explanation for the required treatment of foreigners?
- Where in the Book of Ruth is such treatment given?

Ruth Chapter 4

13 So Boaz took Ruth and she became his wife; and when he went in to her, 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 [f]close relative; and may his name be famous in Israel! **15** And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him. **16** Then Naomi took the child and laid him on her bosom, and became a nurse to him. **17** Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He is the father of Jesse, the father of David.

- What do the women tell Naomi about Ruth? Do they refer to her origin?
- What can we learn about the Book of Ruth’s message with regard to converts, from the fact that Ruth is the great-grandmother of King David?
- Think of the situation nowadays; how does society treat converts and foreigners? What is its regard for people who live here but are non-natives?

The Book of Ruth

Ruth Chapter 1

1 Now it came to pass, in the days when the judges [a]ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to [b]dwell in the country of Moab, he and his wife and his two sons. **2** The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem,





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Judah. And they went to the country of Moab and remained there. **3** Then Elimelech, Naomi's husband, died; and she was left, and her two sons. **4** Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they [c]dwelt there about ten years. **5** Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the Lord had visited[d] His people by giving them bread. **7** Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. **8** And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The Lord deal kindly with you, as you have dealt with the dead and with me. **9** The Lord grant that you may find rest, each in the house of her husband. **10** And they said to her: Surely we will return with you to your people. **11** But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands? **12** Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, **13** would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters, for it grieves me very much for your sakes that the hand of the Lord has gone out against me!" **14** Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. **15** And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law. **16** But Ruth said: Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever 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 will I be buried. The Lord do so to me, and more also, if anything but death parts you and me. **18** When she saw that she [f]was determined to go with her, she stopped speaking to her. **19** Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that the entire city was excited because of them; and the women said, "Is this Naomi? **20** But she said to them, Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. **21** I went out full, and the Lord has brought me home again empty. Why do you call me Naomi, since the





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Lord has testified against me, and the Almighty has afflicted me? **22** So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

Ruth Chapter 2

1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz. **2** So Ruth the Moabitess said to Naomi, Please let me go to the field, and glean heads of grain after him in whose sight I may find favor. And she said to her, Go, my daughter. **3** Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech. **4** Now behold,

Now behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you! And they answered him, The Lord bless you! **5** Then Boaz said to his servant who was in charge of the reapers, Whose young woman is this? **6** So the servant who was in charge of the reapers answered and said, It is the young Moabite woman who came back with Naomi from the country of Moab. **7** And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house. **8** Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women. **9** Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn. **10** So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner? **11** And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before. **12** The Lord repay your work, and a full reward be given you by the Lord God of Israel, under whose wings you have come for refuge. **13** Then she said, Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am





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not like one of your maidservants. **14** Now Boaz said to her at mealtime, Come here, and eat of the bread, and dip your piece of bread in the vinegar. So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back. **15** And when she rose up to [b]glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and do not reproach her. **16** Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her. **17** So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. **18** Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied. **19** And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you. So she told her mother-in-law with whom she had worked, and said, The man's name with whom I worked today is Boaz.

20 Then Naomi said to her daughter-in-law, "Blessed be he of the Lord, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of [d]our close relatives. **21** Ruth the Moabite said, He also said to me, You shall stay close by my young men until they have finished all my harvest. **22** And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field. **23** So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth Chapter 3

1 Then Naomi her mother-in-law said to her, My daughter, shall I not seek security for you, that it may be well with you? **2** Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. **3** Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. **4** Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do. **5** And she said to her,





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All that you say to me I will do. **6** So she went down to the threshing floor and did according to all that her mother-in-law instructed her. **7** And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down. **8** Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. **9** And he said, Who are you? **10** Then he said, "Blessed are you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. **11** And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. **12** Now it is true that I am a close relative; however, there is a relative closer than I. **13** Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the Lord lives! Lie down until morning. **14** So she lay at his feet until morning, and she arose before one could recognize another. Then he said, Do not let it be known that the woman came to the threshing floor. **15** Also he said, "Bring the shawl that is on you and hold it. And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city. **16** When she came to her mother-in-law, she said, Is that you, my daughter? Then she told her all that the man had done for her. **17** And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law. **18** Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.





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Ruth Chapter 4

1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, Come aside, friend, sit down here. So he came 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 close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. **4** And I thought to inform you, saying, Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you. And he said, I will redeem it. **5** Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabite, the wife of the dead, to perpetuate the name of the dead through his inheritance. **6** And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it. **7** Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

8 Therefore the close relative said to Boaz, Buy it for yourself. So he took off his sandal. **9** And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. **10** Moreover, Ruth the Moabite, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day. **11** And all the people who were at the gate, and the elders, said, "We are witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper **12** May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman. **13** So Boaz took Ruth and she became his wife; and when he went in to her, 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 [f]close relative; and may his name be famous in Israel! **15**



And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him. **16** Then Naomi took the child and laid him on her bosom, and became a nurse to him. **17** Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David. {p}

18 Now this is the genealogy of Perez: Perez begot Hezron; **19** Hezron begot Ram, and Ram begot Amminadab; **20** Amminadab begot Nahshon, and Nahshon begot Salmon; **21** Salmon begot Boaz, and Boaz begot Obed; **22** Obed begot Jesse, and Jesse begot David. {s}

On The Book of Ruth and its Heroine

Ruth is a Biblical figure, the main heroine of the Book of Ruth and, according to the Bible, the great-grandmother of King David. The Book of Ruth tells the story of the privileged Elimelech family of the tribe of Judea, who due to drought and famine leaves its homeland and migrates to the Land of Moab, an enemy of Israel at that time. The father of the Elimelech family subsequently dies.

The family's sons, Mahlon and Kilion, married two Moabite women, Ruth and Orpah who, according to hazal, were the daughter or granddaughters of Eglon, King of Moab. Ten years later the two sons die too, leaving just the mother Naomi

and her two daughters in law. After being left with nothing, and hearing that the drought in the Land of Israel had ended, Naomi decides to return to her homeland bereaved, crushed and poor, and urges her daughters in law to leave her alone since she has nothing more to give, and asks to part ways with them. Orpah listens to her mother and returns to her family, whereas Ruth insists on sticking with her mother in law, declaring: "your people is my people and your G-d is my G-d", insisting that only death shall separate them (The Book of Ruth 1:17).

After they return to Bethlehem, Ruth, at her own initiative and with Naomi's approval went to collect stalks of wheat after the harvesters, as the poor of Israel did in ancient times (gleanings to the poor). When arriving at the field, Ruth attracts the attention of the field's owner, Boaz. Boaz inquires about her with the workers in the field, and discovers the fact that she is his relative,



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daughter in law of his uncle Elimelech. He therefore asks her not to go to another field, rather, collect only in his field. In addition, he asks the young men working to give her special consideration and not harass her, and shows her warm regard. After a while, Naomi advises Ruth to at night to the threshing floor where Boaz stays during the planting of the barley, and lay at his feet and cause Boaz to take her as his wife (The Book of Ruth 3, 4). It seems that Naomi wanted her to use the 'weapon' of seduction. This is not the *Yibbum* precept in its simplest sense; however, it is connected with the custom of *Yibbum* – the marriage of a man to his late brother's childless widow. Ruth complies with her, bathes, perfumes herself and puts on her dresses, and goes at night to the threshing floor to lay at Boaz's feet. When Boaz awakens, Ruth asks him to marry her: "Take your maidservant under your wing, for you are a close relative." Boaz agrees, but raises a legal problem: There is a relative closer than he; thus, he has right of first refusal to marry Ruth if he wishes. However, he promises to marry her if the other relative is not interested. The following day, before the break of dawn, he send her back home. The day after their meeting, he goes to the city gates to meet the other relative, referred to as John Doe, and whose real name was probably erased by the Book's author out of criticism for his acts. After the other relative does not want to exercise his right—for fear of spoiling his estate and offspring with such a marriage (Book of Ruth 4:6) due to the prohibition on receiving foreigners from Moab—Boaz and Ruth marry. It is from this union that the monarchy of David is born, as told in the Book:

Now this is the genealogy of Perez: Perez begot Hezron; Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed; Obed begot Jesse, and Jesse begot David.

From this story, we may learn of the tolerance that existed towards foreigners in the Israelite culture in general and the tribe of Judea in particular. Moreover, the story of Ruth the Moabitess strongly emphasizes man's freedom of choice as opposed to his genealogy, and states that even a foreigner from an enemy land such as Moab, with a culture contradictory to the Israelite culture, should be measured only by its actions. Ultimately, she was accepted by the aristocratic elements of the royal tribe and became part of the very fiber of the Israelite kingdom. The genealogy (according the Book of Ruth, the Book of Samuel and Chronicles) shows Ruth's central position, from which the leadership of the Kingdom of Judah springs.

