

Alliance Theological Seminary
OT 503.NA – Reading the Old Testament
Fall 2020
Wednesday 6:15 - 9:10 PM Cleotha
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Midterm Examination

Part One: Define all of the following terms (30 points)

1. Elohim – A generic term for deity. God with us. The living God.

2. Tetragrammaton - The Hebrew word for God, consisting of the four letters yod, he, vav, and he, transliterated consonantly usually as YHVH, now pronounced as Adonai or Elohim in substitution for the original pronunciation forbidden since the 2nd or 3rd century BC.

3. Documentary hypothesis – An approach to the authorship of the Pentateuch associated with source criticism that understands the five books as a patchwork composition of four (or more) literary documents.

4. Pentateuch – A Greek word meaning “five scrolls,” applied to the first five books of the Bible.

5. Election – Theologically that predisposition of God resulting in the arbitrary selection or choice of the people of Israel (through Abraham) to be his covenant people.

6. Theodicy – The philosophical and/or theological defense of God’s goodness and omnipotence in view of the existence of evil.

7. Theocracy – A state or nation ruled directly by God.

8. Transcendent – Theology. (of the Deity) transcending the universe, time, etc. Beyond or above the range of normal or merely human physical experience.

9. Monotheism – The worship of one God. There are, however, several levels of monotheism ranging from preference for one deity, to worship of one deity, to believing that only deity exists.

10. Decalogue – The Ten Commandments.

11. Masoretes – Jewish scholars and scribes who preserved the Hebrew Bible, improved word divisions, and added vowels, punctuation marks, and verse divisions (roughly between AD 500 and 900).

12. lex talionis – The principle or law of retaliation that punishment inflicted should correspond in degree and kind to the offense of the wrongdoer, as an eye for an eye, a tooth for a tooth: retribution justice.

13. typology – One aspect of biblical interpretation that establishes a correspondence between Old Testament events, persons, objects, and/or ideas (“type”) and their New Testament counterparts (“antetypes” by way of foreshadowing or prototype).

14. Satan – A personal name. Satan is the Greek transliteration of the Hebrew term used to describe the archenemy of God and humanity.

15. Protoevangelion/Protoevangelium – Protoevangelium is a compound word of two Greek words, protos meaning “first” and evangelion meaning “good news” or “gospel”. It is accepted that the protoevangelium in Genesis 3:15 is commonly referred to as the first mention of good news of salvation in the Bible.

16. Patriarchs – A patriarch can be defined as the male head of a family or tribe; the father and male ruler, a man regarded as the founder, and/or an ordained person called to serve and give patriarchal blessings to members of his family or group/organization. Abraham, Isaac, Jacob, and Jacob’s twelve sons were patriarchs in the ancient Hebrew Bible that lived in the patriarchal age.

17. J Source – A Judean author during the ninth century BC. His literary documents are known as the J or Yahwist, because of his predominate use of the name Yahweh. “J” source is the oldest writer, a scribe in King David’s court. His documents are spliced with other literary sources read in Exodus Chapters 1 – 34. His style is epic and colorful folklore, given to anthropomorphism, and highlights patriarchal faith.

18. Priestly Source – P source are unknown priestly authors-editors of the exilic or postexilic period (600 – 400 BC) some scholar would say (500 – 450 BC). “P” source is known for its orderly arrangement of material, repetitive typecast in the use of phrases such as “these are the generations”, and its uniform style. Israelite priesthood concerns are reflected in the use of liturgical and ritualistic texts; laws and prescriptions; and genealogical tables and statistics. The traditional priestly literary source material is woven in Exodus Chapters 35 – 40.

19. E Source – The E source is otherwise known as the Elohist documents because the divine name Elohim is predominated in this material. The content of the documents is moralistic and prophetic. The source praises Jacob and Joseph and emphasizes the northern tribes like Ephraim, Manasseh, and Reuben, as well as the northern sanctuaries of Bethel and Shechem.

20. D Source - The D source is credited, to a "school" that produced the book of Deuteronomy and is also known as the Deuteronomistic source. It is equated with the "Book of Law" and is linked with the final edition of the Former Prophets during the reign of King Josiah (630 – 600 BC). The material is a sermonic or hortatory style using covenant-legal vocabulary. In the D source, worship of Yahweh is Theologically confined to the temple of Jerusalem and the Israelite's historical uncompromising commitment to a "blessing and curse" interpretation (i.e. "obedience to God brings reward, while disobedience brings punishment").

Part Two : Answer all of the following essay questions. (50 points)

- 1. Discuss the Documentary hypothesis.** What are the various components of the theory? List some the texts of the Bible that are used to support this theory? What are some of the strengths and weaknesses of the documentary hypothesis?

Documentary Hypothesis:

The documentary hypothesis (DH) is a higher critical method of interpreting the five books of Moses by four Sources. They are "J", "D", "E", and "P" (JDEP). However, the DH affirms that Moses is not the author of the Pentateuch and that God the holy spirit, did not inspire it (or any other scripture). It promotes that the Pentateuch is written by different people throughout different periods of time. It has a methodical way of examining the inconsistency in the scripture and proceeds to explain them. Understanding the methodology of critical method interpreting is critical source of the DH the Pentateuch. Traditional or Evangelical Christians look upon DH as stripping the scripture of its divinity, taking away the mystery of the scripture attempting to humanize it but accomplishes the reverse, dehumanize and demythologize the scripture. The German Scholar Julius Wellhausen made the Document Hypothesis in the 19th Century, 1876 – 77. Throughout the many of years of JDEP source development, the critical Redactor takes parts of one source and another part from a different source and put them together.

When we review the Critical Sources of the Pentateuch, we see that "J" the Yahweh starts things and is given to anthropomorphism, relating God in a more humanistic way. "D" the Deuteronomist come in and say let's put covenant in the laws, thereby we find the Book of Law, "E" the Elohist uses the word Elohim for God says look at the moralistic aspects, and the fourth source, "P the Priestly comes along and says things about ceremony and sacrifices using liturgical and ritualistic text.

Just as there is a large amount of evidence in favor and support of the document hypothesis, there is also numerous holes in the hypothesis's argument. Some evidence against the DH is as follows: when the DH sees the two names of God leading therefore to different sources, we know that the names of God has different meanings. Elohim for example is used to refer to God as the almighty creator of the universe, while Yahweh is the covenant name of God, which is reserved for specific situations in which some covenant engagement between God and mankind is involved. So, the different uses of God's name in Genesis and throughout the Torah have nothing to do with two separate authors, it is simply one author referring to God by his different names and different aspects.

Proponents of the DH also use the existence of doublets or parallel accounts of the same story to give weight to two different sources. They argue that when one story is found twice, in the Old Testament, in two different forms, there must therefore be two different authors, and when the final redactor (compiler or editor), of the Old Testament we have today, saw these two stories he simply didn't know what to do with them and stuck them together, and that's why we have two repeating or parallel stories. However, Gleason Archer, a biblical

scholar writes that this recapitulation or repeating of stories in a slightly different way was widely practiced in Ancient Semitic literature, the author would first introduce his account with a short statement summarizing the whole transaction, and then he would follow all of it up with a more detailed and circumstantial account when dealing with matters of special importance. So Gleason Archer is saying that, for example, Genesis 1 is a very general account of creation, where Genesis 2 is a more specific account of a specific issue within Genesis 1. Genesis 2 is therefore explaining part of Genesis 1 and is not simply the result of another author or a different story of creation.

One of the major criticisms of the DH from both evangelical Christians and the Orthodox Jews is that it cast doubt on biblical miracles and formally established biblical history and events, it cast doubt on biblical narrative and causes people to ask such questions like, did the Red Sea really part? Or did the children simply walk across on Sand Bars at a low tide? The DH often invites a reconsideration of the historicity of biblical events and since the DH states that the Torah was written by many different people at different times, it may make one wonder such questions as: are biblical personalities real? Did the Exodus even occur? The DH has been a hotly contested topic in biblical scholarship and research since its conception, with believers on both sides of the argument, those that are support of it and those that deny it vehemently.

2.Outline and discuss the book of Genesis. What are some of the major themes of the book? Who are some of the major characters of the book? What are some of the critical issues involved in the academic examination of the book of Genesis? What are the strengths and weaknesses of these issues?

Genesis Outlined:

1. Creation
2. The need for a Covenant People
3. The Establishment of a Covenant People
4. Incubation for the Covenant People

Major Themes of Genesis:

Covenant and Election

In God's acts to secure man's eternal salvation from sin and to extend grace and mercy upon humanity, he chose Abraham and his family. The righteousness or faithfulness of Abraham was not a determining factor, it was God's grace. Even today, here in 2020, God's grace is about much more than our salvation, it is perhaps the most visible manifestation of his grace. Our salvation is not because of anything we have done or are even capable of doing. It is solely a matter of God's grace; he offered his salvation to us simply as an act of his grace. We cannot say enough about God's grace. God called Abraham as an instrument of his revelation, Abraham said yes, and God established a covenant promise of a new land and a new nation through Abraham's lineage.

Monotheism

Monotheism is the belief in one god. A narrower definition of monotheism is the belief in the existence of only one god that created the world, is omnipotent, omnipresent and omniscient, and intervenes in the world.

Sin

How do we define sin, the average Christians may view sin is an evil human act, which violates the rational nature of man as well as God's nature and his eternal law? On the other hand, laypersons may differ, in any case, it is a subject most people try to avoid speaking about or try to dismiss it as a mere mistake, fault, problem, foolishness, error, disease, illness, forgetfulness, statistical deviation, ignorance, or offense. The origin of sin is traced back to the disobedience of Adam and Eve in the Garden of life. In an effort to become all knowing and independent just as God is, they ate from the forbidden tree and in that instant, broke man's relationship with him, Adam fell and all of humanity fell with him. As punishment for their sin, they were cast out of the garden never to return to the tree of Life. And ever since the fall, mankind struggled with sin, just as with the Israelites of Moses's in ancient times, the cycle of sin and punishment has persisted through the generations of time. Thus, was the purpose of Jesus coming down from heaven for humanity, the remission of their sins, and his death.

Origins

There are various descriptions of Genesis, it is an overall inscription of beginning', good, evil, family, faith, and covenant. Most importantly, that God Created Good and demonstrated his unwavering love for humanity. Genesis is a book of theology; its task is not accomplished systematically. It is important that the reader understands that the messages and content of Genesis is vital in the study of the Bible. Genesis is not a book of science, biographies, nor history; although scientists are obliged to investigate, the men and woman life history portrayed is studied, and history is the path it follows. In a revealing sense, the divine election and divine covenant of the Israelite' made them "people of God". A well-known phrase in the Christian church referring to people, by faith in Jesus Christ, who have accepted salvation. It was not because the election of Abraham, the father of the children of Israel, was more righteous and faithful than other families during that period of time, but that God wanted to demonstrate his grace for humanity. However, the covenant could not be ratified until Abraham left his family.

At the commencement of the Israelite Exodus the belief that there is only one God was New doctrine presented to Egypt and the world thru Moses and the Israelites. Genesis records the trials and tribulations of individuals and families as they struggle to find the path of righteousness after the introduction of sin by Adam and Eve eating from the tree of knowledge. Origins of Genesis start with the Creation of the world, "In the beginning God created the heavens and the earth" Gen. 1:1. (NIV). The nature of God is revealed and introduced as the creator. God caused the plants and stars; environment and vegetation; animals in the sea, air and on land; and ultimately man (humanity). Whereas Science attempts to explain the origins without God. Adam, Eve, Noah, Abraham, Isaac, Jacob, and Joseph are some of the main characters in the book of Genesis.

3. Outline and discuss the book of Exodus? What are some of the major themes of the book? Who are some of the major characters of the book? What are some of the critical issues involved in the academic examination of the book of Exodus? What are the strengths and weaknesses of these issues?

Exodus Outlined:

1. Israel in Egypt

The Jews where in Egypt for generations, but because they had become so numerous and their population was expanding exponentially, the Pharaoh feared their presence. He feared that one day the Jews

(Israelites) would turn against the Egyptians. So, he gradually and stealthily, forced them to become his slaves and subjected them to harsh labor.

2. The Journey from Egypt to Sinai

The Egyptian Pharaoh was horrified at the devastation of the plagues that took place in Egypt, ultimately including the death of his son and all the sons of Egypt that he urged the Jews (Israelites) to leave hastily before any more people died. The God of the Jews (Israelites) had overcome the God's of Egypt. Moses and the people left initiating what should have been an eleven-day Journey to Sinai. As Moses and the Israelites passed through Shur, the Israelites began to ask for water and wondered in Shur for three days, moving on into the wilderness of sin mumbling and because of their grumbling, Moses angrily struck the rock with his staff and water began to gush out from the rock. The Israelite's thirst was satisfied; however, God was not pleased with the manner in which Moses followed his instruction. This is when God told Moses he would not enter the Promised Land, that Joshua would lead them in. During their time in the wilderness, Jethro, the father-in-law of Moses came to visit Moses and brought Moses' his wife and son with him. Moses and Jethro had formed a great relationship so when they saw each other they greeted warmly. While visiting, Jethro noticed Moses judging the social matters of the large number of Israelites alone. He became concerned that Moses would become overburden and instructed Moses to select capable, God fearing, trustworthy men who hated dishonest gain and appoint them as officials over thousands, hundreds, fifties, and tens. These men would assist in hearing the concerns, disputes, and complaints and serve as judges for the large number of Israelites at all times. However, they were to bring the difficult cases to Moses and the simple cases they could decide themselves. In doing so, their assistance would make Moses' load lighter by sharing with him.

3. Covenant and Law at Sinai

There are six main focal points in the Covenant and Law at Sinai; the pure presence of God and humanity, the erection of the Tabernacle, the gift of the Covenant (law), the Ten Commandments, the Israelites betrayal of the covenant, and Moses' plea for God to spare the Israelites. When Moses returned from a top of Mount Sinai with the Ten Commandments received from God, he noticed the Israelites partying and worshipping idol gods. This behavior disturbed Moses and angered God. Moses reprimands the Israelites. This incident was the overt action of infidelity and disobedience that caused a major fracture in the previously unadulterated relationship of man and God. In the initial flawless bond of man and God's presents, the Israelites had agreed to honor God's issuance of laws and the agreement made to worship one God and him only. Needless to say, just as Egypt's Pharaoh was the enemy of the Israelites, the Israelites had become their own enemy. After this incident, God's told Moses he would destroy the Israelites and Moses immediately began to plea for them. Then God remembered his promise to Abraham and the presents of God was restored. However, God did not allow Moses to enter the Tabernacle.

Major Themes of Exodus:

1. Yahweh
2. The Ten Plagues
3. The Passover
4. The Presence of God

Yahweh is the name of God incorporated into the original scripting of the book of Genesis. Prior to the commencement of the Israelite Exodus, God was known as the "I AM THAT I AM". Not only by the name Yahweh, but God also revealed himself and his nature through other means, as noted in the Pentateuch, such as: visions and dreams; an unconsumed burning bush; the miraculous parting of the red sea; a face to face with Moses; just to name a few. The Hebrew had not known the name Yahweh and once known were overjoyed declaring that Yahweh was a God that communicated directions as they traveled thru the

unknown desert, provided manna from heaven daily, who remembered his previous covenant promise, just to name a few. Although scholars regard the ten plagues occurrences as the results of the natural flood cycle of the Nile River, Christians believe the written scripture which reads of judgement brought on by Yahweh in defeat of the Egypt deity. God demonstrated his nature to the Hebrews Israelites daily and was a major character in the book of Exodus as well as Moses, the Israelites, Aaron, and the Pharaoh of Egypt.

At the ending of the last plague upon Egypt, the Hebrew slaves were freed from mental and physical slavery. Thus, was the beginning of the Pesach (a Hebrew word for Passover). Thereafter the statutory offerings to the Lord became a constant reminder of the mercy of Yahweh in the protection of their firstborn son as the firstborn of Egypt' sons were destroyed. As of this day, Passover is a festival of physical and spiritual redemption commemorating the liberation of the children of Israel lead out of Egypt by Moses; it is filled with question and response rites taught and recited each year at Passover. The active presence of the Lord was enjoyed by all; God, Man and woman, in the Tabernacle (commonly known then as the Tent of Meetings). The intimate fellowship with God was restored as it was in the garden of Eden, prior to the fall (introduction of sin).

4. Outline the book Deuteronomy and list the major themes. What are the different theological themes that Deuteronomy add to the Pentateuch?

Deuteronomy Outlined:

1. First Speech of Moses

Moses began to talk to the second generation of the Israelites, the children. As with most parents that protect and feed their children, this generation did not fully experience or understand the pain of captivity, oppression, fear, and the struggle of travels of their parents. Their understanding of God was that there is a God, and that he supplies a daily meal of manna from heaven. However, their disobedience and worship of other Gods is evidence of the lack of intimacy with God. Nor did they obey and adhere to the original Sinai Covenant established with God, Moses and their parents. Thus, Moses introduces the second covenant and foresees the need to reiterate the Ten Commandments.

In his first speech (1:1-4:43), Moses warns the people of Israel about the sins which had kept their fathers from entering the promised land. He repeatedly encourages them to obey God and reminds them about the events that took place in the 40 years of wandering in the wilderness. He carefully explains what happens when there are difficult situations and they choose not to trust the Lord but rather act in obstinance, doubt, fear, and finally disobedience.

2. Second Speech of Moses

The second speech (4:44-26:19) goes into the detail stipulations about the law. It is really the main message here that Moses gives them, the first speech was more of an introduction and preparation for this message. It deals mainly with the legal aspects of the law, moral, civil, and ceremonial. It deals first with the 10 Commandments; the details behind God's law with the emphasis on following God statutes, religious ordinances, and living with one another as the people of God; and about the blessings of obedience and the curses of disobedience.

3. Third Speech of Moses

The third speech, Moses mainly directs his message to the elders, the priests, the Levites, and all the leaders who are responsible to carry out the ceremonies. The place chosen for the ceremonies was a spot in the center of the land of Israel where the first altar to God have been erected. Once they had crossed over the Jordan River, they were commanded to set up great stones on Mount Ebal, with the law of God inscribed and to build a great altar. The 12 tribes of Israel were to be divided between the two hills. Simeon, Levi, Judah, Issachar, Joseph and Benjamin were to gather themselves on Mt. Gerizim to recite the blessings which God promised them if they would obey him. Across on Mt. Ebal, Reuben, Gad, Asher, Zebulun and Naphtali were to speak the curses which God had promised them if they were to disobey him.

4. Last words of Moses

Moses finished his discourses and encourage the people to follow Joshua, their new leader, to cross the Jordan and to take the land which had been promised to their father Abraham. Moses wrote down the law in a book, gave it to the priests, who were to keep it as a perpetual reminder for the people of Israel. They were to read it every seventh year when the people assembled for the feast of Tabernacles.

God told Moses and Joshua to come before Him at the tabernacle and He told them of the future infidelity of the children of Israel and instructed Moses to leave the people a song as a witness against them which they were to learn. This song of Moses is recorded in Deuteronomy 32 and it speaks about the blessings which God has bestowed on his people and the corrupt ways in which they responded to those blessings. Deuteronomy 33 speaks about Moses' blessing on the people and Deuteronomy 34 records briefly the account of the death of Moses, the great leader of Israel.

Major Themes of Deuteronomy:

1. Law

In Israel, the law was God's revelation, it emphasized the right behavior in the eyes of God. Violation of the law was an offence against God. The early Israelites had a positive perspective of the Law. God choose to reveal himself to the Israelites and to make clear understanding of his expectations. The Israelites understood and regarded themselves privileged: their God's communicating directly with them (writing his commandments on the stones) was an excellent way of showing his love.

2. Central Sanctuary

The Israelites had one God as opposed to the surrounding ancient society which served several gods and had many Temples. The Israelites, thereby as mandated, only had one Temple for their God's continual presents in that temple.

4. History as Theology

The history of the Israel is, "God in Action". Their history differs from that of the world's history of causes and events. God was the puppet master of their destiny; his clarion call was for the Israelites to accept his benevolent rule and to led them to the Promise Land of Abraham's earlier covenant promise. Whereas the world's history is a record how mankind's endeavors and how all things work out; of numerous positive and negative events and actions requiring response. Israel's is that of the Lord's declaration that "I will be your God and you will be my people", a beautiful affirmation of how God would work out the details of their day by day, year by year, event by event; all situations of their lives, thereby establishing an intimate bond with them as recorded by Moses.

5. Retribution Principle

God promises covenant blessings for faithful obedience but covenant curses and judgement for disobedience, he expects conformance of the covenant laws and records and provides rewards, however, violators bring punishment on themselves.

The main theological theme in the book of Deuteronomy is the renewal of God's covenant and Moses' call to obedience (Deuteronomy 4: 1, 6 and 13; 30: 1 to 3 and 8 to 20). The law of the Covenant Renewal was added when the Israelite people had turned away from God and began worshipping other Gods. The Israelites had broken their promise with God and Moses. The book points out the tendency of the Israelites to constantly ignore the requirement of obedience in relation to election, faithfulness, obedience, and God's promise of blessings, all of which is expressed through the covenant: "obedience is not primarily a duty imposed by one party on another, but an expression of covenant relationship."

5. Outline the structure of the book of Ruth What are the major emphases of the book?

Ruth Structure Outlined

In the first section of the book Ruth's love is demonstrated (Ruth1:1-2:23). In the second section, Ruth's love is returned (Ruth 3:1-4:22).

SECTION ONE - RUTH'S LOVE IS DEMONSTRATED

Part I

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| I. Ruth's Decision to Remain with Naomi | 1:1 - 18 |
| A. Flight and Tragedy of Elimelech's Family | 1:1 - 5 |
| B. Naomi and Ruth Return to Bethlehem | 1:6 - 22 |
| 1. Ruth's Opportunity to leave Naomi | 1:6 - 15 |
| 2. Ruth's Choice to Remain with Naomi | 1:16 - 18 |
| 3. Return to Bethlehem | 1:19 - 22 |
| II. Ruth's Devotion to Care for Naomi | 1:19 - 2:23 |
| A. Ruth Meets Boaz | 2 |
| 1. Ruth Gleans for Food | 2:1 - 23 |
| 2. Boaz Meets Ruth | 2:1 - 7 |
| 3. Boaz Protects Ruth | 2:8 - 16 |
| 4. Boaz Provides for Ruth | 2:17 - 23 |

SECTION TWO - RUTH'S LOVE IS RETURNED

I. Naomi's Plan and Its Success 3

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| A. Ruth's Request for Redemption by Boaz | 3:1 - 18 |
| 1. Naomi Seeks Redemption for Ruth | 3:1 - 5 |
| 2. Ruth Obeys Naomi | 3:6 - 9 |

3. Boaz Desires to Redeem Ruth	3:10 – 18
II. Ruth's Reward of Redemption by Boaz	4:1 – 22
A. The Marriage of Ruth and Boaz, and Birth of a Son	4:1 - 17
1. Boaz Marries Ruth	4:1 – 12
2. Ruth Bears a Son, Obed	4:13 – 15
3. Naomi Receives a New Family	4:16
B. Ruth is the Great-Grandmother Of David	4:17 – 22
1. The Genealogy of Obed	4:18 – 22

The book of Ruth is a story of God' redemption. It manifests that there are no restrictions of National, Gender, or Racial constraints in God's covenant. It shows how God's divine providence is involved in the day to day events and hardships of our lives.

The story of Ruth takes place during the Judges period of the Israelite saga somewhere around the turn of the twelfth century BC. In that time period, there was enmity between and the Moabite people and the Israelite people, this in the time of Ehud (a left-handed Judge in Israel). The Moabite people were eventually driven out by Ehud. However, relations later changed, and Moabites became kindred people to the Israelites. During this period, Israel had abandoned their loyalty and worship to Yahweh for other Gods. At the same time, the actions of Ruth (and Moab) showed her loyalty and her embracing of Yahweh as her God.

The story starts with the "flight and tragedy" of Naomi from her homeland of Israel. She had an Israelite family and was married to Elimelech. They had two sons, and Mahlon and Chilion (married to two Moabite women, Orpha and Ruth). There was a famine in Israel and finding food was difficult, so Naomi's entire family decides to relocate to Moab. While in Moab her husband dies, and she and the family are now supported by her sons. Then her two sons die leaving her with two daughters-in-law and no means of supporting the family. She then asked her daughter-in- laws to remain in Moab and go to their mothers' home and she would return to Bethlehem Israel. Broken hearted, Orphan agrees and moves on; however, now this is where Ruth truly shows her love and loyalty, Ruth decides to stay with Naomi telling her "Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God. Wherever you die, I will die and there I will be buried. May the Lord punish me severely if I allow anything but death to separate us!" (NLT-Ruth1:16 – 17). Afterwards, Naomi and Ruth return to Israel.

This these sections "Ruth meets Boaz" and "Naomi's plan is a success". By this time, Naomi has returned to Israel fully knowing that the life of an unmarried women in Israel would be hard. She has changed her name to Mara (meaning Bitter in Hebrew) while expressing sorrow about her tragedy and death. Ruth and Naomi discuss the need to find food and support themselves, so they consider Ruth' working in the Barley Harvest. Ruth then begins to work in the Barley fields of Boaz, a Noble and Generous man (a relative of Naomi). He notices her and makes inquiries learning about the saga of the two women and admires the devotion, love, and most importantly, loyalty for Naomi. Ruth goes back to Naomi and tells her of the encounter with Boaz and Naomi is ecstatic and informs Ruth that he is a relative thereby their Kinsman Redeemer. The role of the family redeemer follows a culture practice, going back to the Hebrew Torah, book of laws. The redeemer was to marry the widow of a family member and protect the children and property after his death. Naomi instructed Ruth to dress herself up to look appealing as would a woman wanting to be married and go meet with Boaz and ask him to marry her. Ruth went to Boaz, and Boaz being so elated with Ruth's loyalty for

Naomi, he said yes and she told her he would meet with the town Elders the next day and legally redeem the two of them. Again, Ruth went back and told Naomi the event and she was overjoyed.

Happily, this is the section where “The marriage of Ruth and Boaz and the birth of a son” happens and “Naomi is the Great-Grandmother of David”. However, there was a delay when Boaz discovered that there was another family member closer in Naomi’s family line and that he was the first in line to become the family redeemer. Later when the first in line learned that Ruth was a Moabite, he chose not to marry her. Boaz was so in awe of Ruth’s loyalty for Naomi, now he could show his loyalty for Naomi and Ruth and acquire the family property. So ultimately, Boaz marries Ruth. Ruth gives birth to a son and names him Obed. The son is cared for by the family and Naomi and he becomes the grandfather of King David. And from King David came the lineage of the Messiah (Jesus). The Ruth narrative shows that Moabite woman (different national and ethnicity) can live in covenant with Yahweh and benefit from faithful relationship with him and others. The story concludes with the Obed’ genealogy.

Part Three: Check the correct answer. (20 points)

1. Leviticus, the third book of the Pentateuch, is a manual of priestly regulations and duties and a handbook of instructions prescribing practical “holy living” for the Israelite covenant community. () True ; () False
2. One of the major themes of the book of Exodus is the supremacy of Yahweh over pagan deities. () True ; () False
3. The Decalogue and the Ten Commandments are found in the book of Exodus and the book of Deuteronomy. () True ; () False
4. The following are key ideas found in the book of Genesis
() a. God created and creation was good
() b. God instituted a program of revelation called the covenant.
() c. Disobedience separated people from God.
() d. Answers a and b.
() e. Answers a, b and c.
5. The Hebrew word “toledoth” which means “generations” or “account” is found 11 times in the book of Exodus. () True ; () False
6. The following are key ideas found in the book of Leviticus:
() a. The holiness of God..
() b. The principle of substitution in the sacrificial ritual.
() c. The principle of mediation in the service of the priests.
() d. The redeeming of time by means of the liturgical calendar.
() e. Answers a, b and c
() f. Answers a and b.

- a. () The Passover
- b. () Time of the Judges
- c. () During the book of Joshua
- d. (✓) The date cannot be determined
- e. () None of the above.

18. The term MERCY or “lovingkindness” is a major theme of the book of Ruth.

19. Individual and corporate responsibility is witnessed in the story of Achan in Joshua
7. (✓) True ; () False

20. One of the major themes of the book of Ruth is the anger of the LORD.
() True ; (✓) False