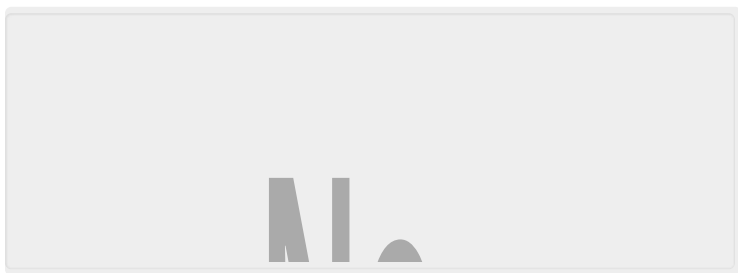


The Book of Ruth as intra-Biblical critique on the Deuteronomic law



View/Open

 theolog_v19_n1_a1.pdf (356.8Kb)

Date

1999

Author

Braulik, Georg

Metadata

[Show full item record](#)

Abstract

The book of Ruth, written in the post-exilic period, constitutes a 'homily on Dt 23- 25', (Michael D Goulder). It is the only biblical example of an entire book systematically subjecting a body of laws from the Deuteronomic code to a sociocritical (Rt 1-2) and sexual-critical (Rt 3-4) relecture through various kinds of allusions. The historical prejudice of the 'community law' against the Moabites, refusing them admission to the 'assembly of Yahweh' (Dt 23:4-7), is disproved (throughout the whole book, especially in Rt 1), by a counter-story aimed at promoting sympathy (against Neh 13:1-3). Through the reinterpretation of the prohibition of incest, the brother-in-law marriage is defended against all suspicions (Rt 3). At the same time, it corrects the accusation of incest, which also lingers about the image of the Moabites (Gn 19:30-38). On the other hand, the narrative about the execution of the right to gleaning (Rt 2) and the right to the Levirate marriage (Rt 4) intensifies the demands of the Deuteronomic code (Dt 24:19 or 25:5-10). The Ruth novelette turns the Law of Deuteronomy into 'narrative ethics' (Reinhold Bohlen). The driving force for its meta-legal stance and critique, but also for its objective, lies in the portrayal of the 'loving-kindness, love' (chesed) of Yahweh and in calling forth the 'loving-kindness' of his people through the narrated praxls of the stranger Ruth.

URI

<http://hdl.handle.net/11660/9686>

Collections

[AT 1999 Volume 19 Issue 1](#)

DSpace software copyright © 2002-2016 [DuraSpace](#)

[Contact Us](#) | [Send Feedback](#)

The Book of Ruth is short. Really, really short. It only has 4 chapters, which means that it fits on two pages in a full-sized Bible. It reads like a short story, and therefore carries a lot less of the "preachy" stuff common to many parts of the Bible. Ruth tells the story of (surprise!) a lady named Ruth. Ruth gets married to Boaz, who begat Obed, who begat Jesse, who begat David, who was the ancestor of Joseph, who "begat" (gasp) No! he didn't Jesus! [BiblicalTraining.org](#) | RUTH, BOOK OF. The author of this book is unknown. The historical setting is the period of the judges (Ruth.1.1), but there are certain indications that it was composed, or at least worked into its final form, at a much later time. For example, the opening words, "In the days when the judges ruled" looks back to that period; the "gloss" in Ruth.4.7. Jewish tradition maintained that Samuel wrote the books of Ruth, Judges, and Samuel. Since the death of Samuel is noted in 1 Samuel 25:1, he could not be the author of 1 and 2 Samuel (originally one book in Heb.). Similarly, since the inference of Ruth 4:17-22 is that David was king, which was not realized in Samuel's lifetime, it is unlikely that Samuel was the author of Ruth, at least in its present form. Agbeya: the Coptic Book of Prayers. Other Prayers. Kids. Matthew Henry (18 October 1662 – 22 June 1714) was an English commentator on the Bible, who published his works in 1706, (six-volume Exposition of the Old and New Testaments (1708–1710) or Complete Commentary), provides an exhaustive verse by verse study of the Bible, covering the whole of the Old Testament, and the Gospels and Acts in the New Testament. After the author's death, the work was finished (Romans through Revelation) by thirteen other nonconformist ministers, partly based upon notes taken by Henry's hearers, and edited by George Burder and John Hughes in 1811. Exposition