



GOD'S CREATURES TELL THE STORY

Ruth and Boaz

Teacher's Packet

FREE ♦ PHOTOCOPY FREELY FOR YOUR CLASS

Five lesson plans, discussion questions for two age bands, a reproducible Bible Detective worksheet with a full answer key, a ten-question quiz, background notes on gleaning law and the kinsman-redeemer, and projects built around a barley harvest. Built for readers ages 11–17 from the full narrative of *Ruth and Boaz*.

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How to Use This Packet

Three tracks, one book. Pick the one that matches your setting and ignore the other two. Everything here may be photocopied for your own class or family.

THIS BOOK ALREADY HAS A SIX-WEEK STUDY GUIDE

The front matter of *Ruth and Boaz* contains six weekly lesson outlines with memory verses, activities, and service projects. They are good and they are already banded by week. The five lessons on page 3 are a different shape — deeper on the text, lighter on the craft table, and pitched at 11–17. Use whichever fits your room.

Track One — Family Devotions (nine days)

- Nine chapters, one a night. Ruth itself is only four chapters, so this is a book that slows down and looks closely.
- Close each reading with one question from page 4, chosen for the age at your table.
- Assign each family member a reporter to follow — Penny, Professor Hoot, or Dominic — and have them report what their reporter noticed that the others missed.

Track Two — Sunday School (four weeks)

- **Week 1 — The Emptying.** Chapters 1–2. A famine, a foreign country, three graves, and a woman who asks to be called Bitter.
- **Week 2 — The Field.** Chapters 3–4. A widow with no standing works a stranger’s harvest under a law written to protect her.
- **Week 3 — The Threshing Floor.** Chapters 5–6. A bold appeal, a gracious answer, and a nearer relative who has first claim.
- **Week 4 — The Redemption.** Chapters 7–9. A sandal, a transaction at the gate, a baby, and a genealogy that runs to a king.

Track Three — Homeschool (across subjects)

- **History.** The period of the judges — the same lawless era as Gideon, told from the level of one village instead of one army.
- **Law and civics.** Gleaning rights and the kinsman-redeemer as ancient social policy. The book’s Appendix H is strong on both.
- **Agriculture.** Barley and wheat harvests, threshing, winnowing, and why the timing of Ruth’s arrival matters.
- **Geography.** Bethlehem to Moab and back — shorter than students expect, and across a border that mattered enormously.
- **Writing.** Naomi’s account of the walk home. See page 7.

A NOTE ON THE AGE BANDS

This packet is banded 11–13 and 14–17. The book’s own discussion section uses earlier, younger bands; where the two differ, follow the packet. The threshing-floor scene needs a teacher who has decided in advance how to frame it. Page 8 gives you that framing.

Five Lesson Plans

Each lesson names a key verse, the chapters to read, one main point, and one activity that can be done in the room. The lessons require the book; the verses are ones the narrative itself puts on the page.

1. Call Me Bitter

READ Chapters 1–2 · **KEY VERSE** *Ruth 1:20–21*

Main point: Naomi comes home and asks people to stop using her name, which means pleasant, and call her Mara instead. She says outright that the Lord has dealt bitterly with her. Scripture records the complaint without correcting it. Grief is allowed to speak here.

Activity: Ask whether it is acceptable to say something like that about God out loud. Then note that the book keeps her words and still ends the way it ends.

2. Where You Go

READ Chapter 2 · **KEY VERSE** *Ruth 1:16–17*

Main point: Ruth had every reason to go home. Orpah did, and the book does not condemn her for it. Ruth binds herself to a bitter mother-in-law, a foreign country, and a God she was not raised with — and does it in the strongest oath language in the book.

Activity: Read the vow aloud slowly and count the promises in it. There are five. Ask which one costs the most.

3. Gleaning by Law, Received by Grace

READ Chapters 3–4 · **KEY VERSE** *Ruth 2:12*

Main point: Gleaning was a legal right, not charity — Israel’s law required landowners to leave the edges and the dropped grain. Boaz obeys the law and then goes past it: extra grain, water, protection, a place at the meal. The difference between the minimum and what he does is the lesson.

Activity: Read Leviticus 19:9–10 and Deuteronomy 24:19–21, then list everything Boaz did that the law did not require.

4. A Woman of Worth

READ Chapters 5–6 · **KEY VERSE** *Ruth 3:11*

Main point: Ruth makes a formal appeal at the threshing floor, using legal language about spreading a garment over her. Boaz’s answer treats it as the honorable request it was, and he calls her a woman of worth — the same phrase Proverbs 31 uses. Both of them behave impeccably, which is the point of the scene.

Activity: Read Ruth 3:9 and Ezekiel 16:8, where the same gesture means covenant protection. Ask what Ruth was actually asking for.

5. A Sandal and a Genealogy

READ Chapters 7–9 · **KEY VERSE** *Ruth 4:14–17*

Main point: A property transaction at the town gate, sealed by handing over a sandal, turns out to be the hinge of Israel’s history. The last five verses of Ruth are a family list, and the last name on it is David. A Moabite widow is his great-grandmother.

Activity: Read Ruth 4:18–22 and then Matthew 1:5. Ask why a book that began with three funerals ends with a list of names.

Discussion Questions

Choose three or four per session. Ruth is a short book in which nothing supernatural happens, which is exactly why older students should sit with it.

AGES 11–13

1. Naomi asked people to call her Bitter instead of her real name. Have you ever felt like a different person than the one people knew?
2. Orpah went home and Ruth did not. The book does not say Orpah was wrong. Why do you think it leaves her alone?
3. Ruth was a foreigner in Bethlehem. What would have been hardest about that?
4. Israel's law said farmers had to leave grain behind for the poor. What do you think of a law like that?
5. Boaz did more than the law required. Name three things he did that he did not have to.
6. There was a relative with a stronger claim than Boaz. Why does the story include him at all instead of going straight to the happy part?
7. The book ends with a list of names. Why might that be a better ending than a wedding?
8. Naomi left Bethlehem with a husband and two sons and came back with a foreign daughter-in-law. Which of them do you think had lost more?
9. The women of the town tell Naomi at the end that Ruth is worth more to her than seven sons. Why is that a startling thing for them to say?

AGES 14–17

1. Naomi accuses God of dealing bitterly with her and Scripture records it without comment. What does that tell you about what is permitted in honest faith?
2. Moabites were excluded from the assembly of the Lord under Deuteronomy 23:3. How does the book of Ruth sit alongside that law?
3. Gleaning was a right rather than charity. What is the practical and moral difference, and which does more for a person's dignity?
4. Ruth's appeal at the threshing floor was bold and legally shaped. What made it proper rather than improper, and how do you know from the text?
5. The nearer kinsman declines because redeeming would endanger his own estate. He is not a villain, just careful. What is the story saying by contrasting careful with generous?
6. Nothing miraculous happens anywhere in Ruth. Is God less present in this book than in Exodus, or only less visible?
7. Boaz calls Ruth a woman of worth, the same phrase Proverbs 31 uses — and the woman it describes is a hard-working foreigner rather than an Israelite matriarch. What does that do to how Proverbs 31 is usually taught?
8. Matthew names four women in Jesus' genealogy and Ruth is one of them. What do all four have in common, and what is Matthew arguing?

Bible Detective

“Let’s see how carefully you were paying attention.” — Penny the Squirrel. Answer from the book, then verify against the verse. Answer key on page 10.

NAME _____ DATE _____ SCORE _____ / 9

1. What country was Ruth from, and how was she related to Naomi? (*Ruth 1:4*)

2. What new name did Naomi ask to be called, and why? (*Ruth 1:20–21*)

3. What crop was being harvested when Ruth and Naomi arrived in Bethlehem? (*Ruth 1:22*)

4. Name two things Boaz did for Ruth that the gleaning law did not require. (*Ruth 2:8–16*)

5. What is a kinsman-redeemer, and what was he responsible for? (*Ruth 2:20; Leviticus 25:25*)

6. Why did the nearer relative refuse to redeem, and what did he hand over to seal it? (*Ruth 4:6–8*)

7. Challenge. What was the name of Ruth and Boaz’s son? (*Ruth 4:17*)

8. Challenge. Write out the line from that son to King David. Give every name. (*Ruth 4:17, 22*)

9. Super Sleuth. Find Ruth in the New Testament. Which book, and what is she doing there? (*Matthew 1:5*)

Family and At-Home

Five devotion starters, a prayer, and one application to carry into the week. None of these require a craft table or more than fifteen minutes.

DEVOTION STARTERS

One — Permission to say it. Naomi told her whole town that God had dealt bitterly with her, and the Bible kept the sentence. Ask what our family has felt about God and never said out loud. Read Ruth 1:20–21.

Two — Staying. Ruth had a reasonable exit and did not take it. Ask who in our lives needs someone to simply not leave right now. Read Ruth 1:16–17.

Three — More than required. Boaz obeyed the gleaning law and then went well past it. Ask where our family is doing the minimum and what one step past it would look like. Read Ruth 2:14–16.

Four — Careful is not the same as good. The nearer relative did nothing wrong; he simply protected himself. Ask where being careful has cost us something worth more. Read Ruth 4:6.

Five — A list of names. The book ends with a genealogy because the story was never only about Ruth. Ask what our family is part of that is bigger than this generation. Read Ruth 4:17–22.

MEMORY VERSES

- *Ruth 1:16* — where you go I will go.
- *Ruth 2:12* — under whose wings you have come for refuge.
- *Ruth 3:11* — a woman of worth.
- *Ruth 4:14* — blessed be the Lord, who has not left you without a redeemer.

A FAMILY PRAYER

Father, You do not require us to pretend we are fine. Thank You for keeping Naomi's bitter words in Your book. Teach us to stay when leaving would be reasonable. Make us the kind of people who do more than the rule requires, especially for those with no way to repay it. And when we cannot see how anything good could come from where we are, remind us that Ruth could not see it either. In Jesus' name, amen.

APPLICATION FOR THE WEEK

Boaz told his workers to leave extra grain on purpose, and to say nothing about it. Choose one person outside this family who could use something, and provide it this week without letting them know it came from you. Then do not discuss it again, even here. That is closer to how the field worked than any collection box.

And one more, harder thing: Naomi was allowed to say the bitter part out loud. Ask whether anyone at this table has been holding something back about God because they were afraid it was not allowed. Nobody has to answer. Asking is the point.

Activities and Projects

Ordinary household supplies only — a bag of grain, a fan, a map, a single shoe. Nothing here needs a craft store.

AGES 11–13

Glean a Room. *Supplies: a bag of dried beans and a rug.* Scatter a handful, then have one person gather them by hand while everyone else walks past. Time it. Then work out how long a day of that would be, and how much you would have at the end.

Winnow It. *Supplies: a mix of dried beans and torn paper, a tray, a fan.* Toss the mixture in front of the fan over the tray. The light chaff blows off and the heavy grain drops. That is threshing-floor work, and it explains why Boaz was sleeping there.

The Sandal. *Supplies: one shoe.* Act out Ruth 4:1–10 at the gate, with the sandal handed over to seal the deal. Ask why a legal system would want a physical object involved instead of only a signature.

Two Roads. *Supplies: a map.* Find Bethlehem and the region of Moab and measure between them — roughly fifty miles, a few days on foot. Then ask why a distance that short felt like another world, and what made the border matter so much more than the mileage.

Name Meanings. *Supplies: paper.* Naomi means pleasant; Mara means bitter; Obed means servant. Write all three large, then write what each person in this room would want their own name to mean by the end of their life.

AGES 14–17

Read the Law First. *Supplies: Leviticus 19:9–10, Leviticus 25:25, Deuteronomy 24:19–21, Deuteronomy 25:5–10.* Read all four before re-reading Ruth. Then write five hundred words on how much of this story is simply Israel's law working as designed — and where the law runs out and generosity takes over.

Naomi's Walk Home. *Supplies: paper.* Write eight hundred words in Naomi's voice on the road from Moab to Bethlehem. She has buried a husband and two sons. She has a foreign daughter-in-law walking beside her whom she did not ask for. Do not let her know how the book ends.

Cost It Out. *Supplies: a kitchen scale and a calculator.* Ruth brought home about an ephah of barley in one day (2:17) — roughly thirty pounds. Weigh thirty pounds of anything and carry it. Then work out how many days of food that was for two women, and how many days of gleaning a whole harvest season gave them.

Four Women. *Supplies: Matthew 1:1–16.* Matthew names Tamar, Rahab, Ruth, and the wife of Uriah in a genealogy that did not have to name any women at all. Research each and write a page on why he chose those four.

Judges and Ruth, Side by Side. *Supplies: Judges 21:25 and the book of Ruth.* Judges ends by saying everyone did what was right in their own eyes. Ruth is set in that same period. Write five hundred words on what Ruth is arguing by showing ordinary people keeping the law well while the nation falls apart.

The Careful Relative. *Supplies: Ruth 4:1–6.* Argue the nearer kinsman's case in writing, as his own defense attorney. He was within his rights and his reasoning was sound. Then say what he lost, and whether he would have thought it a loss.

For the Teacher

Background you will want before a sharp fourteen-year-old asks. The last box corrects a figure in the book's own detective section.

GLEANNING WAS LAW, NOT CHARITY

Leviticus 19:9–10 and Deuteronomy 24:19–21 required landowners to leave the field edges, the dropped grain, and anything forgotten, specifically for the poor, the widow, the orphan, and the foreigner. The poor did the work themselves and kept what they gathered. Boaz is not being generous by allowing Ruth to glean; he is obeying. His generosity is everything he adds on top.

THE KINSMAN-REDEEMER

The *go'el* was a near relative with the right and responsibility to buy back family land that had been sold (Leviticus 25:25), redeem a relative sold into servitude, and in a related custom marry a childless widow so the dead man's line continued (Deuteronomy 25:5–10). Boaz takes on both the land and the marriage. The nearer relative is willing to do the first and not the second.

A MOABITE IN BETHLEHEM

Deuteronomy 23:3 excludes Moabites from the assembly of the Lord to the tenth generation. Ruth is a Moabite who becomes the great-grandmother of David. The book does not explain the tension and neither should you — but do not hide it. Ruth's own confession in 1:16, that Naomi's God will be her God, is the hinge the story rests on.

THE THRESHING FLOOR, FRAMED

This scene is often taught badly in both directions. What the text says: Ruth washed, dressed, waited until Boaz had eaten and lain down, uncovered his feet, and lay down. When he woke she identified herself and asked him to spread his garment over her — a formal request for marriage and protection, the same image used in Ezekiel 16:8. Boaz responds by blessing her, promising to act, and sending her away before dawn specifically to protect her reputation. Both parties behave honorably. Teach it as a legal appeal made at some personal risk, which is what it was.

BARLEY AND THE CALENDAR

Ruth and Naomi arrive at the beginning of the barley harvest (1:22) — roughly April. Ruth gleans through barley and then wheat, some seven weeks. The threshing floor scene comes at the end of that season. The timing is not decorative: it is the only window in the year when a destitute woman could have fed two households by hand.

WHERE THE BOOK SITS

Ruth opens in the days when the judges ruled — the same era as Gideon, and a period the book of Judges describes as lawless. Set beside that, Ruth is a deliberate counterpoint: in the worst of times, in one small town, the law worked and people were decent. That contrast is the book's quiet argument.

A CORRECTION WORTH HAVING IN HAND

The book's Bible Detective asks who Ruth's great-great-grandson was and answers King David. The line is Ruth → Obed → Jesse → David, which makes David her *great-grandson* — and the same appendix says so correctly a few questions later. If a student catches the discrepancy, tell them they are right.

Professor Hoot's Quiz

Ten questions. Circle one answer for each. Scoring guide and answer key on page 10.

NAME _____ DATE _____ SCORE _____ / 10

1. What brought Naomi back to Bethlehem?
a) Drought in Moab b) The death of her husband and sons c) A family quarrel
2. What name did Naomi ask to be called instead?
a) Mara b) Hadassah c) Orpah
3. What does Ruth's famous declaration show about her?
a) She was homesick b) She feared being alone c) She was making a covenant commitment
4. Why did gleaning rights exist in Israel?
a) As social provision for the poor b) As a religious ritual c) As payment for military service
5. What crop was Ruth gleaning when she first met Boaz?
a) Wheat b) Barley c) Grapes
6. What is a kinsman-redeemer?
a) A travelling merchant b) A relative with legal obligations to help family c) A temple official
7. Why did Ruth go to the threshing floor?
a) To glean at night b) To avoid the crowds c) To make a formal appeal to Boaz
8. What did the nearer relative hand over at the gate?
a) A sandal b) A ring c) A sealed letter
9. What was Ruth and Boaz's son named?
a) Jesse b) Obed c) Boaz the younger
10. How is Ruth connected to Jesus?
a) She lived in the same town b) She is in His ancestral line through David c) She was a disciple

Bonus. Name one thing Boaz did for Ruth that the law did not require him to do, and say why you think he did it.

Answer Keys and Where to Go Next

QUIZ ANSWER KEY — PAGE 9

1	b — the deaths in her family	6	b — a relative with legal obligations
2	a — Mara	7	c — a formal appeal
3	c — a covenant commitment	8	a — a sandal
4	a — provision for the poor	9	b — Obed
5	b — barley	10	b — through David's line

Bonus. Accept any of: told her to stay in his field; ordered the men not to touch her; gave her access to the water jars; invited her to the meal and served her; told the harvesters to pull out extra stalks on purpose (2:8–16).

BIBLE DETECTIVE ANSWER KEY — PAGE 5

- Moab; she was Naomi's daughter-in-law (1:4).
- Mara, meaning bitter — she said the Almighty had dealt bitterly with her (1:20–21).
- Barley (1:22).
- Any two of: stay in my field, don't be touched, drink from our jars, eat with us, leave extra grain on purpose (2:8–16).
- A near relative with the right and duty to buy back family land and preserve the family line (2:20; *Leviticus* 25:25).
- Redeeming would endanger his own inheritance; he handed Boaz his sandal (4:6–8).
- Obed (4:17).
- Obed, then Jesse, then David — three generations, making David Ruth's **great-grandson** (4:17, 22).
- Matthew 1:5, in the genealogy of Jesus — one of only a few women Matthew names.

SCORING GUIDE

9–10 correct — Senior Correspondent. Reading at the level of detail Penny would sign off on.

7–8 correct — Field Reporter. Solid. Send them back for the two they missed and let them find the verse themselves.

5–6 correct — Cub Reporter. The loyalty landed; the law did not. Re-read chapters 3 and 7.

Under 5 — Back to the Newsroom. Not a failing grade. Read the book together rather than assigning it.

WHERE TO GO NEXT — MORE FREE DOWNLOADS

- **The Six Sacred Rules of Divine Reporting** — one-page classroom poster.
- **Meet the Divine News Team** — one page, four character cards.
- Teacher's Packets for every other title in the series — including **Gideon and the Call to Valor**, set in the same era as Ruth.
- **52 Questions: A Year of Family Bible Conversations** — one a week, from across the series. Coming soon.

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