

## READING QUEERLY: UNIT ONE: GENEALOGY &amp; INCLUSION

**Ruth**

**Brian:** We're talking about Ruth now and hopefully you've already read the book. It's the entire book of Ruth, so let's just start talking about it!

**Shay:** Naomi tells the two daughter in laws, like go back to your kinspeople, um, like, I'm an old woman, I'm not gonna have any other sons for you, so like, I'm not gonna be able to fulfill this kind of, familial duty, so like, go back to the people you came from so they can take care of you. And then Ruth says to Naomi "No, were you go I'll go, you know, my flesh, blah, blah, blah"

**Brian:** Yeah, yeah. That they read at weddings.

**Shay:** The whole gay marriage passage. Um, and so she stays and they go back to the land they came from and Ruth kind of--er Naomi kind of arranges this encounter....

**Brian:** If you will

**Shay:** Slightly scandalous encounter with Boaz. Um, which then ends up resulting in marriage and David being born. I think David.

**Brian:** Like King David, David?

**Shay:** Maybe there's...Can you [hand me the Bible]? There might be another generation

**Brian:** What comes first? The baby or the marriage? Or the encounter?

**Shay:** Well there's definitely the "encounter"...Obed became the father of Jesse, the father of David. So it's like Naomi...the grandfather...so great-grandfather....great-grandmother.

**Brian:** How did the Ruth and the Naomi? Like who was the bearing and the what? And why was Naomi responsible or not responsible for bearing children for Ruth? Like, who was Ruth married to?

**Shay:** Ruth was married to Naomi's son.

**Brian:** Oh, okay.

**Shay:** So was Naomi's daughter in law.

**Brian:** Gotcha.

**Shay:** And then the son dies.

**Brian:** So if Naomi had had another son then that whole like...brotherly thing...

**Shay:** The same thing that we saw in Tamar's story.

**Brian:** So Naomi is like, "I don't got no more sons in me, you should go back, cause like..."

**Shay:** "You should go back," yup.

**Brian:** "The well is dried up."

**Shay:** And it's interesting, too, that like, at the end of this passage...So like Ruth bears the child, but Naomi takes the child, lays him, laid him in her bosom, and became his nurse and the women of the neighborhood gave him a name saying, a son has been born to Naomi. They named him Obed.

**Brian:** hmmm

**Shay:** But Ruth is the one that actually had the child. And so, in some ways like, Ruth is giving Naomi a son because of this familial thing. This passage...this book was written in conversation with exile literature. Which, a lot of the exile literature is all like, bring out your foreign wives and kill them, and like cast them out of the land and destroy them. Like, we need to purify this community, um and create...and make it safe again. And then we have this Ruth story which is written at the same time which really stands in conversation with this to say, like, not only is that an inappropriate way to deal with people, but also, like look at this amazing story and had we done this we wouldn't have had King David. So it's a later story that's written

about a prior time, but that really says that “no, outsiders are one of the ways that...one of the places that our salvation is coming from. So again going back to this genealogy...

**Brian:** We see it again with Jesus.

**Shay:** Yeah. And this inclusion of outsiders is really important. And it's really important, quite frankly, throughout the Gospel of Matthew. Matthew is constantly standing in this tension of, like, bringing people in to the community and saying outsiders are welcome.

**Brian:** Yeah. That's Ruth.

**Shay:** Yes.