
a *Grace Notes* course

Ruth

Bible Study by Correspondence
by Warren Doud

Lesson 3 of 10

Ruth 2:1-7

Grace Notes

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Instructions for Lesson 3

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ruth often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Study Ruth 2:1-9 by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 2. Study the topics in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish.
The topics are: **Agriculture in Palestine; Servants and Slaves in Palestine; The Faithfulness of God**
 3. **Review** all of the notes in the Ruth study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Ruth, Chapter 2

Ruth 2:1

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

This chapter gives us a look at the life of the poor in ancient Palestine. There were not many ways for widows to make a living. One method open to them was that of gleaning in the fields at harvest time.

It was laid down in the law that a landowner must not reap the land to the very borders, nor was he to pick up what was left after the reapers had gone through.

Read Leviticus 19:9,10 and 23:22

If a reaper forgot a sheaf of grain and left it there in the field, he was forbidden to go back for it. (Deut. 24:19) In such ways provision was made for the poor. They could go through the fields or the vineyards of grapes or olive orchards and glean what they could.

It was a good thing that Naomi and Ruth arrived in Bethlehem at the beginning of the barley harvest, for it enabled them to get some food right away, probably lentils and barley at first; and the wheat harvest was only a few weeks away.

Topic: AGRICULTURE IN PALESTINE

Boaz is now brought on the scene. He is a kinsman, but his exact relationship is not defined. He was not a direct relation of Naomi, but of her husband, Elimelech. In fact, if he had been Naomi's kinsman he could not have helped her as "kinsman-redeemer". He was also not the closest relative; as you see by reading ahead Boaz told Ruth that there was a "kinsman closer than I".

The expression "mighty man of wealth" is translated elsewhere in the Old Testament as "mighty man of valor". So we get the force of the more modern word "knight". He would have been a warrior in time of conflict, but in peace he has a different kind of influence.

Boaz would have prominence by reason of his direct descent from Judah, if for no other reason. So he appears here as a solid citizen, a man of influence and integrity in the community.

Ruth 2:2

And Ruth the Moabitess said unto Naomi, let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

Ruth takes the initiative now by suggesting that she go to the field to glean.

The author does not lose sight of Ruth's origin in this book. Of the twelve uses of Ruth's name, five have the word "Moabite" attached to them.

There is no loss of pride in gleaning. Gleaning is honorable work, a grace provision of the Lord for poor people. Where the Lord provides prosperity in a community, there is enough in the leftovers to care for the indigent.

Ephesians 4:28, "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

The principle is that prosperity comes to an individual so that provision might be made for those who are in genuine need of help. Gleaning is true charity, but it is charity that requires the able-bodied to work and maintain self-esteem.

Both the rich and the poor trust God for the provision He makes for them.

The situation is that all the farmers work in one large field. Ownership is vested in parts of the one big field.

Ruth will try to find a sympathetic farmer to glean with. While the law applied to everyone, a hostile or greedy landowner could break the law or find ways to make life miserable for the gleaners. And Ruth was undoubtedly aware that she could run into some prejudice because of her nationality.

There are always plenty of reasons a person can find for hoarding his goods to himself. The history of the Jews has plenty of examples of how people developed ways to get around the laws of God.

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Making life hard for gleaners was just one of them. The plan of God works best in the presence of obedience to His laws and a willing heart.

Ruth 2:3

And she went, and came, and gleaned in the field after the reapers: and she happened to come to a portion of the land belonging to Boaz, who was of the kindred of Elimelech.

She probably went gleaned several days before she came to Boaz' field; it says she "went and came". It's possible that she tried several places before she found friendly people.

Ruth did not know the people or the property owners. So it was apparently by chance that she was working in Boaz' portion of the fields. But men do not control events; the hand of God is behind events as He works out His purpose.

God is in all these happenings which lead up to the marriage of Boaz and Ruth, the birth of Obed, and the continuation of the royal line from Judah through David to Christ.

Ruth 2:4

And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, the Lord bless thee.

Boaz lived in Bethlehem and came to his fields after the reapers had started for the day. He had a friendly relationship with the workers who were employed by him. His greeting, and their reply, indicates that Boaz' spiritual life extends into his everyday affairs.

The greeting was probably a common one; but coming from a devout man it would have had a great deal more meaning.

In our generation, many Christians tend to stratify their lives, to separate the secular from the religious. For them, there is a time to work, a time to play, and a little time for the Lord. Many times such a Chris-tian's spiritual life is perfunctory.

The Jew in Palestine, however, was reminded of his relationship to the Lord, of his obligations, and

of the standards the Lord had set for his life. Almost every day had its ceremony, its sacrifice, its fast, or its cele-bration.

But some people find these practices boring, incon-venient, and expensive. It would have been very frus-trating to the person whose heart is not in it. Some Jews in ancient times, like their brethren in modern Christianity, sought every excuse to neglect their du-ties, to slide by the obligations, to get by with not at-tending, not paying, not obeying.

But Boaz is an example of a man who thrived under the Lord's leading and fellowship. In his attitude to-ward others, his care for Ruth and Naomi, and in his attitude toward his servants can be seen his gracious and loving character.

Ruth 2:5

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

It would not be difficult for Boaz to notice that there was a new face among the gleaners. We should not suppose that this question indicated any more than cu-riosity. Boaz' interest in Ruth became more keen when he found out who she was. But even then we should not presume that this was love at first sight.

The word "servant" and "damsel" are the same He-brew word in masculine and feminine. The term is used frequently for "servant", male and female. Boaz is inquiring as to Ruth's owner, in case she was an indentured servant. This concept is explained in the topical study referenced here.

Topic: SERVANTS AND SLAVES IN PALESTINE

The Christian believer is to have an attitude of submis-sion toward the Lord as of servant to master.

Psalm 132:2, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us.

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Proverbs 27:18, "Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honored.

There is great delight in serving God, and great reward. There is no shame in being the servant of a great and kind man like Boaz. Nor is there shame in being the servant (slave) of God. The apostle Paul often referred to himself as a slave of Jesus Christ, and he spoke with great satisfaction.

Titus 2:9,10 "Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

Ruth 2:6,7

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab.

And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from the morning until now, except that she tarried a little in the house.

The indication is that the story of Naomi's return, accompanied by Ruth, was by now well known. It would have been significant enough in any small community like Bethlehem. And there was the added interest in Ruth's decision to come with Naomi, something that undoubtedly was very unusual.

The servant reported that Ruth had approached him on this day to ask about gleaning there. She did not demand her rights to glean; but she was "seeking one in whose eyes" she would find graciousness.

She worked diligently, resting only for a little. There is difficulty with the phrase "she tarried a little in the house" because it is not known what the house might be. She wouldn't have gone all the way back into town to rest at home. Neither is it likely that there was a permanent house next to the field. This may have been a temporary tent or

shelter set up to provide a resting place for workers.

Topic: FAITHFULNESS OF GOD

Ruth 2:8

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Boaz knows by now that Ruth is a kinswoman by marriage. The most that we can see in this passage is that Boaz takes extra concern for Ruth because she is a member of his extended family. We see that he is a gracious man and would allow any poor person to glean in his fields. But he obviously is making special provisions for Ruth. Boaz also gives Ruth extra status by advising her to stay with his maidservants.

But, again, love at first sight is not in the picture here, Hollywood movies notwithstanding. We cannot infer more than that Boaz is making extra provision for a member of the family.

He cares for her as one of the family. She will be able to glean enough during the barley and wheat harvests to provide for herself and Naomi for many months.

Topic: CHRISTIAN AT WORK

BOAZ

The book of Ruth gives us an intimate look at social and family life in Judea during the time of the Judges. It is always profitable to meditate on a narrative like this, with the objective of seeing what examples of grace thinking and behavior we can see.

Try to think of Boaz living under the obligations of taxation and care of the poor. What would his attitude have been toward tithing? What would his thinking be when faced with the social obligation to provide for the needs of poor, landless people? Read the article on Levitical sacrifices to get an idea of Boaz' obligations.

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Topic: LEVITICAL SACRIFICES AND OFFERINGS

Boaz would have had to give 10% of the harvest he was gathering to the priests; in some years it would have been 20% or more.

He would already have given a first-fruits offering - determined solely by his own generosity, since the amount was not specified.

Then, even though his taxes and offerings might have been as much as 30%, he was expected to leave grain in the field for gleaners!

Note: He would not tithe on what was left in the field for gleaning. Ruth and Naomi would tithe on that - 10% of six ephahs is 0.6 ephahs.

Boaz was very gracious; and I can't imagine Boaz whining about having to pay tithes. He seemed to be a man who understood that God had to prosper him first before he would have anything to pay taxes with.

Bethlehem had recently been through a desperate famine. It's likely that Boaz went for years with very low taxes to pay, because of the very meager harvests. He would have been glad to pay high taxes.

Remember - Naomi had heard in Moab that the Lord had visited His people in giving them bread. I don't think she said "Well, that just means that taxes are going up in Judea!" No - she got herself and Ruth back to Bethlehem as soon as she could - it was the place of provision for them

Ruth 2:9

Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art thirsty, go unto the vessels, and drink of that which the young men have drawn.

The women workers were probably those who tied the bundles into sheaves, while the men would do the reaping with scythe and sickle. The men and women worked in the fields together because of the urgency of getting the job done.

Boaz also arranges for Ruth's protection. The other gleaners might be inclined to resent Ruth's being

given such privileges and might repulse her if she came too close to the harvesters. Ruth might also be exposed to rude talk and even mishandling. However, Boaz guarded against this possibility by his instructions. As an employer, he has taken an iron stand against bad behavior, as a protection for the sojourning workers.

Boaz' kindness does not stop here, however. Ruth is invited to drink water from the jugs the young men have filled at the well. This water was probably carried from the town, or there may have been water nearby. Valuable time would be lost if Ruth had to draw her own water; so Boaz was offering her this additional kindness.

Agriculture in Palestine

The Israelites learned farming during their 400 years in Egypt. Abraham, Isaac, and Jacob had been herdsmen, but the people under Moses and Joshua were mainly agrarian. They were prepared to make cultivation of the soil their main occupation in the land of promise.

The allotment of the land to tribes and families was on the understanding that all land was actually owned by Jehovah; so the soil could not be sold, given, or bequeathed to anyone outside the family except under special circumstances. The land reverted to the owner in the year of jubilee.

In a community, each portion of the land was marked off and divided according to the various products to be grown. Walls and hedges protected against animals. The land was burned off to destroy weeds. Ashes and manure were spread and the land was plowed with wooden plows pulled by oxen or donkeys. The ground was cleared of stones and thorns early in the year, and sowing among thorns was taken as a sign of a lazy farmer.

The plow was followed by men using hoes to break up the clods. In later times a harrow of sorts was used, usually in the form of a thick block of wood held down by the weight of a stone or a man. Seed was usually sown and harrowed in at the same time.

Crops

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The principal crops of Palestine were wheat and barley. The Bible also mentions lentils, flax, cucumbers, melons, beans, etc. Hay was not used, so cattle ate barley with chopped wheat or barley straw.

The sowing of crops began after the Feast of Tabernacles (end of October, beginning of November), about when autumn rains were due. Crops for summer and fall harvest were planted in January and February.

Harvest began with barley, which ripens in Palestine two or three weeks before wheat. The law stipulated that harvest was to begin on the 16th Nisan. The month of Nisan corresponds to the period of March 15 to April 15 on our calendar.

Events of the Month of Nisan

day event
1 Fast for Nadab and Abihu
10 Selection of paschal lamb (the lamb to be used in Passover; fast for Miriam and in memory of the scarcity of water in the wilderness)
14 Paschal lamb is killed in the evening, Passover begins
15 First day of unleavened bread. After sunset a sheaf of barley is brought to the temple.
16 First fruits sheaf offered; harvest begins; from this date it is fifty days until the Feast of Pentecost.
22 Close of Passover; end of unleavened bread
26 Fast for the death of Joshua

Grain was harvested with a sickle, although it was known that grain was harvested by pulling up the roots to preserve all the straw. The cut grain was gathered in the arms, bound into sheaves, and laid in heaps to be threshed.

Threshing floors were placed in the open air, leveled and tramped hard, usually on elevated ground so that in the winnowing process the wind might carry away the chaff.

Threshing was done by oxen driven over the grain to tread out the kernels with their hooves. Sometimes machines were used made with planks which dragged across the threshing floor.

Winnowing was done in the evening when there were more breezes. The mass of chaff, straw, and grain was tossed into the air with shovels so that the chaff might be blown away. The chaff and

stubble in the fields were burned. The grain was sifted and stored.

Israel owed its possession of the land to God. Its fertility was also in God's hands. The Lord made a number of provisions in the Law to care for the land.

- * Sabbath rest was to be observed
- * Soil was to lie fallow on the seventh year and in the 50th year
- * It was forbidden to yoke an ox and a donkey together, since an ox was a clean animal and the donkey was ceremonially unclean.
- * It was forbidden to sow with mingled seed or with seed on which the carcass of a forbidden animal had lain.

Request Topic: Uncleaness in the Levitical System

- * The corners of the field were not to be reaped, and gleanings were to be left for the poor to gather
- * The first fruits of all crops belonged to Jehovah in recognition of His being the giver of all good things.
- * The fruit of the orchard was not eaten for the first three years. On the fourth year, the produce was consecrated to God. The first eating by men was in the fifth year.

Every facet of the everyday work of the Israelite was a teaching mechanism for divine viewpoint. The faithful Jew had the opportunity to live every moment of every day as "unto the Lord". There would then be rich fruit in the soul as well as from the soil.

Servants and Slaves in Palestine

Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the

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house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you." Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

The Treatment of Servants

Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

* The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a

sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.

* A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

* Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).

* When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give

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lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.

A slave could be freed in one of four ways:

* By redemption through the payment of money or goods.

* By manumission, a bill or ticket of freedom issued by the master.

* By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.

* By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44; 20:11; 21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

The Faithfulness of God

The faithfulness of God to the believer is expressed in many ways in the Bible.

The faithfulness of God to forgive sin.

1 John 1:9, "If we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

The faithfulness of God in keeping us saved.

2 Tim. 2:13, "If we believe not, yet He abides faithful; He cannot deny Himself."

2 Thess. 3:3, "But the Lord is faithful who shall establish you and keep you from evil."

The faithfulness of God in times of pressure.

1 Cor. 10:13, "There has no testing taken you but such as is common to man; but God is faithful, who will not allow you to be tested above that you are able; but will with the testing also make a way to escape, that you may be able to bear it."

The faithfulness of God in providing for us under the partnership of Christ.

1 Cor. 1:9, "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ."

The faithfulness of God in keeping His promises to us.

Heb. 10:23, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

The faithfulness of God to us in times of suffering.

1 Pet. 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator."

The faithfulness of God in providing for the believer's eternal future.

1 Thess. 5:24, "Faith is He that calls you who also will do it!"

Ruth Lesson 3 Quiz

Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:".

A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

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Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT:

when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Ruth Lesson 3

1. One of the things that poor people in Judah could do to obtain food was _____. [applying for Social Security; pick up grain left in the fields; going door to door with a begging bowl]

Answer:

2. Naomi thought it was beneath Ruth's dignity to glean in the fields. [True / False]

Answer:

3. According to Ephesians 4:28, a person should work, rather than steal so that _____.

Answer:

4. Ruth happened to be gleaning in a fields owned by [David; Naomi; Elimelech; Boaz].

Answer:

5. Ruth had come back with Naomi, from the land of _____.

Answer:

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6. Fill in the blanks: "...but God is _____, who will not suffer us to be _____, above that we are able, but will with the temptation (testing) also make a way to _____ ..."

Answer:

7. What Scripture verse would you use to show that God is faithful in keeping us saved?

Answer:

SERVANTS AND SLAVES IN PALESTINE

8. In Israel, it was permissible to kidnap other Israelites and make slaves of them. [True / False]

Answer:

9. Slaves were to be released from their bondage at the year of [atonement; jubilee; Passover; the slave's 21st birthday].

Answer:

10. An Israelite who was in debt could serve as his creditor's slave until his debt was paid off. {True / False }

Answer:

11. A person convicted of theft was expected to pay back at least _____ the amount stolen.

Answer:

12. Name two of the four ways a slave could be set free in Israel.

Answer:

13. A slave who was an Israelite was not allowed to participate in the Hebrew religious ceremonies. [True / False]

AGRICULTURE IN PALESTINE

14. The principal crops in Palestine were _____ and _____.

Answer:

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15. The sowing of crops began after [Christmas; the Feast of Tabernacles; the Passover; Yom Kippur].

Answer:

16. The period from March 15 to April 15 on our calendar was the Jewish month of _____.

Answer:

17. When reaping grain, the corners of the field were not to be reaped, but were left for the gleaners to harvest. [True / False]

18. ESSAY QUESTION. Describe what a poor person in Israel, at the time of Ruth, would have to do to be able to gather grain from someone else's field.

Answer: