
a *Grace Notes* course

Ruth

Bible Study by Correspondence
by Warren Doud

Lesson 4 of 10

Ruth 2:8-14

Grace Notes

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Ruth

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Instructions for Lesson 4

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 2:8-14 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: **The Christian in the Workplace; Levitical Sacrifices and Offerings**
 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 Lesson 4

Ruth 2:8

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, nei-ther 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.

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 - is 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

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iron stand against bad behavior, as a protection for the somen 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.

Ruth 2:10

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou should take knowledge of me, seeing I am a stranger?

Bowing to the ground was a token of gratitude and humility. Ruth recognized that Boaz was doing more than was strictly required, and she was grateful accordingly. She was content to take a place among his servants; she did not presume on his kindness. Yet she wonders why Boaz is showing such kindness, especially to a foreigner.

Ruth 2:11

And Boaz answered and said unto her, It has been fully showed me, all that thou hast done unto thy mother-in-law since the death of your husband: and how thou hast left thy father and mother, and the land of thy nativity, and are come unto a people which you knew not hereto-fore.

Ruth has left everything to follow the Lord. There is often a tremendous wrenching away from the past that a believer faces when he commits himself to the Lord. Some tough decisions have to be made in many areas of life.

Decision breaks may have to be made with family, friends, religion, social life, career, and the pursuit of wealth and the good life. One's activities in Christian service will take up time which would have been devoted to self improvement. All of this requires a sacrificial attitude and resolute determination.

Read Luke 5:10-18

Phil. 3:8, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suf-fered the loss of all things, and do count them but refuse, that I may win Christ.

Ruth 2:12

The Lord recompense thy work, and a full re-ward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

This verse is a sort of prayer, spoken to Ruth, but with the acknowledgment that the recompense, the reward, are from Jehovah.

Boaz knows that faith in God always has a full reward. He is a mature man in the sense of Titus 2:2. He is "sound in faith" because of years of experience in trusting the Lord and seeing God keep His promises

So Boaz does not hesitate to tell Ruth that she has done the right thing in trusting Jehovah.

Read 1 John 3:16-19

Read James 2:15-18

Boaz knows that his prosperity has come from God; and he knows that the Lord will supply his needs in the future. He does not have to hoard all his money and goods to be sure to have a good retirement, so he can be a channel of grace blessing.

Read Proverbs 11:24-26

See also Prov. 13:20,21; Luke 14:12-14; Psalm 36:7,8; 41:1; 57:1; 63:6,7; Prov. 3:9,10; Isa. 58:10; Matt. 23:37.

Ruth 2:13

Then she said, Let me find favor in your sight, my lord: for that you have comforted me, and for that you have spoken friendly unto your hand-maid, though I be not like unto one of your handmaidens.

Ruth is astonished, and very happy! This is the first cheerful thing that has happened to Ruth since she first appeared as a widow in Moab. Ruth

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remembers that she is a foreigner, a stranger among the other servant women.

Ruth 2:14

And Boaz said unto her, At mealtime come here, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was satisfied, and left.

The parched grain consisted of fresh ears taken from the new barley crop and roasted in a pan. Or, as described by W. M. Thompson...

A quantity of the best ears are plucked with the stalks attached. These are tied into small parcels. A blazing fire is kindled with dry grass and thorn bushes, and the grain is held in it until most of the chaff is burned off. The grain is roasted enough to be eaten.

Ruth's place beside the reapers shows that she was an accepted member of the group now. This place of some honor was more than just a courteous gesture, however, for the context indicates that she had plenty to eat, with quite a quantity left over, as verse 18 shows.

Note: the verb "reached" is unusual. It may have something to do with the preparation of the food; and it may mean to "heap up" a portion in the serving of food.

The Christian in the Workplace

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

These verses show in capsule form the principles which are to govern the everyday life of a Christian who is an employee and who wants to be a witness for Christ on the job.

A Christian operates on Grace principles. He is gracious. He gives evidence of the fruit of the Holy Spirit. He uses Bible techniques such as Faith-Rest, Walking in Fellowship, Occupation with Christ, to make it through each day producing divine good.

A Christian does his job as though Christ himself were boss - "as unto the Lord." He does a more than a day's work for a day's pay. He is the first to arrive and the last to leave. He takes sick leave only when sick. He doesn't cheat on break time, lunch, etc. He works diligently, cheerfully, enthusiastically, without complaining.

Using Faith-Rest principles, a Christian trusts the Lord for salary, promotion, status. He is aware that only God knows how much prosperity he should have and when he should be promoted. He rejoices when others get ahead as evidence of the grace of God in their lives (even when they don't deserve it).

A Christian is modest, self-effacing, supportive of others, cooperative. He realizes that he is there to be used by the Lord, not only as an employee, but also as a witness for Christ.

The believer's personal life, social life, family life are happy and stable so that they enhance his work life rather than hinder him on the job.

He exercises grace principles -- recognizes fellow workers as objects of God's grace, does not bear grudges, forgives readily. Every day is a new day. He does not contribute to office gossip or politics, because he has no need to build his success on someone else's failure.

He waits patiently for the opportunity for verbal witness, which is almost certain to present itself. The stage has been set for a vital witness by his life witness which others have been able to observe.

Levitical Sacrifices and Offerings

"Without shedding of blood, there is no remission..."

There are several terms used in the Bible to describe the act of sacrifice. The first has to do with something given or offered to God, and is used particular with regard to bloodless offerings. Examples are the use of the word "gift" in Gen. 33:13-21; 43:11, etc.; the word "tribute" in 2 Sam. 8:2,6; 1 Kings 5:1 and 2 Kings 17:4; and the word "offering" in 1 Chron. 16:29 and Isa. 1:13.

The other type is the bloody sacrifice, in which the shedding of blood is the main idea, as opposed to the whole burnt offering which is completely burned. The Greek word *qusia* (*thusia*) is used for both the animal in the sacrifice and for the act of burning, whether literal or figurative. In the New

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Testament, a sacrifice (or offering) is 'olokautwma (holokautoma), which means "wholly consumed (Latin holocaustum). See Acts 21:26; 24:17; Eph. 5:2; Heb. 10:5; Mark 12:33; Heb. 10:6,8.

Cain and Abel offered sacrifices to God (Gen. 4:3,4). Cain's offering was "of the fruit of the ground," and Abel "of the firstlings of his flock and the fat thereof". Then, Noah expressed his thanks for deliverance from the flood by offering burnt sacrifices on an altar he had constructed. The patriarchs consistently built altars and offered sacrifices, particularly in places where God had revealed Himself to them. As Edersheim has put it, in his book *The Temple*, "Indeed, to sacrifice seems as natural to man as to pray; the one indicates what he feels about himself, the other what he feels about God. The one means a felt need of propitiation, the other a felt sense of dependence."

In the Pentateuch, the fundamental idea of sacrifice is that of substitution; and under the Mosaic law the offering of sacrifice was a covenant duty, with the materials of the offering and the ceremonies described in minute detail. The ground on which the legal offering of sacrifices is based is the commandment, "None shall appear before me empty" (Exo. 23:15), or "Appear not empty before the face of Jehovah". That is to say, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16,17).

No religious act in the Old Testament was complete unless accompanied with sacrifice; the system was designed by God with the intention of awakening a consciousness of sin and uncleanness and of showing the possibility of obtaining the forgiveness of sin and becoming righteous before God.

The presenting to God a gift of a portion of the results of one's labor implied a surrender of the person to God. But man is unholy and sinful, and is thus unable to surrender himself to the holy God. Therefore, laying the hand upon the head of the animal was a symbol of transferring to the victim of the sacrifice the sinfulness of the offeror. The animal thus took the place of the offeror and became his substitute; and the killing of the

animal pointed out the necessity of death of the man whose sin alienates him from God.

However, sacrifices, as such, had no power in themselves to heal the rupture between God and man, because an animal cannot make an adequate satisfaction for the sin and guilt of man. When Jesus Christ, the sinless and righteous God-man, voluntarily offered Himself on the Cross, He fulfilled the Law of sacrifices and ordinances; and the typical meaning of each sacrifice and offering was brought out in full.

The rest of this study is devoted to a description of the Mosaic sacrifices and offerings, including a study of the materials used in each offering, the ceremony employed in making the sacrifice, and a brief discussion of the spiritual meaning, the typology, of each.

The Classes of Levitical Offerings

There were two classes of sacrifice in Old Testament times.

The first class was those sacrifices offered to enable a person to enter into communion (fellowship) with God. These are known as propitiatory offerings and included the sin and trespass offerings.

The second class was intended to be offerings made by believers in fellowship; and these included the burnt offerings, peace offerings, thank offerings, votive offerings, freewill offerings, and meal and drink offerings.

Keep in mind that when several sacrifices were offered on the same occasion, the propitiatory offerings were offered first, followed by the burnt offerings, and then the peace offering. The meal and drink offerings were offered with the burnt offerings, or by themselves.

Materials Used in Sacrifices

With respect to the materials used in the sacrifices, they were divided into two classes: the blood sacrifices, in which an animal was killed, and the bloodless offerings, the "meal" (vegetable and mineral) and drink offerings.

Animals offered included oxen, sheep, goats, and turtledoves or young pigeons. The pigeons were

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used by people who could not afford the more expensive animals (Lev. 5:7; 12:8) and to serve as lesser sin offerings. Both male and female cattle could be offered (Lev. 3:1-6), but among the sheep and goats special prominence was given to the male animal (Num. 15:5 ff; 28:11 ff). The animal had to be at least eight days old (Lev. 22:27; Exo. 22:30), although sheep and goats were usually offered when a year old (Exo. 29:38; Lev. 9:3), and oxen when they were three years old. Any animal offered had to be free from any blemish (Lev. 22:20-24).

Vegetables offered were grain, olive oil, wine, salt, and incense, which was partly vegetable and partly mineral. The grain was offered roasted in the ear or as fine flour, to both of which incense and oil were added (Lev. 2:1-15), or as unleavened bread or biscuits. The bread was either baked in an oven, baked in a pan, or fried in oil; in each case the flour was mixed with oil.

All of the animal and vegetable offerings had to be salted (Lev. 2:13; Eze. 43:24; Mark 9:49). Neither leaven nor honey were allowed in any offering made to God by fire (Lev. 2:13).

The animals and meat offerings selected for sacrifice were from the ordinary food of the Hebrews, in order to express gratitude for blessings bestowed and to pray for continuation of His goodness. As these offerings were the fruit of their life and work, and presenting them showed a consecration to God of their life with all its ability and energy.

The Method of Presentation of the Sacrifices

In animal sacrifices, the animal was brought to the door or the tabernacle, near the altar. The person bringing the animal placed his hand on the animal's head, then killed it at the north side of the altar (Lev. 1:4,5,11; 3:2,8; 6:25; 7:2). When the sacrifice was part of the regular services on festive occasions or offered on behalf of the whole people, the animals were slaughtered and cut up by the priests.

Once the animal was slain, the priest caught the blood in a vessel, and depending on the nature of the sacrifice, sprinkled some of it either on the side of the altar, on the horns of the Altar of Incense, or

on the Ark (Day of Atonement). The remainder of the blood was emptied at the foot of the great altar. (Exo. 29:12; Lev. 4:17 ff)

The animal was then skinned and cut into pieces by the offeror (or priest), and either entirely burnt on the altar or just the fat burnt on the altar, with any remainder being burnt outside the camp. This "burning" amounted to cooking the animal, and the animal was then eaten by the priests, or by the priests along with the one who had brought the animal.

If the sacrifice was a bird, the priest wrung off the bird's head and allowed the blood to flow on the side of the altar. He then threw the viscera on the ash heap beside the altar, and the head and body were burnt on the altar (Lev. 1:15).

If vegetable offerings were being made at the same time as burnt offerings, part of the flour and oil, some of the ears of corn and the cakes, along with the incense, were burned on the altar, the remainder going to the priests, who were required to consume it in the court of the tabernacle without leaven (Lev. 2:2ff; 6:9-11; 7:9ff; 10:12ff). If the offering was a thank offering, one cake was presented as a wave offering (see below) to God, and was given to the priest who spilled the blood (Lev. 7:14), the remainder of the offering being eaten by those who presented it.

THE SIN OFFERING

The sin offering was first directly commanded in Lev. 4. "If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them", then that conduct would require a sin offering. The idea is that some sins are unintentional, "in error", and may have been committed through ignorance, hurry, lack of consideration, or carelessness, in other words, sins which came from human weakness, as opposed to sins which are deliberately and knowingly done in rebellion against God and His commandments. [The penalty for presumptuous sin was to be cut off from among God's people (Lev. 15:30).]

The effect of the sin offering was forgiveness of the sin and cleansing from the pollution of sin (Lev. 4:20,26,31,35; 5:10; 12:8; 14:20; 16:19). Its

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presentation assumed that the offeror was conscious of sin; and the laying on of the hands was understood to mean that the sin was to be transferred to the animal (Lev. 4:4,14).

The soul was brought into fellowship within divine grace through the pouring out of the blood of the sacrifice, analogous to the death of Christ on the Cross. The burning of the fat on the altar was an offering of a "sweet savour" to God, and was symbolical of the handing over to God the better part of man, that which is capable of cleansing and renewal, in order that it might be purified by the fire of God's holiness and love.

The Material of the Sin Offering

The material to be offered was determined by the nature of the offense and by the position, or rank, of the one making the offering.

A young bullock was offered for a sin of the whole congregation (Lev. 4:13), for a sin of the high priest (Lev. 4:3), for the high priest on the Day of Atonement (Lev. 16:3), and for the consecration of priests and Levites to their offices (Exo. 29:10,14,35; Num. 8:8).

A he-goat was offered on new moon and annual festivals (Num. 28:15,22,30; 29:5,11,16,19), at the dedication of the tabernacle (and Temple) (Num. 7:16,22; Ezra 6:17, w/8:35), and for the sin of a prince (Lev. 4:23).

A she-goat was offered for a sin by one of the common people (Lev. 4:28,32; 5:6).

A she-lamb of a year old was offered for the cleansing of a leper (Lev. 14:10,19) and when a Nazarite was released from his vow (Num. 6:14).

A pigeon or turtledove was used for purifying a woman after childbirth (Lev. 12:6), for a man or woman who had protracted issues of blood (Lev. 15:14,29), and for a Nazarite who had been defiled by contact with a dead body (Num. 6:10). A bird was also used as a substitute for a lamb in the case of poverty, for an ordinary offense (Lev. 5:7).

Method of Presenting the Sin Offering

If the offering was a bullock offered on behalf of the high priest or of the whole congregation, its blood was taken into the Holy Place and sprinkled seven times toward the inner veil, then upon the

horns of the altar of incense. The remainder was poured at the foot of the altar of burnt offering (Lev. 4:5ff). If the animal was a ram, a she-goat, or a lamb, the blood was merely put on the horns of the altar of burnt offering.

On the Day of Atonement, the high priests took the blood of the sin offering made for himself (the bullock) into the Holy of Holies and sprinkled it on the Mercy Seat of the Ark. He then returned to the altar and took the blood of the goat offered for the sins of the congregation into the Holy of Holies and sprinkled it in the same manner.

In all cases, the next step was to separate the fatty portions of the animal and burn them on the altar (Lev. 4:8-35).

In those cases in which the blood was sprinkled either in the Holy Place or in the Holy of Holies, the flesh, along with the skin, head, and all other parts of the animal were carried outside the camp (later, outside the city of Jerusalem) to a clean place where the ashes of sacrifice were usually placed, there to be consumed by fire (Lev. 4:11ff; 6:23; 16:27). In the case of other sin offerings, the flesh was eaten by the priests in the holy place (Lev. 6:26; Num. 18:9,10).

Any earthenware vessel from which the priests ate was broken; copper vessels were scoured. Garments on which blood had fallen were washed (Lev. 6:27,28).

Typology of the Sin Offering

The sin offering presents Christ atoning for the guilt of sin (Heb. 13:11,12). It shows Christ as actually burdened with the believer's sin, standing in the sinner's place as his substitute. This offering tells of the Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. It carefully guards the holiness of Him who "was made sin for us."

THE TRESPASS OFFERING

The trespass offering was also a propitiatory offering, but it was made for a special offense, while the sin offering was made for the person of the offender. "In fact, the trespass offering may be regarded as representing ransom for a special wrong, while the sin offering symbolized general redemption" (Edersheim, *The Temple*, p. 100ff).

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The trespass offering was a ram, which was valued by a priest according to the shekel of the sanctuary (Lev. 5:15,18; 6:6; 19:21). In the case of a leper or a Nazarite, this offering was a lamb. These offerings were offered for the following offenses:

1. Trespass in ignorance against things of the Lord, that is, to inadvertently take away from God that which belonged to Him, of sacrifices, first fruits, tithes, etc. Compensation for the harm done accompanied the sacrifice, with the gift of a fifth part of the value to the priests.
2. Ignorant transgression of any definite prohibition of the law (Lev. 5:17).
3. Fraud, suppression of the truth, or perjury against a neighbor; with compensation to the victim and an additional fifth part of any property in question to the person wronged (Lev. 6:1ff).
4. Rape of a slave (Lev. 19:20-22)
5. At the purification of a leper (Lev. 14:12), and of a polluted Nazarite (Num. 6:12).

In this offering, the skin of the animal and any meat offering went to the officiating priest, except that portions that were mixed with oil or were dry were divided among all the priests.

Typology of the Trespass Offering

This ritual shows Christ's atoning for the damage caused by sin and has in view the injury of the sin as opposed to the guilt of the sin. This aspect of the trespass offering is seen in Psalm 51:4, "Against thee and thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest."

THE BURNT OFFERING

The name for the burnt offering comes from the Hebrew word *holah*, "ascending", because, as the animal was wholly consumed in the fire (with the exception of the skin), the smoke would rise toward heaven. (The animals in other sacrifices were only partially consumed on the altar.) The burnt offering symbolized the entire surrender to God of the individual or congregation, God's acceptance of that surrender, and therefore the renewal and restoration of the individual. This

offering was not made to atone for sin, as were the other offerings.

This offering was supposed to reflect the inward volition of every true Hebrew and so was required to be presented regularly on the following occasions:

1. Every morning and evening (Exo. 29:38-42; Num. 28:3-8).
2. Each Sabbath day, double offerings (Num. 28:9,10).
3. At the new moon, the three great festivals, the Day of Atonement, and Feast of Trumpets (Num. 28:11-29:39).

Special burnt offerings were required:

1. At the consecration of priests (Exo. 29:15; Lev. 8:18; 9:12).
2. At the purification of women (Lev. 12:6-8)
3. At the cleansing of lepers (Lev. 14:19).
4. For removal of other ceremonial uncleanness (Lev. 15:15,30).
5. On any accidental breach of the Nazarite vow, or at its conclusion (Num. 6:11,14).

Freewill burnt offerings were made on any solemn occasion such as the dedication of the tabernacle or the Temple (1 Kings 8:64).

The burnt offering was the only sacrifice that non-Israelites were allowed to bring. The emperor Augustus had a daily burnt offering brought for him of two lambs and a bullock; and this sacrifice was regarded as indicating that the Jews recognized him as their ruler. At the commencement of the Jewish war, the high priest Eleazar rejected this offering, which was seen as rebellion against Rome.

Typology of the Burnt Offering

In this offering, the idea of sin is not conspicuous, and sets forth Christ offering Himself without spot to God to perform God's will with joy; the offering is a sweet savour to God, so-called because it deals with Christ in His own perfections and devotion to the Father's will, as opposed to the non-sweet savour offerings which show Christ carrying the believer's sin.

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The sacrificial animals symbolize Christ in some aspect of His redeeming character. The ox shows His patient endurance as Saviour (1 Cor. 9:9,10; Isa. 52:13-15; Phil. 2:5-8). The sheep or ram portrays Christ in His unresisting facing of death (Isa. 53:7). The goat typifies a sinner, and, when it is used for Christ, shows Him as the One who was

"numbered with the transgressors." The turtledove or pigeon symbolizes mourning innocence and portrays poverty. It shows forth Him who became poor that we might become rich. (Isa. 38:14; Heb. 7:26; Lev. 5:7; 2 Cor. 8:9; Phil. 2:6-8).

Ruth Lesson 4 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

1705 Aggie Lane

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 4

1. Boaz advised Ruth to glean in all of the fields around Bethlehem. [True / False]
Answer:
2. Boaz was concerned for Ruth, and helped her, because she was [a Moabite; an immigrant; a member of his family; a poor person]
Answer:
3. As a person with income from his farm, Boaz would be expected to pay _____ and _____.
Answer:
4. Boaz had made no rules about how his employees were to treat gleaners. [True / False]
Answer:
5. At mealtime, Ruth had to eat with the other gleaners. [True / False]
Answer:

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6. Christians are to be good employees so that [they may make money for their employers; the doctrine of God will be adorned; they may have enough left over to give to the poor].
Answer:
7. The Christian does his job as if Christ himself were the boss. [True / False]
Answer:
8. Using Faith-Rest principles, a Christian can trust the Lord for _____, _____, and _____.
Answer:
9. A Christian's stable family life has little influence on his job. [True / False]
Answer:
10. The opportunity for a Christian to have a verbal witness is made possible by his [hard work; life witness; success on the job; relationship with his boss].
Answer:

LEVITICAL SACRIFICES AND OFFERINGS

11. Fill in the blanks: "Without _____, _____, there is no remission."
Answer:
12. Which of Adam's son's offering was acceptable to God? [Cain, Abel, Seth]
Answer:
13. Sacrifices have the power in themselves to heal or cleanse from sin. [True / False].
Answer:
14. In the Levitical system, there were two classes of offerings: _____ and _____.
Answer:

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15. To make a proper sacrifice, a poor person would have to borrow heavily to purchase an ox or sheep for the ceremony. [True / False]

Answer:

16. Neither _____ nor _____ were allowed in any offering made to God by fire (Lev. 2:13).

Answer:

17. The Peace Offering was for Christians who were out of fellowship with God. [True / False]

Answer:

18. Essay question. Describe some of the obligations that a man like Boaz had in participating in the Jewish ceremonies and handling his financial responsibilities for the religious community.

Answer: