
a *Grace Notes* course

Ruth

Bible Study by Correspondence
by Warren Doud

Lesson 6 of 10

Ruth 3:1-6

Grace Notes

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Instructions for Lesson 6

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 3:1-6 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: **Blessing; Faith.**
 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 3

Ruth 3:1

Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

The book of RUTH now moves towards its climax, the marriage of Ruth and Boaz. Naomi takes some thought about Ruth's future and arranges things with the result that the marriage eventually takes place.

There is only a small amount of other source material which deals with the peculiar events described. But this record is from the Word of God, so we are at least certain that it is genuine. We may suppose, however, that this was not a unique happening.

Naomi says "shall I not seek rest for you", which means "I want to see you settled in life." The two women have a precarious position in life; the position of unprotected widows in the ancient world was usually very hard. And gleaning is at best a haphazard livelihood only meant to be temporary. So Naomi looks for something better.

This is amplified by the phrase "that it may be well with thee": Ruth's marriage would certainly change both their lives for the better.

Ruth 3:2

And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnows barley to-night in the threshing floor.

Naomi introduces the next logical step. Boaz was technically Elimelech's kinsman, therefore Naomi's by marriage. He was Ruth's kinsman in a more remote way.

Threshing was often done in late afternoon and evening, when a wind might arise to separate chaff from grain. The threshing floors of Palestine were made in an open area, outdoors, of level places stamped down to make them hard.

Ruth had been working with his servants, in fact she has received marks of special favor from Boaz.

So the man to whom they are going to appeal is known to be of good character and generous. He is a principled man

I have unanswered questions here. Perhaps a reader can supply some answers for me.

Why did Naomi not make application to the nearer kinsman who is identified in chapter 4? She surely knew the other man; Bethlehem is simply too small a community for her not to have known the nearer kinsman.

Was she aware of the impediment to marriage with the other kinsman (see Ruth 4:6)? Did she expect Boaz to be a better risk? Or did she expect Boaz to persuade the other kinsman to do his part?

[I attribute the following comments regarding legal aspects of life among the Jews to Keil and Delitzsch, "Commentary on the Old Testament, Volume II", p. 481 ff. I have paraphrased the section, omitting some parts. wd]

Certain legal relations came into consideration here. According to the laws of the theocracy, Jehovah was the actual owner of the land which He had given to His people for an inheritance. The Israelites merely had the use of the land which had been given them for an inheritance. The existing possessor of the a portion of land could not part with it or sell it, but it was to remain in his family forever.

When anyone was obliged to sell his land, such as by reason of poverty, it was the duty of the nearest relation to redeem it. But even if it should not be re-deemed, it came back, in the next year of jubilee, to its original owner, or heirs, without compensation.

No actual sale took place in our sense of the word. A sale was actually just a lease, or the sale of the yearly produce of the land until the year of jubilee.

See Leviticus 25:10-28.

There was also an old customary practice, which had received the sanction of God through the Mosaic law, of Levirate marriage, or the marriage of a brother-in-law. Genesis 38.

That is, if an Israelite who had been married died without children, it was the duty of his brother to

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marry the widow, his sister-in-law, that he might establish his brother's name in Israel by begetting a son who should take the name of the deceased brother, that the name should not become extinct in Israel.

This son was then the legal heir of the landed property of the deceased uncle.

Deuteronomy 25.

The Law imposed this obligation upon the living brother, but it allowed him to renounce the obligation if he would take on himself the disgrace connected with such a refusal (Deut. 25:7-10).

The Mosaic Law does not connect these two institutions, but it was very natural to place the Levirate duty in connection with the right of redemption. And this had become the traditional custom.

The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. go-el). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.
2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).
3. The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.
4. The redeemer must be free from that which caused the need for redemption; that is, the re-

deemer cannot redeem himself. This was true of Christ, because He needed no redemption.

READ Ruth 3:9-13; 4:1-11.

The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.

Topic: REDEMPTION

Ruth 3:3

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

Naomi instructs Ruth as to her preparations; she is to look her best. Her best clothes would be none too fancy. But it appears they were able to afford a little perfume, as the word "anoint" indicates.

Some commentators note that a large mantle would have been included in this clothing. This is quite likely, because we know that she was able to carry home a large amount of grain which Boaz gave to her; and grain was often carried in a mantle which would be formed a bag for carrying things.

Ruth 3:4-6

And it shall be, when he lies down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest to me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her.

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Ruth is to remember where Boaz lies down so that she can later go and lie down at his feet. Maybe she was to uncover his feet so that he would wake up when they got cold. In any case, the position at his feet is the lowly one a petitioner would take.

The whole action represents Ruth's request to Boaz that he act the part of a kinsman to her.

Commentators are agreed that Ruth has marriage with Boaz in mind, although Naomi must have told her by now of the nearer kinsman. Maybe she was aware of the other kinsman's problem and that Boaz would end up being the correct man to approach. That would make Boaz' subsequent legal dealings with the kins-man just a formality; but perhaps the formality was required in any case.

Why this particular method of approach we don't know. The symbol of Boaz mantle being place over Ruth is not uncommon; there is a lot of symbology in the Bible taken from clothing. Throwing the garment over the woman might have signified claiming her as wife.

Ruth's simple reply shows her trust in Naomi and submission to her. Ruth is perfectly in tune with the plan of God. She honors her parent. She is aware of the channel of divine guidance provided through es-tablished family authority. She knows that the place of blessing is found in submission.

This story provides examples of how well the Israelites understood principles what had been instituted by God. The first example we have is in Naomi and Ruth's refusal to appeal for charity but to work for a living even though they had rich relatives.

The second example is that Ruth, although a grown woman, listened to Naomi's advice and followed it.

Redemption

Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin.

On account of Christ's substitutionary atonement, He is called the Redeemer.

There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.

Old Testament Background and Typology

Redemption of Firstborn Sons, Firstlings of the Flock, Firstfruits

The word "redemption" in the Old Testament is the translation of the Hebrew word (pādāh), meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.

However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.

A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).

The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed (Num. 18:17).

The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself (Ex. 13:12 ff; 34:20). Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus 20%, according to the priest's valuation (Lev. 27:27; Num. 18:15). (There

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is no more striking or succinct picture in the Bible that this analogy to Christian salvation issues.)

The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Ex. 23:19). These were given to the priest to be presented in offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.

Later in Jewish history, the children of Israel began to be called the Redeemed of the Lord, after they had been set free from the Babylonian captivity (Isa. 35:9; 51:11; 62:12).

The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. go-el). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

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Redemption in the New Testament

Slavery to Sin

In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.

Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin."

Acts 8:23 uses the phrase "the bond of iniquity".

READ John 8:31-36

READ Romans 6:12-18

See also Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19.

Furthermore, all people are helplessly condemned to die.

Ezek. 18:4, "Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."

1 Cor. 15:22, "As in Adam all die..."

See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

The Principle of Redemption

The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".

The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from

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your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Titus 2:14, "Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The noun (lutron) means "the price paid; the ransom", as in -

Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".

1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in you spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.

Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."

See also 2 Pet. 2:1; Rev. 14:3.

The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".

Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

The word (apolutrosis) means "to dismiss for ransom paid; redemption".

1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Rom. 8:22,23, "For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15 above.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption.

Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And

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because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The doctrine of redemption is used to orient believers in time of stress.

Job 19:25, "I know that my Redeemer liveth..."

At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

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Ruth Lesson 6 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:

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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 6

1. Naomi expected that both her and Ruth's life would be changed for the better if Ruth could find a husband. [True / False]

Answer:

2. Boaz was a kin to Naomi and Ruth, since he had been a close relative of _____.

Answer:

3. Naomi suggest that Ruth approach Boaz [a. at the gates of the city; b. at his home; c. at the threshing floor; d. in the wheat fields].

Answer:

4. In the Jewish law of the times of the Judges, the actual owner of the land was said to be _____.

Answer:

5. If a married man died without children, it was his brother's duty to find some other man to marry the widow. [True / False]

Answer:

6. There was no disgrace associated with the living brother's refusing to marry his brother's widow. [True / False]

Answer:

7. The kinsman-redeemer of the Old Testament was a type of _____ as Redeemer.

Answer:

8. Ruth's action in going to Boaz at the threshing floor showed her intention to [a. indicate her gratitude for his allowing her to glean; b. satisfy her mother-in-law that she was doing the right thing; c. ask Boaz to help her with the requirements of levirate marriage; d. get some rest before going out to glean again]

Answer:

REDEMPTION

9. Redemption is a term used in the Bible to refer to God's intervention for the _____ of mankind.

Answer:

10. A son was considered "firstborn" if he was his father's first son. [True / False]

Answer:

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11. When were the first born of oxen, sheep, or goats were to be brought to the temple to be sacrificed?

Answer:

12. The offering of the sheafs of grain which were called the firstfruits sheaf could be eaten by the priests. [True / False]

Answer:

13. The children of Israel began to be called the "Redeemed of the Lord" after they had been set free from captivity in [a. Rome; b. Babylonia; c. Assyria; d. Egypt].

Answer:

14. Complete the phrase, "...you were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers, but with

_____, as of a lamb without blemish and without spot."

Answer:

15. What Scripture would you use to show that redemption includes total forgiveness for sins?

Answer:

16. Redemptions results in our adoption by God the Father. [True / False]

Answer:

17. ESSAY: Pick two of the meanings of the word "redemption." Write out what you would say to a person to explain what redemption means, using the two meanings you have chosen, along with the Scriptures that correspond with those meanings.