

# Ruth

JUNIORS STUDY  
TEACHERS MANUAL

**CORNERSTONE CHRISTIAN FELLOWSHIP**

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This study from the Book of Ruth is also available for the following suggested age groups:

Juniors: Suitable for 10 to 14 years

Primaries: Suitable for 7 to 9 years

Pre-schoolers: Suitable for 3 to 6 years

Infants: Suitable for 1 to 3 years

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# The Book of Ruth

## Lesson 1

### Bethlehem to Moab and Back Again

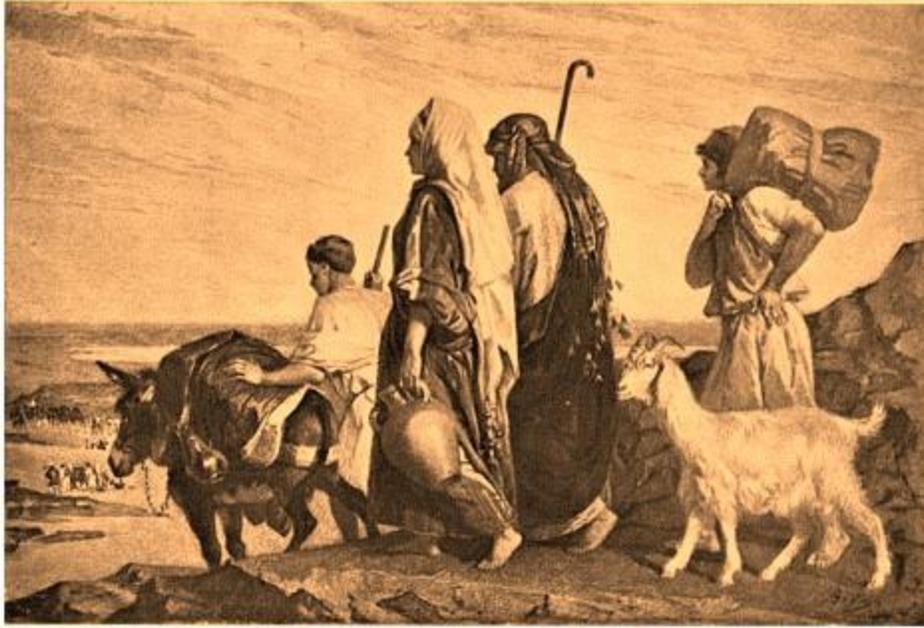
Lesson Aim: To identify the characters, and to discover why Elimelech took his family to Moab, and what happened in Moab.

Key Scriptures: Ruth 1:1-6

Today we are going to embark upon our study of a book of the Bible in the Old Testament entitled 'The Book of Ruth'. It's a small book with only 4 chapters but it is filled with important information for all Christians everywhere. This is the true story of a young lady called Ruth who was living in the country of Moab in the Middle East. For today we will read and study the first 6 verses of chapter 1.

**Ruth 1:1** Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion-Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.



"Elimelech and Naomi journey to Moab with their two sons"

3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread.

Underline the 2 different locations that are mentioned in our verses.

Now look at the map on the following page and find the 2 places, and put a circle around them. What are they? *Bethlehem, Judah & Country of Moab*



Verse 1 tells us that the events happened during the time 'when the judges ruled'. Listed on the map are some of the names of the Judges who ruled over Israel before they had kings - they are in the white boxes. The Book of Judges is the book immediately before the Book of Ruth. Take some time now to read their names from the map noting

where they were judging from. Why would there not be judges indicated in the land of Moab? *Moab was not a part of Israel's territory.*

The Moabites and the Ammonites are descendants of Abraham's nephew Lot after he escaped from the destruction of Sodom and Gomorrah and the other cities of the plain.

Can you remember anything about Lot? Such as why did he and Abraham separate? Where did Lot choose to live as opposed to Abraham? Why did God decide to destroy Sodom & Gomorrah and the other cities of the plain? What happened to Lot and his family as the city of Sodom was about to be destroyed? *(Further study of Lot and answers to the questions can be found in Genesis chapters 13, 14 & 19.) They separated because of conflict between the herdsmen and their flocks. Lot chose the well-watered plain of Jordan River and Abraham the mountains. Lot pitched his tent outside Sodom and eventually moved into the morally corrupt city itself. 2 angels were sent to rescue Lot & his family before God destroyed all the cities of the plain. Only Lot and 2 unmarried daughters survived. They would go on to produce the Moabites and Ammonites.*

Which side of the Dead Sea and Jordan River are the lands of the Moabites and Ammonites? *East of the Jordan*

Although the Moabites and Ammonites are distant relatives of the children of Israel, they are not God's chosen people - Israel - who are descended from Abraham, Isaac, Jacob, and Jacob's 12 sons. In fact, when the Children of Israel left Egypt after the Passover, they needed to pass through Moab as they prepared to cross the Jordan River and go to the Promised Land. But the Moabites were not pleased to see the Israelites in their lands, and Balak, the king of the Moabites, employed Balaam to curse Israel. God was watching out for His children though, and He caused Balaam to bless them rather than cursing them. *(See Deut.23:3-6 on the next page)*

Using a **red crayon**, let's trace on the map the journey from **Bethlehem to Moab**. Elimelech and his family would have left Bethlehem, traveling north to Jerusalem, then heading east to cross over the Jordan River at one of the lowest crossing points. From there they would probably have traveled further east to Heshbon before turning south towards Moab. On the map are many of the main trade routes marked with dotted lines that people in those times could have traveled. The road from Heshbon south to Moab was part of a very important trade route in those days known as 'The Kings Highway' which went from Syria all the way down to Egypt.

The journey north, east, and then south would have been easier than going on a southerly route around the Dead Sea. With your **red crayon** trace over the dotted line that would show the route Elimelech and his family took to Moab.

Now go back and read again our first 6 verses of the Book of Ruth before answering the following questions:

1.) Why did Naomi's family move from Bethlehem to Moab?

*Famine in his homeland of Bethlehem, Judah*

2.) What happened to Elimelech in Moab?

*He died*

3.) Read **Deut. 23:3-6**.

**Deut. 23:3** "An Ammonite or **Moabite** shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever,

4 "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

5 "Nevertheless the LORD your God would not listen to Balaam, but the LORD your God turned the curse into a blessing for you, because the LORD your God loves you.

6 "You shall not seek their peace nor their prosperity all your days forever.

How was Elimelech's decision to move to Moab in direct opposition to what Israel was told by God through Moses prior to entering the Promised Land? *"You shall not seek their [Moab's] peace nor their prosperity all your days forever."*

4.) Elimelech's name means 'My God is King'. After his death, however, what did his two sons do? *4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.*

**Chilion's** name means 'pining' or 'wasting away'. He married **Orpah**  
**Mahlon's** name means 'sickly'. He married **Ruth**

**Ruth's** name means 'friend or female companion'

**Orpah's** name means 'stiff-necked'

(We will look at the significance of Naomi's name later in lesson 4.)

5.) What happened to Naomi's two sons, and how significant do you think the meaning of their names is? *5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.  
Their names reflect their spiritual/physical conditions*

In ancient Israel, a widow's sons were responsible for taking care of her with things such as a home, protection, and food. If a widow like Naomi had no living sons or male relatives, she had to provide for herself. This could be very difficult for her if she did not own land or have other resources available to her.

6.) As a result of her circumstances Naomi decided to return to her own country. What other reason is given in **Ruth 1:6** for her decision to return? *for she had heard in the country of Moab that the LORD had visited His people by giving them bread.*

7.) How many years did Naomi dwell in Moab? *10 years*

8.) Who else arose with Naomi to return to Bethlehem?

*Then she arose with her daughters-in-law that she might return from the country of Moab*

9.) Why do you think the Lord God would have caused a famine to take place in Israel, and then 10 years later, provide a harvest and bread for the people? Discuss

In your answer consider the following details:

- The ongoing spiritual condition of the nation of Israel when the Judges ruled (*see Judges 17.6; Judges 21:25 which is printed on page 10*)
- Who might Naomi and her family picture?
- The significance of the number 10

*Naomi's family represent the spiritually sick condition of the nation of Israel who seek help from other countries rather than God who gave them the land. As a result everyone is doing what is right in their own eyes which brought upon them a judgment in the form of famine. At the end of a complete period of time (10 years) the Lord visited them by giving them bread = the Word*

When the Judges ruled in Israel, the people often suffered affliction brought about by their turning away from God towards foreign gods and rulers. However, as a result of the affliction, the people would then repent and return to God and He would deliver them and bless them once again. The Book of Ruth does not tell us if that was the cause of the famine and subsequent harvest, but it certainly was a pattern revealed throughout the Book of Judges - the time period when the account in Ruth takes place.

10.) Discuss how what we see in these opening verses of Ruth might present a prophetic picture, or **Type**, of the nation of Israel yet future. *The nation of Israel will look to other authorities for help and in so doing make a peace treaty with the Antichrist who promises them peace and safety.*

*However his true intentions to destroy Israel will become clear after 3.5 years when he declares himself to be god in the temple in Jerusalem. Then the affliction, persecution and deaths will escalate against them with 2/3rds being killed before God gives them 'bread' in the form of Christ, the Bread of Life, returning to deliver them and destroy the Gentile world powers who have come against Israel.*

Now look at what the prophet Amos says:

**Amos 8:11** "Behold, the days are coming," says the Lord GOD, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the LORD.

12 They shall wander from sea to sea, And from north to east; They shall run to and fro, seeking the word of the LORD, But shall not find it.

11.) What sort of famine is Amos talking about?

*A spiritual famine of the Word of God.*

12.) What conclusions can we draw concerning what transpired within the nation of Israel at the time of the Book of Ruth? What conclusions can we draw concerning the future fulfillment of Amos's prophecy?

**Judges 21:25** *In those days there was no king in Israel; everyone did what was right in his own eyes. The physical famine was a consequence or judgment upon the people of Israel for not hearing and obeying the Word of the Lord. Amos's prophecy is ongoing in that Israel is far from God at this time and when they eventually choose to make a covenant with Satan's son, the Antichrist, then their persecution and problems will be exponentially greater before they are delivered.*

As we read this verse along with what we read in **Ruth 1:1**, it becomes very clear that the spiritual condition of the nation of Israel at the time of the Judges was not good because everyone was doing 'what was right in his own eyes'. As a result, God allowed a famine to sweep the land. The Word of God is also referred to as 'bread' and so we can see from **Amos 8:11-12** that everyone doing 'what was right in his own eyes' (**Judges 21:25**) could have been caused by a famine of hearing the words of the Lord. The Book of Ruth does not tell us why the famine ended in **v.6**, but the Book of Judges does reveal that when the people repented

of their disobedience then God gave them provisions and delivered them from their enemies.

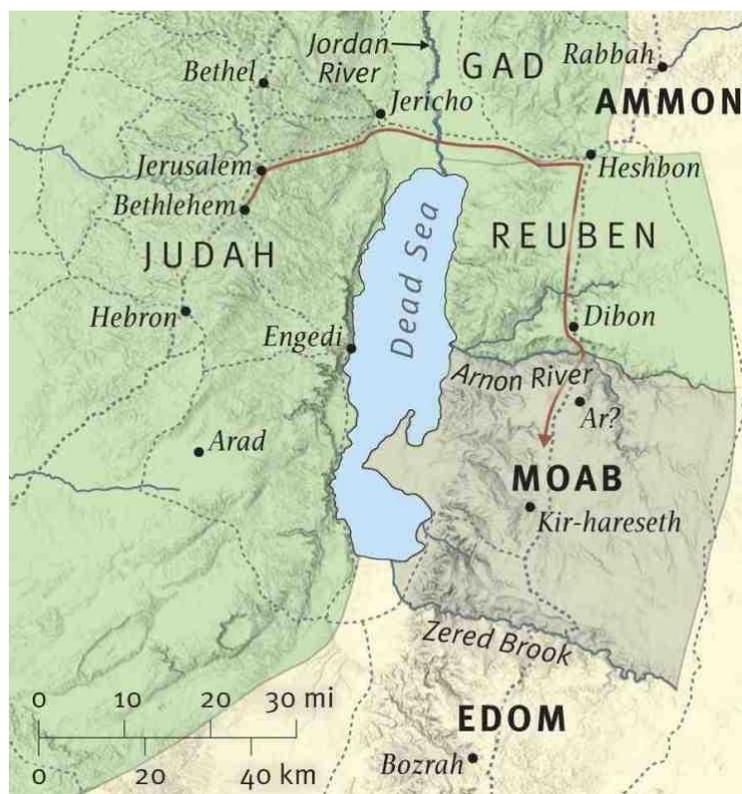
In The Lord's Prayer, it says:

**Luke 11:3** Give us day by day our daily bread.

Every day we need to be feeding on the Word of God so that we will be able to obey God's Word rather than doing 'what is right in our own eyes'.



Now turn to **Luke 11:2-4** or **Matthew 6:9-13** in your Bibles and read the whole of The Lord's Prayer



Having looked at the map above now check to see how you did when tracing the route Elimelech and his family took (in red) when they left Bethlehem, Judah for Moab.

When Naomi left Moab to return to her home country she would have retraced the steps she had taken at least 10 years earlier.

All the green areas on the map are lands that were allotted to the Children of Israel by Joshua. The areas in grey (Moab) and yellow (Ammon & Edom) are lands ruled over by other distant relatives of Israel. They are referred to as Semitic nations, meaning that they (like Israel) are descended from **Shem**, one of Noah's sons. Shem was the only one of Noah's 3 sons who had the Lord GOD as his God (Gen.9:26).

Bible Challenge:

We have already stated that the Moabites and Ammonites are descendants of Abraham's nephew Lot. Why not research when you go home to find out how the Edomites are related to Israel? Make sure you have at least one Scripture reference for your answer.

.....

Next lesson, we will study the '**Journey to Bethlehem**' and what happens on the way.

# The Book of Ruth

## Lesson 2

### The Journey to Bethlehem

Lesson Aim: To show how we are also called to go on a journey to 'the House of Bread'.

Key Scriptures: Ruth 1:6-14

Last lesson we heard about a Jewish family that traveled to a foreign country called Moab due to a famine in their own country. Where were they from? *Bethlehem, Judah. Israel.*

Whilst in the land of Moab, the father died, followed by his 2 sons after they had married women of Moab. What was the name of the father? And what were his sons called? What was the name of the wife each son took? *Father was Elimelech. Mahlon married Ruth & Chilion married Orpah*

After 10 years in Moab Naomi decided to return to Judah. Why? *She had heard in the country of Moab that the LORD had visited His people by giving them bread. (1:6)*

After the death of her sons, their mother Naomi had heard that the Lord GOD had provided food once again in her homeland. So she arose with her 2 daughters-in-law, Ruth & Orpah, to return to Judah.

In the last lesson we also discussed why the Jewish people might have experienced a 10-year famine in their own land. The number 10 in Scripture is a number of completion, although it is one that is repeated, (e.g. 11-20, 21-30 etc.) and so we can determine that the nation of Israel's unfaithfulness which had resulted in no bread, would at some point be repeated; and as a consequence they would experience great hardships once again.

In the Scripture below is the very last verse of the book that comes before Ruth - Judges, followed by the first verse of the Book of Ruth.

**Judges 21:25** In those days there was no king in Israel; everyone did what was right in his own eyes.

**Ruth 1:1** Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

As we read these 2 verses one after each other it becomes very clear that the spiritual condition of the nation of Israel at the time was not good because '*everyone did what was right in his own eyes*' rather than what the Lord required of them, and as a consequence God allowed a famine to sweep the land.

Then we can read this from:

**Amos 8:11** "Behold, the days are coming," says the Lord GOD, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the LORD.

12 They shall wander from sea to sea, And from north to east; They shall run to and fro, seeking the word of the LORD, But shall not find it.

We know GOD provided bread from heaven (the manna) in the wilderness and Jesus refers to Himself as the bread from heaven in John chapter 6, what might be the spiritual significance of the famine or lack of bread in Bethlehem at that time? *A failure by the religious leaders or the people, or both to whole-heartedly follow the Lord their God.*

*De 28:1 "Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.*

*5 "Blessed shall be your basket and your kneading bowl.*

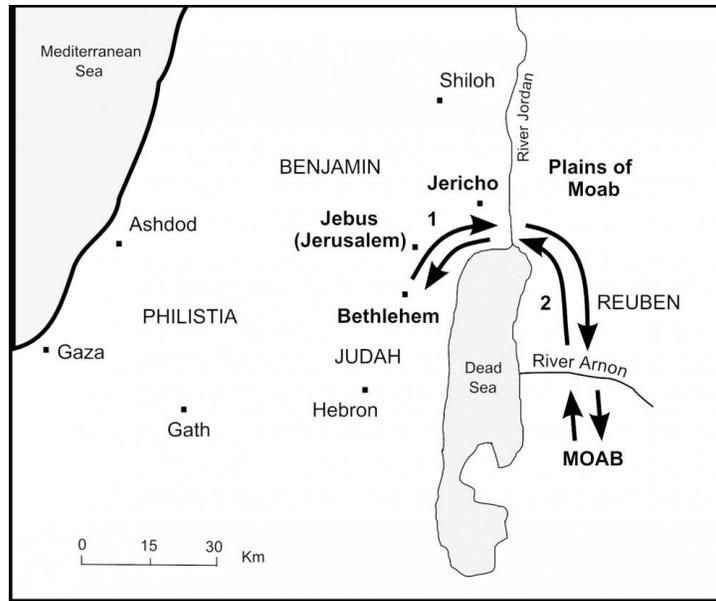
*De 28:15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:*

*17 "Cursed shall be your basket and your kneading bowl.*

**Ruth 1:6** Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread.

7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

On the map it shows what would have been Elimelech and his family's outward journey from Bethlehem to Moab and then the retracing of the route by Naomi.



All 3 women began the journey together, but then we see the following taking place:

**Ruth 1:8** And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

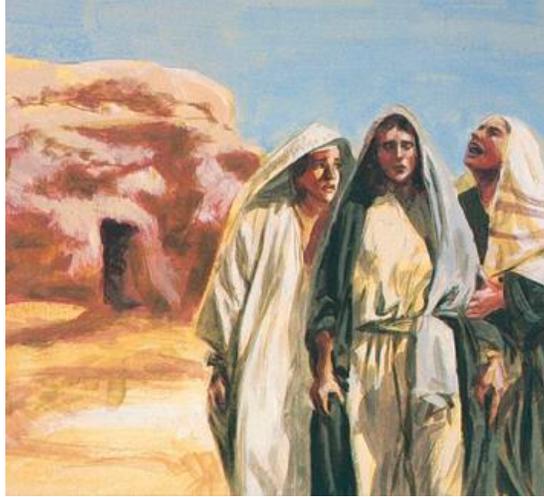
9 "The LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

**What is Naomi's desire for the 2 women?**

*That they would find rest, each in the house of another husband*

**How should we understand that? Or what does the use of the word 'rest' in connection with marriage point us to?** *Finding the rest points to marriage in the 7<sup>th</sup> Day Rest of God.*

**What is their response to Naomi's urging?** *They lifted up their voices & wept.*



**Ruth 1:10** And they said to her, "Surely we will return with you to your people."

What do they decide to do in v.10? *Continue the journey to Bethlehem with Naomi.*

**Ruth 1:11** But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?"

What is the reason Naomi gives for urging Ruth and Orpah to return to Moab? *There were no more sons in her womb who could eventually become a husband to either woman.*

It was the custom in Israel according to the Scriptures, that when someone's husband died, if he had an unmarried brother then that man would take the widow as his wife. This was done so that the family lands and inheritance remained within the family, and the deceased was remembered through the birth of a son who was named after him.

**(Deut. 25:5)** "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and

perform the duty of a husband's brother to her.<sup>6</sup> "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.)

**Inheritance** is hugely important to the Jewish people because they had received the land from God. It was promised to them by God when He spoke with Abraham who was the father of the Jewish nation (Gen.13:14-17). After the whole nation, led by Moses, left Egypt they were eventually taken into the Promised Land by Joshua. It was Joshua's job to then divide up the land amongst the 12 tribes and each family within that tribe was given land as their inheritance.

Naomi, however, had no more sons that could marry Ruth or Orpah. She herself had no husband and was too old to bear any more children. Therefore, she tells them again through their tears to go back with 'the hope' that they might find 'rest' and security with a potential husband there.

**Ruth 1:12** "Turn back, my daughters, go-for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

13 would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

Besides not being able to provide an heir, what is the other reason that Naomi is distressed and without hope? (v.13b) *Naomi recognizes that the Lord was working against her.*

Naomi is also grieving because she realizes that 'the hand of the Lord has gone out against her' leaving her without hope (v.12). Naomi's realization was that with the death of her husband and her 2 sons, the

Lord was actively working against her and this was negatively impacting Ruth and Orpah's future, hence her added grief.

**Ruth 1:14** Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

How did Ruth and Orpah each respond to the second urging to return to Moab? *Orpah kisses her mother-in-law and leaves, Ruth remains and clings to her.*

Once Orpah kisses her mother-in-law goodbye she is not heard from again. Ruth's response, however, is very different. As we begin to look at some of the Types in this unique little book, we will begin to grasp the significance of **the separation** that is now seen to have taken place with Orpah from Naomi and Ruth.



1.) Do you remember what Orpah's name means? *Stiff-necked*

2.) What does Ruth's name mean? *Friend or female companion*

3.) How might the meanings of their names also show a difference in their characters? *Ruth's willingness to accompany Naomi is seen in the meaning of her name unlike Orpah who all too easily turned her stiff neck homeward*

4.) What do you remember about the origins of the country of Moab?

*Product of an immoral relationship of Lot and one of his daughters. Likewise for the Ammonites.*

5.) How significant is it that even though Orpah is a member of a Jewish family through marriage, she chooses to return to the country of her birth? And does she still belong to the family despite her return? *Yes*

*she is still a member of the Jewish family but she also represents the Christian who turns back to their old life, or the world.*

6.) What do you think this points to? *Unfaithful Christians who do not continue to walk in faith but turn back*

7.) Naomi's hometown was Bethlehem - what does it mean? *House of Bread*

8.) What might we conclude about Ruth's desire to continue on to Bethlehem with Naomi? *Despite the death of her husband she remains in the family and her desire is to remain faithful to Naomi and what she represents (The Word given to Israel). She is the faithful Christian on a journey of faith. More on this in upcoming lessons.*

The Book of Ruth is filled with **Types**, or **word pictures**, that enable us to grasp great spiritual truths. As we continue, we will also see that it is a book of **prophecy** because a Type always points to something future.

So far we have seen 2 Gentile women became part of a Jewish family through marriage, followed by the subsequent death of their husbands. We have seen the beginning of a journey towards a place called 'the House of Bread' that takes them from the country of their birth, towards a land that is being blessed by God. We have seen a widow woman - Naomi- choosing to return to her homeland after sojourning in a Gentile land. Whilst on the journey we saw that a separation took place between Orpah, who chose to return to the land of her birth, and Ruth,

who clung to Naomi. Are you beginning to wonder what that might picture?

**Discuss** what all this says to us. What should we learn from this? Is there a journey that we are required to make? If so what sort of journey and where should it lead us to? Do we have a choice in this? Are we required to make the journey alone? How might 'the hope' of a 'rest' out ahead be crucial to understanding the Book of Ruth?



**Ruth 1:15** And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

*If there is time you may color this page and also the map on page 15*

# The Book of Ruth

## Lesson 3

### "I will go"

Lesson Aim: To show how Ruth and Rebekah's declarations "I will go" are a pattern for us as we make our spiritual journey accompanied by, and clinging to, the Word of God.

Scriptures: Ruth 1:14-18

Last week we began to see that the Book of Ruth is filled with **Types**, or **Word pictures**, that enable us to grasp great spiritual truths. A type always points to something future and can be seen in a **person** such as Ruth, a **place** such as Bethlehem, a **thing** such as bread, or an **event** such as the famine.

*(On page 89 in lesson 9 are the words to a previously learnt song defining Types)*

So far, we have seen that 2 Gentile women became part of a Jewish family through marriage, followed by the subsequent death of their husbands. We have seen the beginning of a journey towards a place meaning 'the House of Bread' that takes them from the country of their

birth towards a land that is being blessed by God. We have seen a Jewish widow woman - Naomi - choosing to return to her homeland after sojourning in that Gentile land. Then, whilst on the journey, we saw that a separation took place between Orpah - who chose to return to the land of her birth and is not seen again in the book of Ruth - and Ruth, who clung to Naomi.



**Ruth 1:14** Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, **I will go** And wherever you lodge, **I will lodge**; Your people shall be my people, And your God, my God.

17 Where you die, **I will die**, And there **will I be buried**. The LORD do so to me, and more also, If anything but death parts you and me."

18 When she saw that she was determined to go with her, she stopped speaking to her.

What does Naomi say Orpah has returned to? *Her people and her gods.*

As a result of Orpah's choice how can we classify her? Could she be a type of someone? *Orpah typifies a Christian who having been saved (Orpah was a member of a Jewish family) chooses to return to the things of the world and that which is familiar to them.*

How might we better understand Naomi telling Ruth to do likewise? Any thoughts? *Clearly Naomi is not wanting Ruth to return to her old way of life and doing things, like Orpah. This was something of a test for Ruth (and us also) to continue on the journey. Also because Naomi knew she could no longer provide a son to marry Ruth it explains why in the natural she encouraged Ruth to go back to find a husband.*

Ruth's desire to follow Naomi and her God is clearly a good choice and so what we can begin to see with Naomi urging her to follow Orpah back to her people and gods, she is testing Ruth. Will she be whole-heartedly committed in her journey towards the God of Israel, or will she eventually turn around like Orpah.

Do you remember the meaning of Ruth's name? *Friend or female companion*

The test or choice that Ruth was facing - go back to her old life like Orpah, or follow Naomi to Bethlehem - is one that all Christians must face.

Orpah chose to return to her old life - her people and her gods.

What is Ruth's response? Read **verses 16 & 17** again and then complete the list of the 9 things Ruth declares she wants:

1. *Entreat me not to..... leave you*
2. *Don't let me turn..... back from following you*
3. *Where you go..... I will go!*
4. *Where you lodge..... I will lodge*
5. *Your people..... shall be my people*

6. *Your God..... my God*
7. *Where you..... die, I will die*
8. *And there I will be..... buried*
9. *The Lord do so to me..... and more also*

.....*IF ANYTHING BUT DEATH PARTS YOU AND ME!*

What was Naomi's response to Ruth's determination to remain with her as her companion? (v.18) *When she saw that she was determined to go with her, she stopped speaking to her.*

Now go back to the Scriptures and in **verse 16** circle Ruth's statement "I will go".

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There is an account of another young lady in the Bible who made exactly the same statement, "I will go", and also embarked upon a journey which would lead to marriage - in this case to Abraham's son Isaac. Do you remember who that young lady was? *Rebekah*

The account is in *Genesis* chapter 24. Abraham commissioned his oldest servant to return to where his family came from and seek a bride for his son Isaac from Abraham's family. Let's read some verses that lead up to the moment of the young lady's decision to say, 'I will go' and what occurs after it. When you get to her decision, please circle it.

Search for a bride:

**Gen.24:10** Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.....

..... 12 Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

13 "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink' -let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."....

... 19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."....

The bride is revealed:

... 51 "Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."....

... 55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

56 And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."

57 So they said, "We will call the young woman and ask her personally."

58 Then they called Rebekah and said to her, "Will you go with this man?" And she said "I will go."

The journey.

... 61 Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed....

... 66 And the servant told Isaac all the things that he had done.

67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her.

Where was the bride for Abraham's son to come from? *Abraham's family*

Who is the young lady? *Rebekah*

Where did the oldest servant find her? *By a well of water*

Did you notice that, like Ruth, she had a choice to make as to whether or not she would go on the journey that would lead to marriage?

Read [vv.55-58](#) again.

What do Rebekah's brother and mother seek to do and for how long?

*They want to stop her from making the journey for 10 days*

What might that number tell you? *It is a number of completion and shows they really didn't want Rebekah to leave at all.*

Do you see the test that came Rebekah's way as her family asked her whether she would be willing to go immediately with Abraham's servant?



From "The Camel Train" by Emile and Adolphe Rouergue (1855)

The parallels between Rebekah and Ruth are very clear. They both have a decision to make as to whether they should leave their family and all that feels safe and familiar, and embark on a journey to a previously unknown destination; and they both say, "I will go". On the journey Rebekah is accompanied by Abraham's oldest servant and Ruth is accompanied by Naomi. For Rebekah it ends with marriage to **Isaac**, who we know is a **type of Christ**. What awaits Ruth? Well, we shall have to wait and see as we study further.

We are now beginning to see that Ruth's determination to remain with Naomi is revealing further details about Ruth and Naomi's characters and what they ultimately represent. Ruth's pleading in **Ruth 1:16-17** demonstrates her desire and lifelong commitment to be separated from Moab, the land of her birth, and to make a journey to a new land and a new people accompanied by Naomi. Her desire is for Naomi's people and God to also be her God, and that only death should part them. But even then Ruth wants to be buried where Naomi would be buried. This shows great courage on Ruth's part considering Naomi had revealed in v. 13 that 'the hand of the Lord was working against her'. Yet despite that, there must have been something about Naomi and her God that was drawing Ruth towards them both.

We too have been called, as Christians, to separate ourselves from the land of our birth. That would be the things associated with our first birth - this world under Satan the god of this age. Just like Ruth, we are called to cling to 'Naomi'. That which **Naomi** represents is very interesting because she is a **dual-type**, and we will learn more about it in our next lesson.

So what is it that the nation of Israel provided that we as Christians are to cling to? *The Word of God and The Word made flesh, Jesus Christ.*

Hopefully you are beginning to realize that Ruth is **a type** of the faithful Christian and that which faithful Christians are to cling to is the Word of God.

Naomi is a dual-type of

- the nation of Israel (*more on that in the next lesson*) and also
- that which Israel provided, which is the Word of God (Rom.3:1-2).

Another thing Israel provided that Christians must cling to is Jesus Christ. Jesus is the Word made flesh (John 1:1,14). He is that which we

call the Old Testament in a bodily form. (Col.2:9) The nation of Israel provided Jesus Christ, our Savior!



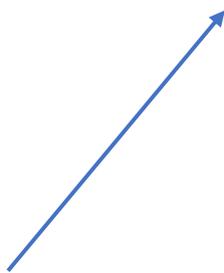
As we finish see if you can match the following Types/Pictures to what they portray:

**Type or Word Picture**

- Ruth
- Orpah
- Naomi
- Famine in the land
- Moab
- Journey to Bethlehem
- Bethlehem
- Isaac
- Rebekah

**Antitype or What it Portrays**

- Spiritual journey
- Bride of Christ
- Faithful Christian
- House of Bread
- The Word of God given to Israel
- Jesus Christ
- Unfaithful Christian
- Gentile land
- Absence of the Word of God



# The Book of Ruth

## Lesson 4

### Arrival in Bethlehem

Lesson Aim: To show how Naomi is a type of the Nation of Israel

Scriptures: Ruth 1: 19-22

In our last lesson entitled "I Will Go," we learned how Ruth clung to Naomi because she was determined to follow Naomi all the way to Bethlehem:

**Ruth 1:16** But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, **I will go**; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.

17 Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."

We then also looked at another young lady, Rebekah, who said the same thing when asked if she would go with Abraham's oldest servant to be married to Isaac:

**Genesis 24:58** Then they called Rebekah and said to her, "Will you go with this man?" And she said, "**I will go.**"

The parallels between Rebekah and Ruth are very clear. They both had a decision to make as to whether they should leave their family and all that feels safe and familiar, and embark on a journey to a previously unknown destination; and they both said, **"I will go"**. On their journeys, Rebekah was accompanied by Abraham's oldest servant and Ruth was accompanied by Naomi. Rebekah's journey ends with marriage to **Isaac**, who we know is a **type of Christ**. **Rebekah** therefore is a **type of the Bride of Christ** who will come from the family of God.

Do you have any thoughts as to who the oldest servant of Abraham might typify? Who is it that even today is searching for a Bride for God's Son?

*A Type of the Holy Spirit*

Like Ruth and Rebekah, we too as Christians, have been called to separate ourselves from that which is associated with our first birth (this world under Satan, who is the god of this age). We have been called to cling to Naomi, just like Ruth did. We are to travel with God the Father's 'oldest servant', the Holy Spirit, on a spiritual journey that will end in marriage to God the Son. **WOW!**

**Naomi represents that which was given to Israel - the Scriptures.** Ruth's decision to cling to Naomi, and her desire for Naomi's God to be her God, gives us a picture of what we are to do. We are to cling to the **Word of God** whilst being led by the **Holy Spirit** as we embark upon our spiritual journey. That journey will take us from the land of our birth to a land that God is calling us to - but for us, our land is a heavenly land.

Go back and read that last paragraph again.

How should we understand clinging to the Scriptures? Do we need to walk around with our Bibles tucked under our arm all day? What do you think? Discuss.

We also learnt in the last lesson that Naomi not only represents the Word of God given to Israel, but she pictures the Nation of Israel itself. That will be the focus of our lesson today. Naomi is a dual or double-type:

- She represents the Word of God given to Israel, written down by Jewish writers (Romans 3:1 "What advantage then has the Jew, or what is the profit of circumcision? 2 Much in every way! Chiefly because to them were committed the oracles of God.")
- Naomi also represents the Nation of Israel

Let's now read our verses from Ruth chapter 1 for our lesson today:

**Ruth 1:19** Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"

20 But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

21 "I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.



What sort of reception did Naomi and Ruth receive when they eventually arrived in Bethlehem? *that all the city was excited because of them; and the women said, "Is this Naomi?"*

Do you remember how many years Naomi had been away from Bethlehem? *10+ years*

Despite that length of time she had been gone, the women of the city recognized Naomi, but she tells them not to call her by that name. What did she want them to call her? *Mara*

What is her reason for wanting to be called that?  
(Naomi's name means "pleasant" and Mara means "bitter".) *for the Almighty has dealt very bitterly with me. 21 "I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"*

When Naomi left Bethlehem originally, who was with her? *Her husband Elimelech and her 2 sons Mahlon & Chilion*

How, therefore, should we understand her statement "I went out full, and the LORD has brought me home again empty." *Naomi lost 3 members of her family in a foreign land*

Who does Naomi say has brought her home? *The Lord*

What further details does Naomi reveal about the Lord's dealings with her in **vv.20-21**? *The Almighty has dealt very bitterly with her and the LORD testified against her, and the Almighty had afflicted her.*

What does the Lord 'testifying' against Naomi and 'afflicting' her suggest to you? *These are terms suggestive of a courtroom and judgment*

The word '**testified**' in v.21 means: to heed, to take notice of, give an account of, afflict; and to bring down low. '**Afflicted**' means to be punished; deal ill with; to make good for nothing.

Try to grasp what Naomi is saying here. Imagine a court room where the defendant on trial is Naomi, and a witness has been called to '**testify**' against her. That witness happens to be the Lord God Almighty! Not only that, but He will also be the Judge given the task of delivering the punishment! He will allow her to be **afflicted** and brought low. Wow! No wonder Naomi no longer wanted to be called 'Pleasant' but 'Bitter'!



(Do you know what the picture represents?)

A verse we looked at in Lesson 2 showed that even before Naomi arrived in Bethlehem, she was already well aware that the situation she found herself in was from the Lord.

**Ruth 1:13** "would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

So how are we to understand or make sense of what has happened to Naomi? Why would the LORD deal so bitterly with her and her family? What do you think?



God will judge His  
People

Ezekiel 18:30  
"Therefore I will  
judge you, O house  
of Israel, every one  
according to his  
ways," says the Lord  
GOD. "Repent, and  
turn from all your  
transgressions, so  
that iniquity will not  
be your ruin."

The answer lies in who Naomi and her family represent rather than who they are as individuals. *Naomi and her family represent the nation of Israel, many of whom will die in foreign lands during the tribulation but it will be the LORD who will bring them back to their own lands.*

Do you remember why Elimelech took his family away from Bethlehem, Judah to go to Moab? *A famine in the land.*

What period of time was this and why was that significant? *It was a time when the judges ruled and for much of that time everyone did what was right in their own eyes.*

The scarcity of food during the time of the Judges was because:

**Judges 21:25** In those days there was no king in Israel; everyone did what was right in his own eyes.

**Ruth 1:1** Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

The famine was not just a lack of food but rather **a lack of the Word of God** because everyone was doing exactly what they thought was right in their own eyes rather than what God wanted them to do. God had also told Israel through Moses that they were not to seek the peace and prosperity of the lands of Moab and Ammon (Deut.23:6), yet Elimelech left Bethlehem (the House of Bread) to find provision and security in the land of Moab, the very nation that had tried to curse Israel.

Naomi knew that the hand of the Lord was against her and her family. He had testified against her and afflicted her through the death of her husband and two sons whilst dwelling in a land they were told not to dwell in.

Elimelech, in disobedience, had turned his back on the land of his inheritance and sought prosperity outside that land from a people who were not part of the family of God. To use Naomi's words 'they went out full' but she returned 'empty' - they did not prosper in that land. In this we can see that **Naomi represents a type of Israel in disobedience.** However, **she also represents Israel in repentance** choosing to return to the Lord following their disobedience that had resulted in affliction from the Lord.

We shall see in chapter 2 that it was still possible through obedience for people to prosper in the land that God had given them - even during a time of famine - when we meet an individual called Boaz.

The Book of Ruth is an **historical book**, but it is also a **book of prophecy**. The central character is Ruth, but what happens to Naomi and her family is a prophetic picture of the nation of Israel. Once the nation turned away from their God and looked for provision and security elsewhere, then affliction and poverty of spirit with respect to God became theirs. That has been the case to date, and will continue to be the case for the nation yet future. *Until they look upon Him whom they pierced and are saved.*

Throughout their history, the Jewish people have suffered affliction and persecution because of their disobedience, but also persecution because they are God's chosen people. When we get to the end of our study of the Book of Ruth we will see that prophecy reveals a happier future for Naomi (who is Israel); and how Ruth and Naomi's future prosperity is intertwined.

Let's now look at the last verse of chapter 1:

**Ruth 1:22** So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

When did Naomi and Ruth arrive back in Bethlehem? *At the beginning of the barley harvest.*



Barley was the first grain that was harvested in springtime. The harvest would be ready for the time of the celebration of the Passover, Unleavened Bread, and the Feast of Firstfruits, on which day the priests in the temple waved the barley sheaves (Lev.23:10-11).

Do you know on which Jewish feast our Lord Jesus Christ was raised from the dead? *Christ was raised from the dead on the Feast of Firstfruits.*

**Leviticus 23:10** "Speak to the children of Israel and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

11 'He shall wave the sheaf [barley] before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

Jesus was raised from the dead on the first day of the week after the Sabbath. It was the Feast of Firstfruits when the barley sheaves were waved. So now we can begin to see that there is a connection between **barley** and **resurrection**. More on that to come in the future!

Despite Naomi wanting to be called 'Mara' and feeling bitter concerning her circumstances, God had visited His people and given them bread! The famine was over it was a time of hope for the people.

Next lesson we will look at Ruth as she begins working in the field, gleaning for the barley grains.



# The Book of Ruth

## Lesson 5

### Gleaning in the Field

Lesson Aim: To show how we are called to work in the Lord's Field

Scriptures: Ruth 2:1-8

In our last lesson, Ruth and Naomi had arrived in Bethlehem. The whole city was excited to see them! In fact, some of the women recognized Naomi and called out to her saying "Is this Naomi?" However, she was not happy to be called by that name anymore. She wanted them to call her 'Mara' which means 'bitter', because the Lord had dealt bitterly with her and her family. When she left Bethlehem 10 years before, her husband and 2 sons were with her, but now she was returning without them.

Ruth and Naomi arrived in Bethlehem in the spring when it was time for the barley in the fields to be harvested. Just as Naomi had heard whilst in Moab, the famine was now over and there would be bread to eat. We discovered that **barley** has a connection with **resurrection** because it was on **The Feast of Firstfruits** that the priests would wave the barley

sheaves in celebration. And it was on the Feast of Firstfruits that our Lord Jesus Christ was raised from the dead.



Barley

The cause of Naomi's bitterness upon their arrival was revealed in:

**Ruth 1:21** "I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

The Lord Almighty had judged Naomi and her family's actions when they chose to leave the land of their inheritance. This was because they went to look for prosperity in Moab amongst a people that He had told them not to seek peace and prosperity from. As a result, Naomi was returning 'empty' without her husband and 2 sons.

We saw that the choices that Elimelech made for his family in turning his back on the land of his inheritance were disobedient to God's Word, and as a result they were '**afflicted**'. From this, we were then able to grasp that Elimelech and Naomi's family are a picture, **a type, of the nation of Israel** who historically have sought prosperity in Gentile lands, putting their trust in Gentile rulers rather than in the Lord. As a result, God will deal with them and their actions within those Gentile lands yet future.

We can now add to that prophetic picture by seeing that with Naomi returning in humility, the nation of Israel will one day in repentance return to the Promised Land and be blessed by the 'Lord of the Harvest' (Mat.9:35-38).

Today we want to follow Ruth's actions and see how they reveal that we have been called to work in the Lord's field. Let's read:

**Ruth 2:1** There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."

3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

What does Ruth ask Naomi? *"Please let me go to the field, and glean heads of grain..."*

What was Ruth's desire in doing so? *after him in whose sight I may find favor."*

What was Naomi's response? *"Go, my daughter."*

How is Boaz described in v.1 and who was he related to? *A man of great wealth, of the family of Elimelech, Naomi's dead husband*

What might you understand the action of 'gleaning' to be, given the context in verses 2 and 3? *Following on behind the reapers in the grain fields to collect what they leave behind after harvesting*



It means 'to gather and pick up in small quantities' and is mentioned in: **Leviticus 19:9** 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

The Lord told Israel through Moses that when they came into the Promised Land of their Inheritance, they were not to collect all the crops from their fields. They were to leave the corners of their fields and if sheaves were left in the middle, they were not to go back and gather them.

**Deuteronomy 24:19** "When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands.

20 "When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.

21 "When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.

22 "And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

For whom were the gleanings of the fields and vineyards to be left?

*The stranger, the fatherless, and the widow*

Why was that? What were they to remember? *They were to remember that they were once in similar circumstances as slaves in the land of Egypt.*

Since Ruth's husband had died, she was a widow, and therefore she was eligible to glean in the fields after the reapers had been through. Her desire was for Boaz to look on her request favorably (2:3).

**Ruth 2:4** Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD be with you!" And they answered him, "The LORD bless you!"

5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.

7 "And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

Whose field was Ruth gleaning grain in? *Boaz*

When he arrives from the city what does he notice and ask of his servant? *"Whose young woman is this?"*

How does the servant describe Ruth in v.6? *"It is the young Moabite woman who came back with Naomi from the country of Moab.*

It would seem likely that the servant was aware of who Ruth was, and therefore knew she was a relative to Boaz through her marriage to Elimelech's son Mahlon.

What had she asked of the servant? *'Please let me glean and gather after the reapers among the sheaves.'*

When did Ruth's work in the field begin? *From morning until now*

**Ruth 2:8** Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.



What 3 things does Boaz command Ruth to listen to?

- *Do not go to glean in another field*
- *nor go from here*
- *stay close by my young women.*

Why do you think she is told not to go elsewhere? *Essentially the answer lies in the typology as referenced in paragraph below. Ruth's protection and future blessing lay in her remaining in Boaz's 'field'. Allow the children to answer before continuing.*

The answer lies in who Boaz is a picture of, and what 'the field' represents in connection with him. Boaz is a Type of the Lord Jesus Christ which will become more obvious as we continue through our study of the Book of Ruth.

Now let's consider 'the field'.

Jesus gave the '**Parable of the Wheat and the Tares**' to His Disciples where He talked about the field and the tares that were sown in it. (Tares are a weed that looks like wheat but is not). As you read about the field, underline what it is.

**Matthew 13:37** He answered and said to them: "He who sows the good seed is the Son of Man.

38 "The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

What is the field likened to? *The world*

What can we see 'growing' together in the same 'field'? *Both Tares & Wheat*

Discuss: If the field is the world, how might we relate this to Boaz's instructions to Ruth to work only in his field? What instructions has Boaz, as a type of Christ, given to us also? How is it possible for us to only work in Christ's field? *Facilitate the discussion by asking pertinent*

*questions in relation to the difference between living in this world but not following the worldly way of doing things which may not be in line with Scripture.*

Whilst He was with His disciples, Jesus talked to God the Father, saying the following about their interaction with the world, which we just saw is symbolized by a field:

**John 17:14** "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

15 "I do not pray that You should take them out of the world, but that You should keep them from the evil one.

16 "They are not of the world, just as I am not of the world.

17 "Sanctify them [separate; set them apart] by Your truth. Your word is truth.

Twice Jesus says He and His Disciples are 'not of the world'. Underline them.

What does Jesus pray for His Disciples in v.15? *"I do not pray that You should take them out of the world, but that You should keep them from the evil one.*

Are the Disciples to remain in the world? *Yes*

How are we and the Disciples to be separated from 'the evil one' who is referred to elsewhere in Scripture as 'the god of this world'? (v.17)

*We are to be kept separate from 'the evil one' by the Word of Truth.*

We are to live our lives in this world, as we do not have a choice about that, BUT we are to separate ourselves from the evil that is within this world, and we can only do that through the Word of God which is truth. We are to be in the world BUT NOT of this world's way of doing things. That is how we must understand Boaz's instructions to Ruth to work only in his field. The work we are to do is laid out in the Word of Truth - our

Bibles. In fact, that work was already established from before the world began.

**Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

What are we, according to this verse? *His workmanship*

Why were we created? *For good works*

When did God prepare those good works? *God prepared them beforehand that we should walk in them.*

**Hebrews 4:3** For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,'" although the works were finished from the foundation of the world.

4 For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works";

When were those good works that God prepared beforehand finished from? *From the foundation of the world*

Which day are the good works related to? *The seventh day, the rest of God*

Let's return to the third thing Boaz instructed Ruth: "stay close by my young women."

There would have been other young women working in Boaz's field, and he tells Ruth to stay close to them whilst working **only** in his field. How might this relate to us as we walk in the good works that God prepared beforehand for us to do? *Who we associate with is important especially if they potentially might lead us astray from the good works that we are to do. Clearly because we are in this world, we still have to associate with others on a daily basis who may not be believers and following God's Word correctly. What needs to be*

*emphasized is the protection we will have from being deceived if we remain around like-minded individuals.*

We are to associate with those who, like us, desire to be working in the correct field. We do not have to do the good works on our own, as there may be others alongside us with the same goal of finding favor with the Landowner. In fact, the Bible tells us we should gather together with such Christians for the purpose of doing those good works:

**Hebrews 10:24** And let us consider one another in order to stir up love and good works,

25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day [the 7<sup>th</sup> Day] approaching.

In our next lesson we will look at further instructions Boaz gave to Ruth, as well as what he has heard about her behavior.



# The Book of Ruth

## Lesson 6

### Ruth is Commended by Boaz

Lesson Aim: To see how, like Ruth, we are called to leave the 'land of our birth' and work with a view to being commended by the One Boaz typifies - the Lord Jesus Christ.

Scriptures: Ruth 2:8-12

In our last lesson, we saw that with Naomi's encouragement, Ruth went to glean barley grains and she happened to come to the field of Boaz. Boaz was a relative of Naomi's husband Elimelech, and he was a wealthy landowner. When Boaz arrived from the city he asked the servant in charge of his reapers who Ruth was. The servant answered that she was 'the young Moabite woman who came back with Naomi from the country of Moab'. He also reported to Boaz that Ruth had asked to glean and gather after the reapers amongst the sheaves, and had been doing so from morning until that time, although she did rest for a short time in the house (v.7).

Also last lesson, we looked at how allowing the poor, widows, orphans, and strangers to glean leftover sheaves in the corners of the fields was part of the Law of Moses; all for the purpose of reminding the children of

Israel that they once were slaves in the land of Egypt. (Lev.19:9-10; Deut.24:19-22)

**Ruth 2:8** Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

After learning who she was, Boaz went to speak with Ruth and gave her 3 specific instructions:

- Don't go to glean in another field
- Don't go from here
- Stay close by his young women

In grasping the significance of what Boaz said and its implications for us, we learnt that there is a correct field to be working in and an incorrect one. We could be working in Jesus's field, of whom Boaz is a type. Or we could choose to be working in Satan's field, which is the world. Whilst we are alive, living in this world, we should keep ourselves separated (sanctified) from the evil that is in this world which is under the control and influence of the wicked one. When Jesus prayed to His Father for His Disciples He revealed how they could be separated from Satan:

**John 17:14** "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

15 "I do not pray that You should take them out of the world, but that You should keep them from the evil one.

16 "They are not of the world, just as I am not of the world.

17 "Sanctify them [separate; set them apart] by Your truth. Your word is truth.

Likewise, we can only be kept from the evil one's influence through the Word of Truth - the Scriptures. When Boaz told Ruth to stay close by his young women, we learnt that it was for the purpose of us considering

one another and stirring up love and good works as we all aim to do work in Christ's field together. (Heb.10:24-25)

Today we are going to look at further instructions Ruth is given by Boaz, as well as what he has heard about her. Let's read:

**Ruth 2:8** Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

9 "Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

Where does Boaz tell Ruth to keep her eyes? *Let your eyes be on the field*

Who is she to follow after? *Boaz's young women as they reap*

What is Ruth to do when she is thirsty? *Go to the vessels and drink from what the young men have drawn*

Boaz has given Ruth very specific instructions about what she is to do as she works: her focus must be in one place only and the water she is to drink is from one place only. These instructions contain great spiritual truths for us to follow.

Where should our focus be? *The 'field' that the Lord has given us to work in. The 'field' would be ourselves as we work on allowing the Word of God to transform us. The next lesson will bring further clarity when Ruth beats out the grain.*

Who should we be following after? *We should follow after those who are also working towards the same goal (the salvation of their souls).*

Where should we be 'drinking'? *From the well of water that is the Word of God.*

As we consider where our focus should be whilst working in Christ's field, let's look at some Scriptures:

**Titus 2:11** For the grace of God that brings salvation has appeared to all men,  
12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,  
13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

Underline what we are to be **looking** for. looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ

How should we be living (v.12)? *denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age*

**Hebrews 12:1** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,  
2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Underline where we are to be **looking**. looking unto Jesus, the author and finisher of our faith

What are we to be **doing** (v.1)? *let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,*

Boaz told Ruth to keep her eyes on the field and follow after his young women. She was to be looking ahead and not behind as she worked.

Again, that is where our focus should be - looking ahead to the future.

**Luke 9:62** But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."



What did Jesus say about the one who is working with his hand to the plow but looks back? Underline it. Is [NOT] fit for the kingdom of God

**Philippians 3:13** Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,  
14 I press toward the goal for the prize of the upward call of God in Christ Jesus.

Instead of looking back or behind, what does Paul say he does? Underline it. I press toward the goal for the prize of the upward call of God in Christ Jesus

Boaz also gave Ruth specific instructions about drinking from the water his young men had drawn. In Scripture **water is often seen in reference to the Word of God.**

**Ephesians 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

26 that He might sanctify and cleanse her with the washing of water by the word,

27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish

In v.26 what does the washing of water by the word do for those who would desire to be married to Christ? *Sanctify [separate them] and cleanse her*

What will be the end result for those who allow the Word of God to sanctify and cleanse them? *He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. (This is talking of the future marriage to Christ in fulfillment of the type of the Woman being presented to Adam having been taken from his body).*

In Lesson 3 we looked at **Rebekah**, who said **"I will go"** when asked if she would go with Abraham's oldest servant for the purpose of being married to Isaac. (This was the same thing Ruth had said to Naomi whilst on the journey to Bethlehem.) Do you remember where Abraham's servant looked for a prospective bride for Isaac? *It was from Abraham's family but in particular he looked for the bride for Isaac to be found by the well of water.*

**Genesis 24:12** Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

13 "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink' -let her be the one You have appointed for Your servant Isaac.

Where is the servant looking for the bride for Isaac? Underline it by the well of water

**Genesis 24:15** And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.

16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.

17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.

19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."



*The Oldest Servant finds Rebekah at the Well*

Rebekah, who became the wife of Isaac, was found drawing water from the well. We learnt in lesson 3 that Isaac is a type of Christ and Rebekah is a type of the Bride of Christ. We can now add another type to the prophetic picture: the oldest servant of Abraham is a type of the Holy Spirit; and the Holy Spirit is currently searching for a Bride for the Father's Son Jesus.

**Where will He be looking for a Bride for the Son?** *By the well of water. Those who are drawing deeply from the Word of God.*

Now, let's return to Ruth and see what transpired after Boaz gave her the instructions:

**Ruth 2:10** So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"

11 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

12 "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

In v.10 what does Ruth say to Boaz after she falls and bows down to the ground? *"Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"*

What reason does Boaz give for why he has extended his favor towards Ruth? (v.11) *"It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.*

What is his hope for Ruth as a result of her taking care of her mother-in-law and leaving her own parents and the land of her birth? (v.12) *The LORD repay your work, and a full reward be given you by the LORD God of Israel*

Ruth made the very difficult decision to leave the land of her birth, and then she chose to cling to Naomi and to look to her God for refuge. These actions resulted in Boaz's commendation.

Discuss: How is it possible for us to do likewise? Do we have to move physically to another country? Are we to abandon our own parents? And are we required to cling to someone or something else?

**Ruth 2:12** "The LORD repay your work, and a full reward [lit. wages] be given you by the LORD God of Israel, under whose wings you have come for refuge."

Does God pay wages or give a reward for good work? *Yes He does!*

**Hebrews 11:6** But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

According to Hebrews 11:6 what 'work' is being rewarded? *Diligently seeking Him*

Therefore what might working in Boaz/Christ's 'field' involve? *Diligently seeking Him through His Word.*

Boaz's desire for Ruth was to receive a 'full reward' from the Lord. We should have the same desire for ourselves, and therefore we must draw deeply from the well of water, which is the Word of God. We are to 'diligently seek Him' through His Word, and by faith believe that He will reward us - literally that He will pay us wages for doing so. That is the work that we are to do and we do not have to physically leave the country of our birth or our parents to do so. However, we are to turn our back on the evil things associated with this world - the land of our birth - and seek refuge in God in a heavenly land. That is where our focus must be, and that is the good work worthy of a reward.

Just imagine that you arrive at the Judgment Seat of Christ ready to give an account of the things you have done in the body, whether good or bad, (2Cor.5:10 ) and He says to you:

*"It has been fully reported to me, all that you {Name:\_\_\_\_\_} have done by seeking for Me diligently and clinging to My Word and how you have left things associated with this world and have come to work alongside other people who have the same goal. "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge." (Ruth 2:12)*

Wow! Who doesn't want to receive such a commendation from the Lord like that? Meanwhile, we can know that just as Boaz's servant reported back to him about Ruth, the Holy Spirit is able to report back on our work to Christ.

In our next lesson, we will see how Ruth continues to find favor with Boaz as he makes it possible for her to work successfully whilst also nourishing her with food.



# The Book of Ruth

## Lesson 7

### Beating Out The Grain

Lesson Aim: To show how we are to feast on the Word of God, which enables us to remove the 'chaff' from our lives, as typified in Ruth beating out the grain she had gleaned.

Scriptures: Ruth 2: 13-17

In our last lesson, Boaz gave Ruth very specific instructions as to where she should work - she was not to go to another field but stay in his field. He also told her to 'stay close by his young women'. Ruth's focus was to be on the field and she was to follow his reapers. Boaz commanded the young men not to touch her, but told her that when she was thirsty, she should drink from the water vessels that they had filled.

Boaz's instructions to Ruth have meaning for us, too. We have also been called to work in a specific field, alongside specific individuals, whilst keeping our eyes upon Jesus and the reward out ahead. We are not to look back.

Whose 'field' are we to be working in? *The Lord Jesus Christ's field*

Who are we to stay close by to and associate with? *Fellow workers (Christians) in the same field*

Where are we to be drinking from? *The well of water of the Word (Eph.5:26)*

Where is our focus to be? *On the 7<sup>th</sup> Day, the Kingdom out ahead.*

Ruth then asked him why he took such notice of her and granted her such favor, despite her being a foreigner. He revealed that everything Ruth had done for Naomi since Elimelech's death and the death of her husband, had been fully reported to him. Along with that, Boaz also commended her for choosing to leave her parents and the land of her birth, and to come to a people she had not known before, seeking refuge under the wings of the LORD God of Israel:

**Ruth 2:11** And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

12 "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

How is it possible for us to replicate Ruth leaving her parents and the land of her birth? *We do not leave physically. We leave spiritually this world into which we were born by not loving the things of this world which is under the sway of the wicked one.*

What is the work we are to do which will be worthy of a full reward from the LORD God? *Diligently seeking the Lord through His Word which reveals the work we are to do.*

**Today** we want to look at Ruth's continued work in Boaz's field, and how he continued to grant her his favor. In doing so, we also want to be ready

to understand how the developing relationship between Ruth and Boaz is pertinent for us. Let's read today's key verses:

**Ruth 2:13** Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.

15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

16 "Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.

We saw in vv.11-12 that Ruth found favor with Boaz, and in v.13 we learn how that brought her comfort. What distinction does she make between herself and the other maidservants? *I am not like one of your maidservants.*

Why is she unlike the other maidservants? *Ruth is from a foreign country - Moab - and she was not born into a Jewish family*

Anyone who is not born a Jew is what, according to Scripture? *A Gentile*

However, Ruth had previously married a Jew - Mahlon - who died. She became part of a Jewish family through marriage. Can you explain how that is significant for us as Christians? *Most Christians are not born into a Jewish family either so would be regarded as Gentiles. Once we believe in Christ we become a Christian and part of the Family of God, no longer a Gentile. We now have the potential to be married to a Jewish Man, the Lord Jesus Christ, in the 7<sup>th</sup> Day.*

**Romans 11:11** I say then, have they [Israel] stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

As a result of Israel's unfaithfulness, what has come to the Gentiles?  
*Salvation has come to the Gentiles (for all who would believe).*

Ruth is a Gentile believer who married into a Jewish family. And because the Lord Jesus Christ was born a Jew, when we believed on Him, we became members of a Jewish Family. We are now members of the Family of God. In the same way that Ruth (as a Gentile) was different from Boaz's maidservants, so we as Gentile believers are different from the Jewish nation.

**Ruth 2:14** Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.

As we have studied, we have begun to learn that Ruth and her actions portray those of a faithful Christian. In v.14 Boaz encourages Ruth to eat bread and parched grain with him. Who would Boaz be a type of?  
*The Lord Jesus Christ who not only provides the bread we are to eat but is also the Bread we are to eat!*

What would Boaz's offer of the bread and parched grain be a picture of?

The following Scriptures in **brown** will help you formulate your answer and give you understanding:

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God...

**John 1:14** And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

**John 6:35** And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

**Matthew 6:11** Give us this day our daily bread.

Jesus is the Bread of Life, and He is the Word that 'became flesh'. As we ask to be fed 'bread' daily we are asking to be fed from the Word of God - our Bibles.

**John 6:55** "For My flesh is food indeed, and My blood is drink indeed. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him.

We do not literally eat Christ's flesh or drink His blood, but we are to daily go to the Word of God to find nourishment, and in doing so we are abiding in Christ and He in us. Jesus said the same thing this way:

**Revelation 3:20** "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

Knowing that Boaz is a type of the Lord Jesus Christ, and Ruth is a type of a faithful Christian, opens up so much of our understanding of the Book of Ruth. That same train of thought and revelation continues on in the next 2 verses:

**Ruth 2:15** And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

16 "Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

How is Boaz making it easier for Ruth in her work of gleaning the grain?  
*Grain is going to be purposefully left in her path for her to glean.*

Boaz tells his workers not to 'reproach' or 'rebuke' Ruth. How might we as Christians suffer rebuke even for doing what is right?

Despite persecution, which can even come from within the family of God from those who do not have the same focus on the 'field', we should be encouraged as we 'work' in the Lord's 'field' because we know when in the future we stand before the Lord we will receive a full reward!

Remember that we learnt in lesson 5 that God had instructed Israel that when reaping their fields, they were to leave the corners for the poor people - 'the stranger, the fatherless and the widow' (**Lev.19:9 & Deut.24:19**)? Well here in **v.15**, Boaz says that Ruth is allowed to go and 'glean even amongst the sheaves' where his workers are harvesting the field. On top of that, they are to purposefully drop grain for her to pick up, and even besides that, to provide protection for her as she works!

Boaz is doing everything possible for Ruth to successfully gather in as much grain as possible. In the same way, Jesus is making it possible for us to do the good works of 'picking up the grain' from the Word of God to feed ourselves. Here is a Scripture we looked at in lesson 5:

**Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

When were the good works prepared for us to do? *Beforehand*

Where are the good works to be found? *In the Word of God*

What do the good works entail? (Hint: what does the grain represent, or what does it produce?) *We are to work with what has been given to us through the Word of God which will inevitably involve working on ourselves by allowing the Word to transform us.*

The good works prepared beforehand are our proper engagement with the Word of God, which is represented by Boaz's reapers purposefully dropping grain for Ruth to pick up and work with. We are to study and understand the Bible. And just as Boaz's workers helped Ruth, so the Holy Spirit is our Helper who enables us to do just that.



Once we understand various aspects of the Word, then the Holy Spirit compels us to make changes in our lives, and that is what is revealed in our final verse for today:

**Ruth 2:17** *So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.*

How long did Ruth work? *Until evening, having begun in the morning (2:7)*

What do you think 'beating out' the grain involves in the natural and why would that be done?

**Beating out the grain** is how the kernels of grain would be knocked off the stalk. This could be done by beating the stalks against a rock or hard surface. When there was a very large amount, the grain would be scattered on hard ground called the 'threshing floor'. Cows or oxen would be hitched to a sled and driven back and forth over the top of it. As the animals trod over the harvested stalks, it separated the grain and broke up the stems into smaller pieces. This was called '**threshing**'.



The next part of the processing was called '**winnowing**'. This involved throwing the grain into the air and catching it again, maybe in a large flat basket. Another method was to toss it into the air with a sort of pitch fork or fan. The air currents would then blow away the chaff, (the outer husks of the grain which were worthless) along with the broken-up stems. The grain would fall free of the chaff. Today, threshing and winnowing is all done by machinery, but years ago this was done by hand.



Discuss: If the chaff is worthless and Ruth removes this from the grain she has gleaned, what does this point to? Might this be a picture of how the Word of God and the Holy Spirit can reveal to us things that have no value in our lives and need to be removed? Ruth worked all day until evening - what does that also picture for us?

*The removal of the chaff pictures our removal of the sin in our lives by going to Jesus and confessing our sins. As He forgives us so He also removes the sin for us that we might be that pure grain (1John 1:9). It is the Word and the Holy Spirit who reveal what in our lives needs to be removed through confession. Or it could be something that is not necessarily sin but that which is eventually going to hold us back from obeying the truth. The work of removing the sin from our lives is a continual, ongoing process as shown by Ruth working from morning to evening.*

John the Baptist said this of Jesus: **Matthew 3:12** "His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."



We are like that grain of wheat or barley - we need to be sifted to remove the 'chaff' in our lives. The chaff is everything that is of our old sin nature, and we can only remove it through the instructions found in the Word of God, and the leading of the Holy Spirit. This is the good work that has been prepared beforehand for us to walk in, and it is to be done for the rest of our Christian lives. (This is why we see Ruth working all day until evening.)

However, in Matthew 3:12 there is a **warning** that **if** we do not do this work and remove the sin from our lives, **then** Christ will do so at His threshing floor, which represents His Judgment Seat. *(You might like to go back and re-read Mat.3:12 again at this point.)* Like Ruth, we need to do that work **NOW** and not leave it for later when neglecting it will receive a severe judgment.

Next lesson, Ruth returns to Naomi and tells her what has transpired, and Naomi reveals the family connection that they have with Boaz.

As we finish, see if you can match some further types with their antitypes:

**Type or Word Picture**

Boaz

Ruth

Bread

Beating out the grain

Chaff

Threshing Floor

**Antitype or What it Portrays**

Removing the sin

Judgment Seat of Christ

Sin

Faithful Christian

Jesus Christ

The Word of God





# The Book of Ruth

## Lesson 8

### Ruth Returns to Naomi

Lesson Aim: To show how Naomi is a type of the Word of God which we are to obey, and to Whom we are accountable.

Key Scriptures: Ruth 2: 18-23

In our last lesson, we learnt that Boaz made it possible for Ruth to gather in extra grain by allowing her to glean even amongst the sheaves, having told his men not to rebuke her for doing so. The men were also instructed to purposely let grain from the bundles drop for Ruth to pick up. In the same way, Jesus is making it possible for us to 'pick up the grain' from the Word of God. This was always His plan, and the Book of Ruth teaches us much about how God prepared those good works beforehand for us to do:

**Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Ruth worked from morning until evening and then she **beat** the barley stalks to separate out the grain. This would be done on a hard surface such as a **threshing floor** or against a rock. The next part of the process

for the grain was to have its **chaff** (the outer part of the grain) removed by **sifting** or **winnowing**. This involved tossing the grain into the air in a basket or with a pitch fork, and allowing the air currents to blow the lighter chaff away whilst the heavier grain fell straight down.

We are like that grain of wheat or barley that needs to be sifted to remove the 'chaff' in our lives - everything that is of our old sin nature - and we can only do this through the leading of the Holy Spirit and the Word of God showing us what needs to be removed. This is the good work that has been prepared beforehand for us to walk in, and it is to be done for all of our Christian life. We can see this in the fact that Ruth works all day until evening.

Today we want to look at what Ruth does next. Let's read:

**Ruth 2:18** Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.

19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."



Where does Ruth go after her work? *She returned to the city and her mother-in-law Naomi.*

Do you remember how much grain Ruth had gleaned? *About an ephah of barley (2:17)*

It was an **ephah** of barley. You are probably wondering how much that is. The Biblical ephah was used for measuring dry weight or mass and is equivalent to about 0.65 of a **bushel**. Today we rarely measure in bushels but if we did it would be about **5 - 6 gallons** or approximately **35 lbs.** of grain. That's a lot of barley that Ruth gleaned!



In v. 18, what does Ruth give to her Mother-in-law? (Hint: go back and look at Ruth 2:14) *Ru 2:14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.*

It was commendable that Ruth, having been satisfied with the bread and parched grain given to her by Boaz at mealtime, deliberately kept some back and brought it home for Naomi to eat.

Naomi is obviously impressed with what Ruth has been able to accomplish that day. What does Naomi ask Ruth? *"Where have you gleaned today? And where did you work? Blessed be the one who took notice of you."*

What is Ruth's reply? *"The man's name with whom I worked today is Boaz."*

With Ruth returning to Naomi in the city and then giving an account to her of what she had done and where she had worked, we get a picture of how we are to continually go to the Word of God to make sure that what we are doing - our work in the Lord's field - is exactly what the Word requires us to do. And it is important for us to get this right now because of our future appearance at the Judgment Seat of Christ.

We can read about that future Day in 2<sup>nd</sup> Corinthians:

**2 Corinthians 5:10** For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

In the Book of Hebrews we can read about going to the Word of God now and then meeting Jesus, the 'word made flesh', at His Judgment Seat in the future:

**Hebrews 4:12** For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.  
13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

What are we to receive in that future Day according to 2<sup>nd</sup> Corinthians?  
*Each one may receive the things done in the body....whether good or bad.*

How is the Word of God described in Hebrews 4:12? *living and powerful, and sharper than any two-edged sword*

What is the Word of God able to do for us in the present? *piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

If we do not let the Word of God separate our soul and spirit in the present what will Jesus, the Word of God, do in that future Day? *He as the Word of God will make the division instead*

What do you think it would mean for Jesus to separate our soul from our spirit at His Judgment Seat? *We will not receive the salvation of our souls*

Jesus is the Word of God made flesh (John 1:14), and because 2<sup>nd</sup> Corinthians tells us we shall '**all appear before the Judgment Seat of Christ**' we can know that it is the Word of God, Jesus, who will be our Judge at His Judgment Seat. And He will separate our saved spirit from our unsaved soul for the length of the Millennial Kingdom if we have not in the present consistently gone to the written word to make sure we are walking in the spirit **and not** in the flesh. This is something we must continually do during our life here on earth, which we see represented through Ruth reporting to Naomi in Ruth 2:18-19.

More information about Jesus as Judge can be found in the first chapter of The Book of Revelation. Let's read:

**Revelation 1:16** He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

What is the same in this verse as that which we read in Hebrews 4:12?  
A sharp two-edged sword

As we compare what we have just learnt with the picture of Ruth being questioned by Naomi and giving her an account of what she had done, we

can see yet again how Naomi is a representation, or type, of the Word of God. [See also Lessons 3 & 4]

In v.19 Naomi blesses the one who has taken notice of Ruth. Now read what she says when she hears who it was:

**Ruth 2:20** Then Naomi said to her daughter-in-law, "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."

Underline the first thing Naomi says on hearing Ruth has been working in Boaz's field. "Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!"

What might Naomi be referring to when talking of his 'kindness to the living and the dead'? *His family and landowner responsibilities according to the Law as given in Deut. 24:19-22 & 25:5-6*

Who would be 'the dead'? Who in Naomi's family had died? *Her husband Elimelech and their 2 sons Mahlon & Chilion*

Who would 'the living' be? Who in Naomi's family was still alive? *Herself and Ruth (and Orpah)*

It is at this point that Ruth learns Boaz is a close relative of hers and Naomi's. Naomi's comment, 'blessed be he of the Lord' is true for two reasons. First, she realizes that Boaz is 'of the Lord' in that he had provided for the widows just as the Scriptures dictated the Israelites were to do. Second, she knew that as a relative he could redeem the land of their inheritance, which would also be in accordance with the Scriptures. (Deut. 25:5-6)

[For a review of the significance of inheritance see Lesson 2]

*Deut. 25:5-6 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her*

*husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. 6 "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.*

Do you know what it means **to redeem** something or someone?

Land, possessions or people can be redeemed. It means: = buy back; purchase, pay a ransom. Interestingly it is also connected to family and next-of-kin and as such those who redeem are able to buy back a relative's property and marry his widow. In the Bible only male members of the family are able to redeem:

**Leviticus 25:25** 'If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother [including uncles and other male members of the family] sold.

Due to the deaths of all 3 male members of Naomi's immediate family (her husband and 2 sons), all 3 women lost any access that they might have to a field that belonged to the family. It would need to **be redeemed** by another male family member if it was going to revert back to the family once again. This is why Naomi showed such interest in Boaz when Ruth, at the end of the day, told Naomi in whose field she had been gleaning.

21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'"

22 And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."

23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

How long was Ruth told to work in Boaz's field? *Until the end of barley harvest and wheat harvest*

What do you think this signifies? *We are to continue working throughout our Christian lives until our harvest is complete at either our physical death or the Resurrection/Rapture of the Church.*



Likewise, Naomi also encourages Ruth to stay within Boaz's field and beside his young women. These details in v.22 reveal great spiritual truths for us, what do you think they are? Discuss.

*These details were also covered in lessons 5 & 6.*

In v.23 we see that Ruth followed the instructions that Boaz and Naomi gave her. Which 2 harvests did she work? *barley harvest and wheat harvest*

Where did Ruth dwell? *She dwelt with her mother-in-law - Naomi.*

Let's pull together the details of the verses we have looked at in this lesson and what we should learn from them:

After working all day in the field, Ruth returned to her mother-in-law and brought with her what she had gleaned and beaten out. It was approximately an ephah of barley (about 35 pounds of grain). She also brought for Naomi the leftover food that Boaz had given her at the mealtime. Naomi wanted to hear an account of where and with whom she worked that day, after which Naomi revealed that Boaz was a close relative of theirs. Naomi was full of praise for Boaz's actions because in his kindness to Ruth he was acknowledging his duty towards the poor, but also the 'living' (Ruth & Naomi) and the 'dead' (Naomi's husband Elimelech & 2 sons, including Ruth's husband Mahlon).

Naomi also knew that because Boaz was a close relative he would be in a position to redeem the land which had belonged to Elimelech. Thereafter Naomi instructs Ruth in the same way Boaz did, which was to continue working in his field alongside his young men and women and not to go to glean in another person's field. Boaz had also told her to continue working in his field until his harvest was over. She remained there until the end of both the barley and the wheat harvests, all the while dwelling with Naomi.



How does this apply to us?

We too have been called to work in a particular 'field' owned by the One Boaz typifies - the Lord Jesus Christ. The Word of God instructs us as

to what the work involves and we can begin to realize that the work invariably involves us removing the 'chaff' (or sin) from our lives. In that way we are the 'field of work'. We are to do this until the Lord's harvest is completed.

When do you think His harvest will be completed? *At the Resurrection & Rapture of the Church*

Just as Ruth followed Boaz and Naomi's instructions to stay by his young women, so we would do well to continue to 'work' alongside others who are doing the same work in the Lord Jesus's 'field'. Therein is our safety and protection. If we were to go to 'another person's field' then we would be outside of the will of the Lord and outside of the protection He affords us.

What do you think 'working in another person's field' would mean? *Relate this back to 'being in the world' and 'under the sway of the wicked one' and the world's influences.*

What we must now understand is that Ruth's complete obedience to whom Naomi and Boaz typify - the Lord Jesus Christ and the Word of God - is crucial for us to copy.

As we shall see in chapter 3 of the Book of Ruth, this work we are doing for the rest of our time here on earth will end. Then it will be followed by a time of judgment when we will be accountable for the things we have done. We do not know the exact timing of when the Lord's harvest will be completed, but it could be very soon and we need to be ready and found to be working hard up until that time.

In our next lesson, Naomi instructs Ruth to make further preparations to meet with Boaz on his threshing floor. We will look at what that portrays for us also.

# The Book of Ruth

## Lesson 9

### Preparing For the Threshing Floor

Lesson Aim: To demonstrate how Ruth's preparations to meet Boaz on his threshing floor are a TYPE of the preparations Christians are to make to meet Christ at His 'Threshing Floor'.

Scriptures: Ruth 3:1-5

In our last lesson we saw how after a long day of working in Boaz's field Ruth had been able to glean a large quantity of barley which she then beat out to remove the chaff. Do you remember what the chaff is? *The worthless outer husk of the grain.*

Ruth then returned to the city and to her mother-in-law Naomi with what she had gleaned. Under Naomi's careful questioning she recounted the events of her day. When Naomi heard that Ruth had been working in Boaz's field she revealed that he was a **close relative** of theirs, and by treating Ruth so favorably, he had not forsaken his kindness and duty 'to the living and the dead'. Naomi praised the Lord, knowing that He is responsible for opening a door that might result in the redeeming of

their inheritance which was lost when her family left for Moab and her husband and 2 sons died. With this knowledge Naomi counseled Ruth to do exactly what Boaz had said, and to continue working in his field alongside his young women until the end of harvest time. With a heart of faithful obedience that is what Ruth did.

In the last lesson we saw that we, as Christians, have been called to be faithfully obedient to the One who Boaz and Naomi typify - the Lord Jesus Christ and the Word of God. We do this by working in Christ's 'field', and we learn about this work in the Word of God: **Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

As we begin chapter 3 of the Book of Ruth we will see how Naomi gives Ruth fresh instructions about how to prepare herself to meet Boaz on his threshing floor. We will also see how those same instructions are pertinent for us as we prepare to meet the Lord Jesus Christ at His 'threshing floor'.

**Ruth 3:1** Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security [rest] for you, that it may be well with you?"

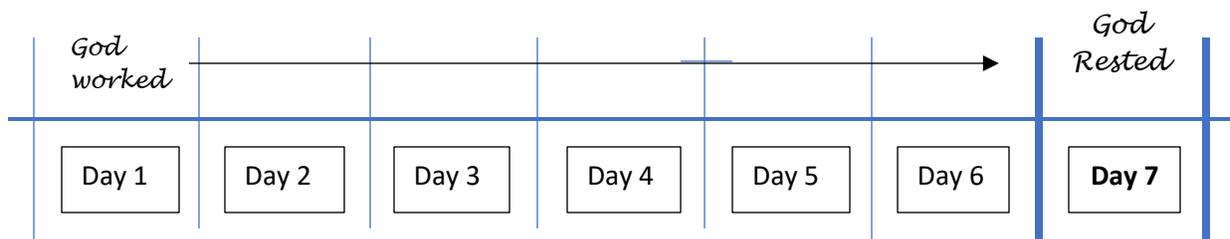
2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.

What is Naomi's desire for Ruth in v.1? *"My daughter, shall I not seek security [rest] for you, that it may be well with you?"*

What do you think that means? *To secure for her an inheritance through marriage.*

The word translated 'security' literally means 'rest' and is translated 'rest' in some Bibles. What does that remind you of? *The 7<sup>th</sup> Day in Genesis 2:1-3 when God rested from all His work and blessed the Day.*

If you said the 7<sup>th</sup> Day in Genesis when God 'rested' from all His work which He had done on the previous 6 days, then you did very well indeed! The Book of Ruth is a book dealing with the faithful Christian (Ruth) acting in obedience to the Word (Naomi) and it points towards what we must do to enter the 7<sup>th</sup> Day Rest of God as typified by Naomi's instructions to Ruth.



Naomi's desire for Ruth is that she might find **rest** and **security** (or protection) within her own home. And that is something which will only be possible with a husband who was also able to **redeem** the lost inheritance, which is why Naomi reminds Ruth that Boaz, whose young women she had been working with, is a close relative.

Do you remember what it means to redeem?

That's right it means to buy back; purchase, pay a ransom. It is also connected to family and next-of-kin and as such those who redeem are to be in the family and able to buy back a relative's property and marry his widow. In the Bible only male members of the family are able to redeem. (Lev.25:25)

Where was Boaz going to be that night, and what was he going to be doing?

Do you remember what **winnowing** involves? (*Dealt with in lesson 7*)

*Details below*



**Winnowing** involves removing the grain from its surrounding husk or 'chaff'. Once the outer husk was broken by beating or by being trodden on by animals walking over the **threshing floor**, then the mix was scooped up in flat tray-like baskets. It was then tossed into the air where there was a constant breeze which could catch the lighter husk (chaff) and blow it away allowing the pure grain to fall back onto the basket tray. This could then be poured into sacks or storage containers.



The fact that Boaz was going to be winnowing barley on his threshing floor that night meant that the time of harvesting in the fields was now

over. It was time to **separate** the grain from the chaff. In v.2 Naomi also reminded Ruth once again that Boaz was a **relative** of theirs.

With that knowledge Naomi instructed Ruth as to how she should prepare to meet with Boaz that night. That which was to happen that night is what the focus of the Book of Ruth has been moving towards, and the instructions Naomi gives Ruth are very important. Let's read:

**Ruth 3:3** "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

5 And she said to her, "All that you say to me I will do."

Naomi tells Ruth to prepare by doing 3 things. What are they?

1). *Wash yourself*

2). *Anoint yourself*

3). *Put on your best garment*

What further instructions does Naomi give in v.3? *And go down to the threshing floor*

When is Ruth to make herself known to Boaz? *After he has finished eating and drinking*

Once Boaz has finished eating and drinking how is Ruth to make herself known to him according to v.4? *You shall notice the place where he lies; and you shall go in, uncover his feet, and lie down*

That might seem a very strange and forward thing that Naomi is telling Ruth to do. But in that time and culture Ruth's unusual actions were actually a request she was making of Boaz. We will deal with what Ruth is requesting by uncovering Boaz's feet when we look at v.9 in a following lesson.

What is Ruth's response to Naomi's instructions?

*5 And she said to her, "All that you say to me I will do."*

We will now look in greater detail at the preparations Ruth was to make before going to the threshing floor because they are hugely important for us, just as they were for her. They are a TYPE which we must endeavor to follow in our own lives.

**Ruth 3:3** "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor;

Naomi gave Ruth a three-fold set of instructions before she was to go to the threshing floor - circle them. We will now look at how those 3 actions apply to us. They are what is known as **the Anti-Type**, meaning = that which the Type points to.

Do you remember our 'Types Song'?



A Type is something that points to something else,  
A Type can be seen in:  
A Person, Place, Thing or Event from the Bible.

Like Adam and Jesus,  
Or Isaac and Jesus,

Or Joseph and Jesus,  
Or Egypt and the World,

Oil and the Spirit,  
Or the Flood and Tribulation,  
A Type points to something else!

### Wash Yourself

Ruth would have physically washed herself so that she was clean before going down to meet Boaz on the Threshing Floor. What do you think Ruth's action of washing could be picturing for us? How might we need to be cleansed before meeting Jesus, of whom Boaz is a type?

It's not a filthy body that we need to be concerned about washing, but the removal of the sin in our lives. How can we be cleansed from that sin so that when we arrive on Christ's Threshing Floor we are spotless? What do we need to do and are we the ones to remove the sin?

*Only Christ can remove the sin. The part we are to do is to recognize the sin in our lives by agreeing with what the Word of God says about it, and then confessing that sin to Him to be cleansed.*

Here is a Scripture that speaks to those questions:

**1<sup>st</sup> John 1:9** If we confess our sins, He [Jesus] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Ruth had to wash herself. According to this verse, what is our part in the cleansing process? *Confession of the sin. The word 'confess' means to agree with God about a matter.*

What does Jesus do once we have done our part? *He forgives us our sins and cleanses us from all unrighteousness.*

Here is another Scripture that shows how we can be cleansed:

**Ephesians 5:26** that He [Jesus] might sanctify and cleanse her with the washing of water by the word,

What is it that is also able to cleanse us? *The word is able to wash and cleanse us.*

The word of God (which is also Jesus) is able to cleanse us. How is our Bible able to do this work?

Well as we read what the Word of God says and we recognize the sin in our lives we then confess that sin to Jesus and He removes that sin, so we can be righteous once again. However, unlike Ruth who is seen washing herself just one time prior to going to the threshing floor, **we** are to be doing this on a regular and continual basis. Which is why we must be regularly reading and studying the Word of God if we are to be clean.

### Anoint Yourself

To anoint oneself is to smear with oil. In some manner Ruth would have applied some sort of oil (probably perfumed oil) after washing herself. How might Ruth's actions apply to us? Any ideas?

Oil had a variety of uses in the Old Testament. They made special oil for anointing kings and priests for service. They also had oil that was used for burning in the lamps, and oil was used to make incense for use in the tabernacle and temple. Also, when they made unleavened bread it was made with fine flour and oil.

Do you know what 'Oil' is a type of in Scripture, and if so how does the 'Oil' benefit us? *(The Holy Spirit)*

If you aren't sure let's think this through together. The oil in the lampstands would bring light and illuminate the table of shewbread in the tabernacle or temple. We know that the bread is a picture of the Word of God. What or Who is it that gives us understanding as we read the Word of God? It is God's Spirit - the Holy Spirit. **Oil is a type of the Holy Spirit**, Who even now is illuminating the Word of God as we study Ruth. And the more we study, the more the Holy Spirit fills us as we are filled with the Word.

Jesus told a parable about 10 Virgins in which 5 were wise and 5 were foolish. Do you know what the reason was for the difference between them?

**Matthew 25:1** "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 "Now five of them were wise, and five were foolish.

3 "Those who were foolish took their lamps and took no oil with them,

4 "but the wise took oil in their vessels with their lamps.

What did the foolish virgins do as they went to meet the bridegroom?

*The foolish took their lamps and took no oil with them*

What did the wise virgins do as they also went to meet the bridegroom?

*The wise took oil in their vessels with their lamps.*

Who would the bridegroom be a picture of? *Jesus Christ*

And where according to the Book of Ruth will the wise and foolish virgins meet the Bridegroom? *On the bridegroom's threshing floor*

The wise virgins are those Christians who are filled with the Word of God - filled with the Holy Spirit - who are fully prepared (just like Ruth) to meet Christ on His Threshing Floor. We need to be ready so let's see what else Naomi instructed Ruth to do in preparation.

### Put on Your Best Garment

Not only was Ruth to be clean and to be anointed with oil but she was also to be properly dressed for meeting Boaz. Ruth's clothing was to be special clothing, and putting that on was the final part of her preparations **AFTER** she had done everything else leading up to that point of clothing herself. Let's recap. Ruth had already:

- Gone on a journey to Bethlehem
- Gleaned in Boaz's field
- Beat out the grain to remove the chaff
- Stayed close by Boaz's workers until the end of the harvest
- Obeyed and dwelt with her mother-in-law
- Washed herself
- Anointed herself

As a result of doing all that, Ruth was qualified to put on her 'best garment' because of what that points to. Any thoughts as to what that might be?

**Revelation 19:7** "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

What is the event? *The marriage supper of the Lamb*

How is the Lamb's wife dressed? *In fine linen, clean and bright*

Why was the Lamb's wife granted to be arrayed (dressed) in such a way? *'The fine linen is the righteous acts of the saints.'* She could be arrayed in such a manner because she had performed those righteous acts.

According to these verses what sort of garment would Ruth's 'best garment' be a picture of? *Ruth would have done those same righteous acts in preparation for meeting Boaz, the ones we have already listed on the previous page.*

When the marriage of the Lamb takes place in heaven, His wife will be qualified to be dressed in fine linen, clean and bright, because of the righteous acts she will have done before the event. The bride-to-be will have been fully prepared prior to that meeting in the same way that Ruth from the very beginning had been performing 'righteous acts' by her obedience to Naomi. Even the washing, anointing, and dressing that Ruth did were righteous acts!

**Ruth 3:5** And she said to her, "All that you say to me I will do."

We have covered a lot today. We will finish by matching the **Types** and **Anti-Types** from our lesson. In the chart on the next page draw an arrow from the left-hand column to the appropriate right-hand column.

**Ruth**



**Christians**

Finding Security

Be filled with the Holy Spirit through the Word of God.

Wash Yourself

Perform righteous acts that will make up our wedding garment.

Anoint Yourself

Entering the Rest of God

Put on Your Best Garment

Confess & be cleansed from our sins

# The Book of Ruth

## Lesson 10

### On the Threshing Floor at Midnight

Lesson Aim: To lay the foundation of Ruth's appearance on Boaz's Threshing Floor at Midnight as a TYPE of the future appearance of ALL Christians at the Judgment Seat of Christ.

Key Scriptures: Ruth 3:6-13 & Deuteronomy 25:5-9

#### Review Time

Our study through **the first 2 chapters** of the Book of Ruth has been leading us towards the focus of the whole book to be revealed in **chapter 3** and fulfilled in **chapter 4**. We have repeatedly seen how the Book of Ruth is filled with TYPES pointing to something else, and we shall soon see that the Types in chapters 3 and 4 point to future events.

The reason we are studying this book of the Old Testament in such detail is because it portrays the actions, with resulting outcome, for those Christians who have been faithful to the Word of God for the last 2,000 years. These truths, written down over 3,000 years ago, are for you and

me today, and therefore are a matter of great importance. In fact they are a matter of our life or death for The Age to Come!

In **chapter 1** we saw Ruth, who is a type of the faithful Christian, determined to make the journey, from the land of her birth to Bethlehem with her mother-in-law Naomi. We learned that Naomi is a type of the Word of God given through Israel.

In **chapter 2** Ruth asks Naomi to let her go glean for grain in a field of someone with whom she 'might find favor'. Ruth finds herself in the field belonging to Boaz with whom she did indeed find favor. So much that she was able to glean even amongst the sheaves without anyone hindering her.

Why did Ruth find favor with Boaz? All because "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before. The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge." (2:11-12)

At the end of the day Ruth beat out the large quantity of grain which she had gleaned in order to remove the chaff and then she returned with it to the city and Naomi. When Naomi heard that Ruth had been working in Boaz's field and had found favor in his eyes, she instructed Ruth to continue working there because Boaz is **a relative** of theirs. In fact he is **a close relative** who has the **right to redeem the inheritance** lost through the death of Naomi's husband and 2 sons.

Ruth continued working in Boaz's fields until the end of both the barley and wheat harvests, all the while living alongside Naomi.

In our **last lesson** we began on **chapter 3**, and we saw that Naomi knew the time of harvesting was over and that Boaz was going to be winnowing barley that night on his threshing floor. Naomi instructed Ruth to go down to the threshing floor and at a certain point she was to make herself known to Boaz. However, Naomi instructed Ruth to make certain preparations before going down to the threshing floor. What were the 3 things Ruth was to do?

1. *Wash herself*
2. *Anoint herself*
3. *Put on her best garment*

Ruth's proper preparations for meeting Boaz are further Types pointing to what we as Christians must be doing as we prepare to encounter the Lord Jesus Christ at His 'threshing floor'. The winnowing of the grain you might remember involves the removal of the husk, or chaff. This was worthless and needed to be removed. Do you remember Ruth beat out the grain she had collected? (Ruth 2:17)

John the Baptist when teaching about Jesus said this of Jesus:

**Matthew 3:12** "His [Jesus'] winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

Where does the wheat end up? *In His [Jesus's] barn*

What happens to the chaff? *It is burnt up with unquenchable fire*

We can see from this verse that a separation will take place between the valuable grain and the worthless chaff. John was using the imagery of winnowing and the threshing floor to picture JUDGMENT.

Like Ruth we need to be properly prepared for our arrival in front of the Lord Jesus at His judgment seat. If we have done so, then we will not have any 'chaff' needing to be removed. We learnt in our last lesson what Ruth's preparations pictured for us:

<u>Ruth:</u> 'Wash yourself'	→	<u>Christians:</u> Confess our sins & be cleansed from all unrighteousness (= removing the chaff)
'Anoint yourself'	→	Be filled with the Holy Spirit through studying the Word of God
'Put on your best garment'	→	Perform righteous acts that will make up our 'wedding' garment

What was Ruth's response to Naomi's instructions? (Ruth 3:5)

*"All that you say.... to me, I will do."*

Today we will follow Ruth to Boaz's threshing floor and see what transpires. Then next lesson we will discover what that is picturing for us in more detail.

**Ruth 3:6** So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

Underline the word 'cheerful' in v.7. The reason Boaz was 'cheerful' was because of all that had been accomplished that evening. (Not because he had a good meal!) The word translated 'cheerful' means to be pleased with something that has been done well, acceptably, successfully, and diligently.

What detail in v.7 shows what Boaz and his workers had accomplished successfully? *The heap of grain*

The winnowing to remove the chaff from the grain had indeed produced a heap at which Boaz laid down after eating. A separation had taken place and he was pleased with the outcome, hence his heart was cheerful and he could lie down and rest.

What did Ruth then do in obedience to Naomi's instructions she had given her before she left home? *She came softly, uncovered his feet, and lay down.*

What happened next and at what time? *Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.*

The timing is significant. Have you any thoughts as to what that points to? *Judgment*

We will look at a further example of the same timing in our next lesson.

**Ruth 3:9** And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

10 Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich."

11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.  
(Virtuous = showing good moral character)

What does Ruth request of Boaz in v.9 and what was her reason for this?  
"Take your maidservant under your wing  
You are a close relative."

The phrase '**Take your maidservant under your wing**' is an interesting phrase because obviously Boaz is not a bird and does not have wings!

It can also be translated as '**Spread the corner of your garment over your maidservant**'.

Ruth's reason for asking this was not because she was cold, but because Boaz was '**a close relative**'. *This is a very important detail for them to grasp.*

In **Lesson 2** we looked at how the Scriptures required that when a woman's husband died without giving her a child, that an unmarried male member of the family was to then take the widow as his wife. This was done so that the family lands and **inheritance** remained within the family and the deceased husband was **remembered through the birth of a son** who was named after him. This was a very serious and important part of the Law given to Israel. Let's look at it in detail:

**Deuteronomy 25:5** "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, **take her as his wife, and perform the duty of a husband's brother to her.**

6 "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

7 "But if the man **does not** want to take his brother's wife, then let his brother's wife go **up to the gate to the elders**, and say, 'My husband's

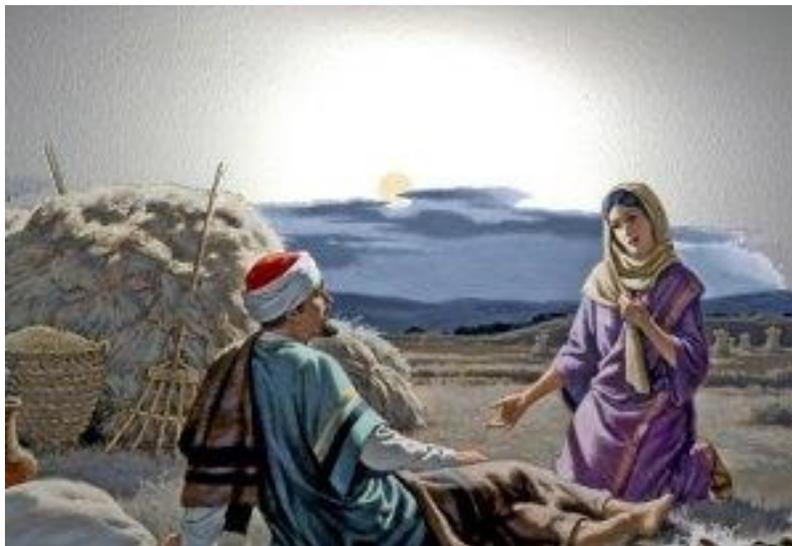
brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'

8 "Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,'

9 "then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.'

Having read what the Scriptures required of male family members when a brother or male member died, what do you think Ruth was asking of Boaz when she uncovered his feet and said: "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."?

*Ruth was asking Boaz to marry her and raise up a son who will succeed to her dead husband's name, that his name will not be blotted out of Israel.*



What these two statements show is that Ruth was seeking Boaz's protection but more importantly she was requesting that he marry her and raise up a son for her dead husband. Since her husband had died without giving her a child it was the responsibility of **a close relative** to marry her in order to **provide an heir** for her deceased husband's

inheritance. You might remember back in chapter 1 how Naomi was very sad that she did not have any more sons that could marry Ruth or Orpah and in so doing **redeem the family inheritance** which had belonged to Elimelech.

What was Boaz's response in vv.10-11 to Ruth's request?

*10 Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.*

*11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.*

Boaz not only understood what Ruth was asking of him but he praised her for not seeking younger men. He knew her request was within the requirements of the Law given to Israel and he agreed to do what she had requested of him, as well as mentioning her good reputation in the town. All Ruth's work and preparations for meeting Boaz on the threshing floor had produced a favorable outcome. She was commended by him and he agreed to take her as his wife and redeem the inheritance for her.

Let's read on a bit further:

**Ruth 3:12** "Now it is true that I am a close relative; however, there is a relative closer than I.

*13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."*

What is the one thing that may hinder Boaz from taking Ruth as his wife?

*There is a relative closer to Ruth and Naomi than himself who must first be given the opportunity to perform the duty that the Law required.*

Ruth is to remain on the threshing floor until morning when Boaz would be able to go and see if the closer relative would want to perform the duty of marrying Ruth instead and raising up a son to receive an inheritance. The closer relative must be given the opportunity to perform the duty and redeem the inheritance first; however if he would not then Boaz would.

To finish, open your Bible at **Proverbs 31:10** and write it out. Underline the word found there and in **Ruth 3:11** that describes Ruth's character.

*Proverbs 31:10 Who can find a virtuous wife? For her worth is far above rubies.*

**Ruth 3:11** "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.



That's all for today! More on 'the threshing floor' next time.



# The Book of Ruth

## Lesson 11

### The Judgment Seat of Christ

Lesson Aim: To show how the 'Threshing Floor' and 'Midnight' are TYPES of the future Judgment Seat of Christ at which all Christians must appear.

Key Scriptures: Ruth 3:7-13 & Matthew 25:1-13

**Romans 14:10** .... For we shall all stand before the judgment seat of Christ ....  
12 So then each of us shall give account of himself to God.

**2Corinthians 5:10** For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

Underline what our two sets of Scriptures from 2<sup>nd</sup> Corinthians and Romans have in common. the judgment seat of Christ

Do you think the 'all' in these verses refers to 'all people' or 'all from a particular group'? *'all from a particular group'*

The Apostle Paul wrote both these books and he was writing to fellow Christians. He told them that all Christians were to 'appear' or to 'stand' before the judgment seat of Christ.

According to **Romans** why are all Christians to appear at Christ's judgment seat? *each of us shall give account of himself to God*

According to **2<sup>nd</sup> Corinthians** why are all Christians to appear at Christ's judgment seat? *each one may receive the things done in the body, according to what he has done, whether good or bad*

The Judgment Seat of Christ (JSOC) is obviously for the purpose of judgment! All Christians will be judged according to what they have done whether good or bad, and in that way we are seen to be 'giving an account' to God.

If we have already believed on the Lord Jesus Christ for our eternal salvation, what are we being judged with regards to at the JSOC?  
*The things done in the body subsequent to our eternal salvation; whether we have acted by faith to the saving of our souls etc.*

Here is another set of Scriptures that talk about the result of the judgment of Christians at the JSOC:

**Colossians 3:23** And whatever you do, do it heartily, as to the Lord and not to men,

24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

25 But he who does wrong will be repaid for what he has done, and there is no partiality.

What does v.24 say the person who works 'heartily, as to the Lord' will receive having been judged? the reward of the inheritance

In v.25 we see the person who has **not** worked 'heartily, as to the Lord' also being judged. They 'will be repaid' for their actions but it will **not** be '**the reward of the inheritance**'.

In our last lesson we discovered that Boaz's threshing floor, where he was winnowing barley, was a Type of the JSOC. We saw how John the Baptist also talked about that future time:

**Matthew 3:12** "His [Jesus] winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

It was here that the valuable grain was separated from the worthless chaff. Once the 'winnowing' had taken place Boaz, (who we know is a Type of Christ) laid down to rest at the end of the heap of grain. He was satisfied with the work that had been accomplished. It was after this that Ruth 'came softly and uncovered his feet, and laid down' (Ruth 3:7). Let us remind ourselves as to what happened next:

**Ruth 3:8** Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

10 Then he said, "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. (c.f. Proverbs 31:10 at the end of the previous lesson)

At what time did this take place? *Midnight*

When Ruth said to Boaz: "Take your maidservant under your wing, for you are a close relative." What was she asking him to do? (It can also be translated as 'Spread the corner of your garment over your maidservant'.)

What these two statements show is that Ruth was seeking Boaz's protection but more importantly she was requesting that he marry her and raise up a son for her dead husband. Since her husband had died without giving her a child it was the responsibility of a close relative to marry her in order to provide an heir for her deceased husband's inheritance, that his name may not be blotted out from Israel.

How does Boaz respond to this request? "Blessed are you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.

What do all the people of his town know about Ruth? you are a virtuous woman

Ruth's exemplary reputation was known by all the people of the town. (c.f. Proverbs 31:10 at the end of the previous lesson) (Have the children turn back to page 103 and read the Scripture)

You might recall this from chapter 2:

**Ruth 2:11** And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

12 "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

Ruth was seeking Boaz's protection (under his wing) and was asking him to marry her and redeem an inheritance that had been lost due to the death of her husband. Ruth had done all the work and made all the necessary preparations in order to arrive at the threshing floor to make

this request. Her behavior showed her to be a 'virtuous woman' - she was morally good and upright - and as such it would have only been right for Boaz to grant her request, and we see that he was happy to do so.

**Ruth 3:12** "Now it is true that I am a close relative; however, there is a relative closer than I.

13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."

Boaz's praise for Ruth's character and behavior, along with her position with him at the end of a heap of winnowed grain, points to what would be a favorable outcome of judgment at the JSOC.

Again:

**Colossians 3:23** And whatever you do, do it heartily, as to the Lord and not to men,

24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

Jesus taught through a **parable** details concerning that time in the future when all Christians will stand at His Judgment Seat. What we will see is that not all Christians will be commended in the same way as Boaz commends Ruth, or have such a favorable outcome.

### Parable of the Ten Virgins

**Matthew 25:1** "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 "Now five of them were wise, and five were foolish.

3 "Those who were foolish took their lamps and took no oil with them,

4 "but the wise took oil in their vessels with their lamps.

5 "But while the bridegroom was delayed, they all slumbered and slept.

6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

7 "Then all those virgins arose and trimmed their lamps.

8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'

10 "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'

12 "But he answered and said, 'Assuredly, I say to you, I do not know you.'

13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

A **parable** is a story or illustration that is laid alongside a previously revealed truth in order to reveal even more truth. This parable is revealing further details concerning the Kingdom of the Heavens (v.1). Let us answer some basic questions from the parable then lay those truths alongside what we have been studying in Ruth chapter 3.

This parable is about 10 virgins. How are they described in v.2? *2 "Now five of them were wise, and five were foolish.*

Did all 10 virgins have lamps? *Yes*

What is the difference between the 5 wise and the 5 foolish virgins? *The wise took oil in their lamps, the foolish did not.*

Whilst they were waiting what do they all do in v.5? *they all slumbered and slept (This should be understood as all the virgins are living during a time of present darkness, hence even the wise are seen sleeping Eph.6:12)*

What happens next? *A cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'*

What time was that? *midnight*

Having heard the cry that the bridegroom was coming what do the virgins do in v.7? *7 "Then all those virgins arose and trimmed their lamps.*

What do the 5 foolish virgins discover about their lamps and what do they ask of the wise virgins? *8 "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 "But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'*

What happens in v.10 while the foolish virgins are away buying more oil? *10 "And while they went to buy, the bridegroom came,*

Where do the wise virgins go? *those who were ready went in with him to the wedding; and the door was shut.*

On their return what do the foolish virgins ask the Lord to do? *'Lord, Lord, open to us!'*

What is His response? *12 "But he answered and said, 'Assuredly, I say to you, I do not know you.'*

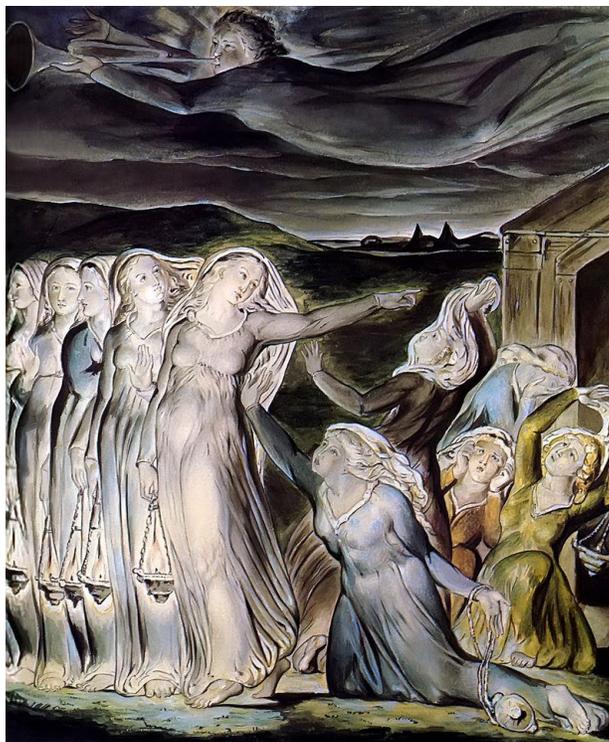
What is the teaching or lesson to be learned from the parable in v.13? *13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.*

This parable begins with a time of waiting and preparation in anticipation of a wedding in which the bridegroom is to take a wife:

- All of the 10 virgins (a number of completion, showing **all** Christians) have lamps with oil in, showing again that they are **all Christians who have the Holy Spirit.**

- However 5 of them are prepared and have an extra supply whilst 5 are unprepared and during the long time of waiting their lamps are going out.
- The time when the Bridegroom comes is **midnight** which pictures a **time for judgment**.
- The five wise virgins who were prepared with the extra supply of oil go into the wedding and then the door is shut.
- The foolish five, who had not been prepared when the cry was heard at midnight, were denied entry by the Lord.
- For the foolish it was an unfavorable outcome and they found themselves excluded.

Through this parable Jesus was teaching His disciples that they (and we also) needed to be watching, waiting and ready, by being continually filled with His Spirit through the Word of God. Otherwise they, or we, could be denied entry into His Kingdom rule.



By William Blake - internet, Public Domain,  
<https://commons.wikimedia.org/w/index.php?curid=33569821>

Look back at the parable and determine which 2 verses from the Parable of the Ten Virgins is William Blake depicting in his painting:

Matthew Chapter 25: verses .... 8 & 9

The parable teaches some details and implications for how we are to conduct our lives now, and we especially want to see how this parable complements our studies in the Book of Ruth.

Did you notice that there was a **cry at midnight** that the bridegroom was coming, and it was **at midnight that Boaz was startled** and found Ruth at his feet? Both are picturing the same thing - that we shall **all** appear at the JSOC - where our works and preparations for appearing there, will be judged.

If we are found worthy, like Ruth, then we will enter into the 7<sup>th</sup> Day with Christ as His Bride. We would, like Ruth, have prepared ourselves (Ruth 3:3) and will be found to be virtuous (Ruth 3:11). And we will be like the wise virgins who had the extra supply of oil because we will have heard the cry concerning **judgment** and will have prepared for such an event. If we have not prepared then the door will be shut to us.

In the Parable of the 10 Virgins we can see the outcome for **those who do not prepare** for appearing at Christ's Judgment Seat and the resulting wedding. Their lack of oil and their lamps going out revealed that the 5 foolish virgins **had not** made adequate preparations, and **would not** be allowed to enter into Christ's Kingdom in a position alongside Him. What a shocking time that will be for those Christians!

That detail is not seen so clearly in the Book of Ruth but it is implied. Do you remember **Orpah** from **chapter 1** who was also Naomi's daughter-in-law? What happened to her? *She turned back to Moab, to her old life.*

In our last lesson Boaz revealed that there was a **closer relative** who must first be given the opportunity to perform the duty required of a close relative and redeem Ruth's inheritance (Ruth 3:12-13). If he were unwilling then Boaz would perform that duty. Either way redemption of the inheritance and marriage were now assured for Ruth.

Meanwhile, Ruth was now required to enter a period of waiting for events to unfold.

**Ruth 3:12** "Now it is true that I am a close relative; however, there is a relative closer than I.

13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, **then I will perform the duty for you**, as the LORD lives! Lie down until morning."

In our next lesson Ruth returns to Naomi with the news of all that happened to her on the threshing floor, and she is again told to wait.



# The Book of Ruth

## Lesson 12

### Time to Wait

Lesson Aim: Once the Bride has been revealed, a period of waiting will ensue whilst the inheritance is redeemed, before the Bride can become the Wife.

Key Scriptures: Ruth 3:13-18

In our last lesson, we studied the type of Ruth's appearance on Boaz's threshing floor, and what it points to. Let's review with a few questions.

Qu: What is the antitype of Ruth's appearance on Boaz's threshing floor?  
*All Christians appearing at the JSOC (Romans 14:10, 12; 2 Cor.5:10)*

Qu: On the threshing floor at what time did Boaz become aware of Ruth?  
*Midnight*

Qu: And how does that add further detail to the type - antitype structure of the encounter? *Midnight is a time that typifies Judgment.*

Qu: Which parable did we study that portrays this same timing? *The Parable of the 10 Virgins in Matthew 25:1-13*

Qu: What was the outcome for Ruth, and which group in the parable does Ruth represent? *It was a favorable outcome for Ruth as Boaz agreed to redeem her and the inheritance. Ruth represents the 5 wise virgins who went into the wedding and the door was shut to the 5 foolish.*

Through our study of the Book of Ruth, we have come to recognize that Ruth presents the picture of the faithful Christian who has done everything necessary to prepare for meeting Christ at His Judgment Seat (2Cor.5:10). We also noted Boaz became aware of her presence, beside his uncovered feet at midnight, which is another indication that the antitype has to do with a time of judgment.

The timing was confirmed through our study of the **Parable of the 10 Virgins**, in which a cry is heard concerning midnight and the imminent arrival of the Bridegroom (Mat.25:1-13). Five of the virgins were wise and prepared for his arrival by having an extra supply of oil for their lamps. However, the other five virgins were foolish because they did not have enough oil to keep their lamps from going out. The outcome for the foolish virgins was to be denied entry into the wedding with the Bridegroom, whereas the wise entered in. The wise virgins typify those faithful Christians, filled with the Holy Spirit through the Word of God, who have properly prepared to meet Christ at His Judgment Seat, just as Ruth was fully prepared.

The cry concerning midnight and the fact that the Bridegroom is coming, is to be heard by us NOW. It is a cry concerning the coming judgment by the Bridegroom and therefore, we are to be preparing NOW by trimming our lamps and getting that extra supply of oil, in order that we might be wise virgins in that day when the trumpet sounds! Hallelujah!

And Ruth is our example of this. As a result of her proper preparations, she was able to make the request of Boaz to redeem the forfeited inheritance and take her as his bride. And because she was a "virtuous woman," Boaz was duty bound to fulfill her request, which he would do happily.

**Ruth 3:11** "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.



However, Boaz then revealed to Ruth that there was a closer relative than himself to Naomi, who needed to be given the opportunity to fulfill her request first. If he was not willing to do so, then Boaz would do it.

Now let's read the rest of chapter 3 to see what happened next for Ruth before Boaz went to redeem the inheritance for her.

**Ruth 3:14** So she [Ruth] lay at his [Boaz's] feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."

15 Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs [lit. six measures] of barley, and laid it on her. Then she went into the city.

16 So when she came to her mother-in-law, she said, "Is that you, my daughter?" Then she told her all that the man had done for her.

17 And she said, "These six ephahs [measures] of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"

18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

In v.14 in obedience to Boaz's instructions, Ruth remained on the threshing floor until the morning. Before Ruth left the threshing floor, what did Boaz give to her in v.15? *"Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs [lit. six measures] of barley, and laid it on her.*

What was his purpose in doing so according to v.17? *'Do not go empty-handed to your mother-in-law.'*

Where did Ruth then go, and to whom?

*To Naomi in the city.*

When Ruth arrived what does her mother-in-law say in v.16? *"Is that you, my daughter?"*

Naomi's question is not quite what it seems in English because. What she is literally asking Ruth, according to the Hebrew is: 'In what circumstances have you come?', meaning, 'What have you accomplished?' Then Ruth told Naomi all that Boaz had done for her.



*"He measured six measures of barley."—Ruth iii. 15.*

Boaz did not want her to go empty handed to her mother-in-law. If Ruth had returned empty handed that would have indicated that Boaz was not willing to fulfill the request that Ruth, and by extension Naomi, had made of him - to redeem the inheritance and take Ruth as his wife, and raise up a son.

So in asking Ruth '**what had she accomplished**', the six measures of barley demonstrated Ruth's success.

The word translated '**ephahs**' is not in the original Hebrew text and therefore 'measures' is more appropriate given that six ephahs would have potentially been far too heavy and bulky for Ruth to carry in her shawl.

The fact that Ruth had with her on the threshing floor her shawl, is not insignificant. Do you remember when we studied about Rebekah, Isaac's bride-to-be, in lesson 3?

In **Genesis 24**, Abraham sent his oldest servant back to the land he had come from to find a bride for his son Isaac, to be chosen from amongst his own family. The oldest servant found Rebekah by the well of water, and on meeting her family, he asked if she would be willing to return with him and become Isaac's wife. Rebekah's response was "**I will go**". (Gen.24:58)

These are the same words Ruth said to Naomi in -

**Ruth 1:16** But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, **I will go**.....

Both Ruth and Rebekah were willing to embark upon a journey that would take them away from their families, and the land of their birth - a journey that would also lead to marriage and an inheritance.

If we return to the account of Rebekah, we will notice something that pertains to Ruth wearing her shawl to Boaz's threshing floor.

**Genesis 24:61** Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.

62 Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.

63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.

64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;

65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.

What did Rebekah do when Isaac was seen coming towards them in v.64?

*She dismounted from her camel;*

What did Rebekah do when the servant revealed that they were approaching his master Isaac, in v.65? So she took a veil and covered herself.

When Rebekah covered herself with her veil, prior to meeting Isaac, it was an indication that he was her future husband. This is similar to weddings today, in which the bride wears a veil in a marriage ceremony, prior to becoming the wife of her future husband.



If we now return to Ruth, the word that has been translated 'shawl' in v. 15 (NKJV), can also be translated as 'veil' (KJV). This is just another little detail that reveals that Ruth's appearance on the threshing floor was for the purpose of marriage. The shawl/veil would have been part of the "best garment" she put on in **Ruth 3:3** after washing and anointing herself.

After Ruth returned to Naomi with the 6 measures of barley in her shawl, Naomi instructed her:

**Ruth 3:18** Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

There was nothing more that Ruth could do but wait. But by giving her the 6 measures of barley, Boaz had supplied all that she and Naomi would need as they waited for him to complete the work of redeeming the inheritance for her. Ruth had already taken home one measure of barley in Ruth 2:17-18 and now a further 6 made 7 - a divinely complete number!

What does Naomi say the man will not do, and for how long? *The man will not rest until he has concluded the matter this day.*"

How does Boaz 'not resting' have its foundation at the very beginning of all Scripture? *After 6 days of work God rested from all His work which He had done Gen.2:1-3.*

In previous studies we have looked at the foundation for the restoration of the ruined creation in **Genesis chapter one**, to **chapter two verse 3**.

What is the pattern of work days and rest day established at the beginning of all Scripture? Complete the following sentence:

" God took 6 days of work to restore the ruined creation, and on the 7th day He rested from all the work He had done."

### **The Antitype of Today's Key Verses**

When a Type points to something else, whether it be a person, place, or thing, that which it points to is the Antitype.

We know that Boaz is a type, and Jesus is the Antitype. Ruth is a type of the faithful Christian who will, like Ruth, have properly prepared for meeting their **Kinsman Redeemer** - Christ - at His Judgment Seat. Naomi is a type of the Word of God given through Israel, and with Ruth dwelling alongside her, and obeying her instructions, we can see what we need to do to be accepted as part of Christ's Bride.

A '**kinsman**' is a close relative, of the same family.

And a '**kinsman redeemer**' is a close relative able to redeem.

Once the Bride is revealed at Christ's Judgment Seat then the inheritance can be redeemed.

We shall see in **chapter 4** that in the same way that Boaz, or the closer relative, are in a position to redeem the previously forfeited inheritance, so **Jesus Christ is our Kinsman Redeemer!** Hallelujah!

Christ, in the Antitype of Boaz, will tell the Bride to **wait** in a certain place for a period of time:

**Ruth 3:13** "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you [be your kinsman redeemer] - good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."

Naomi also told Ruth to sit down and **wait**, because there was nothing more for her to do:

**Ruth 3:18** Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

Meanwhile, in the Antitype of Boaz giving Ruth the 6 measures of barley, Christ will supply everything that His Bride will need during her **time of waiting**.

Ruth waited with Naomi in the city for Boaz to fulfill his duty of redeeming the inheritance. Those who will be identified at the JSOC as having been faithful to the Word of God will also be required to **wait in the city** - the heavenly city - the New Jerusalem. Jesus will not rest until He has concluded the matter this day - the 6<sup>th</sup> Day!

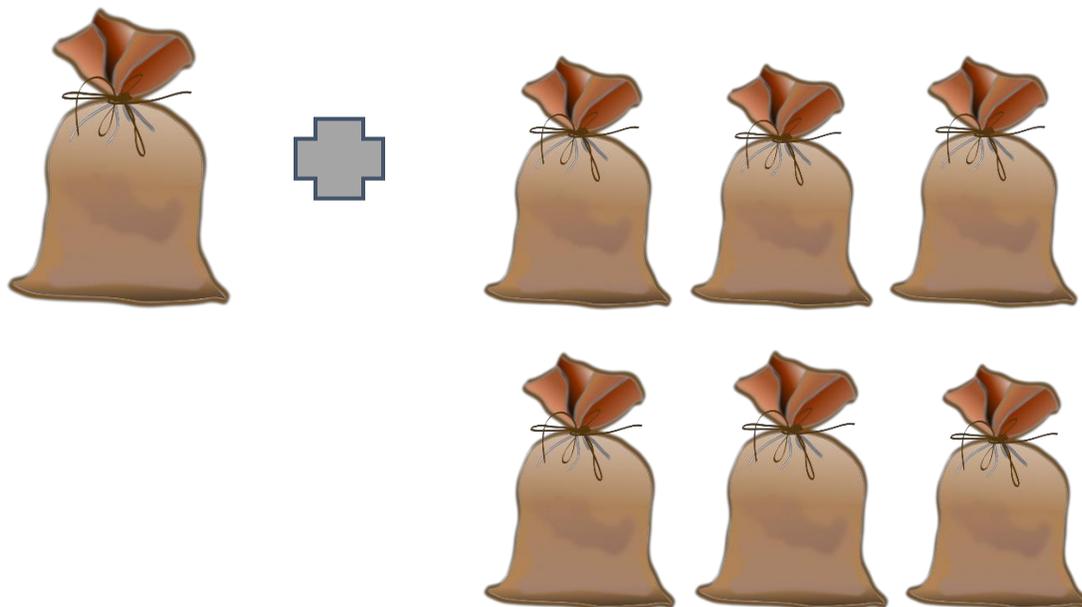
As we close out **Ruth chapter 3** with Ruth waiting in the city, discuss the following question:

**Discuss:** How does Naomi know Boaz 'will not rest until he has concluded the matter this day'?

*(Hints: think about how Naomi represents the Word of God; who Boaz represents; and then the foundation in Genesis where 6 days of work must be completed before the 7<sup>th</sup> Day of Rest can take place. The following Scripture may help in your discussion.) It is already revealed in the Scriptures in foundation that to restore a ruined creation will take 6 days of work before a 7<sup>th</sup> Day of Rest which will be the Millennial Kingdom of Christ when He will rule with His Bride revealed on His threshing floor. This was reinforced when Boaz gave Ruth 6 measures of barley to add to the one she already had.*

**Numbers 23:19** "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? *It is laid out in the Scriptures therefore it must come to pass!*

Next lesson we will begin on Ruth chapter 4, the final chapter of the book. Why not determine this week to read over chapters 1 to 3 as a reminder of what we have studied so far. Study well!



# The Book of Ruth

## Lesson 13

### Boaz at the City Gate

Lesson Aim: To show how in OT times, all transactions and matters of business were carried out at the gates of the city. Therefore, Boaz meets with the closer relative at the city gate with a view to redeeming the inheritance for Ruth.

Key Scriptures: Ruth 4:1-6

In lesson 12, after Ruth had revealed herself and made her request known to Boaz, she was told to lay down and wait until morning.

Qu: What was the request that Ruth was making when she uncovered Boaz's feet (**Ruth 3:9**)? *"Take your maidservant under your wing, for you are a close relative." (Marry me and redeem the inheritance)*

Boaz was willing to fulfill her request to redeem the inheritance and take her as his wife. But he also knew that according to the customs and laws

of his people, there was a closer relative than himself who must first be given the chance to fulfill her request.

**Ruth 3:12** "Now it is true that I am a close relative; however, there is a relative closer than I.

13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."

**Qu:** Before Ruth returned to Naomi in the morning, what did Boaz give her to take, and how did Ruth carry it? *6 measures of barley carried in her shawl.*

Rather than returning to Naomi empty-handed, Ruth took the 6 measures of barley that Boaz gave her, and carried them in her shawl, which when added to the one she had already beat out made 7. Her shawl - or veil - would have been a part of the 'best garment' she had put on in **Ruth 3:3** as preparation for meeting Boaz on the threshing floor. It is also the same picture we looked at in **Genesis 24**, when Rebekah put on her veil to meet Isaac, her husband to be.



"He measured six measures of barley."—Ruth iii. 15.

Ruth then recounted to Naomi all that she had accomplished, after which Naomi said: "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

We will now look at what happens next as Boaz goes to 'conclude the matter this day'.

**Ruth 4:1** Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down.

2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

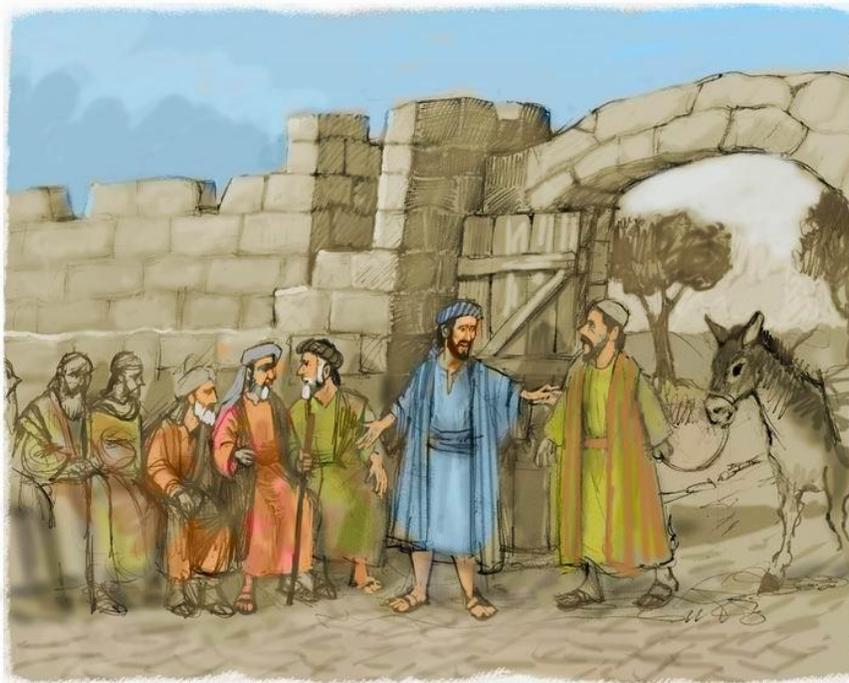
**Qu:** Do you know why it is to the city gate in particular, where Boaz goes to meet with 'the close relative'?

In OT times, all matters of business were carried out at the gates of the city, where they would be witnessed by the community's rulers, referred to as 'elders'. The elders were given the authority to witness and confirm legal transactions and to pass judgments. (e.g. *Deut.21:19; Josh.20:4*)

**Qu:** How many elders does Boaz gather to advise and witness what Boaz is wanting to do? *10*

**Qu:** What might that number tell us about the business that is to be transacted? *A number of completion*

In the Law of Moses, normally 2 or 3 witnesses were enough, but in matters of marriage, divorce, and property sales, it was apparently the practice to have 10. (**Heb 10:28** *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*)



## The Close Relative

**Ruth 4:3** Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold [literally: 'was about to sell'] the piece of land which belonged to our brother Elimelech.

4 "And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it."

5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

In **verses 3 & 5**, we see that it is Naomi who is selling the piece of land which had belonged to her dead husband, Elimelech. And Jewish law stated that if an Israelite needed to sell their land, they were to sell it to a family member so that it remained within the family.

**Qu:** How do we know from **v.3** that both Boaz and the close relative are in the family and therefore eligible to purchase the land from Naomi?

*He refers to the piece of land which belonged to our brother Elimelech.*

Boaz refers to Elimelech as 'our brother'. He may not have been their literal brother because that term is sometimes used to refer to other male family members. Christians will sometimes refer to other Christians as 'brothers' because they are all part of the same family - the family of God. But in either case, he would have been a relative.

**Qu:** Apart from Boaz and the close relative, is there anyone else able to purchase the land? (**v.4**) *for there is no one but you to redeem it, and I am next after you.*

In our study of **Ruth 3:12-13**, Boaz told Ruth that there was a closer relative than himself who must first be given the opportunity to redeem the land. We see in **Ruth 4:4** that Boaz is now offering the closer relative that opportunity, but if he will not do so, then Boaz makes clear that he will redeem it instead.

The redeeming of land was a very important transaction that had to be witnessed, which is why Boaz says: 'Buy it back in the presence of the inhabitants and the elders of my people.' Although Boaz was talking to the closer relative, he was making sure the elders of the city could hear what was being said. This would ensure that the agreement they reached was a legal, binding contract.

**Qu:** Write down the closer relative's response in **v.4**. *And he said, "I will redeem it."*

Although the closer relative initially says he will redeem the inheritance, he changes his mind once Boaz finishes explaining all that is involved.

Let's read **v.5** again:

**5** Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

Ruth also had a legal interest in the land because it would have passed to her firstborn son with Mahlon, if they had had children before he died. And since Ruth was still of an age to marry and raise up a son to continue the family name, Jewish law dictated that the male family

member who redeemed the inheritance must also marry Ruth. Then, any son they had together would ultimately receive the inheritance.

In the Book of Ruth, we see the fulfillment of 2 different OT laws concerning redemption:

- A law regulating how property that has been sold is to be redeemed or purchased by a brother (**Lev.25:25-34**)
- A law concerning a brother's duty to raise up a son who will succeed to the name of the deceased brother by marrying the widow (**Deut.25:5-10**)

Boaz was fully aware of these 2 obligations, which he points out to his close relative in v.5. Now let's read our final verse for today again:

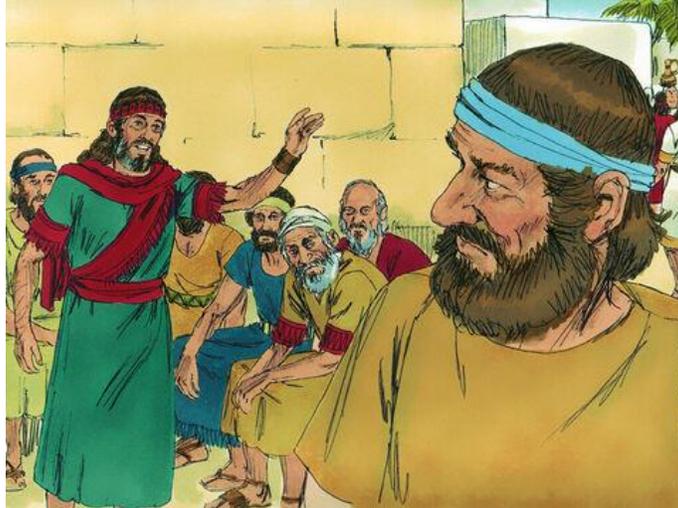
6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

**Qu:** Why does the close relative say he cannot redeem the land, after he learns about the additional requirement to take Ruth as his wife and produce a son who would eventually inherit the land?

*lest I ruin my own inheritance.*

**Qu:** Why do you think he cannot take Ruth as his wife?

Although the reason is not stated, it is logical to assume that he could not do so because he already had a wife and did not want to adversely affect his own inheritance. As a result, he gives up his right to redeem and instead passes it on to Boaz.



This will become much clearer as we look at the TYPE and ANTITYPE of what is taking place in these verses. We have seen so many Types already in the Book of Ruth, and we are about to add more to them!

**Qu:** Who have we already learned that Boaz is a type of?

That's right - the Lord Jesus Christ.

**Qu:** How many people were in a position to redeem the land?

That's right, just 2 - Boaz and the Closer Relative.

**Qu:** So who is the Closer Relative a Type of? *God the Father*

**Qu:** And who is the wife He already has? *Israel*

Have you managed to pull it all together yet?

God the Father and God the Son are the only Ones in a position to bring about redemption. Although Jesus shed His blood when He was crucified, it was also the very blood of God that was shed that day (**Acts 20:28**). The nation of Israel is the wife of God (**Isa. 54:5**), and it is God

the Father who will ultimately redeem her (through the events of the Tribulation). Therefore it is Jesus Christ, the Son, who will redeem Christians. This explains why the closer relative can't redeem the inheritance and take Ruth as his wife, and why it has to be Boaz who does it. At this time, God the Father has placed all redemption in the hands of His Son, Jesus Christ.

We have already established that Ruth's faithful obedience to Naomi's and Boaz's instructions shows that she is a Type of the faithful Christian. The faithful Christian will be a part of the Bride of Christ and rule with Him during the 7<sup>th</sup> Day, the Millennial Kingdom. That is why Boaz must be the One to redeem the land and take Ruth as His wife.

What about the Closer Relative and His wife? God the Father will rule with and through His wife, the nation of Israel, during the 7<sup>th</sup> Day also. And that is why He, as the Antitype of the Closer Relative, could not redeem the land and take Ruth for His wife.

We have covered a lot of very important information today. Well done!

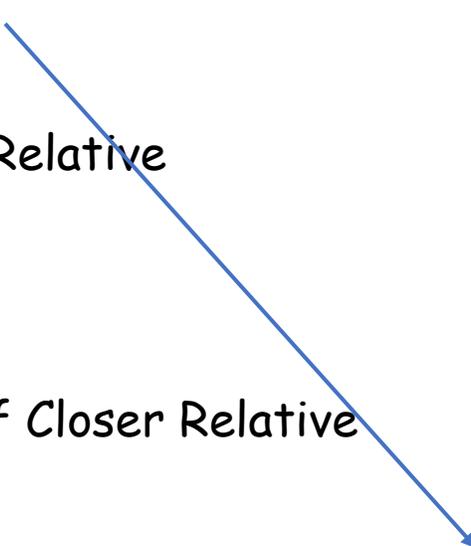
Let me leave you with some questions to ponder for next time. Maybe you will already know the answers!

1. What is the price Jesus has paid to purchase/redeem His future Bride?
2. And in the Antitype what is the land that Jesus has redeemed?
3. Is that land redeemed yet?

Now complete the Types matching exercise.

Match the following TYPE to what it points to:

<u>TYPE</u>	<u>What it points to</u>
Elders	Jesus Christ
Closer Relative	Israel
Boaz	Court or legal setting
Wife of Closer Relative	Faithful Christians
Ruth	Judges or Rulers
City Gates	God the Father



# The Book of Ruth

## Lesson 14

### The Kinsman Redeemer

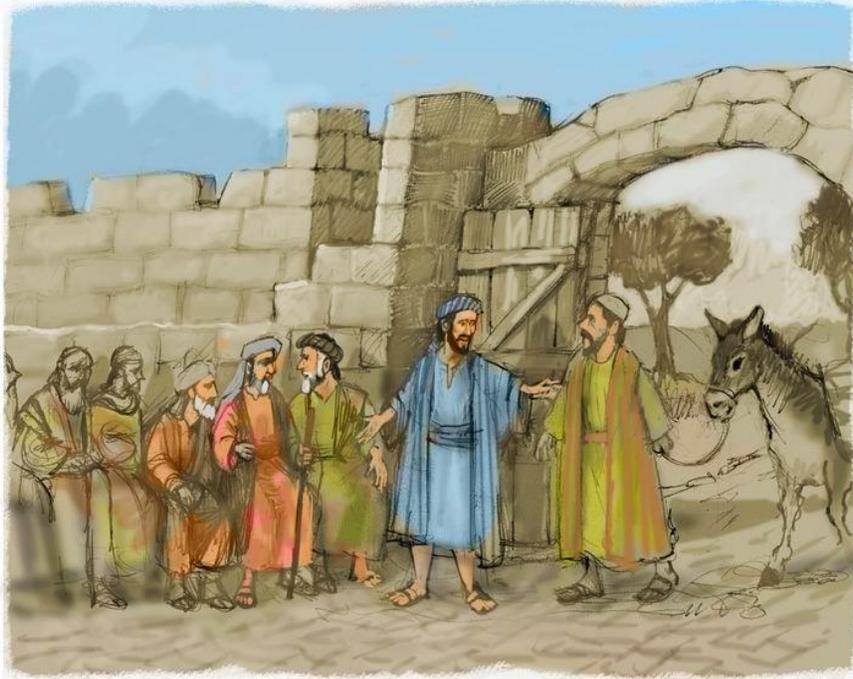
Lesson Aim: To show how Boaz's marriage to Ruth and his redemption of the inheritance is a picture of Christ's future redemption of the Inheritance for His future Bride.

Scriptures: Ruth 4:5-10  
Revelation 5:1-7

In our last lesson, Ruth met Boaz on his threshing floor and then returned to her mother-in-law Naomi in the city. Boaz, meanwhile, went to the gate of the city to meet with a kinsman (relative) who was closer to Naomi than himself. A **kinsman** is a male relative of the same bloodline. Boaz went to the city gate because that was where all matters of business were carried out and witnessed by the elders of the city. The people could go there to consult with the elders for advice or judgment on a matter.

Do you remember how many elders were there? *10*

What was Boaz's purpose for meeting the nearer kinsman? *To see if the nearer kinsman to Naomi would be willing to redeem Ruth and the inheritance.*



Naomi was selling the piece of land that had belonged to her dead husband Elimelech, and according to Jewish law it should be sold to a family member. So Boaz gave the nearer kinsman the opportunity to purchase it. If he wasn't willing or able, then Boaz was next in line to do so.

To redeem the inheritance meant purchasing the land and doing all that was required of a next of kin. In this case, it would include marrying Ruth in order to raise up a son to continue the family name alongside that inheritance. The nearer kinsman was indeed willing to redeem the land, but not to marry Ruth, so he declined.

Let's read verses 5 & 6 again:

**Ruth 4:5** Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

Boaz and the nearer kinsman were the only 2 in a position to act as a redeemer for Naomi and Ruth. The nearer kinsman's name is not given in the book but because of what we know about the antitypes of Him and Boaz, we know the reason he could not marry Ruth and redeem the inheritance: he already had a wife.

Qu: Who is the nearer kinsman a type of? *God the Father*

Qu: And who is He already married to? *Israel*

Now let's read verses 7 to 10 of chapter 4:

**Ruth 4:7** Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.

9 And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.

10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

Qu: What does the close relative do in v.8 to show he could not redeem the inheritance, and that Boaz should do it instead? *"Buy it for yourself." So he took off his sandal.*

As we read **verses 7 & 8**, that may sound like a very strange thing to do when confirming a transaction.



However, the use of a shoe or the foot was not uncommon in the OT to demonstrate possession or authority. Look at the following examples:

**Genesis 13:14** And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are-northward, southward, eastward, and westward;

15 "for all the land which you see I give to you and your descendants forever.

16 "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

17 "Arise, walk in the land through its length and its width, for I give it to you."

Underline what the Lord told Abram to do after He gave the land to him and his descendants?

Before he died, Moses told the Children of Israel something very similar to what the Lord told Abram:



**Deuteronomy 11:24** "Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.

25 "No man shall be able to stand against you; the LORD your God will put the dread of you and the fear of you upon all the land where you tread, just as He has said to you.

The Lord repeated the same promise he had given to Moses and Abram (Abraham), to Moses' successor Joshua:

**Joshua 1:1** After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying:

2 "Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them-the children of Israel.

3 "Every place that the sole of your foot will tread upon I have given you, as I said to Moses.

Before there was Joshua, Moses, Abraham or even Adam, the principle of showing possession of a piece of land by treading upon it was already established:

**Job 1:6** Now there was a day when the sons of God [angels] came to present themselves before the LORD, and Satan also came among them.

7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

**Qu:** According to v.7, which property does Satan have possession of by walking back and forth on it? *The earth*

**Qu:** Who would have given him that property? *God*

**Qu:** Do you think Satan still has rights to that property? Or has he surrendered his rights? *Satan continues to have jurisdiction over the earth and the heavens surrounding the earth. This will not change until the end of the 6<sup>th</sup> 1,000 years for the restoration of fallen mankind, when following Christ's Bride being revealed at His judgment seat, the inheritance is redeemed. At that time Satan and his angels will be removed and a new order of rulership will take place in the heavens and on the earth: Christ and His wife from the heavens; God and Israel on the earth.*

We shall see that these questions concerning Satan and his jurisdiction over the earth are NOT disconnected to what we are learning concerning events at the city gate in Ruth chapter 4.

Satan still has property rights to the earth, which were given to him by God. However there is coming a time when the Lord Jesus Christ, the One whom Boaz typifies, will redeem the earth, and take it from Satan. Satan will not give it up willingly. But before Christ can do that, He has to have identified His Bride on His threshing floor, just as Boaz identified his future bride, Ruth, on his threshing floor. That identification will happen at the Judgment Seat of Christ (JSOC).

**Remember: the Antitype must follow the Type.**

When the closer relative told Boaz and the elders at the city gate that he could not redeem (purchase) the piece of property that had belonged to Naomi's husband and 2 sons, he took off his sandal and gave it to Boaz to show he was surrendering any claim to the inheritance or to Ruth. The closer relative thereby made it possible for Boaz to act as a **Kinsman**

**Redeemer.** He could then redeem the inheritance and Ruth, and in so doing he took her as his wife.

We know from the previous lesson that the closer relative is a Type of God the Father, and Boaz is a Type of God the Son, Jesus Christ. The Book of Revelation reveals when a similar transaction will take place. However it will not be a sandal that will pass between God and the Lord Jesus, but a scroll with 7 seals upon it. The scroll is such an important document because it reveals what must be done to redeem the inheritance for Christ and His Bride. Let's take a look at that future event:

**Revelation 5:1** And I saw in the right hand of Him [God the Father] who sat on the throne a scroll written inside and on the back, sealed with seven seals.

2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?"

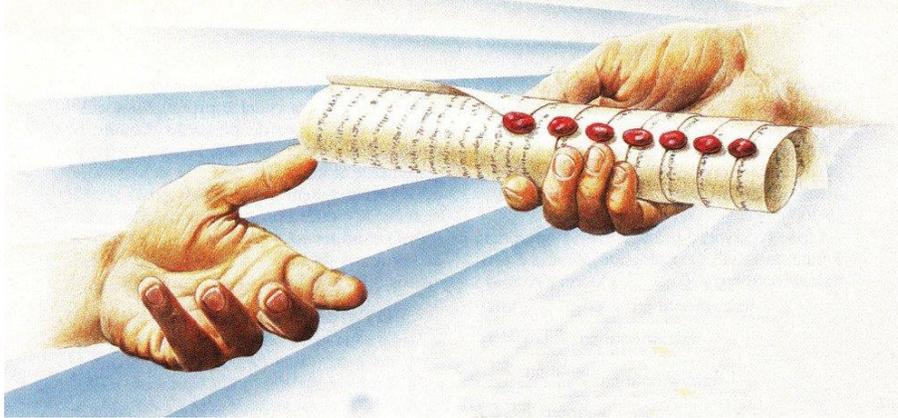
3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

4 So I [the Apostle John] wept much, because no one was found worthy to open and read the scroll, or to look at it.

5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."

6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

7 Then He [the Lamb] came and took the scroll out of the right hand of Him [God] who sat on the throne.



**Qu:** In v.1, where is the One holding the 7 sealed scroll seated? Do you remember what the number 7 points to? *He is seated on the throne. 7 is the number of divine completion of what is in view. In this instance it is the terms for the redemption of the inheritance for Christ and His Bride.*

It is a number that points to divine completion. Where in the Bible does that number first appear as a foundation to show that? *Genesis 1:1 - 2:3.*

**Verses 2 & 4,** reveal what was necessary if someone was going to be able to open and read the scroll. They needed to be 'worthy' to open the scroll', to read it or let loose its seals. Initially no one was found who qualified to do so, and because the Apostle John knew the significance of the scroll he wept much.

**Qu:** Who is it that tells the Apostle John not to weep in v.5? *one of the elders*

**Qu:** According to v.5, who has prevailed, and is therefore worthy to open the scroll? *Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."*

Jesus is from the tribe of Judah and a descendant of King David.

**Qu:** How is the one found worthy described in v.6? *A Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.*

**Qu:** In what way does v.7 parallel the verses in **Ruth chapter 4** that we have looked at today? *7 Then He [the Lamb] came and took the scroll out of the right hand of Him [God] who sat on the throne.*

*Ruth 4:7 Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.*

*8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.*

*It pictures the same transaction - redemption of the inheritance.*

As we finish for today let's look at the 3 questions I gave you at the end of the last lesson, which hopefully you are now closer to answering:

1. What is the price Jesus has paid to purchase/redeem His future Bride?
2. And in the Antitype, what is the land that Jesus has redeemed?
3. Is that land redeemed yet?

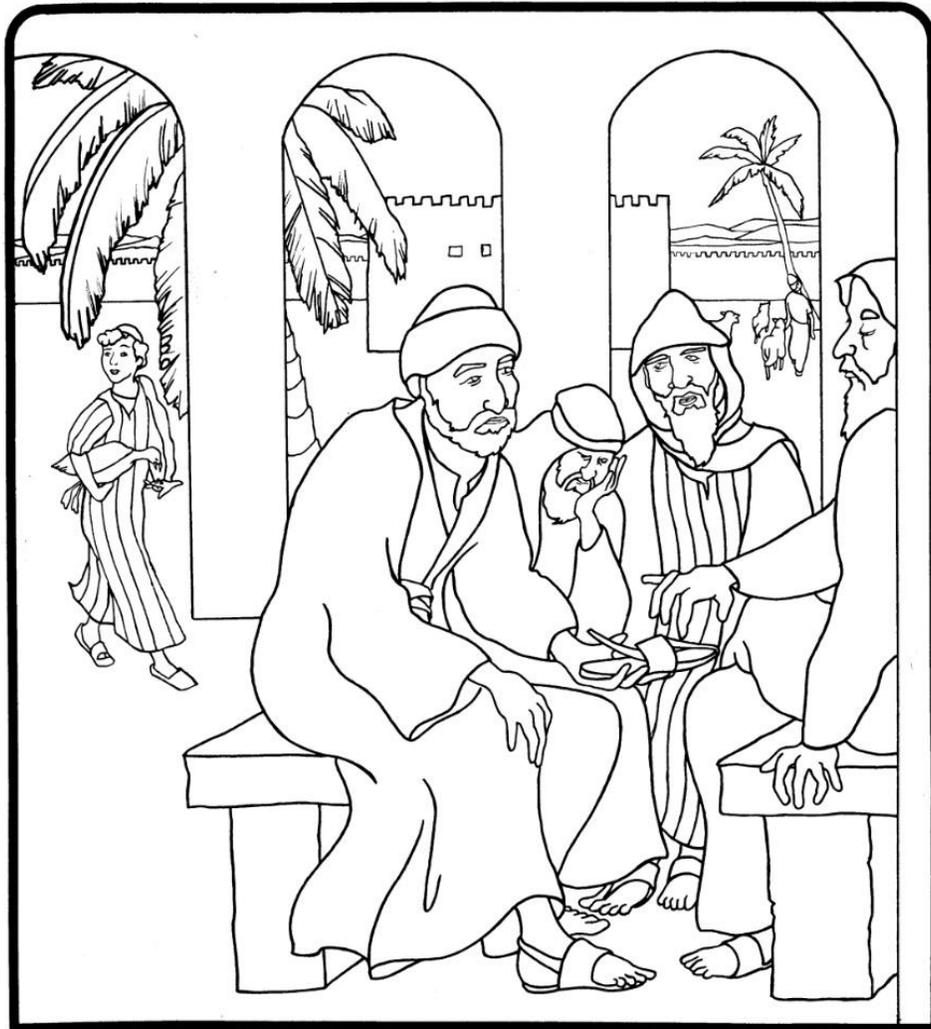
Now let's see how you did:

The price Jesus paid to redeem His future Bride is given to us in Revelation chapter 5 verse 6. Jesus is **the Lamb** who was slain to redeem all who would put faith in Him. The price was paid on the Cross of Calvary. It was His death and shed blood.

What is the land of His and His Bride's inheritance? It is the Earth which is currently being ruled over by Satan. Once Christ's Bride is revealed at the JSOC, the process of taking the scroll and opening the seals will signal the beginning of the end for Satan's dominion.

Is the land, the Earth, redeemed yet? That cannot begin to happen until all Christians are resurrected or raptured to the JSOC and the faithful are identified as part of Christ's Bride. Then the scroll will be opened and the process of redeeming the land (the Earth) will begin.

Today we have covered a lot of very important things. Who would have thought that taking off a sandal could be so significant! Now we know that removing it and passing it to another, portrays a type of a momentous event that will take place in heaven very soon. Well done!



# The Book of Ruth

## Lesson 15

### Redemption, Marriage & Rulership

Lesson Aim: To show how the blessing pronounced upon the union of Ruth and Boaz leads to their descendants becoming Royalty through their great grandson, King David, and how it ultimately points to Christ and Rulership with Him.

Scriptures: Ruth 4:10-22

In our last lesson, we continued to study the events that took place at the gates of the city in Ruth chapter 4. The closer relative that Boaz met with in front of the elders of the city was not in a position to redeem the inheritance for himself because he was unwilling to take Ruth as his wife. How did the closer relative signify this to Boaz?

Let's read it:

**Ruth 4:8** Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.

The closer relative was giving the authority he had to redeem Ruth and the property to Boaz.

Also last week, we looked at other OT examples that showed how the use of a shoe or foot can depict authority over a piece of land.



- God told Abram to walk the length and width of the land he was giving to him and his descendants (Gen.13:14-17)
- Moses told the Children of Israel before entering the land of their inheritance that every place on which the sole of their foot trod would be theirs (Deut.11:24)
- That same promise was repeated to Moses' successor Joshua and the 2<sup>nd</sup> generation of Israelites prior to their entry into that Promised Land of their inheritance (Josh.1:1-3)
- Then finally we saw how Satan, who still has his God-given authority over this province of the universe, was seen going to and fro on the Earth (Job 1:6-7)

The most significant thing about the nearer kinsman giving up his rights of redemption by passing his sandal is what it points to. It is a Type that points to the Antitype seen in the NT.

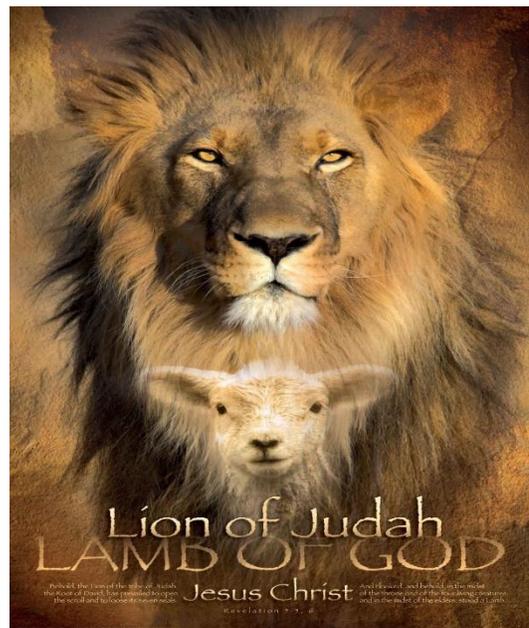
Where did we go to see the fulfillment of the Type in the NT? *Revelation 5:1-7 (page 141)*

Who were the 2 individuals involved in that account, and instead of a sandal, what passed between them? (Rev.5:1-7) *God the Father seated on the throne passed a scroll to God the Son.*

That's right, *God the Father seated on His throne in the heavens passed a scroll with 7 seals on it to the Lamb who had been slain.* The Lamb is also described as 'the Lion of the Tribe of Judah, the Root of David' (Rev.5:5).



**The Lamb** is of course Jesus, who was slain to redeem all who would put faith in Him. He paid the redemption price on the Cross of Calvary through His death and shed blood. Furthermore, Jesus is from the **Tribe of Judah** and He is referred to as **The Lion** of that tribe because of His Power and Regality.



**The land of His & His Bride's inheritance is the Earth**, which is currently being ruled over by Satan. This inheritance is not redeemed yet, but after all Christians are resurrected or raptured to the JSOC, and the faithful are identified as part of Christ's Bride, then the scroll will be opened and the process of redeeming the Earth will begin.

The redemption of the Earth for Christ & His Bride will be a progressive series of events as the seals on the scroll are unsealed in turn. In fact, it will take 7 years to complete. Do you know what this period of time is called in Scripture?

- It is referred to as '**The Tribulation**' and '**The Great Tribulation**' (Mat.24:9, 21).
- It is also referred to as '**The Time of Jacob's Trouble**' in the Book of Jeremiah (Jer.30:7).
- In Daniel it is described as '**The 70<sup>th</sup> 'Seven'** of years, or '**The 70<sup>th</sup> 'Week'**' (Dan.9:27).

This would be a good time to pause and consider: **Why** have we been looking at future events from the Book of Revelation when we are studying the Book of Ruth? How do Ruth and Revelation complement each other? Do you know?

It is because of the many Types to be found in the small (just 4 chapters) Book of Ruth, which have relevance for us **now**. For all Christians with eyes to see, these chapters act as a **guidebook** that teaches us what we should do to be found worthy to rule with Christ in the 7<sup>th</sup> Day. Ruth is our example.

The Book of Ruth and its Types will have its ultimate **future** fulfillment through the events in the Book of Revelation, the last book of the Bible. *You may wish to read that statement again to let it sink in.*

In this way, the book of Ruth tells the end of the matter. The book shows what all of Scripture is moving towards.

So as we study the final verses of the Book of Ruth today, we will see that it ends exactly where the Book of Revelation ends:

### **Redemption, Marriage & Rulership in the 7<sup>th</sup> Day**

Let's study our final verses from Ruth:

**Ruth 4:10** "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

11 And all the people who were at the gate, and the elders, said, "We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah [*another name for Bethlehem*] and be famous in Bethlehem.

12 "May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."

13 So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

So Ruth became Boaz's wife without a big ceremony. While all this was taking place, Ruth was absent, but the transaction was witnessed by the elders and people of the city. The people of the city then pronounced a blessing upon the marriage: that it would prosper and become famous in Bethlehem!

After the birth of Ruth's son, the women of the city pronounced a blessing upon Naomi. Underline what they said to Naomi in the following verses:

14 Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!

15 "And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."

16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

17 Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

Do you remember when Naomi first returned to Bethlehem at the end of chapter 1 and that 'all the city was excited because of them; and the women said, "Is this Naomi?"' (Ruth 1:19b).

What name did Naomi tell them to call her instead, and why was that (Ruth 1:20-21)? *"Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.*

21 *"I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"*

The marriage blessing that the people had pronounced came true when Boaz & Ruth had a son whose name was **Obed**. Also, with the birth of Obed, Naomi's fortunes had been restored just as the women said to her in v.15. Naomi was no longer 'Mara', meaning 'bitter'. She was 'Naomi' meaning 'pleasant', and Ruth is said to be better to her than if she had had 7 sons!



Eventually, Obed would have a son of his own called **Jesse**. And Jesse would have a son called **David**. When David grew up he would not just become famous in Bethlehem (v.11), but also famous in all Israel (v.14). *Why is that? David would be anointed as the future king of Israel to follow Saul, the first king. He would be made king over Judah and then following over all of Israel*

David would become the 2<sup>nd</sup> King of Israel, having first been made the ruler over the tribe of Judah, and then all 12 tribes of the nation of Israel.

The book of Ruth concludes with a genealogy beginning with Judah's son Perez:

- 18 Now this is the genealogy of **Perez**: Perez begot **Hezron**;
- 19 Hezron begot **Ram**, and Ram begot **Amminadab**;
- 20 Amminadab begot **Nahshon**, and Nahshon begot **Salmon**;
- 21 Salmon begot **Boaz**, and Boaz begot **Obed**;
- 22 Obed begot **Jesse**, and Jesse begot **David**.

The final chapter of the Book of Ruth has shown us that an inheritance had been Redeemed and a Marriage took place. That marriage produced an heir whose descendant would become King and rule over Israel. The Book of Ruth ends with Rulership.

When 'a Lamb as though it had been slain' was found worthy to take the scroll from God who sat on the throne in Revelation chapter 5, He was also referred to as **the Root of David**. And we know that Jesus Christ is an offspring - or root - of David, meaning He is a descendant of King David. Because of Ruth's faithfulness and Boaz's obedience to the Scriptures, they would have a descendant who would be Jesus Christ, the Son of God who was **born King of the Jews**. And where was Jesus born? *Bethlehem*

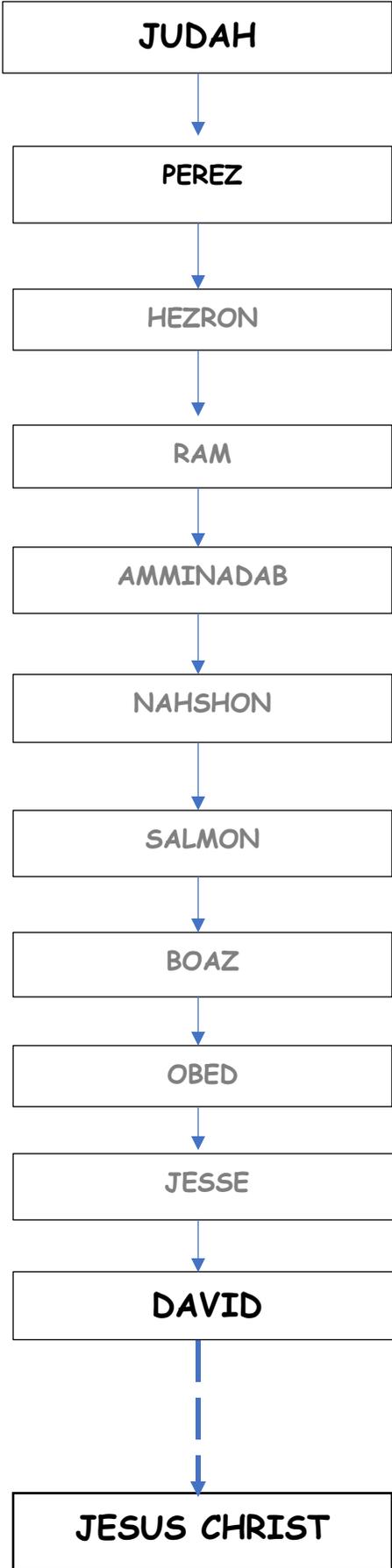
David was not the only one born in Bethlehem who would be 'famous in Bethlehem' (v.11) and 'famous in Israel' (v.14)!

**Matthew 1:1** The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham....

*(Matthew 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, 2 saying, "Where is He who has been born King of the Jews?")*

### Final Activity:

Using verses 18 to 22 of Ruth chapter 4 complete the genealogy chart on the following page.



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Any mistakes in this study are mine.

Ann Herbert

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