

Section 5 – Love’s Reward

The events of the prior night have left Boaz, Ruth and Naomi in a high state of expectation. With 15 references to redeemer (kinsman), chapter 4 is clearly about *redemption*. Two faithful people, one a Jew and one a Gentile are in need of being redeemed and having the family *name* and *inheritance* restored from pending oblivion. Their redemption foreshadows the eternal redemption to be secured for the faithful of all ages by The Redeemer.

vv1-6 The Right of Redemption Offered to the Nearest Kinsman

1. Considering what we already know about Ruth and her unsettled situation, do you think she would have prayed that morning? If so, what might her prayers have included?
2. Where does the Hebrew word for ‘gate’ appear in ch 3 and how is it translated there?
 - a) Will this be the first time Ruth the Moabitess has been discussed at the city gate?
3. What was regularly conducted at the city ‘gates’? (Include a reference from Deut. 16 & Proverbs)
4. In Deut 25 who was supposed to make request of the kinsman for this special marriage provision and why do you think Boaz assumed this responsibility?
5. Do you think it was chance that brought the kinsman to the gate that morning? Explain.
6. Boaz took ten men to the gate. What is the significance of ten men in Jewish tradition? (Use a commentary.) Why would Boaz take ten men?
 - a) Find 2 references in Judges where 10 men are mentioned.
 - b) What did Deut 25:7-8 require regarding the situation?
7. What role did the elders who sat at the gate have in this story? Using verses, show what the role of elders is in New Testament times and in our times.
8. Recall Boaz’ genealogy (page 3). Who was his grandfather? What position did he hold in Judah and how likely is it that Boaz was among the elders with a regular seat at the gate?

9. What is the Strong’s number, Hebrew word, and meaning of ‘a one’ in v1? (for later use)
number: word: meaning:
10. Boaz refers to Naomi in v3 as having ‘come again’ out of Moab. This same Hebrew word appeared several times in ch 1. What was its spiritual significance there?
- b) Why would Boaz recall this aspect of Naomi that morning at the gate?
- c) The NT equivalent term is #1994. Give its meaning and 2 references from Acts which confirm this.
11. In vv3-4, the NKJ infers Naomi had *already* sold the land and needed for it to be repurchased. This is not supported in the King James and other translations, which state Naomi is *about to* sell the land. How do verses 5 and 9 support the King James’ translation?
12. Read the appeal of the daughters of Zelophehad in Num. 27:1-11. What change did they initiate?
- b) What happened to the land of a man who had no son or daughter?
- c) In 27:11 the Hebrew word for kinsman is not ‘goel’ (#1350). Why is this significant?
- d) What would ultimately happen to Elimelech’s land if it and the 2 women remained unredeemed until their death?
- e) By contrast, what would ultimately happen to the land if Naomi and Ruth were redeemed?
13. How would the kinsman benefit from buying *only* the land? Would this be a good business decision (from the world’s perspective)? Was there a downside to this purchase?
14. It would be obvious to the kinsman and the witnesses that Boaz was very interested in Naomi’s offer to sell the land. How would this impact the kinsman’s interest?
15. Boaz equates *buying* Naomi’s land with *redeeming* it (v4). How were these terms synonymous in this situation?

16. What is the Strong's number, Hebrew word, and meaning of 'buy it' in v4?
number: word: meaning:
- b) Where else does this word appear in ch 4?
- c) The numerous references to a purchase in a chapter about redemption is teaching us what aspect about redemption?
- d) Find 2 NT references which speak of our redemption having been 'purchased'.
17. Land was typically sold to raise money. This was not the case with Naomi. Why did Boaz say she was selling the parcel of land that belonged to Elimelech?
- b) Recall 3:1. What was Naomi's stated purpose when she initiated the events of the prior night?
- c) How is Naomi, in her offer to sell the land, showing love toward Ruth?
18. There was no mention by Ruth in ch. 3 of Naomi selling her land, only of Boaz marrying her. How would Boaz know this was Naomi's intention without having spoken to her?
19. Remembering what we saw in the usage of Ruth's name and titles, how is v5 different from what we have seen? Why do you think that the scripture records it this way?
20. Boaz is in an awkward situation. He must appraise the kinsman of the opportunity to redeem the land along with Naomi and Ruth, while hoping the kinsman declines the offer. Plus, he knows who and what the kinsman is like and the kind of husband he would likely be towards Ruth. What would the natural tendencies be for a person in Boaz' position?
- b) To act godly in this situation, what would Boaz have to ensure he did; and refrained from doing?
- c) Is there any hint of deceit or manipulation on Boaz' part in relaying the offer to the kinsman?
- d) Why do you think Boaz presented the offer to the kinsman in two parts; first only mentioning Naomi's offer to sell the land, and afterward, upon hearing of the kinsman's intention to buy, advising him of the condition of also purchasing Ruth to raise up a seed?

21. What is the Strong's number, Hebrew word, and meaning of 'mar' in v6?
number: word: meaning:
- b) In what two principal ways is this word normally translated?
22. What causes the near kinsman to change his mind about the right of redemption?
- b) Would the kinsman have known about Ruth's character? Prove your answer.
23. When the kinsman says, "I cannot redeem it" who/what was preventing him from doing so?
24. When the kinsman speaks of his inheritance being marred, what inheritance does he have in mind?
- b) How and why might marriage to Ruth the Moabitess have marred his inheritance?
- c) From a spiritual perspective, how would marriage to a virtuous woman like Ruth be of tremendous benefit? Include a reference from Proverbs.
- d) There are 2 inheritances at issue. What are they and whose is the kinsman most interested in?
- e) Contrast the kinsman's concern about marriage to Ruth marring his inheritance with the genealogical outcome of Boaz' marriage to Ruth.
25. In Deut 9:26, the identical words for 'mar' and 'inheritance' appear as in Ruth 4, as well as the concept of redemption. How were these 2 situations similar and how were they different?
26. Ruth is *not* attractive to the kinsman, otherwise he would gladly have taken her to be his wife. Knowing what we do about the kinsman, what does this likely reveal about Ruth's appearance?
27. Explain how the provision in the Law for a Levirate marriage (Deut 25) required *faith* and *Godly love* on the part of the redeemer.

28. How does the kinsman reflect the thinking of the flesh in his conversation with Boaz?
29. How does the kinsman’s refusal to redeem Ruth validate Naomi’s wisdom in having joined the 2 provisions of the Law regarding land redemption and the Levirate marriage into a single offer?
30. In ch 3, Ruth offered to become Boaz’ wife if he would redeem her and he gladly accepted, except for the issue of the nearer kinsman. In ch 4, the kinsman was offered to redeem the land and gladly accepted, except for the issue of Ruth. Contrast these 2 men, in light of these events, their different outlooks, and what was important to each.
- b) How is the kinsman’s attitude towards Ruth a warning to young men?
- c) How is Boaz’ attitude towards Ruth an exhortation to young men?
31. In this situation the *same* woman was very *attractive* to one man and very *undesirable* to another. What lessons are here for young men and women regarding relationships and courting?

vv7-12 The Redemption Obtained and the Marriage Celebrated

1. What is the Strong’s number, Hebrew word and meaning of ‘changing’ in v7?
number: word: meaning:
- b) How is it translated in the NKJ or RSV?
2. The practice described in v7 was a ‘testimony in Israel’. What does this mean?
3. Who drew off his shoe in v8 and what did this signify to all those present?
4. When is pulling off a shoe described in the provision for a Levirate marriage (Deut 25) and why was this unique provision so appropriate in *that* circumstance, but *not* applicable here?

5. How does Boaz’ statement in v9-10 show that he is ‘raising up the name of the dead,’ not just of Mahlon, but of the entire family of Elimelech?

6. Identify the various steps Boaz took that day to ensure the transaction was a very public event. Why would this have been necessary?
 - b) What principle from Deut 19:15 is being followed?

 - c) Where does Christ instruct us regarding this same principle? Why is this principle equally important to follow in the Ecclesial affairs?

7. Boaz says that he has purchased Ruth for his wife. Who else in the scriptures purchased, or had to work for their wife? How does this relate to the story at hand?

8. What 3 things was Boaz seeking to ‘raise up’ (perpetuate) by purchasing Ruth to be his wife?

9. Recall from Deut 25:6, what was the purpose for the Levirate marriage?
 - b) Is the Hebrew word for name in this reference the same as the word used in Ruth 4?

 - c) Using the context of Deut 25:6-10, what is the meaning of ‘name’ as it is used in v6?

 - d) Using this definition, what was it regarding ‘the *name* of the dead’ that Boaz was committing to ‘raise up’ in v10?

10. What is the Strong’s number, Hebrew word and meaning of “the name” in v10?

number:	word:	meaning:
---------	-------	----------

 - b) Where else does this word appear in this chapter?

 - c) Read all of these references together. What is a key theme of ch 4?

- d) Refer to the Hebrew word and meaning of “a one” in v1 when Boaz first addressed the kinsman. Why is it fitting and consistent with this theme, that this particular Hebrew word is used to refer to the kinsman and that *his* name is never revealed? What warning is here?
11. Were Boaz’ actions in chs. 2 & 3 in any way based on putting his *own* interests before *others*? Explain.
- b) Boaz publicly states his motivation is to act on behalf of Ruth, Naomi, and the dead, not from personal interests. How does this contrast to that of the kinsman’s?
- c) Boaz is clearly interested in making Ruth his bride and rejoices at the prospect of marriage, yet proclaims he is acting on behalf of the interests of others, not his own. How can this be reconciled?
- d) The Lord Jesus Christ was clearly interested in making the faithful his bride and rejoiced at the prospect of marriage, yet Scripture emphasizes he acted on behalf of the interests of others, not his own. How can this be reconciled?
- e) How can we ensure that our motivation is based upon a genuine desire to serve the interests of others and not to advance our own self interests?
12. Boaz finds great delight and will find great happiness and contentment in the prospect of marrying a woman like Ruth, a woman whom God highly regards. Comment on how when we learn to value what God values, this can bring genuine happiness and contentment, but when our values differ from God’s, life can bring misery and discontent.

13. What evidence is there that suggests Ruth was brought to the gate following the events of v10?
14. What is the 4 part *prayer* of the people and elders present at the gate that morning?
15. Describe the likely emotions of Ruth in the context of the past 18 hours, as she stands at the gate, in the midst of this joyous crowd, about to become the wife of Boaz, and listening to the prayers being offered on her behalf.
16. What is the Strong's number, Hebrew word and meaning of 'build' in v11?
number: word: meaning:
- b) From this word is derived the Hebrew word '*ben*' (#1121). What does it mean?
- i) What will be used to 'build' the 'house' of Boaz and Ruth and how is this reflected in these 2 related Hebrew words?
17. The people of the city wish for Ruth and Boaz' house to become like Rachel's and Leah's. What do we know about Rachel and Leah's house? Were events in their house always good? Why did they compare Ruth to these two women?
18. What is the Strong's number, Hebrew word and meaning of 'worthily' in v11?
number: word: meaning:
- b) Where does this word appear (twice) earlier in Ruth and to whom is it applied?
- i) Did it apply to *physical qualities* or to *character* in the previous references?
19. What are the 2 Strong's numbers, Hebrew words and meanings of 'famous' in v11?
number: word: meaning:
number: word: meaning:
- b) How does the margin render these words?

- c) Boaz had committed himself to raising up the name of the *dead* and now the people seek for *his* name to be highly regarded (and it will be). What are we being taught?

 - d) When people are ‘famous’ today, what connotation does it carry, and how does this differ from what the people of Bethlehem had in mind?

 - e) Who was the most ‘famous’ one to come from Bethlehem, how was he ‘famous’ and how was this a fulfillment of the expectation of the people that great things would come from this marriage?

 - f) What evidence is there that the people foresaw great spiritual good being bestowed upon the nation as a result of this marriage?
20. The people of Bethlehem know the characters of Boaz and Ruth quite well. When they speak of the house of Boaz and Ruth doing ‘worthily’ and being ‘famous,’ are they wishing *natural* or *spiritual* success upon their marriage? Support your answer.
21. Why is it that the people have such a high expectation that God will bless *this* marriage?
22. The marriage of Boaz and Ruth instills *hope* in the people. Why was this the case?
23. How are Ruth’s past behavior and reputation reflected in the testimony of the people and what lesson is there for us?
24. This Moabitess, who was unknown to the people just a few months earlier, is now viewed with great respect, causing them to pray that her future family will be elevated and have a favorable impact on the city, the tribe, and the nation. Why and how did this result?

25. Ruth’s love for Naomi in chs 1 and 2 was obvious to the town. Now Boaz’ love for Ruth is equally apparent. How did their selfless love impact the people of the town?
26. In ch 1 we saw how the actions of Naomi in returning to Israel after suffering hardships under the Hand of Providence were an example to all Israel of the need for similar national repentance. How is the example of the Godly love displayed by Ruth and Boaz a similar example to all Israel, given the background of the Judges and the example of the kinsman?
27. Give a *brief* history of Pharez, Tamar and Judah including the circumstances in which Pharez was born.
- b) Why did the people recall Pharez, Tamar, and Judah in the midst of calling forth divine blessings upon the proposed marriage of Boaz and Ruth?
- c) Was the union of Tamar & Judah viewed favorably or unfavorably in Boaz’ day? Explain.
- i) Was it viewed favorably or unfavorably by God? Explain. (Hint: See Matt. 1)
- ii) Which 3 women are mentioned here and what does this say about them?
- d) Trace the genealogy of Pharez down to Boaz’ day from 1 Chron 2:1-11.

28. Summarize the 4 part prayer of the people and elders that morning, paraphrasing their wishes for Boaz and Ruth in words a Sunday School scholar could understand, while using what we have learned about ‘build,’ ‘worthily’ and ‘famous.’
29. Why is it so spiritually fitting that first David, and then the Messiah, will result from this marriage, given what we know about Ruth and Boaz?
30. The people of Boaz’ day recognized children were from the LORD (v12). Where in Psalms are children described as “an heritage of the LORD”? How else are they described in this verse?

vv13-22 A Son is Born

1. Did God oversee *Obed’s* conception? Did He oversee *your* conception? Does he oversee *all* conception? Explain.
 - b) Contrast the principle of conception found in 4:12-13 with the prevailing view in society today regarding conception and God’s role in it, or lack thereof.
2. The reference to Ruth being a Moabitess (vv5,10) is conspicuously dropped in v13. Why?
3. How was Obed’s birth a *fulfillment* of the kinsman provision of Deut 25?
4. Whose name are the women speaking of as being famous in v14? Explain your answer.
 - b) How is the area related to ‘famous’ different in v14 than in v11?
 - c) How was the person referred to in v14 going to become nationally famous? (Hint: vv18-22)

- d) What was the basis for these women to accurately anticipate that the child born to Ruth & Boaz would be part of the Messianic lineage?
5. Read Rom 12:15 and 1 Cor 12:26. How are the women around Naomi following this principle? How can we follow this principle today?
6. In v14 the women reflect the same observation as Naomi had in 2:20. Why is it important to recognize the Hand of God at work in the blessings we experience?
7. Thrice earlier in Ruth the blessing of the LORD is mentioned. Where and by whom? How was it indicative each time of a *spiritual* outlook on the part of the person stating the blessing?
- b) The women who pronounce the LORD’s blessing are likely many of the same women of 1:19. What impact has Naomi’s return and the subsequent developments had upon the women of Bethlehem?
- c) How and why does our response to the trials we face have a significant effect upon those who witness the events we suffer, even though the witnesses may only be bystanders?
8. List each of the blessings the women identify with Naomi at Obed’s birth.
- b) In what way would Obed be *Naomi’s* son?
- c) Why would Obed’s birth be seen to be so favorable for Naomi?

9. Where in ch 1 did Naomi lament she was too old to bear (same as 'born' in v15) any more sons?

b) What is the lesson for us when comparing her statement in ch 1 with the outcome of ch 4?

10. What is the Strong's number, Hebrew word and meaning of 'restorer' in v15?

number: word: meaning:

b) This word appeared several times in ch 1. How is it translated there? How was this process, begun when Naomi decided to leave Moab in ch. 1, now completed in ch. 4?

11. What is the Strong's number, Hebrew word and meaning of 'life' in v15?

number: word: meaning:

b) These 2 Hebrew words (for restorer & life) appear together in Job 33:30 and Ps 23:3. Select either reference & explain the contextual meaning of the words when used together.

c) How would Obed be a 'restorer of thy life' to Naomi?

12. What is the Strong's number, Hebrew word and meaning of 'nourisher' in v15?

number: word: meaning:

b) The word appears 3 times in Genesis 45-50. What does it mean in these places?

c) How would Obed be a nourisher of Naomi in her old age?

13. What did the women mean when they said Ruth was better than 7 sons? What could 7 sons give/do for Naomi during the remaining years of her life? How would Ruth be far more valuable than this, in light of how she had already acted towards Naomi?

b) What lesson is here regarding how we should value people?

- c) *This* daughter-in-law was seen to be of more value than if Naomi had her own child. What lesson is here for daughters-in-law and their relationship to their mother-in-law?
14. What is the Strong's number, Hebrew word, literal and figurative meaning of 'nurse' in v16?
number: word: lit. meaning: fig. meaning:
- b) Examine how it is usually translated. What is the *spiritual* connotation of this word?
- c) Who is the word applied to when it appears in Num 11:12; Esther 2:7; and Is 49:23?
- d) The Hebrew word for wet-nurse is different as Gen 35:8 shows. What is that Hebrew word?
- e) How would Naomi have been a 'nurse' to the infant?
15. What is the meaning of Obed's name?
- b) Why would the women select *this* name for *this* child?
- c) Cite 3 NT references which underscore our need to reflect this principle in our walk.
- d) Why is this such an important part of our discipleship?
16. In ch 1, Naomi spoke of being without hope. It has now been restored. How was it?
- b) In ch 1, Naomi had asked to be called Mara. How did this change with the birth of Obed?

17. Did Boaz’ commitment to restore the house of Elimelech, and to raise up the name of the dead in any way diminish Boaz’ own house from being established? Explain.

b) What lesson are we being taught from this aspect of the story?

c) The Levirate marriage was to be undertaken *by faith*. How do the events of ch 4 vindicate this divine principle included in the Law?

18. Read 2 Sam 7:18-29, which is David’s prayer after having received God’s Promise. Identify at least 7 parallel thoughts also present in Ruth 4, which reveal the foundation of the Promise to David was established in the marriage of Ruth and Boaz.

19. When all the redemption pieces of the events of this chapter are viewed collectively, a wonderful parable emerges regarding the redemption God offers to mankind. A *covenant* was made via a *purchase* by a *redeemer*, who acted the part of the *bridegroom*, for the purpose of *redeeming* those who would otherwise *perish*, and to make them a *purchased people*. It was done in *public*, attested to by *witnesses*, and served as a *testimony* to Israel, by *confirming* all things, to *raise up the name of the dead*, and to produce *seed (children)* from the LORD, while requiring the *self-sacrificing love of the Redeemer*, whose union with his bride is *blessed by the elders*. Find a reference or cite a link to Christ and the redeeming work he did on our behalf, for each of the *italicized* pieces.

Redemptive aspect	Link to Christ
a covenant	
via a purchase(d)/price	
by a redeemer	
the bridegroom	
to redeem others	
save those who perish	
done in public	
purchased people	Hint: “peculiar people” (mg.)
attested to by witnesses	
a testimony to Israel	
confirmed all things	
raise up name of the dead	
seed (children) from the LORD	Hint: Is 53 or Heb 2
self-sacrificing love	
blessed by elders	

20. What was the purpose of the witnesses that day at the gate of the city?

b) According to the parable in the chart, what are we supposed to be witnesses to?

21. How are vv18-22 an answer to the prayer of the people and elders in vv11-12?

“It hath been fully shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.”

WORKBOOK INTRODUCTION – PART 2

Dear Young Person,

Loving greetings in the Hope we share.

In Part 1 of the Workbook we considered the story of Ruth in great detail, oftentimes going well below the surface to uncover the expositional and exhortational gems that at first glance are not always readily apparent. Congratulations on your study so far. The faithful obedience of Naomi, Ruth, and Boaz, under what at times were severely trying conditions, explains why selected details of their lives have been recorded for our learning and edification.

You will be pleased to see that Part 2 of the Workbook is considerably shorter than Part 1 and should serve to round out our pre-Conference studies. In light of the somewhat exhaustive study completed in Part 1, we have elected to limit Part 2 to four areas, which should nicely supplement what we have already learned. These include:

- 1) Identifying the various **Types** found in Ruth and what they are intended to teach us. Recognizing types is a learned skill, but once developed opens a new facet of understanding and appreciation for God's Word and the lessons which, at times, are hidden between the lines of the text.
- 2) Examining the concept of **Redemption** in the New Testament and how this relates to aspects of redemption described in the book of Ruth.
- 3) Assembling a list of **Spiritual Principles** that emerge from our study. It is these principles that help to bridge the gap between study and discipleship, between knowing and living. This assignment will provide the means by which we can individually identify those lessons that have the greatest application in our life and will no doubt expand as a result of the discussions undertaken at Conference, Lord Willing.
- 4) Preparing a summary of the **counsel and direction** that Ruth provides for young sisters or that Boaz provides for young brethren, and is intended to serve as a summary activity designed to capture the outstanding lessons left on record from the examples of Ruth and Boaz.

Everyone should complete all four assignments, though you have a choice in number 4 to select either Ruth or Boaz when preparing the summary.

By way of information, for those who do not have access to an Englishman's Concordance (needed to complete several questions in Part 1) an electronic resource is being developed as a substitute. If you are in need of this please let us know.

May God bless your continued study of His Word.

Love in Christ Jesus,

Bro. Joe Robinson

Bro. Ken Styles

Manitoulin Youth Conference Committee

Bro. Joe Abel

Bro. Jeff Cooper

Bro. Matt Jackson

Bro. Daniel Billington

Bro. Ted Hodge Jr.

Question #1 – Types found in the Book of Ruth

In this question we will explore the deeper meaning and significance of certain people, places and events in Ruth. Often in scripture God uses men (and women) “of sign” (Zech 3:8 mg.), who are typical, or representative men and women, foreshadowing the work of the Messiah. The apostle Paul also describes OT stories as being examples (Grk-*typos*, types) in 1 Cor 10:6-11. In Phil 3:17 Paul states he was a *typos* of Christ for the believers to follow, as were the Thessalonians to the Macedonians (1 Thes 1:17) and as Timothy was exhorted to be (1 Tim 4:12). Thus we will explore the use of this concept in the book of Ruth and the lessons associated with it.

Chapter 1 - Types

1. Based on the meaning of **Elimelech’s** name, what group of people might he represent and why?
 - A. What happens to him in chapter 1 that further solidifies this representation?
 - B. What is God teaching us through the example of this man?
2. What group of people would **Naomi** represent and why?
 - A. How does Naomi’s departure and return fit this type? (Provide references).
 - B. How does Naomi’s relationship with Ruth in ch. 1 also support the identification of Naomi with this type. (Cite other examples of this).
3. What group of people would **Ruth** represent and why?
 - A. Provide verses that show how Ruth’s relationship with God was changing throughout Ch. 1. How did it begin, what did it change to, and why did it change?
 - B. What steps did Ruth go through in order to become part of the Promises?
 - C. How is this type that Ruth represents applicable to us?
4. What group of people would **Orpah** represent and why?
 - A. Why do you think Orpah is mentioned in this story and represented the way she is?
 - B. What were Orpah’s reasons for not returning to the land of Israel?
 - C. How and why did Orpah’s turning back affect Naomi? (Remembering who each one is in type.)
 - D. In what ways can we be in danger of responding and acting like Orpah?

Chapter 2 – Types

1. What does it mean to **glean** in the field; what was the process used; who did it; and why was this important? (Check a Bible Dictionary)
 - A. Christ, in the New Testament, uses gleaning to symbolize two different events. What are these events; who does them; and why? (Provide references)
 - B. What was Ruth's attitude toward gleaning?
 - C. How is gleaning intended to become a part of our lives? (How must we glean?)
2. In chapter 2:14, we have a type of what **meal**?
 - A. Why do you think we have this recorded in this place, at this time?
 - B. Find other occurrences of this act in the Old Testament. What is going on in these situations? Are there any similarities to this situation? Any differences?
 - C. What do we learn about this act from the New Testament?
3. In chapter 2:23 we come to the end of the barley and wheat harvest. How long has Ruth been in the land gleaning?
 - A. If this is the end of the harvest, what part of the Jewish year does this represent? What **feast** is associated with this time?
 - B. What is the significance of this feast? What was it celebrating? What did it represent? What were the people supposed to do?
 - C. What big event is associated with this feast in the New Testament? What happened at this event? What was revealed for the first time at this event? How were Gentiles soon to be included in the work associated with this event? How does this relate to what is going on in the story of Ruth?
4. Who does **Boaz** represent in the story of Ruth? Identify at least 5 ways from chapter 2 in which Boaz acted as a type of this person.

Chapter 3 – Types

1. In chap 3:1, Naomi is going to seek **rest** for Ruth. What is this a type of?
 - A. When and why did God seek rest? What do you think it means that God rested?
 - B. What was the law that was derived from this incident of God resting, and what was it intended to teach the Jews? (Provide references). How did Christ say that this law should find application in our life?
 - C. Where do we learn of the final rest for the people of God? In what ways will this be a rest for the people of God? What is the connection between this rest and God's original rest? (Recall pg 59, #7)
 - D. When and how did Ruth eventually find rest, and how does this typify the rest that the people she represents will eventually find?
2. Ruth, before going to meet her bridegroom, first **washes, anoints** herself, and puts on **raiment**. Given the group she represents, what do these 3 actions typify and what lessons do they reinforce for us as members of the Ruth group?
3. Ruth meets Boaz in the **threshingfloor**.
 - A. What other important events in the Old Testament happen at a threshingfloor? (Find at least three). What is going on in these events? Are there any similarities between those events and what is going to happen in the story of Ruth?
 - B. Recall the process that takes place at a threshing floor (pg 70 #41) and what this represents in the NT. When and what will happen when we are threshed and how does this relate to our lives?
3. In chapter 3:9 Boaz is described as a near **kinsman**.
 - A. Given what we know about the responsibilities of the kinsman (goel) and the purpose of his role and the outcome his work was to accomplish, describe how the person Boaz represents is a kinsman for the groups represented by Naomi and Ruth.
 - B. Given the scene depicted in chapter 3 and the types represented by Ruth and Boaz, what event is this chapter foreshadowing? Include in your answer the language used by Ruth in describing her status in relation Boaz and the specific request she makes of him.
 - C. What other behavior/actions by Boaz in this chapter typified the future behavior/actions of the person he represented.

Chapter 4 – Types

1. In the events of the book of Ruth, Ruth does not immediately change her status from that of initially being an alien to then becoming Boaz’ wife, but gradually transitions through several stages in the development of her relationship with Boaz. Identify the various stages that occur and how these relate to the relationship changes that occur between the types portrayed by Ruth and Boaz?

TYPES OF CHRIST

“WE speak of certain Old Testament characters as “types” of Christ, because of divinely designed similarities between their lives and the life of Christ. The purpose of these types is to direct attention to the great Antitype, and people who lived before Christ were, by this means, enabled to catch glimpses of the One who was to come. Types are therefore dramatized prophecies.

It is significant that no single Old Testament character is a complete type of Christ. Instead, each character acts a part of Christ’s life, and sometimes one takes over where another leaves off. If we reflect for a moment we shall appreciate the wisdom of this arrangement. If any Old Testament character were a perfect type of Christ, showing in his life all the details of the life of Christ, the very object of the type would be defeated, for instead of pointing on to the greater antitype, the type itself would claim all the attention. Indeed, it might even be mistaken for that which it was intended to typify. So we should expect a character who typified Christ to do so imperfectly or incompletely, in order to throw into relief the perfect and complete antitype. We should, in fact, expect to find a contrast as well as a likeness between type and antitype: and we do find this. The greater the type, the more obvious are its limitations. Outstanding amongst Old Testament types are Isaac, Moses and David, and in each case the life circumstances are controlled in such a way as to emphasize that the man is but a type. When we trace out the lives of these three men we are led on to Christ; and if we leave Christ out of account their lives leave us with a great feeling of incompleteness.”¹

2. **Obed** is portrayed as being a special child in this story with a special purpose. His conception and birth are connected to God’s intervention, he is recognized by the people as possessing great potential for good for the nation, and he is given a name with a special meaning, depicting a key aspect of his future life. In addition to the foregoing, identify the other unique aspects of Obed. Who is he a type of? How do each of these aspects relate to the type by foreshadowing the character, purpose or accomplishments of the type he portrays?

¹. *Vol. 86: The Christadelphian : Volume 86.* 2001, c1949. The Christadelphian, volume 86. (electronic ed.). Logos Library System . Christadelphian Magazine & Publishing Association: Birmingham

Question #2 – Redemption

This question has 3 parts and will explore the Biblical principle of Redemption, a primary focus of the story of Ruth. The first section deals with the New Testament terms used to describe our redemption. The second section is designed to identify each of the components of Redemption (grace, the cross, faith, obedience, etc.). Section 3 takes us to Isaiah 62 and uncovers the many connections to the story of Redemption in Ruth.

Section 1 – Key NT Words

There are several key words related to redemption that appear in the New Testament. These include, redeem(ed), redemption, purchase(d), bought, price, and ransom. Using a Strong's and Englishman's concordance, the following significant verses are noted:

Redeem(ed): Luke 1:68; 24:21; Galatians 3:13; 4:5; Titus 2:14; 1 Peter 1:18

Redemption: Luke 2:38; 21:38; Romans 3:24; 8:23; 1 Corinthians 1:30; Ephesians 1:7; 4:30; Colossians 1:14; Hebrews 9:12; 9:15

Purchase(d): Act 20:28; Ephesians 1:14; Hebrews 10:39; 1 Peter 2:9

Bought: 1 Corinthians 6:20; 7:23; 2 Peter 2:1; Revelation 5:9; 14:3-4

Ransom: Matthew 20:28; 1 Timothy 2:6

Read through each verse *and its context* and note the point(s) made about redemption. At the conclusion of your review summarize your findings, including answers to the following questions:

- 1) What is redemption?
- 2) Why is redemption necessary?
- 3) How are we redeemed?
- 4) What are we redeemed from? (see also what we are made *free* from; and review references to *liberty*)
- 5) Who does the redeeming?
- 6) What is our role in being redeemed?
- 7) What is the outcome of redemption?
- 8) What is the purpose for our being redeemed?
- 9) What happens as a result of redemption?
- 10) How is the concept of redemption intended to impact the life of a disciple?

Where necessary, feel free to supplement the list of NT verses provided with additional verses, especially any from the Old Testament that also contribute to our understanding of the concept of redemption.

Section 2 – The Key Components (Pieces) of God's Plan of Redemption

Are we saved by grace? By faith? By the blood? By the cross? By crucifying the flesh? By living to righteousness? By obedience? Or is it all of the above?

- A. To answer these questions, it is necessary to first identify the various components that God has included in His Plan of Redemption. Using a concordance or other available means, find 3 verses (for each of the 5 categories) which show that redemption (i.e. salvation) is the result of:
- 1) God's grace/mercy
 - 2) The cross, the atoning/covering work of Christ (a.k.a. the blood, the death, the body of Christ)
 - 3) Faith
 - 4) Obedience (a.k.a. works of faith)
 - 5) The flesh, our sinful human nature (natural inclinations), being crucified/destroyed
- B. Reread Ruth 2:10-13 and identify where each of these key components is described. What does Ruth's response in v13 teach us about the unique position of grace?
- C. As our studies have shown, the redemption of Naomi & Ruth by Boaz is a parable of the redemption of mankind by The Redeemer. Describe how and where each of these 5 components can be seen in the redemption of Naomi & Ruth in the events of ch. 4.

Section 3 – Isaiah 63

This OT chapter paints a picture of a future day in which Christ reigns in Jerusalem as King of the earth, being God's appointed ruler. Several of the aspects related to our redemption and the Kingdom covered in parable form in Ruth are mentioned in this chapter. Identify these similar concepts as they provide further evidence of how the events in Ruth foreshadowed the redemptive work to be accomplished by the Messiah.

Question #3 – Identifying Spiritual Principles in the book of Ruth

Behind the account of the people recorded in Ruth, including the choices they made, the motivation behind their choices, the hardships they endured, their failings and successes, are numerous spiritual principles that can provide us with guidance in our daily discipleship. These principles are not unique to Ruth, and each can be found in other places in Scripture. Some of the principles in Ruth are glaringly obvious, such as the warning not to leave the ecclesia to find a better life away from it (1:1-5). Others are more subtle – count the cost of living the Truth before committing to it (1:12-14) or, never send a person in need away empty handed (3:17).

From your study of the book and the characters described, including the situations each faced, develop a list of spiritual principles that are applicable to discipleship in our day.

See if you can identify at least 17 in addition to the 3 already given, citing a reference for each principle. While the stories are fascinating, it is the principles emerging from the stories that become a power for good in our walk.

Question #4 – The Counsel of Ruth and Boaz

Choose one of the two essays or both.

1. From all that you have learned about Ruth, write a one page summary that describes how Ruth is an example to young sisters today. Include in your summary aspects of dedication and perseverance, working inside and outside the Ecclesia, patience, willingly listening to and obeying Boaz and Naomi, self sacrifice, love, faith, and any other aspects you think are important. What specific counsel might she give regarding how a young sister could live apart from the evil that is a prevalent danger in the last days? What do you think Ruth would find to be the most challenging aspect of life today as it relates to young sisters and their walk in the Truth, and what advice would she likely offer?
2. From all that you have learned about Boaz, write a one page summary that describes how Boaz is an example to young brothers today. Include in your summary aspects of hard work and dedication, putting God's will and ways first no matter what the situation, the attitude he took towards those who worked for him, and how he treated his coworkers, his leadership role in the relationship with Ruth, self sacrifice, love, faith and any other aspects you think are important. What specific counsel might he give regarding how a young brother could live apart from the evil that is a prevalent danger in the last days? What do you think Boaz would find to be the most challenging aspect of life today as it relates to young brethren and their walk in the Truth, and what counsel would he likely offer?