


Day 1


 Please pray for holy guidance and insight before you begin today's study.

¹ One day Naomi her mother-in-law said to her, "My daughter, should I not try to find a home for you, where you will be well provided for? ^{2a} Is not Boaz, with whose servant girls you have been, a kinsman of ours?

^{2b} "Tonight, he will be winnowing barley on the threshing floor. ^{3a} Wash and perfume yourself, and put on your best clothes. ^{3b} Then go down to the threshing floor, but don't let him know you are there ^{3c} until he has finished eating and drinking. ^{4a} When he lies down, note the place where he is lying. ^{4b} Then go and uncover his feet and lie down. ^{4c} He will tell you what to do."

Q1. What was Naomi trying to fix? Why did Naomi formulate such a plan for her daughter-in-law?

Q2. What is winnowing (found in verse 2^b)?

 **Winnowing barley on the threshing floor:** "Winnowing is one step in processing the harvested grain. First, the grain is threshed — crushed by foot, a sledge, animal hooves, or heavy stones — to break the husks away from the kernels. The grain is winnowed: tossed in the air so the wind can blow away the lighter husks, leaving the kernels." [© Copyright 2002-2024 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Ruth/3/Ruth-3-2.html#:~:text=Winnowing%20is%20one%20step%20in,lighter%20husks%2C%20leaving%20the%20kernels>]

Q3. Is this a celebratory time of the harvest? (Hint: see verse 3^c)

Yes? } Why did you circle that answer?
No? }

Q4. What does verse 3^a imply?

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Q5. This is an arid region. Does it get cold at night? If Ruth “uncover[s] his feet”, will Boaz probably awaken during the night?

Nighttime cold? Yes? No? Thoughts?

Will Boaz awaken? Yes? No? Thoughts?

Q6. According to Naomi’s plan, how will Boaz react? (Hint: see verse 4^c)

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⁵ "I will do whatever you say," Ruth answered. ⁶ So she went down to the threshing floor and did everything her mother-in-law told her to do. ⁷ When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet, and lay down.

Q7. Is Ruth following Naomi’s plan?

Yes? }
No? } Thoughts?

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⁸ In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet. ^{9a} "Who are you?" he asked.

^{9b} "I am your servant Ruth," she said. ^{9c} "Spread the corner of your garment over me, since you are a kinsman-redeemer."

Q8. How did you answer question 32 from Lesson/StudySheet 2 of this Ruth Study: How do you describe the role of "kinsman-redeemer"?

Q9. Boaz was asleep on the threshing floor on the far side of the grain pile. Was it unusual for Boaz to find a person at his feet?

Yes? }
No? } Why?

Q10. Boaz asks for the person at his feet to identify himself. Ruth answers, and says, "I am your servant, Ruth." What does the word "servant" imply? And what might the presence of a woman on the threshing floor signify?

Servant?

Woman's presence?

Q11. In verse 9^c, does Ruth deviate from Naomi's plan? (Compare to verse 4^c)


Yes? }
No? } Why?

Q12. Does Ruth trust Boaz?

Yes? }
No? } Why?

Q13. Does Ruth's request to Boaz – "Spread the corner of your garment over me" – have any significant meaning?

Yes? }
No? } Why?

 While Ruth was still dressed in her "best clothes" (verse 3^a ↑), the meaning behind her request to "Spread the corner of your garment over me" is clear – she was requesting his protection as a kinsman-redeemer and husband. The

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symbolism of Boaz's garment (which is sometimes called a mantle, or skirt, or cloak, or wings) depict a husband's protection for his wife, a husband's covering his wife. The symbolism of loving protection (a sacredness) flowing from God to the husband, from the husband to his wife, is unmistakable.

Ezekiel 16:3, 8 [NIV-1984]

^{3a} . . . "This is what the Sovereign LORD says to Jerusalem . . .

⁸ " 'Later I [The Lord] passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.



I am your servant Ruth. . . Spread the corner of your garment over me, since you are a kinsman-redeemer:

"She had already drawn part of the mantle over her; and she asked him now to do it, that the act might become his own. To spread a skirt over one is, in the East, a symbolic . . . action denoting protection. To this day in many parts of the East, to say of anyone that he put his skirt over a woman, is synonymous with saying that he married her; and at all the marriages of the modern Jews and Hindus, one part of the ceremony is for the bridegroom to put a silken or cotton cloak around his bride." [©1882, *A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments* by Robert Jamieson, A. R. Fausset and David Brown; <https://biblehub.com/commentaries/ruth/3-9.htm>]



"Being a judge of Israel, Boaz would tell Ruth what she should do; also, whether he had the right of redemption, and what methods must be taken, and what rites used, in order to accomplishing her marriage with him or another person. The conduct of Boaz calls for the highest praise. He attempted not to take advantage of Ruth; he did not disdain her as a poor, destitute stranger, nor suspect her of any ill intentions. He spoke honourably of her as a virtuous woman, made her a promise, and as soon as the morning arrived, sent her away with a present to her mother-in-law. Boaz made his promise conditional, for there was a kinsman nearer than he, to whom the right of redemption belonged." [©1706, *Concise Commentary on the Whole Bible* by Matthew Henry; <https://biblehub.com/commentaries/ruth/3-9.htm>]



Spread the corner of your garment [skirt] over me: "which seems to account for the reason of her uncovering his feet, or turning up the skirt of his garment that was upon them; not through wantonness and immodesty, but to direct him, when opportunity offered, to spread it over her as a token of his taking her in marriage, and of her being under his care and protection, and of her subjection to him; so the Targum [Hebrew Scriptures], 'let thy name be called upon me to take me for a wife'. Whether the custom now used with the Jews at marriage, for a man to cast the skirt of his "talith [or tallit (↓) defined]", or outward garment, over the head of his spouse, and cover it, was in use so early, is questionable; and yet something like it seems to have been done, as this phrase [suggests], and to which there is an allusion in Ezekiel 16:8 (↑). So [an early commentator] Jarchi, 'spread the skirt of thy garments to cover me with thy talith [tallit], and this is expressive of marriage;' and [an early commentator] Aben Ezra says, 'it [suggests] taking her to him for wife'; though as the word signifies a wing, the allusion may be to the wings of birds spread over their young, to cherish and protect them, which are acts to be done by a man to his wife.

Since you are a kinsman-redeemer: "as she had been informed by Naomi, to whom the right of redemption of her husband's estate belonged, and in whom it lay to marry her, and raise up seed to his kinsman, her former husband." [©about 1760, *Exposition of the Entire Bible* by John Gill. Text Courtesy of Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/3-9.htm>]



tallit ('tæliθ; Hebrew ta'li:t)

[© 2003-2024 Farlex, Inc. <https://www.thefreedictionary.com/talith>]

1. (Judaism) a white shawl with fringed corners worn over the head and shoulders by Jewish males during religious services
2. (Judaism) a smaller form of this worn under the outer garment during waking hours by some Jewish males

Psalms 17:8 [International Children's Bible (ICB)]

Protect me as you would protect your own eye. Protect me as a bird hides her young under her wings.

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Psalm 36:7 [NIV-1984]

How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings.

Ruth 2:11-12 [NIV-1984]

[We studied the following two verses in our previous lesson for Ruth:]


¹¹ Boaz replied, "I've been told all about what you have done for your mother-in-law since the death of your husband — how you left your father and mother and your homeland and came to live with a people you did not know before. ¹² May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge."

Matthew 23:37 [International Children's Bible (ICB)]

[Jesus laments over the City of Jerusalem:]


"Jerusalem, Jerusalem! You kill the prophets and kill with stones those men God sent to you. Many times I wanted to help your people! I wanted to gather them together as a hen gathers her chicks under her wings. But you did not let me.

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¹⁰ "The Lord bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. ¹¹ And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character. ¹² Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I. ¹³ Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning."

Q14. What do the words of Boaz to Ruth imply, "The Lord bless you, my daughter"?

 **The Lord bless you, my daughter:** "Instead of calling her an immodest woman for laying herself down at his feet, and a bold impudent woman, she being poor, to ask marriage of him; and instead of being angry with her, and chiding and reproving her for disturbing and frightening him in the night, he blesses her, and prays to God to bless her, and prosper her in what she had engaged, and in a kind and loving manner calls her his daughter.

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This kindness is greater than that which you showed earlier: “that is, to her husband's family; she had shown much love to her husband living and dying, and to her mother-in-law, in leaving her country and kindred to come with her into a strange country, and in labour to support her, as she had done, all which was great kindness; to which the Targum adds, her being proselyted [a new convert to Judaism]; but the kindness she now showed exceeded all the former, in that she was desirous, according to the law of God, to build up her husband's family, to marry the next near kinsman, even though an old man, to raise up seed to the name and memory of her husband.” [©about 1760, *Exposition of the Entire Bible* by John Gill. Text Courtesy of Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/3-10.htm>]




“Boaz praised her conduct: ***This kindness is greater than that which you showed earlier*** (see Ruth 2:20); ***You have not run after the younger men, whether rich or poor.*** Ruth's earlier or first love was the love she had shown to her deceased husband and her mother-in-law (compare to Ruth 2:11, where Boaz praises this love); the later love she had shown in the fact, that as a young widow she had not sought to win the affections of young men, as young women generally do, that she might have a youthful husband, but had turned trustfully to the older man, that he might find a successor to her deceased husband, through a marriage with him, in accordance with family custom ([example, see] Ruth 4:10). ‘***And now,***’ added Boaz (Ruth 3:11), ‘***my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen*** (i.e., all my city, the whole population of Bethlehem, who go in and out at the gate: see Genesis 34:24; Deuteronomy 17:2) ***know that you are a woman of noble character.***’ ”

“Consequently, Boaz saw nothing wrong in the fact that Ruth had come to him, but regarded her request that he would marry her as redeemer as perfectly natural and right, and was ready to carry out her wish as soon as the circumstances would legally allow it. He promised her this (verses 12 & 13), saying, ‘***Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I.*** Stay here this night (or as it reads at the end of v. 13, 'lie till the morning'), and in the morning, if he will redeem thee, well, let him redeem; but if it does not please him to redeem thee, I will redeem thee, as truly as Jehovah liveth.” [©1857-78; *Biblical Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch. Text: Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/3-14.htm>]

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¹⁴ So she lay at his feet until morning, but got up before anyone could be recognized; and he said, "Don't let it be known that a woman came to the threshing floor."

¹⁵ He also said, "Bring me the shawl you are wearing and hold it out." When she did so, he poured into it six measures of barley and put it on her. Then he went back to town.

Q15. If a person's reputation was important, why might Boaz ask Ruth to "Lie here until morning"? (He could have ordered her to "Leave! Immediately!")


Q16. Why did Ruth arise so early in the morning ("before anyone could be recognized")?

Q17. Why was it important that no one "[knows] that a woman came to the threshing floor"?


 "Ruth was to lie till morning, because she could not easily return to the city in the dark at midnight; but, as is shown in Ruth 3:14, she did not stay till actual daybreak, but 'before one could know another, she rose up, and he said (i.e., as Boaz had said), 'It must not be known that a woman came to the threshing-floor.' For this would have injured the reputation not only of Ruth, but also of Boaz himself." [©1857-78; *Biblical Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch. Text: Internet Sacred Texts Archive. <https://biblehub.com/commentaries/ruth/3-14.htm>]

Q18. Why did Boaz give Ruth so much barley grain to carry home?

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 **Six measures of barley:** “The gift is intended for Naomi, who would have to consent to the marriage, as [she would be Ruth’s substitute parent (and Mahlon’s surviving parent)].” [©1882 and later, *The Cambridge Bible for Schools and Colleges* by Cambridge University Press. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/ruth/3-15.htm>]

Day 5

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¹⁶ When Ruth came to her mother-in-law, Naomi asked, "How did it go, my daughter?"

Then she told her everything Boaz had done for her ¹⁷ and added, "He gave me these six measures of barley, saying, 'Don't go back to your mother-in-law empty-handed.' "

¹⁸ Then Naomi said, "Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today."

Q19. Was Naomi happy with Ruth’s report about her request and then Boaz’s response?

Yes? } Why?
No? }

 Some commentators believe Boaz was twice the age of Ruth. That means that, if Ruth was about 30-years of age, then Boaz was about 60-years old.


While we can only speculate, some commentators opine that Boaz was Elimelech’s younger brother (Naomi’s brother-in-law) and the kinsman-redeemer Boaz referenced in verse 12 “there is a kinsman-redeemer nearer than I” was Boaz’s older brother.

Q20. Did Naomi use Ruth, who is a sexually mature and attractive young woman, to exploit Boaz’s age and ‘trap him’ into marriage? Or did she use God’s law as intended?

Exploitation? Or God’s Law?

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Day 6

 Please pray for holy guidance and insight before you begin today's study.

Psalm 37:3-5 [International Children's Bible (ICB)]

³ Trust the Lord and do good. Live in the land and enjoy its safety.

⁴ Enjoy serving the Lord. And he will give you what you want.

⁵ Depend on the Lord. Trust him, and he will take care of you.

Q21. As you read through the Psalm 37:3-5 passage (↑), do you think that Naomi and the proselyte Ruth demonstrated their “Trust [in] the Lord”? Is there any evidence to support your view? (One hint: verse 3:18)

Yes? } Why did you circle that answer?
No? }

Q22. [Personal] As you read through the Psalm 37:3-5 passage (↑), are you able to say that you “Trust the Lord”? What evidence exists that supports your view?

Q23. Please reread the 18-verses of chapter 3. As you reread the text, did God place any additional questions and/or observations on your heart?

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