

Timeline of Truth – Ruth 3:1-5 – Naomi Guides Ruth to Approach Boaz

<p>THEME (Overall Book Idea): God <i>always</i> rules:</p> <ul style="list-style-type: none"> - even when we cannot know what He is doing - even when it takes many years - even when God allows us to suffer 	<p>A rhyme that captures these ideas:</p> <ul style="list-style-type: none"> - God is <i>always</i> in control Though we may be <i>unaware</i>. - And God may work over <i>many years</i> And allow troubles <i>hard</i> to bear. - But God is <i>always</i> in control We can <i>trust His loving care</i>.
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Two Memory Verses:

<p>4:14 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!"</p>	<p>4:17 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.</p>
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Ruth 1:1-5 – Trouble Comes with Life

We are impacted by cultural apostasy, large-scale adversity, and personal tragedy, but God is always actively in control.

Ruth 1:5-7 – Naomi Makes Difficult Decisions (A secondary lesson, but one that is evident here.)

We are to make wise decisions built from the truths of the Bible to honor God.

Ruth 1:8-18 – Naomi Seeks to Provide a Better Future for Her Daughters-in-Law

God wants us to make significant, permanent, often costly life choices for Him.

Ruth 1:19-22 – Naomi Enters Bethlehem (with Ruth) Greeted But Grieved

Circumstances that we cannot control (beyond our obedience) are controlled by God, and require us to trust Him.

Ruth 2:1-3 – Ruth Seeks to Provide, and God Works Out Details

God works through our choices of active obedience and wisdom to accomplish His will through us.

Ruth purposes to serve and provide for her mother-in-law, gleaning in the fields as allow for the poor and widows, and God works.

Ruth 2:4-17 – Boaz Rewards Ruth's Choices

Ruth works hard as a gleaner, and organized Boaz takes note and provides direction, provision, protection, and encouragement.

- The example of Boaz exhorts us to care for the needy, and especially to encourage those who seek to serve God.
- The example of Ruth exhorts us to work hard as we sacrificially serve others and as we ultimately serve God.

Ruth 2:18-23 – Ruth Returns Home from Gleaning, and Naomi Responds

Naomi begins to see the work of God amid her sufferings as He acts through the loyal, loving efforts of Ruth.

Ruth returns with a great quantity of grain and information on the field's owner. Naomi praises God for His care.

Ruth 3:1-5 – Naomi Guides Ruth to Approach Boaz

Naomi directs Ruth to approach Boaz with a marriage proposal based upon his kinsman-redeemer relationship.

<p>^{2:23} 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.</p> <p><i>CONSIDER: Naomi and Ruth both had all harvest season to observe and evaluate the righteous behavior of Boaz. He protected her, provided for her, and did not seek to take advantage of her (when he had the power to do so).</i></p>	<p>2:23 – What _____ (and Didn't Transpire)</p> <ul style="list-style-type: none"> • Safety of Ruth • Activity of Ruth • Chronology of Events • Opportunity of Interaction • Inactivity After Harvest
<p>^{3:1} Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?"</p>	<p>3:1 – Naomi Shares Her Desire for Ruth's _____</p> <ul style="list-style-type: none"> • Security – "place of rest" – provided in marriage
<p>² "Now Boaz, whose young women you were with, <i>is he</i> not our relative?"</p>	<p>3:2a – Naomi's _____ Boaz</p>
<p>In fact, he is winnowing barley tonight at the threshing floor.</p> <p>³ "Therefore wash yourself and anoint yourself, put on your <i>best</i> garment and go down to the threshing floor; <i>but</i> 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."</p>	<p>3:2b-4 – Naomi _____ Ruth</p> <ul style="list-style-type: none"> • 2b – Boaz's activity and location • 3a – Naomi Tells Ruth How to Prepare and Dress • 3b – Naomi Tells Ruth Where to Go • 3c – Naomi Tells Ruth to Wait • 4a – Naomi Tells Ruth to Watch • 4b – Naomi Tells Ruth to Appeal to Boaz • 4c – Naomi Tells Ruth to Wait for Boaz to Respond
<p>"[Naomi] had devised a plan whereby he might know of Ruth's willingness to marry him." F. B. Huey Jr., <i>The Expositor's Bible Commentary</i> "...the most likely explanation of Naomi's instructions to Ruth is that they mean that she should end her period of mourning and so signal her return to the normal activities and desires of life, which, of course, would include marriage. This change in her appearance, with its symbolic meaning, would indicate to Boaz both her availability and the seriousness of her intentions." Fredric W. Bush, <i>Ruth, Esther</i>, Word Biblical Commentary</p>	
<p>⁵ And she said to her, "All that you say to me I will do."</p>	<p>3:5 – Ruth _____ to Naomi</p>

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**."

RELATION (קָרוֹב qārōb {kaw-robe'} or קָרֵב qarob {kaw-robe'})

Meaning: 1) near 1a) of place 1b) of time 1c) of personal relationship 1c1) kinship – **Usage:** AV - near 35, nigh 13, at hand 6, neighbour 5, next 5, kin 3, approach 2, short 2, kinsfolk 1, kinsmen 1, misc 5; 78

"When used of human relationships [this word] covers a broad range of relationships, including those who are from the same tribe (2 Sam. 19:42 [Hebrew v. 43]), members of one's extended family (Lev. 25:25; Num. 27:11), and immediate family members (Lev. 21:2–3). In any given case, the immediate context must determine the precise nature of the relationship." Robert B. Chisholm Jr., *A Commentary on Judges and Ruth*, Kregel Exegetical Library, (Grand Rapids, MI: Kregel Academic, 2013), 639–640.

CLOSE RELATIVE (גֹּאֵל ga'al {gaw-al'})

Meaning: 1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman 1a) (Qal) 1a1) to act as kinsman, do the part of next of kin, act as kinsman-redeemer 1a1a) by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance 1a2) to redeem (by payment) 1a3) to redeem (with God as subject) 1a3a) individuals from death 1a3b) Israel from Egyptian bondage 1a3c) Israel from exile 1b) (Niphal) 1b1) to redeem oneself 1b2) to be redeemed – **Usage:** AV - redeem 50, redeemer 18, kinsman 13, revenger 7, avenger 6, ransom 2, at all 2, deliver 1, kinsfolks 1, kinsman's part 1, purchase 1, stain 1, wise 1; 104

"...the fundamental idea is that of fulfilling one's obligations as a kinsman.... Arising out of the family relationship is a variety of duties." Arthur E. Cundall and Leon Morris, *Judges and Ruth: An Introduction and Commentary*, Tyndale Old Testament Commentaries, (Downers Grove, IL: InterVarsity Press, 1968), 7:272–275.

(1) To Redeem _____ Once Owned by Family Members but Sold Because of Economic Need

Lev 25:25-30 `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 sold. ²⁶ `Or if the man has no one to redeem it, but he himself becomes able to redeem it, ²⁷ `then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession. ²⁸ `But if he is not able to have *it* restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession. ²⁹ `If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it. ³⁰ `But if it is not redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee. (cf. Jer 3:1-15; 32:6-25)

(2) To Redeem Family Members Whose Poverty Had Forced Them to Sell Themselves into _____

Lev 25:47-55 `Now if a sojourner or stranger close to you becomes rich, and *one of your brethren who dwells* by him becomes poor, and sells himself to the stranger *or sojourner* close to you, or to a member of the stranger's family, ⁴⁸ `after he is sold he may be redeemed again. One of his brothers may redeem him; ⁴⁹ `or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself. ⁵⁰ `Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him. ⁵¹ `If *there are* still many years *remaining*, according to them he shall repay the price of his redemption from the money with which he was bought. ⁵² `And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption. ⁵³ `He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. ⁵⁴ `And if he is not redeemed in these *years*, then he shall be released in the Year of Jubilee-- he and his children with him. ⁵⁵ `For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt: I *am* the LORD your God.

(3) To Redeem the _____ of a Family Member by Tracking Down and Executing the Killer

Josh 20:2-9 "Speak to the children of Israel, saying: `Appoint for yourselves cities of refuge, of which I spoke to you through Moses, ³ `that the slayer who kills a person accidentally *or unintentionally* may flee there; and they shall be your refuge from the **avenger** of blood. ⁵ `Then if the **avenger** of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand. ⁹ These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the **avenger** of blood until he stood before the congregation. (Num 35:12-28; Deut 19:6,12)

(4) To Receive Redemption of Wrong by Receiving Money Paid as _____ for Someone Now Deceased

Num 5:8 `But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him.

(5) To Assist a Family Member in a Lawsuit to Ensure that _____ Was Done (metaphorical usage)

Ex 6:6 ...I will **redeem** you with an outstretched arm...

Job 19:25 For I know *that* my **Redeemer** lives, And He shall stand at last on the earth; (cf. Prov 23:11; Jer 50:34; Lam 3:58)

Ps 119:154 Plead my cause and **redeem** me; Revive me according to Your word.

Is 59:17-21 ²⁰ "The **Redeemer** will come to Zion, And to those who turn from transgression in Jacob," Says the LORD.

"Remarkably, in none of the texts clarifying the role of the *gō'ēl* is there any reference to marrying the widow of a deceased person. Still it is commonly assumed that in addition to these functions of the *gō'ēl* the kinsman-redeemer also came into play in the case of a widow whose husband had died without leaving progeny. ... Although the story of Boaz and Ruth does not follow the letter of the law of the *levir*, [Deut 25:5-10] it certainly captures its spirit." (Daniel Isaac Block, *Judges, Ruth*, The New American Commentary, Nashville: Broadman & Holman Publishers, 1999, 6:674–676.)