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a *Grace Notes* course

# Ruth

Bible Study by Correspondence  
by Warren Doud

Lesson 8 of 10

Ruth 3:12-18

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*Grace Notes*

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## Ruth

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## Instructions for Lesson 8

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ruth often. It is a short book, and reading it many times will help you understand the story much better.

### Instructions

1. Study Ruth 3:12-18 by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
  2. Study the topics in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish.  
The topics are: **Blessing; Faith.**
  3. **Review** all of the notes in the Ruth study and the topics
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
  6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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## Ruth Lesson 8

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### Ruth 3:12,13

**And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.**

**Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.**

Boaz affirms that he certainly is a kinsman; but he goes on to point out that there was a man nearer of kin than he. It seems unlikely that Naomi did not know this, although Ruth may have been unaware of the complexities of the family relationships and the legal implications.

There was a due order in these matters. In Deut. 25:5-10, it is the brother that is to marry the widow, and no mention is made of anyone else. If fact, the widow can humiliate him publicly if he refuses to perform his duty.

It would appear to be a matter of common sense, however, to allow for someone else in the family to perform this duty if the brother were incapacitated. The next of kin had the privilege and responsibility, and only if he declined was it possible (and necessary) for another member of the family to take his place.

Boaz saw nothing wrong with Ruth's coming to him. He thought of it as natural and right, and as soon as he had got over his surprise, he dealt with matters in a straightforward manner. He was ready to carry out her wish as soon as circumstances would legally allow it. And he made her a solemn promise to do so.

Boaz makes plain the order of things. He tells Ruth to stay where she is until morning, since she will be perfectly safe there until light of day. As it turns out, she didn't stay until daylight, but rose and left "before one could know another.

### Ruth 3:14

**And she lay at his feet until the morning: and she rose up before one could know**

**another. And he said, Let it not be known that a woman came into the floor.**

Ruth resumes her place at Boaz' feet until the morning. We don't know whether she was able to sleep, or lay awake the rest of the night. She was on her way before daylight.

What Ruth had done conformed to known custom; Boaz had no need to explain to others what she was doing, if anyone had noticed. Nevertheless, there were obvious reasons why it should not be published abroad that Ruth had been there that night. There was protection for Ruth's reputation; and there was the question of privacy for the transaction until time to make it a public issue (chapter 4).

There is no question of impropriety here. In fact, it is likely that if Boaz and Ruth had been suspected of wrongdoing, that according to Jewish law they could not have been married.

Morris quotes a portion of the Mishnah, Yeb. 2:8, that states if a man was suspected of having intercourse with a Gentile woman he could not perform levirate marriage with her. In its written form, this regulation is centuries later than the book of Ruth. But if it derived from ancient custom, it would have given Boaz added reason to exercise caution.

### Ruth 3:15

**Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid in on her: and she went into the city.**

Boaz does not want Ruth to go back empty-handed; so he provides her with another generous gift of grain. The amount mentioned is, literally, "six of barley", with no unit of measure given.

She had carried home an EPHAH previously, on the day she first gleaned in Boaz' field. That was about 40 pounds. Six OMER of grain would have been about 2.5 gallons, or 28 pounds, so it's possible that was the measure. Or Boaz might just have used whatever scoop he had nearby to put some grain in her shawl.

### Ruth 3:16-18

And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done unto her.

And she said, These six measures of barley gave he me; for he said to me, Go not empty to thy mother in law.

Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

When Ruth returned home that morning, Naomi asked her "Who art thou?" Since she obviously knows Ruth, Naomi is undoubtedly asking about the results of the petition to Boaz, so that the question is "What are your circumstances?" or "What have you accomplished?" The question in Hebrew expects information about the condition of the person, rather than just identification.

Naomi would also have been encouraged to see another gift of grain from Boaz, which would mean that Boaz certainly would carry out the matter to the end they wanted. Boaz had said "Go not empty to your mother in law". Remember that Naomi said that "the Lord had brought me home again empty" (Ruth 1:21). Now, Naomi's empty days were over.

"Sit still..." This is advice to trust God and wait for Him to bring about His plan (Faith-Rest).

This confidence in Boaz is based on knowledge of his mature character, and of his ability to carry out what he had promised. He made no empty promises. He had the legal stature, the authority, and the substance to provide for everything. Boaz is in view here as the redeemer, in type, the picture of the Lord Jesus Christ who first redeems the soul and then the body in the resurrection.

As in Titus 2:13, we are "waiting with keen anticipation..." for the appearing of Jesus Christ, and our hope is based on the character of God who has promised and will deliver. Likewise, Naomi has confidence in Boaz, the kinsman-redeemer, to carry out his promise.

Topic: PROMOTION

Topic: VOLITIONAL RESPONSIBILITY

### Promotion

You're not promoted until God promotes you!

**Luke 14:11, "For everyone who exalts himself shall be humbled. And he who humbles himself shall be promoted."**

"Everyone who exalts himself" refers to the believer involved in self-promotion, degeneracy, and the lust pattern of the sin nature, the believer with vacuum in the subconscious.

The believer "is humbled" through the law of volitional responsibility, in which the believer takes the responsibility for his own bad decisions and responds well to divine discipline.

Humbling oneself involves several steps: First, confession of sin resulting in the control of the Holy Spirit; next, intake of Bible teaching through self-discipline in study; finally, many decisions to learn and apply doctrine to life.

There are two kinds of humility: self-imposed humility and spiritual humility. God only promotes on the basis of spiritual humility. You are not humble because you think you are humble or say you are humble.

**James 4:10, "Humble yourselves before the Lord and He will promote you."**

Spiritual promotion is not related in any way to man promoting himself or being promoted by some other man.. All promotions in the Christian life are completely and totally fair, because all promotion is accomplished by God and God alone.

God does not promote anyone without humility. Humility only comes from knowledge of Bible truth and its correct application to the Christian life. You cannot make yourself humble; self-effacement is not humility.

**1 Pet. 5:5-6, "God makes war against the arrogant [believer], but gives grace to the humble [believer]. Humble yourselves**

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**under the powerful hand of God that He may promote you at the proper time."**

Humility and grace orientation are always related to grace promotion. This is because with humility comes teachability, and from teachability comes doctrinal orientation, and from doctrinal orientation comes grace orientation and execution of the plan of God.

Doctrinal orientation plus grace orientation equals promotion. Promotion implies the execution of the plan of God.

Promotion occurs through the distribution of blessings for both time and eternity by our Lord Jesus Christ. These blessings remain on deposit in heaven forever for every believer and are always available. Eph. 1:3.

Promotion implies that you have become grace oriented, which means he has capacity for every divine blessing associated with promotion. The arrogant believer involved in degeneracy can be classified as one who is in high visibility carnality, a Christian who is self-promoting. The arrogance of self-promotion results in failure to execute God's plan.

The believer who lives in the world is always involved in self-promotion. The arrogance of the self-promotion results in failure to execute God's plan. This believer is classified as a loser.

**Prov. 16:18, "Arrogance precedes destruction, and before a fall [there is] a lifestyle of destruction."**

**Prov. 11:2, "When arrogance comes, then comes dishonor. But with the humble there is wisdom."**

**Prov 29:23, "A person's arrogance will bring him low, but with the humble is wisdom."**

Humility is something you have to acquire. No one is born humble, naturally humble, or humbled by their circumstances.

With humility, objectivity, and orientation to authority comes teachability. Teachability means doctrinal orientation. From doctrinal orientation comes grace orientation. Doctrinal orientation plus grace orientation equals promotion.

**2 Cor. 10:18, "For not he who promotes [commends] himself is approved, but whom the Lord promotes."**

Humility is related to the spiritual skills of the filling of the Holy Spirit; cognition of doctrine; and execution of the protocol plan of God.

### Principles of Promotion

Never covet what God has not provided in grace.

The arrogant person becomes involved in the lust pattern of the sin nature and covets all kinds of things that God has not provided. But humility and grace orientation set aside the lust pattern through perception of doctrine, and therefore, develop a great capacity for life, love, happiness, and grace blessing from God. As we develop capacity, God provides more blessing and greater promotion.

No Church Age believer can be promoted without at least five things:

- \* Knowledge of the plan of God.
- \* Knowledge of our catalog of spiritual blessings - our logistical support.
- \* Knowledge of the unique characteristics of the Church Age.
- \* Understanding and using the problem solving devices for Christians in the Church Age.
- \* Understanding of principles of suffering for blessing and its contribution to spiritual momentum.

Promotion in the plan of God is based on applied doctrine in the soul and never comes from Christian service or good deeds.

Christian service and Christian works is the result of functioning within the plan of God, but never the means of promotion. Therefore, do not confuse means and result in the Christian life.

If God does not promote you, you are not promoted.

God promotes the humble believer who is classified as a grace oriented Christian. Humility is not self-effacement - putting yourself down.

Grace orientation comes through applying Bible doctrine, which can also be called cognition of

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Bible doctrine. Cognition is an act of process of learning or perception, hence, something known or perceived. We do not withdraw from this doctrine under stress, pressure, or adversity.

Divine promotion in the plan of God requires humility, authority orientation, objectivity, teachability, flexibility, and grace orientation. All of your thoughtfulness, tenderness, kindness, and love in life have to be based on motivation.

Promotion from God begins in spiritual adulthood. No believer is promoted until he or she reaches spiritual self-esteem. Spiritual adulthood has three stages:

- \* Spiritual self-esteem, which is self-confidence.
- \* Spiritual autonomy, which is independence.
- \* Spiritual maturity, which is invincibility.

When God can promote you, God is glorified. Promotion is always based upon the grace of God, and when God acts in grace, He is glorified. Divine promotion is always fair.

The promoted believer has maximum historical impact in the Church Age toward people and angels.

### Volitional Responsibility

by Mark Perkins

The Law of Volitional Responsibility: People who choose for God are blessed; those who choose against Him suffer.

The Law of Volitional responsibility is well documented by Scripture.

**Job 4:8-9, "As I have observed, those who plow evil and those who sow trouble reap it. At the breath of God they are destroyed; at the blast of his anger they perish.**

**Prov 11:18, "The wicked man earns deceptive wages, but he who sows righteousness reaps a sure reward.**

1. The deceptive wages are the result of bad decisions.
2. The deceptive wages shortchange the work of sin, making sin never worth it.

**Prov 22:8, "He who sows wickedness reaps trouble, and the rod of his fury will be destroyed.**

**Hosea 8:7, ""They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up.**

**Hosea 10:12, "Sow for yourselves righteousness, reap the fruit of unflinching love, and break up your unplowed ground; for it is time to seek the LORD, until he comes and showers righteousness on you.**

**2 Cor 9:6, "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.**

**Gal 6:7-8, "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.**

**James 3:18 "Peacemakers who sow in peace raise a harvest of righteousness.**

The law of volitional responsibility is a built in function of divine discipline (see below). It is a law as universal as gravity, and no less impressive in its effects.

The law of volitional responsibility can be summed up in the phrase, "You will reap what you sow." This means that the seeds that you plant in bad decisions will grow up to cause suffering in your life.

In the law of volitional responsibility, the suffering is always appropriate to the original bad decision.

1. If the decision is in the realm of finance, then you will suffer financially.
2. If the decision is in the realm of romance, then you will suffer romantically.
3. If the decision is in the realm of social life, then you will suffer socially.

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4. If the decision is in the realm of your chosen profession, then you will suffer professionally. In the law of volitional responsibility, bad decisions, like crime, never pay. You never 'get away' with a bad decision. You never slip a fast one by God, even on a small scale.

In the law of volitional responsibility, good decisions never go unnoticed by the omnipresence of God.

There will always be a difference between right and wrong. Always to eternity.

Choosing right over wrong will always be important.



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### Ruth Lesson 8 Quiz

#### Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:".

A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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### Questions on Ruth Lesson 8

1. The nearest kinsman that Boaz knew about lived in another country. [ True/False ]

Answer:

2. If a kinsman declines to marry his relative's widow, another related may could marry her. [ True/False ]

Answer:

3. Where did Boaz tell Ruth to stay that night, until it would be light enough for her to go home?

Answer:

4. What food did Boaz give Ruth to carry back with her to her home?

Answer:

5. Naomi was confident that Boaz would deal quickly with the matter of her land and Ruth's marriage. [ True / False ]

Answer:

6. What advice would you give to a young person who is very eager to be married?

Answer:

7. Boaz was willing to help Ruth because [ a. he would make a lot of money selling a parcel of land; b. he was a man of integrity who valued Ruth as a child of God; c. he needed a wife; d. he had promised Naomi that he would do his best for Ruth ]

Answer:

### PROMOTION

8. Who is ultimately responsible for seeing to it that you get what you have coming to you in life?

Answer:

9. Fill in the blanks: "For everyone who \_\_\_\_\_ himself shall be humbled, and he who humbles himself shall be \_\_\_\_\_."

Answer:

10. What are the three main steps to true humility?

Answer:

11. A man's spiritual position in life is directly related to how well he succeeds in presenting himself to his acquaintances and to the public. [ True / False ]

Answer:

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12. \_\_\_\_\_ and \_\_\_\_\_ orientation are always related to grace promotion.

Answer:

13. Self-promotion results in failure to execute \_\_\_\_\_.

Answer:

14. Some people are born humble. [ True / False ]

Answer:

### VOLITIONAL RESPONSIBILITY

15. Man has no choice but to accept life as it is dealt to him. [ True / False ]

Answer:

16. The phrase "you reap what you sow" is directly related to volitional responsibility. [ True / False ]

17. ESSAY: Write two or three paragraphs describing how you would go about obtaining a promotion in your job or profession.