

# Ruth Bible Study

## Chapter 3: The Threshing Floor — Redemption's Night

*A typological study of baptism, the Word, and the Kinsman-Redeemer*

### I. Naomi the Comforter: The Holy Spirit's Guidance (Ruth 3:1)

II.

#### Ruth 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?"*

From the very first verse of this chapter, the typology is unmistakable. Naomi, whose name means 'pleasant one,' speaks as a mother comforting and directing her daughter. Scripture itself gives us the image of YAHWEH as mother-comforter:

#### Isaiah 66:12

*"For thus saith YAHWEH, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."*

This is the Holy Spirit at work — not as a distant force, but as a Comforter who draws near, who nurses, who carries, who sets upon the knee. Naomi does not simply send Ruth out; she prepares her, directs her, and sends her to precisely the right place at precisely the right time. This is the nature of the Holy Spirit's ministry in the life of the believer. The Spirit does not leave us to find our own way to redemption — He leads us there.

Notice also that Naomi asks, 'Shall I not seek rest for you?' The word 'rest' here is the Hebrew *manoach* — a settled, secure resting place. This is the rest Yehoshua promises in Matthew 11:28-29: 'Come to Me, all you who labor and are heavy laden, and I will give you rest.' The Holy Spirit, as Naomi, is always seeking that rest for the believer — pointing to the Kinsman-Redeemer, the One who can provide what no other can.

**Summary:** Naomi typifies the Holy Spirit — the Comforter who leads the believer to the place of redemption, rest, and the living Word.

#### Naomi as the Holy Spirit — Typological Comparison

Ruth / Old Testament	New Testament Fulfillment
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Naomi comforts and guides Ruth (3:1)	The Holy Spirit guides believers into all truth (John 16:13)
Naomi seeks 'rest' (manoach) for Ruth	Yehoshua offers rest to the weary (Matt 11:28-29)
Naomi sends Ruth to the threshing floor	The Spirit leads believers to the Word (John 6:63)
Isaiah 66:12 — YAHWEH's comforting like a nursing mother	The Spirit is our Comforter sent in Messiah's name (John 14:26)

## II. The Threshing Floor: Where the Word Is Found (Ruth 3:2)

### Ruth 3:2

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

The threshing floor is no ordinary place in Scripture. It is where grain is separated from chaff — where what is life-giving is separated from what is worthless. And what is on that threshing floor? The seed. The Word of Elohim.

### Luke 8:11

*“Now the parable is this: The seed is the Word of God.”*

Boaz, our Kinsman-Redeemer, is present at the threshing floor. Where is the Word found? Where is Messiah found? At the place where the seed is being processed, at the threshing floor of the Scripture. Ruth is being sent to the very place where the Word of Life is at work. The night setting is also significant: it is in the darkness, in the quiet hours away from the noise of the world, that the seeker truly encounters the Redeemer. Many of the great encounters in Scripture happen by night — Nicodemus comes to Yehoshua by night (John 3:2), and Jacob wrestles the angel through the night until the breaking of day.

Isaiah 61:10 captures what Boaz, as Kinsman-Redeemer, represents to Ruth:

### Isaiah 61:10

*“I will greatly rejoice in YAHWEH, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”*

The garments of salvation, the robe of righteousness — this is what awaits Ruth at the threshing floor. This is what awaits every believer who comes to the Word in the night watches.

**Summary:** The threshing floor is the place where the seed — the Word of Elohim — is found. It is where the Kinsman-Redeemer meets the seeker, robing her in righteousness.

### The Threshing Floor — Typological Comparison

Ruth / Old Testament	New Testament Fulfillment
Boaz winnows barley at the threshing floor (3:2)	Messiah separates wheat from chaff (Matt 3:12)
Ruth goes to find Boaz where the seed is (Luke 8:11)	Believers find Messiah through His Word (John 5:39)
Night encounter at the threshing floor	Nicodemus seeks Yehoshua by night (John 3:2)
Isa 61:10 — clothed with garments of salvation	Believer clothed in Messiah's righteousness (Rev 19:8)

## III. Washing and Anointing: Baptism and the Sanctifying Word (Ruth 3:3)

### Ruth 3:3

*“Therefore, wash yourself and anoint yourself, put on your best garment and go down to the threshing floor...”*

The preparation Naomi prescribes is layered with baptismal and bridal imagery. Wash. Anoint. Put on your best. These three actions correspond to the three-fold work of the Spirit in redemption: cleansing, anointing, and glorification.

The washing is the washing of the Word — the sanctifying water by which the Messiah prepares **His bride:**

### Ephesians 5:26-27

*“That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”*

This is the very heart of baptism in the typology of Ruth. Ruth is being sent to her baptism—not merely an outward washing, but the cleansing and renewal by the living Word. John 9:7 mentions the Pool of Siloam, meaning 'Sent,' where a blind man washes and comes away seeing. Ruth is 'sent' to the threshing floor just as Siloam sent the waters — and she will come away with eyes newly opened to her Redeemer. Peter's protest in John 13:8 echoes here: 'If I wash you not, you have no part with Me.' There is no fellowship with the Kinsman-Redeemer apart from the washing.

The bridal imagery of Scripture surrounds this moment. Ruth puts on her best garment — she is preparing not merely for a legal transaction, but for the presentation of herself as a bride:

### Isaiah 62:5

*“For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom*

*rejoiceth over the bride, so shall thy God rejoice over thee.”*

### **Matthew 25:1**

*"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”*

### **Revelation 14:4**

*"These are they who were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”*

Ruth, washed and anointed, going out to meet Boaz at the threshing floor — this is the picture of the Church, washed in the Word, anointed by the Spirit, going out to meet her Redeemer. The virgins of Matthew 25 keep their lamps trimmed; the firstfruits of Revelation 14 follow the Lamb wherever He goes. Ruth follows wherever Naomi — the Spirit — directs her.

**Summary:** Ruth's washing and anointing typify baptism and the sanctifying work of the Word. She goes as a bride prepared to meet her Kinsman-Redeemer.

### **Washing, Anointing, Garments — Typological Comparison**

<b>Ruth / Old Testament</b>	<b>New Testament Fulfillment</b>
Ruth washes before going to Boaz (3:3)	Washing of water by the Word (Eph 5:26)
Pool of Siloam — 'Sent' — wash and see (John 9:7)	Ruth sent to threshing floor, comes seeing her redeemer
'If I wash you not, you have no part with Me' (John 13:8)	No part in Messiah apart from the washing of the Word
Ruth puts on best garment	The bride of Messiah clothed in fine linen (Rev 19:8)
Ten virgins go out to meet the bridegroom (Matt 25:1)	Ruth goes out in the night to meet Boaz

## **IV. Under the Wing: The Spreading of the Skirt (Ruth 3:9)**

### **Ruth 3:9**

*"And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.”*

We have seen this typology before — in Ezekiel 16:8, where YAHWEH says of Israel: 'I spread My wing over you and covered your nakedness.' The spreading of the skirt is a covenant act. In the ancient Near East, a man spreading his cloak over a woman was the symbolic act of claiming her as his own — of taking responsibility for her protection, provision, and honor. Ruth asks Boaz to do the very thing that YAHWEH does for His people.

The connection to Ezekiel 16 is deliberate and profound. In Ezekiel 16, YAHWEH finds Israel in her nakedness and spreads His skirt over her, entering into a covenant with her. Here in Ruth 3, the same act is performed between Boaz and Ruth at the threshing floor — the place of the Word, in the night, under the stars.

This is also the picture of Matthew 5:3-7, the opening beatitudes that Ruth continues to embody throughout this chapter. She is poor in spirit, mourning, meek, hungering and thirsting for righteousness — and here she comes to receive mercy from the one who can show it. 'Blessed are the merciful, for they shall obtain mercy.' Ruth asks for mercy in the form of the skirt — and Boaz, as Messiah, extends it freely.

**Summary:** The spreading of the skirt is a covenant act mirroring YAHWEH's covenant with Israel (Ezekiel 16:8) and Messiah's covering of the believer in righteousness.

### The Spreading of the Skirt — Typological Comparison

Ruth / Old Testament	New Testament Fulfillment
Boaz spreads his skirt over Ruth (3:9)	YAHWEH spreads His wing over Israel (Ezek 16:8)
Ruth asks as a handmaid — humility	Matt 5:3-5 — poor in spirit, meek, mourning
Boaz as near kinsman takes responsibility	Messiah as Kinsman-Redeemer takes our debt (Gal 3:13)
Covenant claim in the darkness of night	New covenant sealed by Messiah's blood (Luke 22:20)

## V. Blessed Among Women: The Fruit of Faith (Ruth 3:10-11)

### Ruth 3:10-11

*"And he said, Blessed be thou of YAHWEH, my daughter: for thou hast shewed more kindness in the latter end than at the beginning... And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman."*

Boaz blesses Ruth for her kindness — her hesed, the covenant lovingkindness that she has shown throughout. Sirach 31:8 is fitting here: 'Blessed is the rich that is found without blemish, and hath not gone after gold.' Ruth has not sought after the gold of Moab or the security of a younger man. She has pursued the covenant path — the path of hesed.

The Lord's promise rings through verse 11: 'I will do to thee all that thou requirest.' This is the echo of the prayer of Mark 7:7: 'Ask, and it shall be given to you.' Ruth has asked. She has come to the threshing floor in faith, in the night, washed and anointed, and has laid her request at the feet of her Kinsman-Redeemer. And the answer is: all that you ask, I will do.

Ruth, in this chapter, is still displaying the fruit of the Holy Spirit and the way of the Beatitudes — patient, faithful, humble, trusting. She does not demand or presume. She asks, and she receives. 'Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you' (Matt 7:7).

**Summary:** Boaz's blessing of Ruth confirms her hesed — covenant faithfulness — and previews Messiah's promise to do all that the seeking heart requests in faith.

### Hesed — Lovingkindness and Faith's Reward

Ruth / Old Testament	New Testament Fulfillment
Boaz blesses Ruth for her hesed (3:10)	Messiah honors persistent, covenant-keeping faith (Luke 18:7-8)
'Fear not; I will do all that thou requirest' (3:11)	'Ask and it shall be given' (Mark 7:7; Matt 7:7-8)
Sirach 31:8 — blessed without blemish	Rev 14:4-5 — firstfruits without fault before the Lamb
Ruth known as virtuous throughout the city	The Church — Messiah's virtuous bride known among the nations

## VI. Six Measures of Barley: The Doubling of the Harvest (Ruth 3:15-17)

### Ruth 3:15

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

We recall from Chapter 2 that Ruth gleaned approximately one ephah of barley — roughly 48 pounds, about a bushel basket. Now in Chapter 3, Boaz gives her six measures of barley. The 'six measures' here are understood to be six seahs, a larger unit of dry measure used in ancient Israel. Six seahs would be approximately 60 to 90 pounds of barley — roughly double what she gleaned in the field.

This doubling is no accident in the typology. It takes us immediately to the Parable of the Talents in Matthew 25:20-21: 'And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.'

Ruth brought back an ephah from the field of gleaning — the first harvest of faith, the work of seeking. Now from the threshing floor — the place of the Word, the place of deeper encounter

with the Kinsman-Redeemer — she returns with a double measure. This is the pattern of the Kingdom: faithfulness in little produces abundance in much.

And the gift is not for Ruth alone. Boaz sends it back to Naomi — to the Holy Spirit, who receives the fruit of every true encounter with the Word. Isaiah 55:11 seals this truth:

**Isaiah 55:11**

*"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

The Word goes out — to the threshing floor, to the field, to the seeker in the night — and it does not return void. It returns with six measures, doubled, abundant, poured into the lap of the one who asked.

Summary: The six measures of barley typify the doubling of spiritual harvest — the reward of faithful encounter with the Word at the threshing floor, fulfilling Isaiah 55:11.

**Six Measures — The Doubling of the Harvest**

Ruth / Old Testament	New Testament Fulfillment
Ruth gleaned ~1 ephah in the field (Ch. 2)	Servant received 5 talents, faithful over a few things (Matt 25:20)
Boaz gives 6 seahs (~double) at threshing floor	'Well done — I will make thee ruler over many things' (Matt 25:21)
Gift sent back to Naomi — to the Comforter	The Word accomplishes YAHWEH's purpose (Isa 55:11)
Word of YAHWEH does not return void (Isa 55:11)	The Spirit takes of the Word and gives it to the believer (John 16:15)

**Key Verse:** *"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." — Isaiah 55:11*

**Discussion Questions**

1. Naomi typifies the Holy Spirit as Comforter throughout Ruth. How does the Spirit guide you, personally, toward encounters with the Word and the Kinsman-Redeemer in your own life?
2. The threshing floor is where the seed — the Word of Elohim — is found and separated. What does it look like for a believer today to 'go to the threshing floor'? What practices position us where the Word is at work?
3. Ruth's washing, anointing, and putting on her best garment are typological preparations for meeting Boaz. How do baptism and the sanctifying work of the Word prepare us to be presented as the bride of the Messiah (Eph 5:26-27)?
4. The spreading of the skirt (Ruth 3:9) mirrors Ezekiel 16:8 — YAHWEH's covenant

covering of Israel. What does it mean to you that Messiah spreads His skirt — His righteousness — over you as your Kinsman-Redeemer?

5. Ruth returned with six measures — roughly double what she gleaned in the field. What is the spiritual principle at work, and how does the Parable of the Talents illuminate the progression from Chapter 2 to Chapter 3?

6. Isaiah 55:11 declares that the Word does not return void. How have you seen the Word 'accomplish that which He pleased' in your own life or in the lives of those you have taught?

### Appendix: Key Hebrew Terms in Ruth Chapter 3

**Manoach (מנוח):** Rest, settled security; the 'rest' Naomi seeks for Ruth (3:1). Connected to Matthew 11:28-29 — the rest Yehoshua provides.

**Go'el (גאֵל):** Kinsman-Redeemer; the legal role Boaz fulfills. The go'el was obligated to redeem a relative's lost inheritance and to marry the widow to carry on the family name. Yehoshua is our Go'el — He redeems what was lost in Adam.

**Hesed (חֶסֶד):** Covenant lovingkindness; the quality Boaz praises in Ruth (3:10). Hesed is not merely kindness — it is the loyal, faithful love that holds to covenant regardless of circumstance.

**Seah (סֵאָה):** A unit of dry measure; six seahs given to Ruth (3:15). Approximately 10-15 pounds per seah, so six seahs = 60-90 pounds — the doubling of Ruth's gleaned ephah from Chapter 2.

**Threshing Floor (Goren — גֶּרֶן):** The place where grain is winnowed — separated from chaff. Typologically, the place where the Word is at work: separating, purifying, giving life. Luke 8:11 — the seed is the Word of Elohim.

### Appendix: Cross-Reference Scripture Map

#### Ruth 3 Cross-References by Theme

Ruth / Old Testament	New Testament Fulfillment
Ruth 3:1 — Naomi seeks rest for Ruth	Isa 66:12; Matt 11:28-29; John 14:26
Ruth 3:2 — Threshing floor / seed	Luke 8:11; Matt 3:12; John 3:2
Ruth 3:3 — Washing and anointing	Eph 5:26-27; John 9:7; John 13:8; Isa 62:5
Ruth 3:3 — Best garment / bridal preparation	Matt 25:1; Rev 14:4; Rev 19:8
Ruth 3:9 — Spreading of the skirt	Ezek 16:8; Gal 3:13; Matt 5:3-7
Ruth 3:10-11 — Blessed / virtuous woman	Mark 7:7; Sirach 31:8; Luke 18:7-8
Ruth 3:15 — Six measures of barley	Matt 25:20-21; Isa 55:11; John 16:15
Ruth 3:16-17 — Report to Naomi	Isa 55:11; John 16:13-15