
MY REDEEMER LIVES

A STUDY OF THE BOOK OF RUTH

INTRODUCTION

You will notice that Cleopas Bible Studies are broken down into separate days to help methodically introduce you to a rhythm for your progression in your studies so as not to be or feel overwhelmed and just as well, some of the Bible Studies are not broken down. The reason for this is some studies may be short and can be done in a few days. I try to keep the number of days around 10, give or take.

We at Cleopas believe that the Bible is the inerrant Word of God and is its own Authority to serves as its own commentary. Scripture will always interpret Scripture.  Cleopas Bible Study teaches that Scripture ultimately interprets Scripture where "Context is king" and "a text without a context is a pretext". The context of a given passage begins in the immediate context of the phrase or sentence then moves to the paragraph, then the chapter, then the book. The Bible is One Book – not separate books. The New Testament is connected with the Old Testament just as the Book of Genesis is connected to the Book of Revelation -perfectly! There isn't mysticism in the Bible, but when God uses a principle, it is perfect and consistent throughout the Old into the New Testament. The entire Bible is God Breathed, just as God gave Adam "the breath of life" (Genesis 2:7). God breathed out the entire Bible, giving it life. 2 Timothy 3:16: "All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living" . Hebrews 4:12a Amplified Bible: "For the word of God is living and active *and* full of power [making it operative, energizing, and effective]. "

Tools for this Study: NASB Bible Version or other Word for Word translation is recommended; Nave's Topical Bible

OBSERVATION WORKSHEETS

Not all studies have observation worksheets, but when we do, these are available for you to “mark” and “observe” scripture as we go through our study. This is a useful tool for you to slow down and look at the scriptures word by word and phrase by phrase. You can “mark” key words and phrases which will help you in your study. If the workbook is long, then the observation worksheets will be in a separate file. Shorter studies, if observation worksheets are used, they will be in the context of the lesson or located at back or end of the file.



BEGINNING OF STUDY – DAY 1 - BACKGROUND

RUTH IN THE DAY OF JUDGES

SHORT STUDY OF THE LAND OF MOAB

So what does this study of the Book of Ruth mean for us?

When we place Judges and Ruth side by side, we see two threads of the same divine tapestry—one dark, one radiant. Judges reveal the depth of human rebellion, while Ruth reveals the depth of God’s redemption. Together, they teach us something profound about God’s character and His purposes in history.

The book of Judges shows what happens when a people forget their covenant with God. The refrain, “In those days Israel had no king; everyone did what was right in their own eyes,” is not merely a historical note—it is a spiritual diagnosis. It exposes what life looks like when God’s authority is replaced by self-rule. Chaos, moral confusion, and brokenness follow every time humanity tries to define righteousness on its own terms.

Yet, in the quiet corners of that same era, the book of Ruth reveals that God was still at work—sovereign, unseen, and faithful. While nations fell into idolatry and debauchery, God was writing a story of redemption through a widowed foreigner’s faith and a righteous man’s obedience. Ruth’s loyalty to Naomi, her courage to trust the God of Israel, and Boaz’s integrity as a redeemer all display the kind of heart God desires even when the world around is crumbling.

The contrast between these two books reminds us that God’s purposes are never thwarted by the failures of His people. In the midst of disobedience, He is still weaving threads of hope. From the ashes of moral decay, He brought forth a lineage that led to King David—and ultimately to Jesus Christ, the true Redeemer and Righteous King who restores what sin has shattered.

So for us, this is not just history—it is invitation. When our culture mirrors the days of the judges, when “everyone does what is right in their own eyes,” we are called to live as Ruth did—with steadfast faith, humility, and trust in the unseen hand of God. Her story proves that one person’s faithfulness in dark times can become the seed of divine restoration.

In the end, Judges and Ruth together whisper the same truth: even in our darkest days, God is still writing a redemptive story—and He invites us to be part of it.

BACKGROUND: THE BOOK OF JUDGES

The book of Judges reveals a repeating cycle—sin, oppression, repentance, and deliverance—as the people continually turned away from God. Each judge was raised up to rescue Israel, but none could fully change their hearts. The closing words of the book summarize its message: **“In those days Israel had no king; everyone did what was right in their own eyes.”**

This statement is both a warning and a mirror. When people abandon God’s truth, chaos and moral confusion follow. Yet, through every failure, God’s faithfulness never wavered. The judges point us to our need for a perfect and righteous King—**Jesus Christ**—who doesn’t just deliver us from enemies but transforms our hearts, so we no longer live by what seems right in our own eyes, but by what is right in His.

PARALLELS BETWEEN THE BOOK OF JUDGES AND THE BOOK OF RUTH

1. SAME HISTORICAL SETTING

- Both books occur “in the days when the judges ruled” (Ruth 1:1).
- *Judges* give the national picture—a time of chaos, disobedience, and moral decay in Israel.
- *Ruth* zooms in to the personal story of one faithful family living through that same dark period.

Parallel: While Israel as a nation turned away from God, individuals like Ruth and Boaz still chose faithfulness and obedience. God was at work even when the world seemed out of control.

2. SPIRITUAL DECLINE VS. PERSONAL FAITHFULNESS

- In *Judges*, “everyone did what was right in their own eyes” (Judges 21:25). It’s a book filled with rebellion, idolatry, and brokenness.
- In *Ruth*, we see the opposite spirit: Ruth and Boaz do what is right in God’s eyes—showing loyalty, integrity, and compassion.

Parallel: Ruth’s faith and obedience stand as a contrast to the disobedience of the nation, reminding us that personal faithfulness matters even in corrupt times.

3. GOD’S HIDDEN HAND OF PROVIDENCE

- In *Judges*, God’s intervention often comes through dramatic deliverance—raising up judges like Gideon or Samson.

- In *Ruth*, God's providence works quietly through everyday decisions—Ruth's loyalty, Boaz's kindness, Naomi's guidance.

Parallel: Whether through miracles or simple acts of obedience, God is always at work behind the scenes to fulfill His redemptive plan.

4. FROM DEATH AND FAMINE TO LIFE AND REDEMPTION

- *Judges* ends in death, destruction, and moral ruin—civil war, idolatry, and social collapse.
- *Ruth* begins in death and famine but ends in life, hope, and the birth of a child—Obed, the grandfather of King David.

Parallel: Ruth shows that even in the darkest times of *Judges*, God was still preparing a future of redemption and restoration.

5. THE THEME OF A REDEEMER – (Goel) the nearest relative of someone, is charged with the duty of restoring that person's rights and avenging wrongs done to him or her.

- In *Judges*, Israel continually needed a deliverer (judge) to rescue them from physical enemies.
- In *Ruth*, we meet Boaz, the kinsman-redeemer, who rescues Ruth and Naomi from poverty and hopelessness.

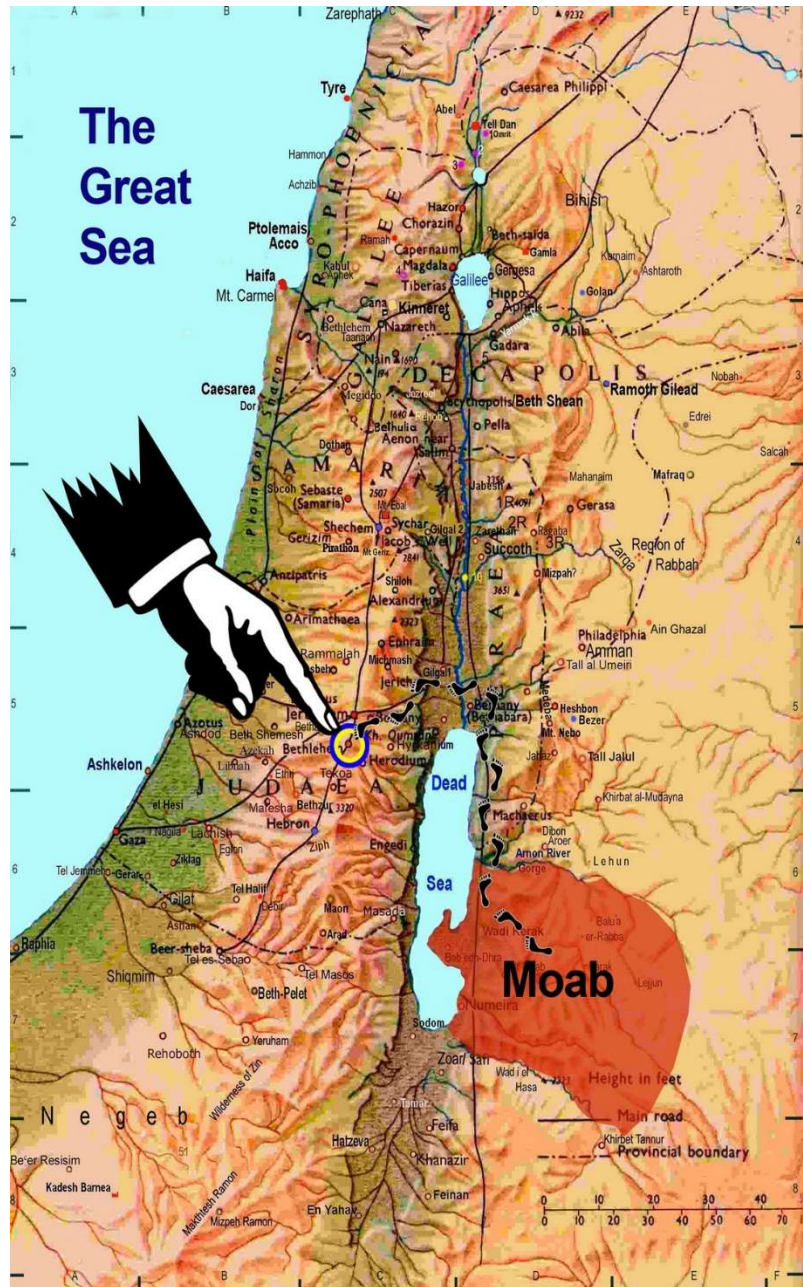
Parallel: The physical deliverance in *Judges* and the personal redemption in *Ruth* both point to the ultimate Redeemer

BACKGROUND: ORIGIN OF MOAB

As we begin our study of the Book of Ruth, it is useful to grasp the history of Moab, the nation from where Ruth came. Israel and Moab had a long, convoluted, and sometimes hostile history. To see where the story begins, we'll read Genesis 19, which details Moab's origins and lays the framework for everything that follows. When we comprehend this context, Ruth's faith, loyalty, and role in God's plan become much more apparent—because God provides beauty and salvation from a place where few expected anything good to happen.

Someone (take turns) read Genesis 19 aloud to the group.

Moab was not a place that was favorable to those who trusted the Lord. The environment of Moab created an atmosphere that made it difficult to live for the Lord and continue to serve Him. It was a land inhabited by those who worshipped idols and served strange gods, descendants of Moab, the son of Lot born out of an ungodly relationship with his daughter. They were a rebellious and sinful people who attacked and sought to defeat Israel as they journeyed in the wilderness.





DISCUSSION QUESTIONS:

How close can believers live to sin without being corrupted by it—like Lot in Sodom?

Was Lot's oldest daughter acting out of desperation, survival instinct, or unbelief in God's provision for their future?

What can we learn from the contrast between Moab's origin in shame and Ruth the Moabite's later story of redemption and loyalty?

How does the story of Moab's beginning call us to examine our own tendencies to take control of God's promises rather than trust His timing?

BACKGROUND: THE GODS OF MOAB (CHEMOSH, BAAL-PEOR, ASHTAR-CHEMOSH)

Ruth was raised in Moab, where gods like Chemosh dominated life through fear, strict rules, and sacrifices. Devotion to these gods were driven by obligation, not personal connection, making life unpredictable.

Nature/Identity Regional, man-made deities tied to a specific nation or place.

Power Limited to Moab; believed to control only local events.

Character Demanding, unpredictable, associated with harsh practices and appeasement.

Relationship With People Fear-based loyalty; worship motivated by appeasing or manipulating the deity.

Moral Expectations Ritual-focused; morality not central—actions often tied to fertility, war, or tribal identity.

Approach to Worship Ritual ceremonies, offerings, and sometimes extreme acts (e.g., child sacrifice under Chemosh—2 Kings 3:27).

Response to Human Sin Punishes or blesses based on appeasement; no concept of grace.

Idols fall, but God remains. Through our study, we'll trace His faithfulness through every trial in Naomi's and Ruth's life.

Let's pray as we end our study for today!

AWESOME AND WONDERFUL GOD, OUR FATHER, DRAW NEAR TO US. MAY YOUR FACE SHINE TOWARDS US. LORD, OPEN OUR MINDS TO THE TRUTHS AND PRECEPTS OF YOUR WORD. GUIDE US THROUGH THIS STUDY AS IT IS SO IMPORTANT THAT WE WALK THE PATH OF LIFE AND NOT THE PATH OF DESTRUCTION. ONLY YOU CAN PROVIDE US THIS WAY. WE CANNOT FIND IT IN THE THINGS OF THE WORLD. WE CANNOT FIND LIFE THROUGH OUR OWN FEELINGS, THOUGHTS AND DESIRES. ONLY THROUGH YOUR WILL ARE WE GRANTED THE AMAZING LIFE THAT ONLY YOU CAN PROVIDE US. THANK YOU FOR PROVIDING US WITH YOUR WORD. GUIDE AND LEAD US TO LIFE EVERLASTING. AMEN.



DAY 2 – INTRODUCTION

LET'S OBSERVE

Our website, www.cleopasbiblestudy.org, offers the observation worksheets for this study in a separate PDF that may be downloaded and printed. You can print this PDF file from your computer. In order to "mark" keywords, which is essential for studying Scripture inductively, I strongly advise using these worksheets to explore the specific verses we are studying in this Bible study. When studying inductively, it is crucial to observe and mark the text since it allows you to take your time and examine the scriptures word by word and phrase by phrase. You are encouraged to use these observation worksheets, but you can also mark your Bible, but keep in mind that because Bible pages are thin and have little room for writing, you should use the proper pens or highlighters specifically to use on Bible pages.

Included in the Observation Worksheets is the entire Book of Ruth including footnotes that are in our study of MY REDEEMER LIVES. In this case, what is the purpose of text observation? What are key phrases and words exactly?

Using key words and phrases—which are typically recognized through repetition—allows students studying God's word to comprehend the message of the text more easily. An accurate interpretation of the context—which includes the verses or chapters that precede and follow—is essential to correctly interpreting the message as a whole. To ensure that one's understanding is correct, it is crucial to consider each passage in light of the entirety of Scripture. This is due to the fact that removing scriptures from their context can lead to misinterpretation. If we take the time to investigate the context, we can prevent abusing a text or misdirecting its intended purpose.

The items that are typically repeated are the obvious facts, details, names, places, events, or ideas that you are learning and observing. Using symbols and/or colors, key words and phrases should be identified in a distinctive manner.

How do we go about identifying these crucial words and phrases? First, we need to understand a few more details about these vital "keys" and then we can take "action". Once key words and phrases are identified and the context is established, then we will take the principles, commands and precepts and apply them to our lives – to learn and grow in our walk with Jesus. Application is how the Holy Spirit makes the Living Word of God collide with your daily life.

We will start today's study with observing all four chapters of the Book of Ruth. Included in each study if I ask you to observe the text, I include all the scripture using the NASB version of the Bible for you to use for observation. These may be located at the very end of your lesson if it's a short lesson, if it is longer lessons, the Observation sheets will be located as a separate document.

IT'S THE HOLY SPIRIT WHO
SPEAKS TO US- IN GOD'S
WORD

IT'S THE HOLY SPIRIT WHO
CONVICTS US- WITH GOD'S
WORD

IT'S THE HOLY SPIRIT WHO
TRANSFORMS US-
THROUGH GOD'S WORD.

www.wordbymail.com

To help you to observe your text, I drew what I used to mark using a mouse on a computer – so please be gentle with me about my artistry 😊. THESE ARE ONLY SUGGESTIONS – PLEASE MARK THE TEXT AS YOU WOULD LIKE.

OBSERVE/MARK

Mark all mention of time: 

Mark all occurrences of God: 

Underline all locations: 

Mark all occurrences of redeem(ed)/redeemer: 

Mark all occurrences & pronouns of Ruth the Moabitess/daughter-in-law (as Ruth): 

Mark all occurrences & pronouns of Naomi/Mara/mother-in-law: 

Mark all occurrences & pronouns of Boaz: 

Mark all occurrences of heart: 

Mark all occurrences of dead/died/death/deceased: 

Mark all occurrences of redeem and redeemer: 

Mark all occurrences of people/elders: 

Mark all occurrences of glean/barley/wheat/harvest (optional: mark field too): 

Mark all occurrences of feet: 

Let's delve into Ruth Chapter 1 and study the scriptures together.

This will complete Day 2 of our study. I want to emphasize to you all that just because I like to divide my studies into Days rather than Chapters does not mean that everyone hopes to have the time to do each day's study in just one day. Please take as much time as necessary to finish.

In marking the text, you slow down and engage physically and mentally in the scripture for careful study. Daily reading through scripture is a meeting place with God, along with prayer. Studying scripture and immersing yourself to understand God's precepts and His will for your life as we apply the scriptures to our lives as we observe the texts.

Proverbs 2:3-5 (CSB): "...if you call out to insight and lift your voice to understanding, if you seek it like silver and search for it like hidden treasure, then you will understand the fear of the Lord and discover the knowledge of God."



We are on an adventure through God's Word. Just like a treasure map to hidden treasure, God's Word leads us to unimaginable riches. The difference is you will gather treasures on the way – many, many treasures – it just depends on how **deep/inductive** you want to go. Just like a treasure map, you must follow the

directions to reach the destination. Going your own way won't likely result in much progress. Although there may be some baubles along the way, they won't point you in the direction of the genuine treasure; you'll need to dig deep for it, and you are now becoming equipped to do so.

- 1: We **OBSERVE**: What does the passage say?
- 2: Then **INTERPRETATION**: Discover what it means!
- 3: Then **APPLICATION**: Discover how it works in application to your life! How does the meaning of this passage apply to me?

Let's pray as we end our study today!

AWESOME AND WONDERFUL GOD, OUR FATHER, WE GIVE THANKS TO YOU FOR YOUR MAJESTY, MIGHT, AND SOVEREIGNTY. EVERY ONE OF US HAS THE PRIVILEGE OF APPROACHING YOUR THRONE, O KING, AND RECEIVING THE HEALING, CONSOLATION, AND DIRECTION FOUND IN YOUR WORD. PLEASE PROTECT US FROM MISSING ANY OF THE TREASURES YOU HAVE IN STORE FOR US. HELP US WITH OUR STUDY. REKINDLE OUR SPIRITUAL FIRE. HELP US GET READY FOR THE NEXT LESSON BY GIVING US A GOOD REST IN YOU AND BY MEETING WITH US AS WE SEEK YOU WITH ALL OUR HEARTS. SING PRAISES TO JESUS, THE LORD, THE SAVIOR, AND THE REDEEMER! WE MAKE OUR REQUESTS BEFORE GOD IN JESUS NAME. AMEN! AND AMEN!



DAY 3_ RUTH 1 WHEN THE GOING GETS TOUGH, THE TOUGH GETS GOING

When I teach my students about inductive Bible studies methods, I like to point out how often God uses the names of people and places within the Bible to share deeper meanings, show character, or hint at future events. Names in Scripture usually have a purpose behind them—they often reveal God’s intentions, the situations at hand as we see here in the Book of Ruth, or deeper meanings.

Meaning of Names & Places in the Book of Ruth

Elimelech = God is my King

Ephrathah = Fruitful

Naomi = Pleasant

Judah = Praise

Bethlehem = House of Bread

Mahlon = Unhealthy; to blot out, invalid

Chilion = Puny; To perish, pining

Ruth = Satisfied; comfort; companion

Orpah = Fawn; double-minded, stiff-necked

Boaz = Strength (also the name of one of the pillars in Solomon’s Temple)

"When the going gets tough, the tough get going." That's how Elimelech chose to live his life. Elimelech's name means "God is my King" or "my God is King" - Elimelech's name suggests a deep connection to faith and divine authority, emphasizing the belief that God is sovereign over all aspects of life but he didn't live as if God was his king. Names of people and places/locations are significant in the Bible's story. Among the ancient Israelites, a person's name was a window into their character, faith, and circumstances.

Keep in mind that Elimelech's children were born before they left for Moab. Likely they had already wandered from the Lord in their hearts.



DISCUSSION QUESTION: We think we can run away from our troubles or that the grass is greener somewhere else, but in reality, our problems seem to follow us wherever we go. Do you agree with this statement? Do you have any examples you would like to share? How does this relate to Elimelech and Naomi?

Can you think of a time when going around a problem was easier than solving it? What was the result?

RUTH 1 (NAME MEANINGS VERSION)

In the days when the judges ruled, there was a famine in the **House of Bread**. A man from **Praise** went to live for a while in the country of **Moab (modern-day Jordan)**, he and his wife and his two sons.

The man's name was **God Is My King**, and his wife's name was **Pleasant**, and the names of his two sons were **Invalid** and **Puny**. They were **Fruitfulites** from the **House of Bread** in **Praise**. And they went into the country of **Moab (modern-day Jordan)** and stayed there.

Now **God Is My King**, the husband of **Pleasant**, died, and she was left with her two sons. They (**Invalid** and **Puny**) married women from **Moab (modern-day Jordan)**—one named **Stiff-Necked** and the other **Friend**. After they had lived there about ten years, both **Invalid** and **Puny** also died, and **Pleasant** was left without her two sons and her husband.

Then **Pleasant** arose with her daughters-in-law to return from the country of **Moab (modern-day Jordan)**, for she had heard in the country of **Moab (modern-day Jordan)** that the Lord had visited His people and given them food. So she set out from the place where she was, with her two daughters-in-law (**Stiff-Necked** and **Friend**), and they went on the way to return to the land of **Praise**.

But **Pleasant** said to her two daughters-in-law (**Stiff-Necked** and **Friend**), “Go back, each of you, to your mother’s house. May the Lord show kindness to you, as you have shown to the dead and to me. May the Lord grant that each of you will find rest in the home of another husband.” Then she kissed them, and they wept aloud.

And they said to her, “We will go back with you to your people.”

But **Pleasant** said, “Return, my daughters. Why would you come with me? Am I going to have more sons, who could become your husbands? Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—if I had a husband tonight and then gave birth to sons—would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the Lord’s hand has turned against me!”

At this they wept aloud again. Then **Stiff-Necked** kissed her mother-in-law goodbye, but **Friend** clung to her.

“Look,” said **Pleasant**, “your sister-in-law is going back to her people and her gods. Go back with her.”

But **Friend** replied, “Do not urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me.”

When **Pleasant** realized that **Friend** was determined to go with her, she stopped urging her.

So the two women went on until they came to the **House of Bread**. When they arrived in the **House of Bread**, the whole town was stirred because of them, and the women exclaimed, “Can this be **Pleasant**?”

“Do not call me **Pleasant**,” she told them. “Call me **Bitter**, because the Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. Why call me **Pleasant**? The Lord has afflicted me; the Almighty has brought misfortune upon me.”

So **Bitter (formerly Pleasant)** returned from **Moab (modern-day Jordan)** accompanied by **Friend**, her daughter-in-law, the Moabite, arriving in the **House of Bread** as the barley harvest was beginning.

This should inspire awe and encourage us to study Scripture more attentively, seeing how God's story threads through every detail.



CHALLENGE QUESTION: What is God writing into the meaning of your own story right now?

"He, his wife and his two sons-to live in the Plains of Moab. The literal text reads the "fields of Moab." The land of Moab was the mountainous region east of the Dead Sea. Moabite lands had a fertile plateau which was watered by 2 rivers which emerge from the desert side of the plateau and empty into the Dead Sea. The fertile fields of Moab may have been an important agricultural area for the region, regularly attracting refugees from other areas during hard times. These four Israelite refugees settled in the homeland of their people's traditional enemies. (Hubbard, *The Book of Ruth*, pg 87)

How long did they live there?



DISCUSSION QUESTION: *Ruth 1:5*, the Good News Translation (GNT) states that the women were left destitute without sons/husbands. Even though *Ruth 1:1–5* ends in emptiness, how does it prepare our hearts for the redemption that will come later in the story?

What does this reveal about how God often begins His greatest works in our lowest places?

Ruth 1:11 When Naomi tells Ruth and Orpah, “*Am I going to have any more sons?*”, she’s expressing the hopelessness of her situation:

- In her culture, **no male heirs** meant **no one to redeem or carry on the family name**.
- Without more sons, Naomi couldn’t offer Ruth or Orpah another husband to fulfill the **levirate marriage** duty.
 - **LEVIRATE MARRIAGE** (a Kinsman-Redeemer role, we will revisit this when we study all the roles of a Kinsman-Redeemer at the end of the study). A near kinsman had the right and duty to preserve the family line and inheritance
 - According to **Deuteronomy 25:5–6**, when a man died without a son, his brother or nearest male relative was expected to marry the widow.

The purpose was to continue the deceased man’s family line and keep his inheritance within the clan.

The first son born from this union would be legally considered the heir of the deceased man — carrying on his name and legacy.

- Her words highlight that she had **no human solution** left — no sons, no redeemer, no future.



CHALLENGE: On your own, Read Genesis 38 - Judah and Tamar: Sin, Grace, and the Kinsman Redeemer



DISCUSSION QUESTION: *Ruth 1:11*. In what ways does Naomi’s situation remind us of moments when we can’t see how God could possibly redeem our circumstances — and yet He still does?

Let's zoom in on **Ruth 1:14**. We see Naomi is about to start her journey back to "[the House of Bread](#)" ([Bethlehem](#)) in "[Praise](#)" ([Judah](#)). She wants to part ways with her daughters-in-law but they do not want to leave her. Naomi seems resilient and from the text, we can see she is obviously deserving of loyalty by the reaction of her daughters-in-law. Orpah (Stiff-Necked) leaves Naomi to return to back to her people & gods in Moab. Like Orpah, many turn away from taking on a new commitment when risks appear high, but Ruth clung to Naomi (NASB).



CROSS REFERENCE: [Proverbs 18:24 AMP](#): The man of *too many* friends [chosen indiscriminately] will be broken in pieces *and* come to ruin, but there is a [true, loving] friend who [is reliable and] **sticks closer** (same root word as **Ruth 1:14**) than a brother.



WORD STUDY: [Ruth 1:14](#) clung - Hebrew Word **dabaq** – **sticking like glue**

Also used in [Ruth 2:23](#) So she **stayed close** by the **maids** of **Boaz**

OTHER BIBLE VERSIONS TRANSCRIBE RUTH 1:14 AS RUTH

cleaving	insisted on staying	would not let her go	clung (tightly) to
holding tight	remained	hugged and stayed	
embraced	abode still	stuck close	

A teaching method I like to use in to study the Bible, I like to look at the various Bible translations to bring out shades of meaning in a verse in how it was transcribed, especially certain words to see what definition rings/vibrates with me like a spiritual tuning fork.



DISCUSSION QUESTION: *Ruth 1:14* Which translation word would best describe how you hold onto God during difficult times?

Ruth didn't just choose a new family—she chose a new God. Her decision went far beyond loyalty to Naomi or a desire for security; it was a complete reorientation of her life. Ruth left behind the gods of her homeland—idols that offered false security, fleeting power, and moral compromise. She embraced the God of Israel, who is faithful, covenant-keeping, and life-giving. This choice required courage, trust, and a willingness to enter the unknown, showing that true faith often involves both leaving and following. Ruth's story reminds us that following God is not just about the people we walk with—it is about the God we choose to serve.

GROUP ACTIVITY: "The Ties that Bind"

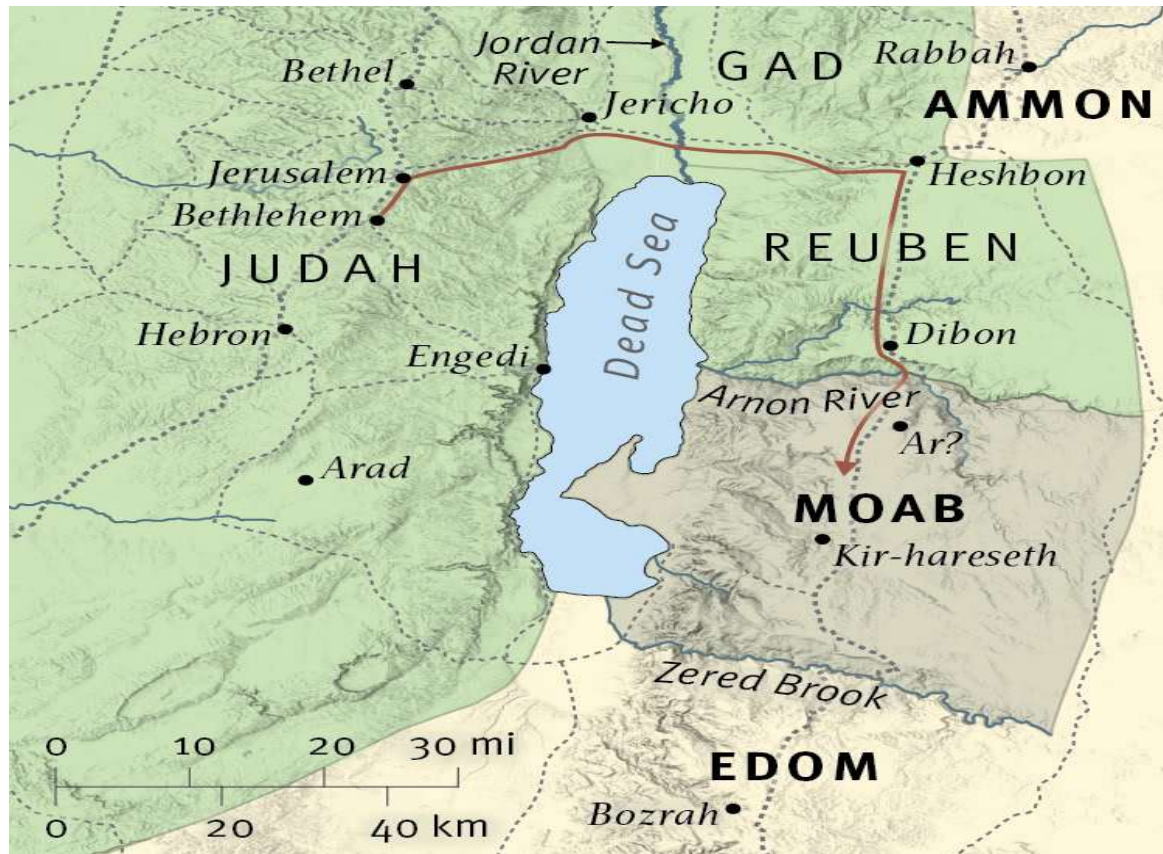
THE JOURNEY TO BETHLEHEM

The journey for Naomi and Ruth would have been dangerous and challenging. The journey was physically long and arduous, socially risky, and emotionally taxing. Yet it also served as a backdrop for **Ruth's loyalty, faith, and eventual redemption**, showing that even in dangerous circumstances, God's plan can unfold.



DISCUSSION QUESTION: *Ruth 1:19* Take turns reading aloud the points after the map and discuss why you think Naomi and Ruth still chose to leave Moab and travel back to Judah despite the dangers?

FIGURE 1 NAOMI'S JOURNEYS



From Moab to Bethlehem is roughly 70–80 miles, which would take several days to walk through rugged hills, deserts, and valleys. Travel was slow and physically demanding.

The roads were unsafe due to bandits, thieves, and wild animals. Travel by women alone would have been particularly risky.

The period of the Judges was marked by social chaos, local wars, and lack of central government authority. There were frequent conflicts between tribes.

As widows and destitute women, Naomi and Ruth would have had limited food, money, or shelter along the way, increasing vulnerability.

Ruth, being a Moabite and leaving her homeland to go with Naomi, might have faced hostility or prejudice from Israelites along the route, adding emotional and social danger to the journey.

PLEASANT TO BITTER: MARA

Recognizing how bitterness can distort perception and learn to explore God's provision and redemption in our own personal circumstances.

Someone read **Ruth 1:20** to the group.

Compare Naomi's bitterness in **Ruth 1:20** to the bitter waters at Marah in **Exodus 15:23 & 25a**. How does bitterness affect our ability to see God's hand at work? Are we like Naomi, fixated on loss, or like the Israelites, waiting for God's provision?"

Write **Exodus 15:23 & 25** below:

Exodus 15:23

Exodus 15:25a

bitterness

It is not the experience of today that drives men mad—it is remorse or bitterness for something which happened yesterday and the dread of what will happen tomorrow.
Unknown (Women's Bible Journal)



DISCUSSION QUESTION: What if the bitterness in your life is not a punishment but a test of faith and a setup for God's miraculous provision? Are you willing to let God 'sweeten' your most bitter experiences, or do you cling to the bitterness as proof that life is against you?"

Write **Hebrews 12:15**:



DISCUSSION QUESTION: What The EasyEnglish Bible adds to this verse: “A person who is angry against God is like poison.” Can you think of someone you know—or even yourself at a time—who was so angry with God that it affected the people around them? How did that anger ‘spread’ like poison?”

Write Ephesians 4:31-32:



DISCUSSION QUESTION: Does bitterness often manifest itself as anger, slander, or malice toward others? Paul is adding bitterness into the category “malice” – why do you think that is?



DISCUSSION QUESTION: Paul’s words to “get rid of all bitterness” make it clear that bitterness is a choice we can reject. What does that look like in everyday life? And verse 32 gives us a clue about what we should do instead—can we identify it?



DISCUSSION QUESTION: *Ruth 1:19-22*

Someone read the following and the following discussion question:

Naomi had a bitter, pessimistic outlook on life. She had fallen into the pit of despair.

Here is a story about a man who fell into a pit and couldn't get himself out.

A self-pitying person wandered by and said, "That ain't nothin'. You should see my pit."

A Christian Scientist happened by and encouraged him, "You only think you're in a pit."

Confucius murmured, "If you had only listened to me, you would not be in that pit."

Buddha explained, "Your pit is only a state of mind."

A psychologist stated, "Falling into the pit is your mother's fault."

An evolutionist said, "You're a rejected mutant destined to be removed from the evolutionary cycle. It's survival of the fittest and you aren't fit—that's why you're in the pit!"

An optimist saw him and said, "Things could be worse."

The pessimist came by and predicted, "Things will get worse!"

Then *Jesus* walked by. When He saw the man, He took him by the hand and pulled him out of the pit.

IF YOU'VE DUG A PIT OF BITTERNESS THAT YOU CAN'T SEEM TO GET OUT OF, HOLD OUT YOUR HANDS TO THE SAVIOR—HE'S READY, WILLING, AND ABLE TO LIFT YOU UP. YOU'LL BE ABLE TO SAY, LIKE THE PSALMIST, "HE LIFTED ME OUT OF THE PIT OF DESPAIR, OUT OF THE MUD AND THE MIRE. HE SET MY FEET ON SOLID GROUND AND STEADIED ME AS I WALKED ALONG" (PSALM 40:2, NLT).

If God is ready and willing to lift us out of our pits, why do so many believers choose to remain in bitterness or self-pity? Are we really trusting Him, or are we clinging to our own excuses?

Is it possible that our persistent dwelling on past hurts is a form of rebellion against God's deliverance? If so, what does that say about our faith?

THE HARVEST

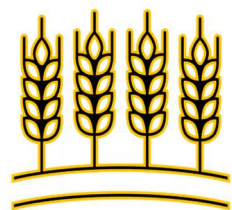
What a remarkable scene unfolding at the end of Ruth 1! Naomi and Ruth left behind the challenges of famine and dry fields in Moab, embarking on a journey filled with hope as they moved toward the vibrant, waving greeting heads of golden barley fields that the LORD had prepared for His land and His people in the House of Bread Bethlehem. What a magnificent sight! The Barley harvest was in the month of Nisan, that is, part March and part April.



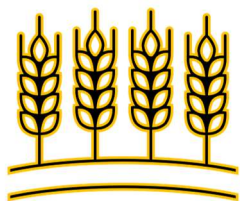
Go through your observation sheets for Ruth 1-4. How many times from marking do you see all the marked occurrences of glean/barley/wheat/harvest (optional: field)?

Is it not amazing how many times waving heads of wheat and barley are in your observation worksheets. Take a moment to reflect on the image I used of Ruth in the harvest fields for each chapter. Remember that their story begins with death – the loss of husbands, dreams and security.

God's provision is not random—it meets us exactly where we show up to gather. Sometimes the provision looks small—just a handful of grain—but it is a seed of something greater. Ruth's simple gleaning turned into redemption, restoration, and even a royal lineage leading to Jesus. The field that looked like survival became the soil of salvation.



Barley is one of the first grains to ripen in the spring before wheat, is often a firstfruits offering (Leviticus 23:10), marking the beginning of the harvest season in ancient Israel. The harvest was a time of great joy and celebration, as it represented God's provision and faithfulness. The barley harvest is closely associated with **the Feast of Firstfruits**, which occurs during **the Feast of Unleavened Bread**.



The Feast of Firstfruits is seen as a foreshadowing of Christ's resurrection, as Paul writes, "But now Christ has been raised from the dead, the **firstfruits** of those who have fallen asleep" (1 Corinthians 15:20). Jesus' resurrection happened during this season – **the Feast of Firstfruits**, showing He is the first to rise from death, guaranteeing a greater harvest (believers' resurrection).

The waving fields of barley in Ruth's story whisper the same truth. The broken pieces of our lives, surrendered to God, become **the soil where His grace begins to grow. A faith that can rise in fruitfulness.**

What an incredible day we just had! For such a small yet impactful book of 4 chapters, the Book of Ruth during the days of Judges is filled with biblical truths that we can apply in our lives.

To prepare for our next get together, be sure to read through Ruth 2 to keep it fresh in our minds as we adventure with Naomi and Ruth meeting Boaz for the first time – I can just imagine the excitement that Ruth may have felt on that first encounter.

Let's pray.

AWESOME AND WONDERFUL GOD, OUR FATHER, YOU HAVE BROUGHT US TOGETHER TO EXPOUND ON YOUR WORD, AND WE ARE OVERJOYED BY THIS OPPORTUNITY. WE PRAY THAT YOU WILL GIVE US INSIGHT AND UNDERSTANDING, AND WE LOOK FOR YOU IN THE SCRIPTURES. INSTILL IN EACH OF US THE STRONG DESIRE TO DELVE DEEPLY INTO YOUR WORD AND GLEAN THE SCRIPTURES AND PREPARE US FOR THE TIME WHEN WE WILL BE ABLE TO GET TOGETHER AGAIN. WE MAKE OUR REQUESTS BEFORE YOU GOD IN JESUS NAME. AMEN! AND AMEN!



DAY 4 RUTH 2 No SUCH THING AS COINCIDENCE

Ruth leaves Naomi and comes to glean in a field after the reapers. in Ruth Chapter 2 we come across a very fortuitous coincidence.

Someone read aloud to the group Ruth 2:3.

Various Bible versions translations have:

happened to come to
as it turned out

happened by chance
upon
it came to pass

it just so happened
chanced to light on
by chance it happened



WORD STUDY: Ruth 2:3 happened - Hebrew Word **qarah** - to light upon (chiefly by accident)

Someone read aloud to the group Romans 8:28 in any version except The Message (MSG) and follow with someone else read from the VOICE version below to the group.



CROSS REFERENCE: *Romans 8:28 The Voice*

"We are confident that God is able to **orchestrate** everything to work toward something good **and beautiful** when we love Him and accept His invitation to live according to His plan.



DISCUSSION QUESTION: *Romans 8:28 The Voice* - The Voice translation uses the word "**orchestrate**" which implies intentionality and timing. What does this word suggest about the way God works compared to translations that say "works" or "causes"?

The verse says God ***orchestrates*** "everything." Does that include our failures, regrets, or sins? How can those become part of something beautiful?



Ruth's coming to that particular place to glean that led to her meeting Boaz, an event that led to many marvelous consequences of the utmost importance to the nation of Israel, to the birth of Messiah, and the salvation of all mankind. Thus, what appeared to be an accident is seen in the light of the whole story to have been the providence of God.

Wycliffe Bible Commentary, Old Testament, Ruth, p. 269



Is Ruth's story just a random coincidence? Just a random happenstance? Can you even fathom what would have happened if Ruth had gone to a different field? We have had those moments when we feel are like coincidences—running into someone at just the right time, hearing exactly what we needed to hear, or having doors open when we least expect it. But when we take a step back, it's worth asking if those moments are really random at all. God's sovereignty means He's in control of everything – He is **orchestrating** everything, even the little details we might overlook. When we start to see that, it changes how we view our lives. Suddenly, those "chance" events become reminders that God is guiding us—setting up opportunities, bringing encouragement, and leading us exactly where we need to be.

We're going to look at how God **orchestrates** moments, people, and events in ways we might not see at first. What feels like coincidence may actually be His plan at work. What might seem to be a coincidence may actually be a miraculous intervention by God. God has a plan. He weaves together all events and all decisions for His greater purpose.



DISCUSSION QUESTION: *Ruth 2:* What role does faith play in recognizing God's hand in our circumstances?



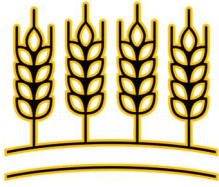
DISCUSSION QUESTION: *Ruth 2:* What does it mean for your daily life if you begin to see coincidences" as divine guidance?

FROM HARDSHIP TO HOPE

Someone read *Ruth 2:1-6* to the group.

Naomi may have been too old to glean the fields herself. Upon their return to Bethlehem, the community had a responsibility to care for those in need, especially widows and orphans. Provision for widows was not meant to fall solely on the widows themselves; relatives and the wider community were expected to support them. God calls His people to protect, provide for, and honor widows as an expression of His covenantal justice and mercy. Throughout Scripture, mistreatment of widows is strongly condemned, and caring for them is viewed as a mark of righteousness and faithful obedience.

After receiving permission from her mother-in-law, Ruth began gleaning fields to support both herself and Naomi without the help from the Bethlehem community which was their duty.



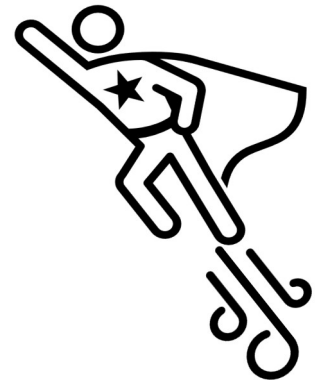
Ruth Gleaning: To protect the poor's right to pick from the reapers, the Law of Moses set out strict rules. These are explained in Deuteronomy 24:19, Leviticus 23:22, and Leviticus 19:9. Landowners couldn't send reapers all the way to the edges of their fields, and they also couldn't send them back into the same field more than once. They couldn't go back and get a bag of grain that they had missed. The harvest from fields and orchards was also governed by the same rules. This was done so that poor people could have a chance to take care of themselves. This is the background of Ruth's gleaning the field.

Per our discussion, we know that God orchestrates Ruth to a certain field belonging to that of a close relative.

THE HERO AND DAMSELS IN DISTRESS

THE HERO:

As the story of Ruth unfolds, we must remember its backdrop—the dark period of the Judges (around chapters 18–20), when apostasy was rampant, morality was collapsing, pursuing every sinful desire and “everyone did what was right in their own eyes” so their own personal sense of righteousness with no reverence for God. Yet even in those days of chaos and corruption, a few remained faithful to God, living in purity and simplicity.



Against this moral darkness, **Ruth chapter 2** opens with a glimmer of hope. Here we meet **Boaz**, a man of noble character and deep integrity—a **true hero to two women in distress**, Ruth and Naomi.

How is Boaz characterized in verse 1?

There are 2 Hebrew words that is describing Boaz in this first sentence of Chapter 2 of Ruth - **Gibbor Chayil**. That phrase was used elsewhere in Scripture for warriors and leaders—men of courage, integrity, and strength.



WORD STUDY: **Gibbor** in Hebrew means champion, chief, mighty strong (man), valiant man, warriors, heroes

Chayil in Hebrew means strength, valor, army, wealth, capability.; means a force of men or means or other resources; virtue, valor strength, power, riches, strength and substance.

Boaz is not a wimpy old man as some would say. Boaz is often misunderstood or underappreciated in how he is portrayed. Boaz is a man of great substance, a mighty man of character. He is the Lord of the Harvest owning barley fields. He is a close relative, a Kinsman Redeemer and all which that means when we this topic at the end of the study.

Boaz was a powerful blend of strength, wisdom, generosity, and godliness. He was a man of action and honor – not a timid or frail figure, but a **gibbor chayil**, a mighty man of valor. He demonstrates what it looks like when true masculinity is shaped by faith, integrity, and compassion.



DISCUSSION QUESTION: Ruth 2: In light of the *chaotic moral backdrop* for the story of **Ruth**, which occurs “in the days when the judges ruled” (Ruth 1:1) what contrasts/comparisons do you see between Boaz and the self-serving repeated phrase of the Book of Judges “**In those days Israel had no king and everyone did what was right in their own eyes**”?



CHAPTER 2 – THE HERO WHO PROVIDES

DIVINE ENCOUNTER BEGINS (2:3)

BLESSES HIS WORKERS (2:4)

NOTICES THE STRANGER (2:5)

SPEAKS WITH KINDNESS (2:8–9)

ENSURES HER SAFETY (2:9)

OFFERS REFRESHMENT FREELY (2:9)

AFFIRMS HER FAITH (2:11)

PRONOUNCES DIVINE BLESSING (2:12)

SHARES HIS TABLE (2:14)

ORDERS EXTRA GRACE (2:15–16)

EXTENDS FUTURE CARE (2:16)

DAMSEL: RUTH 2:6, YOUNG WOMAN IS ALSO
TRANSLATED DAMSEL (*KJV*)

This damsel in distress searching for food for her and her mother-in-law Naomi caught the eye of our hero, Boaz. He notices her and starts to inquire about her to those who work for him.

Because she is a “Moabiteess”, there would be an inherent hostility of the people of Israel – a foreigner from a hostile country. But the reaper foreman reported to Boaz the noticed quality of Ruth’s character.

Ruth is called by Boaz an “**Eshet Chayil**”— a woman of valor, excellence, or noble character, strength of virtue. Ruth’s reputation precedes her (2:11; 3:11) because of her acts of loyalty to Naomi. Another famous Eshet Chayil is the Proverbs 31 woman. Ruth is a living example and embodies the spirit of this particular proverb.





CROSS REFERENCE: *Proverbs 31:1 EXPANDED BIBLE: The Good Wife*

¹⁰ *It is hard to [^L Who can...?] find a ·good [noble; virtuous] wife [*Ruth 3:11*], because she is worth more than ·rubies [or pearls].*

¹¹ *Her husband ·trusts her completely [entrusts his heart to her]. With her, he ·has everything he needs [^L lacks no plunder; ^C a military image].*

Ruth is worth far more than rubies. Ruth is the embodiment of **Eshet Chayil** in action. Ruth shows by her lived out in real life—loyal, hardworking, morally upright, and spiritually faithful.



DISCUSSION QUESTION: *Ruth 2:* Provide examples of qualities that we see in Ruth in Chapters 2 & 3? (use the following Table CHARACTER QUALITIES OF RUTH)



CHARACTER QUALITIES OF RUTH

Loyal

Loving

Faithful

Humble

Hardworking	Courageous
Obedient	Kind
Trustworthy	Grateful
Patient	Hopeful

God-fearing	Virtuous / “Eshet Chayil”

Someone read Ruth 2:23 aloud to the group.

So for the next three months from late March (approximate beginning of the 🌾 barley harvest) until the middle of June (approximate end of the 🌾 wheat harvest) Ruth gleaned (*picked up everything they dropped*) in the 🌾 fields of Boaz.

But what happens after Boaz’s 🌾 harvest is over? After months of gleaning, the 🌾 fields go quiet. The work is done — but Ruth’s future is still uncertain. What happens next? They’ve seen God’s kindness through Boaz, but there’s no promise yet of what tomorrow will hold.



DISCUSSION QUESTION When the harvest ended, Ruth and Naomi didn’t know what was next. Have you ever had a “harvest is over” moment — when a good season ended, and you weren’t sure what came after?



TEACHING TECHNIQUE: We are going to read Matthew verse 34 and then verses 6:31-33. In reading in this order in reverse and see how it lines up with Ruth’s circumstances at the end of Ruth 2. Reversing the order brings the main message into focus first, then allows the earlier sections to add depth, contrast, and richer understanding.

Someone read **Matthew 6:34** below from the Living Bible version aloud to the group

Matthew 6:34 The Living Bible “So don’t be anxious about tomorrow. God will take care of your tomorrow too. Live one day at a time.”

Before we even read the verses leading up to **Matthew 6:34**, we’re reminded that God already knows what we need—often long before we do. In Ruth and Naomi’s story, we see that same truth unfold - from death and famine to harvest and provision, and now to a season of uncertainty that still holds the quiet promise of possibility.

Someone read **Matthew 6:31-33** below from the Living Bible version aloud to the group

Matthew 6:31-33 Living Bible “So don’t worry at all about having enough food and clothing. Why be like the heathen/gentiles? For they take pride in all these things and are deeply concerned about them. But your heavenly Father already knows perfectly well that you need them, and he will give them to you if you give him first place in your life and live as he wants you to.”



DISCUSSION QUESTION: *Matthew 6:31-34*: Do we trust the **Source** more than the **season**, explain?



DISCUSSION QUESTION: *Ruth 2:23 & Matthew 6:31-34*: In what ways does the story of Ruth and Naomi show that God prepares the way before we even know what we need—and how can this truth help you trust Him more fully in uncertain seasons?

Group Activity: Seasons of Provision

For our next gathering, take some time to read **Ruth 3**. It's a beautiful moment in the story where waiting turns into action and faith takes a brave step forward. As you read, notice how each person—Ruth, Naomi, and Boaz—responds to uncertainty, and think about what it means for us to trust God with the unknown in our own lives.

Let's pray.

AWESOME AND WONDERFUL GOD, OUR FATHER, YOU ORCHESTRATE OUR LIVES, WORKING QUIETLY BEHIND THE SCENES, MOVING THE PIECES JUST AS YOU DID WITH RUTH, NAOMI, AND THEIR FAITHFUL REDEEMER, BOAZ. HELP US TO RECOGNIZE YOUR HAND AT WORK IN OUR OWN LIVES, TO WAIT PATIENTLY, AND TO TRUST IN YOUR PERFECT PROVISION. MAY WE, IN EVERY CIRCUMSTANCE, SEE YOU AS OUR FAITHFUL KINSMAN REDEEMER, GUIDING AND RESTORING US AND MAKE US WHOLE. WE MAKE OUR REQUESTS BEFORE YOU GOD IN JESUS NAME. AMEN! and AMEN!



DAY 5 RUTH 3 A MATCH MADE IN HEAVEN

As a reminder from the previous chapter, Ruth and Naomi had been well provided for during the harvest season. God's favor through Boaz had sustained them with abundance and hope. But now, the harvest has ended, and with it, their daily source of provision has ceased. The fields are quiet.

Throughout the story so far, we've seen clear signs of Boaz's admiration and kindness toward Ruth—his generosity, his protection, his words of blessing. In return, Ruth has shown deep humility, respect, and gratitude toward him. Yet a question lingers in the air: what will become of their relationship now that the harvest is over?

Now that the daily routine has stopped, the story reaches a kind of crossroads. The natural opportunities for Ruth and Boaz to see each other have faded with the end of the harvest, and Naomi recognizes that simply waiting will not move things forward. What once unfolded easily in the busy rhythm of the fields now requires intentional action. The quiet season becomes a turning point—an invitation for Ruth to step boldly into whatever God has next.

Naomi begins to sense that the time has come for "rest" and security to be found for Ruth—and Ruth must take a courageous step of faith that could change both of their lives forever.

Someone read Ruth 3:1-6 aloud to the group.

Naomi seeks Ruth's welfare of that of a husband and a home with a kinsman redeemer and is forming a plan: Boaz, who has obviously taken a liking to Ruth, could fulfill the Law, and marry Ruth. After the harvest is always a time of celebration, of feasting and rejoicing. The time of the threshing was from four o' clock in the afternoon till half an hour after sunset, during which time a cool wind blows up from the sea. As protection for the grain from thieves, Naomi knew Boaz would be sleeping on the threshing floor to protect the grain from being stolen.



Naomi tells Ruth to gutsy up – to not wear her field clothes– to wash up and put on some nice clothes – basically like going out on a date. She is to wait until the celebration is over, then, to locate where Boaz would be sleeping near the grain, find where he is lying down. She tells her to uncover his feet and lay down at his feet. Boaz will know what this means, and he'll tell her the rest. Naomi was telling Ruth to lie down on the ground and wait for Boaz to wake up to expose his feet to the night air so he would gently wake up without being too startled.

This moment also highlights Naomi's confidence in Boaz's character. She wouldn't have sent Ruth into a vulnerable situation unless she trusted Boaz to act with honor. The threshing floor could be a place of temptation or misunderstanding, but Naomi knows Boaz will interpret Ruth's actions correctly and respond with righteousness. Her instructions are not reckless—they are rooted in what she has observed: Boaz is a man who blesses, protects, and does what is right even when no one is watching. So Naomi sends Ruth not into danger, but into the care of a godly man who will treat her with dignity. In many ways, this scene becomes a beautiful blend of courage, trust, and godly initiative—all wrapped in quiet nighttime obedience.



DISCUSSION QUESTION: *Ruth 3:1-6*: Why is it significant that Ruth approaches Boaz with honor and dignity when Moabite history included seduction and leading Israelite men into sin (Numbers 25)?

Why is Ruth's decision to take refuge under the God of Israel especially powerful in light of Moab's pagan origins and worship practices?

A CASE OF COLD FEET

"Uncover the place of his feet/literally says that she lay "at the places of his feet."" refers to an ancient Israelite custom where a woman would ask a man to be her kinsman-redeemer, typically in a marriage context. The act of uncovering a man's feet while he slept was a symbolic gesture of requesting his protection and a request for him to act as the family redeemer. This is famously seen in the biblical story of Ruth and Boaz in the book of Ruth 3:4.

This action symbolized Ruth's desire to be taken under Boaz's "wing," invoking his duty as a redeemer to protect her and Naomi and potentially marry her. It was a culturally significant way for her to ask for a marriage covenant. Even though "lie" or "lay" could refer to sex as it does when Ruth's ancestress took advantage of her own father ([Genesis 19:33](#)), it doesn't always or only mean that. Ruth literally took Boaz's cloak off his feet so he would gently wake up. Then she literally lay down on the ground to wait. But Ruth was chaste and we see this evidenced by Boaz's statement of her being blessed by the LORD – if she acted inappropriately by having sex, he could not give her God's blessing. Also, Boaz was not the closest relative so her "hand in marriage" belonged to another closer redeemer.

The outcome: Boaz understood the gesture and promised to do all that she asked, as long as a closer relative did not first redeem her. He recognized her worthiness and the symbolic weight of her request, and the event was pivotal to the lineage that would lead to Jesus Christ.

Before continuing with Ruth 3, let's pause for a moment and do a quick group detective challenge.



CHALLENGE: Ruth 3:1-9

Ruth follows Naomi's instructions except she added her own twist where she did not exactly follow all of Naomi's advice. Naomi gives Ruth 4 basic instructions. Check the boxes where Ruth obeyed. In the section below, provide a clue or reason for each instruction and where you think Ruth's twist exists.

☐

Prepare Yourself (v3a)



Clue:

☐

Go Down to the Threshing Floor (v3b)



Clue:

☐

Watch and Wait (v4a)



Clue:

☐

Approach and Act (v4b)



Clue:

What is the twist?



Clue:

WINGS A SYMBOL OF PROTECTION



Ruth asks Boaz to “spread your garment (wing) over your slave” (maiden, servant (v.9). The word here is the lowest of low servant likened to a scullery maid – which sort of brings the story of Cinderella to mind. Ruth is the Damsel in Distress in our study.

In Hebrew culture, the wing (*kanaf*) represents **shelter, refuge, and divine protection**

Write Ruth 2:12 and answer who is speaking?

Write Ruth 3:9 and answer who is speaking?

Write Psalm 91:4 in your Bible version: (Note, If it starts with He – change to God)

Ruth is essentially asking for safety, care, and covering. By lying at his feet and requesting his wing, she **entrusts herself to his protection**, showing both humility and faith.



CHAPTER 3 – THE HERO WHO HONORS

STARTLED YET STEADY (3:8)

SEEKS UNDERSTANDING FIRST (3:9)

BLESSES HER LOYALTY (3:10)

REMOVES HER FEAR (3:11)

PROMISES REDEMPTION HONORABLY (3:12-13)

PROTECTS HER REPUTATION (3:14)

PROVIDES GENEROUS GIFT (3:15-17)

“So, How’d It Go?”

Naomi just cannot resist asking. I’m sure she was anxious for Ruth. Sitting at home, wringing her hands. Worried and possibly a little anxious if Ruth even followed her advice ... *Did Ruth remember everything? Did she approach Boaz at the right time? Would he understand her intentions—or reject her?*

“SO, HOW’D IT GO?”

Ruth isn't sure but she shows Naomi the gift of barley (not stated, but is implied). She did as Naomi said, going to the threshing floor, gently waking Boaz in the middle of the night, and presenting herself as marriage material. If she were asking for a simple marriage, he would have said yes. But since Ruth wants to marry a kinsman of her late father-in-law to buy his land and provide him with an heir, Boaz had to delay. Naomi's husband has a closer relation and Boaz must approach him first (Ruth 3:1–13). Ruth is engaged—she just doesn't know to whom!

GOOD THINGS COME TO THOSE WHO WAIT

Someone read **Ruth 3:18** *The Living Bible* aloud to the group.

Then Naomi said to her, “Just be patient until we hear what happens, for Boaz won’t rest until he has followed through on this. He’ll settle it today.”

Whether Ruth and Boaz will marry depends now on the decision of a third person, the nearer relative (Ruth 3:12–13). But, we can see God’s hand here, like moving game pieces on a game board. God is positioning us to receive what He has prepared—not just what we hope for.



DISCUSSION QUESTION: Can you identify specific “moves” God made in this story that show His planning and timing? – start from the beginning of the story until now

How can we recognize God’s “moves” in our own lives when the outcome isn’t yet visible?

The pieces are already in motion—even if Ruth can't see it yet. Waiting becomes less stressful when we remember that God isn't idle; He's already at work. This waiting time is not wasted time—it's the space where God completes what He started.

As we prepare for our next gathering, take a moment to read through **Ruth 4**. This chapter brings the story to its uplifting conclusion, revealing God's faithfulness and how He orchestrates His plans through the choices of Ruth, Naomi, and Boaz.

Let's pray.

AWESOME AND WONDERFUL GOD, WHAT A BEAUTIFUL LOVE STORY. LET US NEVER FORGET THAT YOU ARE A GOD WHO LOVES US DEEPLY. THE SAME GOD WHOSE HAND CREATED THE UNIVERSE SEES US, KNOWS US AND CARES FOR US IN EVERY DETAIL OF OUR LIVES. IT AMAZES US THAT YOU EVEN NOTICE US, PURSUE US AND REDEEM US. WE LIFT UP OUR SISTERS HERE IN OUR STUDY. BLESS EACH OF US AND OUR TIME WE SHARE TOGETHER, GUIDING OUR HEARTS, MINDS AND CONVERSATIONS AS ALWAYS. WE MAKE OUR REQUESTS BEFORE YOU GOD IN JESUS NAME. AMEN! AND AMEN!



DAY 6 RUTH 4 A MATCH MADE IN HEAVEN (CONTINUED)

Boaz, our hero of this story, does not waste time. He is a man on a mission, a very determined man. Wanting the matter to be settled quickly, just as Naomi predicted, at the peak of dawn we see Boaz leave the threshing floor then seek out the man who stands between him and Ruth. At the town gates of Bethlehem, there is another **qarah** → **another coincidence**. The closer relative just happens to pass by – God's strategic timing.



CHAPTER 4 – THE HERO WHO REDEEMS

ACTS WITH INITIATIVE (4:1–2)

ASSEMBLES WISE WITNESSES (4:2)

PRESENTS FULL TRUTH (4:3–4)

ACCEPTS REDEMPTION ROLE (4:5–6)

DECLARES PUBLIC COVENANT (4:9–10)

FULFILLS REDEMPTION PROMISE (4:13)

RESTORES FAMILY LEGACY (4:14–17)



DISCUSSION QUESTION: How likely do you think it was that the closer relative would walk by *right at the exact moment* Boaz needed him?

What does this teach us about paying attention to small, unexpected events that could be part of God's plan?

THE MAN WITH NO NAME

The **redeemer (closer kinsman)** now holds the power: he **has the first legal right to redeem Naomi's family property and marry Ruth**. Who is this man who did not want to redeem, to marry Ruth? Obviously, Boaz knew him by name and his name would have been required for the transaction to be legal. But in telling this story, the author intentionally avoids naming him or even providing any important details about him to protect him from the embarrassment of not assuming the responsibility of Ruth and Naomi.



WORD STUDY: Ruth 4:1 The Hebrew words **peloni almoni**, rendered “friend” literally means, “so-and-so”! To convey the correct meaning of the Hebrew expression

In Rabbinic traditions not mentioning his name would have us understand it would be poetic justice for the one who refused to preserve the name of a kinsman because he was worried about his own inheritance and posterity.

THE SHOE IS ON THE OTHER FOOT

In the Bible, **feet often symbolize authority, ownership, and dominion**. **Psalm 8:6** says that God “has put everything under [man’s] feet,” indicating that to **stand on something is to exercise authority over it**. In the cultural and legal context of Ruth’s day, the **transfer of property or redemption rights was symbolized through the sandal**. By taking off his sandal, the unnamed relative **formally gives up his claim** to Naomi’s land. When the sandal is handed to Boaz, he is passing **the authority**. Boaz now **legally and symbolically has the right to walk on the land they were unwilling to walk on**. The foot that receives the sandal represents **new authority, ownership, and responsibility** (cf. Joshua 1:3; 14:9, where walking on the land signifies taking possession).



DISCUSSION QUESTION: When has God flipped the script in your life in a surprising way? Or When was a time you had to relinquish control and let God take over?

HERE COMES THE BRIDE

Boaz accepted his role as “goel,” redeeming the property that had belonged to Elimelech and his two sons and marrying the Moabitess Ruth so that the inheritance might not become void and the name of the deceased disappear from among his family and his tribe. Boaz didn’t step into this role reluctantly—he embraced it willingly, protecting the family line and restoring what had been lost. In doing so, he became a picture of Christ, who redeems not because He must, but because He loves. Boaz’s actions echo the heart of God: restoring the broken, securing the future of the vulnerable, and weaving outsiders into His covenant family.

And in a way, the whole book ends with a quiet echo of “Here comes the bride.” Ruth—once a widow, once an outsider, once a woman with no future—stands in the center of God’s unfolding plan through her covenant union with Boaz. Their marriage becomes more than a love story; it becomes a doorway for God’s redemptive purposes to walk through. Ruth steps into a new name, a new family, and a new legacy, just as the Church—the Bride of Christ—steps into a redeemed identity through our union with Jesus. Her story whispers forward to the greater Bridegroom to come, the One through whom God’s ultimate redemption would arrive.

Someone read Ruth 4:16-22 The Line of David

¹⁶Then Naomi took the child and laid him in her lap, and became his nurse. ¹⁷And the neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.

¹⁸Now these are the generations of Perez: Perez fathered Hezron, ¹⁹Hezron fathered Ram, and Ram fathered Amminadab, ²⁰and Amminadab fathered Nahshon, and Nahshon fathered Salmon, ²¹and Salmon fathered Boaz, and Boaz fathered Obed, ²²and Obed fathered Jesse, and Jesse fathered David.

Naomi blamed God for the loss of her two sons (Ru 1:21), but the book concludes with Ruth being praised for Naomi as better than seven sons (Ru 4:15). The book that began with bitterness closes with blessing.

In these closing verses (**Ruth 4:16–22**), the story rises from personal redemption to a redemption that directs Israel's history and is a shadow of the ultimate stage for God's greater work to come. Naomi holds the child—Obed—on her lap, but she is really holding a piece of God's future plan. Obed becomes the father of Jesse, who becomes the father of David, Israel's greatest king. And from David's line comes Jesus, the Redeemer of the world. What began in famine, loss, and foreign soil ends with a lineage of kings and the promise of the Messiah. God turns an ordinary family story into part of His extraordinary salvation plan.



DISCUSSION QUESTION: Why is it important that Boaz redeems both the land and Ruth, not just one or the other?

Why is it important to trace God's promises through generations, not just moments?

Well look at that—the end of another full, fruitful day. How are you feeling about the little book of Ruth now? It's amazing how easy it is to breeze past a short story in Scripture, not realizing how packed it is with truth, beauty, and real-life wisdom – true treasures of Scripture. You've put in real effort to dig deep in this study, and you should be proud of that. When we immerse ourselves in God's Word and lean into obedience, He meets us there and blesses that faithfulness.

Let's wrap up with prayer and look forward to gathering again for Day 7.

AWESOME AND WONDERFUL GOD, WE EAGERLY AWAIT OUR BRIDEGROOM, OUR KINSMAN REDEEMER. AS WE CONTINUE IN OUR STUDY, HELP US TO SEE HOW THE STORY OF RUTH—SET IN A TIME WHEN EVERYONE DID WHAT WAS RIGHT IN THEIR OWN EYES—MIRRORS SO MUCH OF THE WORLD WE LIVE IN TODAY. TEACH US, LIKE RUTH, TO WALK IN INTEGRITY, HUMILITY, AND GRACIOUSNESS AS WE WAIT FAITHFULLY FOR THE RETURN OF OUR REDEEMER. WE MAKE OUR REQUESTS BEFORE YOU GOD IN JESUS NAME. AMEN! AND AMEN!



DAY 7 GENEALOGY AND PROPHECY

The story of Jesus' family tree is astonishingly real. Before we ever meet a manger or a miracle, we meet a handful of women woven into His genealogy—women with complicated stories, messy pasts, unexpected courage, and grace that showed up in the most unlikely places. They weren't perfect, polished, or predictable. Yet God chose them to be part of the line that would one day carry the Savior into the world. Their presence reminds us that God doesn't write His story with ideal people—He writes it with authentic ones. Jesus Himself arrived as the fulfillment of promises whispered throughout Scripture. When He came, He didn't just meet those expectations—He completed them, embodied them, and exceeded them in ways no one could ever fathom.

WOMEN IN THE GENEALOGY OF JESUS

Genesis 29 **LEAH** was unwanted, mother of Judah

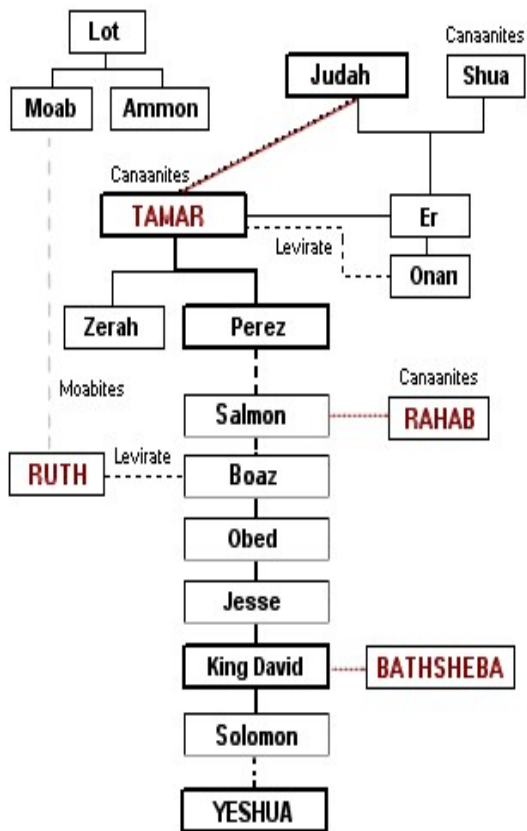
Genesis 38 **TAMAR** was thwarted from levirate marriages to either of her two brothers-in-law, but bore twins to Judah, her father-in-law

Joshua 2 & Matthew 1:5 **RAHAB** – the harlot of Jericho who hid the 2 Israelite spies in her home and helped them to escape – Mother of Boaz, wife of Salmon



Ruth 1-4 **RUTH** a Moabitess (incestuous ancestry) was childless and alone in need of a redeemer, but became the ancestress of David and in time Jesus

2 Samuel 11-12 **BATHSHEBA** her story is stained by adultery by King David's lust and ultimately his orchestrating the death of her husband Uriah.



In their pursuit of marriage and children, these women sometimes engaged in actions that were morally ambiguous or could easily have been misunderstood as inappropriate. Their choices reflect the complex social and cultural pressures of their time, as well as their determination to secure family, security, and social stability.

Ruth's story doesn't fulfill any specific prophecies about the Messiah, but it does trace the family line that leads straight to King David—and eventually to Jesus. That alone makes her story a perfect place to pause and look ahead. As we follow this lineage, we're reminded that Jesus didn't appear out of nowhere; His arrival was the culmination of centuries of expectation, foreshadowing, and promises woven throughout Scripture. Ruth gives us the doorway, and the prophecies invite us to step through and see the bigger story God was telling all along.



DISCUSSION QUESTION: How does seeing Jesus' lineage traced through imperfect people give you hope for God using your life, despite your past or weaknesses?

Every family has a few characters—people who did something funny, bold, or memorable enough that the story keeps getting retold. So let's start there. Would anyone like to share what's a fun or memorable story from your family line—an ancestor who did something brave, quirky, or just plain unforgettable?

AGAINST ALL ODDS

The Precision of Prophecy – The Messiah Foretold

“For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.” – **2 Peter 1:21**

Long before Jesus was even born, the Hebrew Bible was already talking about a coming Messiah—someone God would send to save His people. And it wasn't just a couple of vague clues, either. Many scholars point to hundreds of specific prophecies about this Messiah—some say around 300-400 different predictions. Plus, discoveries like the Dead Sea Scrolls confirm that these writings were in place centuries before Jesus showed up, proving they weren't made up after the fact. They painted a prophetic portrait of one person – and Jesus of Nazareth uniquely fits it. Jesus fulfilled every single one of His First Coming Prophecies – around 300 prophecies. There are some overlap, but 200 more prophecies regarding Jesus 2nd Coming waiting for Him to fulfill.

Mathematician Peter Stoner once ran the numbers. By his calculation, the chance of fulfilling just 8 of these prophecies by coincidence is about 1 in 10^{17} . That's 1 in 100,000,000,000,000,000 – one in one hundred *quadrillion*. 😲 It's impossible! Stoner then estimated the odds of one person fulfilling 48 prophecies: roughly 1 in 10^{157} . That's a 1 with 157 zeros after it – a number beyond comprehension.

The **divine precision** of biblical prophecy, particularly how every detail about the Messiah's coming narrows through history with mathematical and historical accuracy. Let's go deeper into the **layers, depth, and scriptural grounding** of these prophecies, showing how this “unerring precision” demonstrates both the sovereignty and foreknowledge of God.



DISCUSSION QUESTION: How does the precision of prophecy affect the credibility of the Bible as God's Word?

In what ways do fulfilled prophecies provide a foundation for evangelism and sharing faith with skeptics?

PROPHESIES: THE PROGRESSIVE NARROWING OF THE MESSIANIC LINE

The Bible's prophecies concerning the Messiah form a precise genealogical funnel — each stage eliminates countless possibilities until only one family, one tribe, and one person could fulfill the promises.

• From Humanity to Shem



Genesis 3:15: "The seed of the woman" — the first prophecy of a Redeemer.

Genesis 9:26: "Blessed be the Lord, the God of Shem" — narrowing from all humanity to one lineage.

Here, the prophetic line **excludes** the descendants of Ham and Japheth, **focusing on Shem** — the ancestor of the Semitic peoples.

• From Shem to Abraham



Genesis 12:1–3: "In you all the families of the earth shall be blessed."

This covenant promise identifies Abraham as the vessel through whom the Messiah's blessing will flow to the world.

Every descendant of Shem was **bypassed except for Abraham** — God's sovereign election marks the line of promise.

• From Abraham to Isaac



Genesis 17:19: "Sarah your wife shall bear you a son indeed; and you shall call his name Isaac... and I will establish my covenant with him."

God **excludes Ishmael and all others** — the covenant **continues only through Isaac**, the son of promise (see also *Romans 9:7–9*).

• From Isaac to Jacob



Genesis 28:13–14: God reaffirms the Abrahamic covenant to Jacob, not Esau.

Numbers 24:17: "A Star shall come out of Jacob" — **identifying the nation of Israel** as the bearer of messianic hope.

• From Jacob to Judah



Genesis 49:9-10: “**Judah** is a lion’s cub...The **scepter** will not depart from **Judah**, nor the ruler’s staff from between his feet..... until Shiloh come.”

The “**scepter**” — a symbol of kingship — **pinpoints the tribe from which the Messiah would reign.**

• From Judah to David



2 Samuel 7:12–16: God’s covenant with David guarantees an everlasting throne: “I will raise up your seed after you... and I will establish the throne of his kingdom forever.”

Psalms 89:3–4 confirms this eternal dynasty — ultimately fulfilled in Christ (**see Luke 1:32–33**).

• From David to the Virgin Birth



Isaiah 7:14: “Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel.”

Isaiah 9:6–7 expands the promise to a divine and eternal ruler — “unto us a Child is born... and His name shall be called Wonderful, Counsellor, The Mighty God.”

From the moment sin entered the world, God announced redemption — not as a vague hope but as a precise, unfolding plan. Each prophecy narrows the line of the Messiah, tracing an unbroken covenantal thread from Eden to Bethlehem. What seems like chance or risk in human eyes is actually divine orchestration. Every generation carried a piece of God’s promise — until Christ fulfilled it in full.

Each prophecy acts as a **coordinate** on God’s redemptive map, proving that history itself bends toward the fulfillment of His Word.



DISCUSSION QUESTION: How does God’s ability to bring a promise through unexpected means strengthen your faith in His creativity and power?

THE GEOGRAPHIC PRECISION OF PROPHECY

Beyond lineage, Scripture pinpoints **location** — moving from global to local with divine specificity.

- **Continent and Nation**

- **The Messiah's story centers on Asia, particularly Canaan, later called Israel, "the land of promise"** (*Genesis 12:7; Deuteronomy 8:7–10*).
- No other nation was given the divine oracles (*Romans 3:2*).

- **Tribe and Region**

- **Within Israel, the tribe of Judah — and specifically, the region of Judea** — becomes the stage (*Micah 5:2*).

- **City of Birth**



- *Micah 5:2*: "But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting."
- This prophecy, written around 700 years before Christ's birth, isolates one **tiny** village.
- The odds of fulfilling even one of these geographic details by chance are statistically astronomical — yet every one is met precisely in Jesus (*Luke 2:4–7; Matthew 2:1–6*).

God's Word not only names the Messiah's **family line**, but even His **birthplace** — pinpointing one small, seemingly insignificant village: **Bethlehem**. When Micah prophesied this, Bethlehem was an obscure town. Yet centuries later, the eternal Son of God was born there, fulfilling prophecy to the letter. Every detail — even the census that brought Mary and Joseph there — was directed by divine providence.

The God who orchestrated world empires and census decrees to fulfill a single prophecy is the same God who governs the details of your life.



DISCUSSION QUESTION: What does it teach you about God's sovereignty that He could orchestrate world events to place Jesus in a tiny town like Bethlehem

THE DIVINE CERTAINTY BEHIND HUMAN UNCERTAINTY

Every prophetic narrowing introduced a **risk**, humanly speaking:

- What if Abraham had refused God's call?
- What if Judah had perished in Egypt?
- What if David's line had ended during exile?
- What if Joseph and Mary had chosen another town?

But Scripture insists that **God's word cannot fail** (*Isaiah 46:9–11; Matthew 24:35*). Every apparent "risk" only magnifies the faithfulness of God to His promises.

"The prophet puts his finger on one obscure village on the map of the world; but he speaks infallibly, for the Omniscient God was behind his utterance." – Dr. A. T. Pierson

This statement captures the supernatural fingerprint of prophecy – no other religious text in history offers such **exact, fulfilled, and verifiable predictions** spanning centuries.

Each fulfilled prophecy declares that God's Word is living and unbreakable. Men spoke as they were moved by the Spirit, yet centuries later, their words proved true in exact detail. This shows us that prophecy is not a prediction—it is **pre-written history**, spoken by the One who already stands at the end of time.

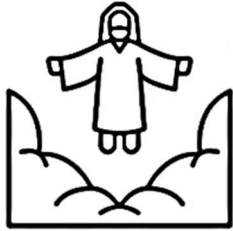
If every prophecy concerning Christ's first coming was fulfilled perfectly, how much more should we expect His second coming to be fulfilled just as precisely?



DISCUSSION QUESTION: How can seeing God's faithfulness through risky or uncertain circumstances in history encourage you to trust Him in your own life challenges?

CHRIST AS THE FULFILLMENT OF PROPHECY

Jesus Himself affirmed that all prophecy pointed to Him:



- *Luke 24:44*: "All things must be fulfilled which were written in the Law of Moses, the Prophets, and the Psalms concerning Me."
- *John 5:39*: "You search the Scriptures... they are they which testify of Me."

The precision of prophecy is not an intellectual marvel alone — it's the divine confirmation that:

- God's promises never fail.
- Christ's coming was no accident.
- Redemption was foreordained from eternity.

Prophecy is not merely proof of divine authorship — it is a call to **faithful response**. Every fulfilled promise invites us to deeper trust, greater reverence, and steadfast hope. Just as the ancient prophets longed to see what we now know fulfilled in Christ, we live awaiting the next chapter — His glorious return.

The same God who perfectly fulfilled the prophecies of Christ's birth will perfectly fulfill the promises of His return.



DISCUSSION QUESTION: How does reflecting on God's faithfulness in the first coming of Christ shape your hope and perspective on His promised return?

SO WHAT DOES THIS MEAN FOR US (AT GREATER DEPTH)?

The prophetic precision surrounding Jesus' birth reveals more than historical accuracy – it reveals the **character of God**:

- **God's sovereignty** – He orchestrates and is in control of every moment, guiding history toward His plan of redemption.
- **God's faithfulness** – Every promise He makes, He keeps – even across generations.
- **God's omniscience** – He sees the beginning and the end, and every detail falls within His plan.
- **God's grace** – His plan of salvation, foretold in intricate detail, was orchestrated for our redemption through Christ.

Each fulfilled prophecy is an invitation to trust: If God could so precisely fulfill every word concerning the coming of His Son, how much more can we trust Him with every promise concerning His return, His presence, and His eternal kingdom?



DISCUSSION QUESTION: How does the certainty of fulfilled prophecy help us live with confidence about the future?

Let's pray.

AWESOME AND WONDERFUL GOD, YOUR SOVEREIGNTY REMINDS US THAT YOU ARE IN CONTROL, EVEN WHEN IT FEELS LIKE THE GROUND IS SHIFTING BENEATH US. YOUR FAITHFULNESS REASSURES US THAT YOU KEEP EVERY PROMISE, EVEN WHEN WE WONDER IF YOU HAVE FORGOTTEN. YOUR OMNISCIENCE REMINDS US THAT YOUR PLAN IS UNFOLDING PERFECTLY, EVEN WHEN OUR LIVES FEEL CHAOTIC OR UNCERTAIN. AND YOUR GRACE REMINDS US THAT WE DON'T NEED TO BE PERFECT, BECAUSE WE ARE MADE WHOLE THROUGH YOUR SON AND OUR SAVIOR, JESUS CHRIST. WE MAKE OUR REQUESTS BEFORE YOU GOD IN JESUS NAME. AMEN! AND AMEN!



DAY 8 KINSMEN REDEEMER

The kinsman-redeemer reminds us that **redemption is always personal**. It is not just about buying something back—it's about restoring relationships and identity.

So, when we read Ruth's story—or any passage about the **go'el**—we are really seeing a glimpse of **God's heart for us**.

A Redeemer who does not stand far off, but steps into our story, pays the price, and gives us a new name, a new home, and a new future.

—Jesus Christ, who delivers His people spiritually and eternally.

"Jesus is our "Redeemer" which although not used as a title in the New Testament is found at least some 19 times in the OT (Ruth 4:14; Job 19:25; Ps 19:14; 78:35; Pr 23:11; Isa 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16; Jer 50:34)"

quote from www.preceptaustin.org

*In the New Testament, Redemption is the Greek work **apolutrosis** means "redemption, re-purchase" - emphasizes the distance ("safety-margin") that results between the rescued person, and what previously enslaved them. For the believer, the prefix (**apó**) looks back to God's effective work of grace, purchasing them from the debt of sin and bringing them to their new status (being in Christ).*

quote from Greek www.biblehub.com

WHAT WAS LOST

What we lost:

our right to rule over the earth, which had been God's original intention before sin entered the world

What we lost:

our lives, sin brought death, fear, and separation from the Source of life (see #3)

What we lost:

our freedom – enslaved to sin and its consequences, trapped and powerless to save ourselves

What we lost:

our inheritance, we were created to rule and steward the Garden, living in intimate fellowship with God and We were created to enjoy life as His sons and daughters (see #2)

What we lost:

our land (The Garden of Eden and the whole world to the dominion of darkness (Rom 8:20-23; 2 Cor 4:4 & 1 John 5:19) (see #4)

EVERY OLD TESTAMENT PICTURE OF REDEMPTION FORESHADOWS **JESUS**, WHO FULFILLS AND TRANSCENDS THE ROLE OF THE **GO'EL**.

How Jesus Fulfills the Role:

1. He Became Our Kinsman:

- Jesus took on human flesh (John 1:14; Philippians 2:7–8) to become our “brother” (Hebrews 2:11–17), qualifying Him as our nearest relative.

2. He Restores Our Inheritance:

- Through Christ, we receive adoption as children of God and heirs of eternal life.
Romans 8:15–17; Galatians 3:29; 4:4–7; Ephesians 1:11, 14; 1 Peter 1:4; Titus 3:7

3. He Avenges Righteousness: **goel haddam** (blood avenger)

- **“The Blood Avenger” - Numbers 35:16-21 GOD’S WORD Translation**

¹⁶“But if any of you uses an iron weapon to kill another person, you are a murderer. Murderers must be put to death. ¹⁷If any of you picks up a stone as a weapon and uses it to kill another person, you are a murderer. Murderers must be put to death. ¹⁸Or if any of you picks up a piece of wood as a weapon and uses it to kill another person, you are a murderer. Murderers must be put to death. ¹⁹The relative who can avenge the death must make sure a murderer is put to death. When he catches up with the murderer, he must kill him. ²⁰If any of you kills someone you hate by shoving him or by deliberately throwing something at him, ²¹or if you beat your enemy to death with your bare hands, you must be put to death. You are a murderer. The relative who can avenge the death (NASB, The blood avenger; Young’s Literal, the redeemer of blood) must kill you when he catches up with you, because you are a murderer.

- Jesus will ultimately judge sin and restore justice (**Revelation 19:11–16**).
- Why is Jesus called both our *Redeemer* (**John 8:37, Galatians 1:7, 3:13, 4:5**) and the *Avenger* (**Romans 13:1-7**) and who was the murdered and who is the murderer?

- 1. Are we murdered? **John 8:44 Expanded Bible**

44 You ·belong to [are from] your father the devil, and you want to do what he wants. **He was a murderer from the beginning [Gen. 3; Rom. 5:12]** and ·was against the truth [does not uphold the truth], because there is no truth in him. When he tells a lie, ·he shows what he is really like [he reveals his own nature; or he speaks his own language; L he speaks from his own], because he is a liar and the father of lies.

- 2. **Romans 5:12 Expanded Bible, Adam and Christ Compared**

12 [L Therefore, just as] Sin came into the world ·because of what one man did [L through one man], and with sin came death. ·This is why [L ...and so; or and in this way] ·everyone must die [death spread/passed to all people]—because everyone sinned.

3. He Paid the Redemption Price:

1. His blood was the ransom that purchased our freedom from sin and death. paying the ultimate price with His life: 1 Peter 1:18–19 – “You were redeemed... with the precious blood of Christ.”
Ephesians 1:7 – “In Him we have redemption through His blood, the forgiveness of sins.”

4. He Redeems the Land:

- Jesus becomes the **REDEEMER OF THE LAND** that had been "sold to another"
- The “book” or “scroll” from **Daniel 12: 4, 9** - Jesus takes from God the Father (Revelation 5).

In ancient times, legal documents like property deeds were often written on parchment or scrolls, sealed, and marked on the outside with a short summary of what was inside. That way, you could see what the document was about without opening it. The full legal details were written inside and sealed to protect them from tampering.

When John describes the scroll in Revelation as being written on both the inside and the outside, it fits this same idea—it could represent a kind of title deed to the universe, showing God’s ownership and right to rule over all creation. This explains why John becomes so distressed when no one is found worthy to open the scroll. He likely understands from the outer writing what it is and what’s at stake. If no one could open it, it might mean the world would remain under sin and suffering, with no final justice or redemption for God’s people.

But then Jesus—the Lamb who was slain—steps forward. He alone is worthy to open the scroll because He paid the price of redemption with His own blood. He holds all authority and all compassion, perfectly balancing justice and mercy. In opening the scroll, Jesus begins to carry out God’s final plan to reclaim, judge, and restore creation.

5. He Brings Us Into Covenant Relationship:

- Just as Boaz took Ruth as his bride, Christ, our Redeemer, takes the Church as His Bride. ***Ephesians 5:25–27; Revelation 19:7–9.***

CLOSING THOUGHT

The story of Ruth reveals God's redemptive plan. Boaz, as her kinsman-redeemer, rescues, restores, and preserves her family—pointing forward to his greatest descendant, Jesus Christ, the ultimate Redeemer, who rescues and restores all who trust in Him.

Centuries after Ruth, Jesus Christ steps into history as the ultimate Kinsman-Redeemer, born from her line to redeem not just a family, but all who trust in Him. He fulfilled hundreds of prophecies in His birth, life, death, and resurrection, bringing hope and salvation. Yet many prophecies still await His return, pointing to final judgment and the restoration of all creation. God's Word never misses its mark. Every fulfilled prophecy about Jesus' coming is an invitation to trust Him completely—in your past, your present, and your future. Just as Ruth's story ends in blessing, our story finds its hope in the Redeemer who has come and will come again to make all things new.



BIBLE STUDY OF RUTH CHALLENGE

Surrender Your Past: Identify areas of your past where you feel regret, loss, or failure, and intentionally hand them over to Jesus as your Redeemer, trusting Him to restore what was broken.✠

Live with Eternal Perspective: Regularly ask yourself if your daily choices reflect trust in Christ's ultimate return and the restoration He promises, rather than just short-term comfort or convenience.

Celebrate God's Faithfulness: Keep a journal of ways God has fulfilled promises in your life—big and small—and use it to strengthen faith, gratitude, and perseverance.

Treasures of Scripture: Commit to memorizing key verses that highlight God's redemptive plan, Christ as the ultimate Redeemer, and His faithfulness in fulfilling prophecy.

MEMORIZE SCRIPTURE

[Learn - LearnScripture.net](https://learns scripture.net) tool to memorize Scripture!

LearnScripture.net is a free, user-friendly online tool for memorizing Scripture effectively. It uses spaced repetition to boost long-term recall, tracks your progress, offers various Bible translations, lets you join groups, and keeps the process simple and distraction-free.

INVITATION TO JESUS SALVATION PRAYER

I INVITE YOU TO PRAY FOR JESUS TO COME INTO YOUR HEART. I INCLUDED AT THE END OF THIS CHAPTER THE INVITATION TO JESUS AND SALVATION AND TRUE FREEDOM! YOU CAN FOLLOW THE INVITATION PROVIDED BELOW AND PRAY THE SALVATION PRAYER...

Dear God, I know I'm a sinner, and I ask for your forgiveness. I believe Jesus Christ is Your Son. I believe that He died for my sin and that you raised Him to life. I want to trust Him as my Savior and follow Him as LORD, from this day forward. Guide my life and help me to do your will. I pray this in the name of Jesus. Amen

Commit yourself to a relationship with God. <https://salvationcall.com>

Study the bible daily: The Bible is God's word or God's voice. You only begin to hear God's voice when you begin to read the Bible and you would hear God's voice even more and more as you commit yourself to study the Bible more and more.

Obey the bible: you should obey the teaching of the Bible, which results in leading a holy life like Christ Jesus. Your obedience to the word of God is your only evidence that identifies you with Christ Jesus that you are a proud follower of His. Obedience also verifies your faith. It verifies that you mean to walk with God, that you meant the prayer you prayed to accept Jesus into your life, and that you were not lying to yourself when you confessed Jesus as your LORD and Savior. In short, a life of obedience verifies that you are a Christian.

Build a daily prayer life: Communicate with God, your Father. God, your Father, highly regards your prayer. He loves to hear your voice in prayer so much that He even rewards you for having spent time praying.

Join a Bible-and-Holy Spirit-believing Church. Having believed to receive salvation, you have been grafted, absorbed into the family of God. You now belong with all saved people in one big God-family. Jesus never intended for any Christian to remain an island, isolated. We are to fellowship together, loving and being of service to one another, for no single person is self-sufficient.

Welcome to the family of Christ, my brother/sister in Christ!