



Cover design by Salem Alliance Church
Materials created by Salem Alliance Church
Printed by permission only
2025

Unless otherwise noted, all Scripture is from
Holy Bible, New Living Translation, copyright ©1996, 2004, 2015 by Tyndale House
Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream,
Illinois 60188. All rights reserved.

TABLE OF CONTENTS

Preface.....	1
How to Use This Study Guide.....	2
Historical Background.....	3
Lesson 1.....	4
Lesson 2.....	14
Lesson 3.....	26
Lesson 4.....	37
Lesson 5.....	50
Lesson 6.....	60
Lesson 7.....	72

PREFACE

"The book of Ruth is sometimes treated as a love story—and in some ways it is indeed a love story, but not a romance."¹ Rather than focusing on the emotional stirrings between two people, the book of Ruth tells a far greater story of God's redemption, refuge, and restoration that reaches beyond individual lives to encompass the sweeping narrative of God's faithfulness.

"This short story is a brilliant work of theological art that invites us to reflect on the question of how God is involved in the day-to-day joys and hardships of our lives. [And yet, God is hardly mentioned in the book.] This is its subtle brilliance because God's providence is at work behind every scene, weaving together the lives of the characters ... The story is a literary exploration of the interplay between God's purposes and human decisions. God weaves together the faithful obedience of his people to bring about his redemptive purposes."²

Using unexpected main characters, the book of Ruth consciously breaks the norms of society and elevates many of the marginalized people of the times—foreigners, women, and widows—to give us a small but powerful picture of the larger redemptive story woven throughout Scripture. In a world where these groups held little status or security, God chose to work through them in remarkable ways, foreshadowing how He would ultimately bring salvation through the unexpected and the overlooked.

The character of Ruth is unexpected. She was clearly an outsider—a Moabite woman in Israel, a foreigner among God's chosen people. Yet by the story's end, Ruth is celebrated as a matriarch, her name secured in the lineage that would produce King David and, ultimately, the Messiah. Boaz even used language to describe Ruth that echoes the virtuous woman of Proverbs 31, suggesting that true nobility comes not from birth or nationality but from character and faithfulness to God.

As we journey through Ruth's story together, may we discover fresh insights into how our sovereign God works through ordinary circumstances and faithful hearts to accomplish His extraordinary redemption in our world and in our lives.

¹ Fee, Gordon D., and Douglas K. Stuart. *How to Read the Bible Book by Book: A Guided Tour*. Zondervan, 2014. Bible Gateway Plus

² Mackie, Timothy P. *Read Scripture: Illustrated Summaries of Biblical Books*. The Bible Project, 2017. 20

HOW TO USE THIS STUDY GUIDE

Because the book of Ruth contains only four chapters, this study will allow us to examine the text thoroughly and thoughtfully. You will notice some overlap with the verses assigned to each week, as we seek to appreciate both the individual scenes and the overall narrative arc. This approach will help us see how each moment contributes to the larger themes of redemption, restoration, refuge, and God's faithful love for His people.

Each lesson will have the following sections:

Big Idea

- A brief synopsis of the main point of the lesson.

Historical Context

- Historical background information that is important to know for understanding the Scripture passage.

Scripture

- Each lesson will have the passage printed in the New Living Translation.

Discussion Questions

- This section will take you through the text with observation and interpretation questions.

Connection to the Grand Narrative

- Ruth is a part of the larger story of Scripture, and this section will provide important cross references that connect to the big picture with some follow-up questions.

The Book of Ruth for Today

- The story of Ruth is still extremely applicable to our lives today. This section includes questions and reflections to help us process what it means for us today.

Spiritual Formation

- A spiritual formation practice and a prompt for how we can be on mission and live out the principles found in the Scripture.

HISTORICAL BACKGROUND

The events of Ruth unfold during the tumultuous period of the Judges, a time when “everyone did what was right in their own eyes” (**Judges 21:25**). This was an era marked by moral chaos, political instability, and spiritual decline. The world was particularly dangerous and difficult for women, who had few rights and little protection apart from male relatives.¹ Widowhood, especially for foreign widows like Ruth, meant facing potential destitution and vulnerability.

Against this dark backdrop, the story of Ruth shines even brighter, showing how God’s grace can flourish even in the most challenging circumstances. The kindness, loyalty, and righteousness displayed by the main characters stand in stark contrast to the moral failures that characterized the broader society of their day.

¹“...the book of Judges highlights injustice and violence done against women ... Judges has some of the most stomach turning stories of violence in the Bible. And that’s because they’re stories of abuse of fathers towards daughters, husbands towards wives, and men towards women. And it’s an expose, really, of how, in patriarchal contexts, when humans aren’t being guided by the generous wisdom of God, women in particular tend to suffer more violence than men.” “Ruth, Naomi, Boaz, and a Cosmic Redemption.” *Redemption E4*, bibleproject.com/podcasts/ruth-naomi-boaz-and-a-cosmic-redemption/.

SACRIFICIAL FAITHFULNESS

Ruth 1:1-18

Lesson 1



BIG IDEA

The book of Ruth reminds us that our darkest moments can become the canvas for God's most beautiful work. Ruth's commitment to Naomi reflected the kind of self-giving, sacrificial faithfulness and love that characterizes God's own nature. In choosing Naomi's people and Naomi's God as her own, Ruth embodied the very heart of covenant relationship.¹



HISTORICAL CONTEXT

The events of Ruth took place at some point during the time of the Judges (**Ruth 1:1**), a dark period in Israel's history when "everyone did what was right in their own eyes" (**Judges 21:25**). This was a time when the people of Israel were caught in a cycle of disobedience. This cycle consisted of turning away from God, experiencing oppression, crying out to God, and receiving God's deliverance through judges. The book of Ruth begins with a famine in Bethlehem. Bethlehem ironically means "house of bread." This famine drove Elimelech's family to Moab, a neighboring country with a complex relationship to Israel.² Moabites

¹ "Covenants are one of the most important themes in the Bible—they are the key to God's redemptive plan to restore humanity to its divine calling ... These divine-human partnerships drive the narrative forward until it reaches its climax in Jesus. To tell the story of God redeeming humanity through Jesus is to tell the whole story of God's covenantal relationship with humans ... A covenant is a relationship between two partners who make binding promises to each other and work together to reach a common goal. They're often accompanied by oaths, signs, and ceremonies. Covenants define obligations and commitments, but they are different from a contract because they are relational and personal." "The Five Key Covenants God Makes with Humans in the Bible." *Study the Story of the Bible with Free Tools*, bibleproject.com/articles/covenants-the-backbone-bible/.

² These two nations, connected through a broken family relationship with thousands of years of conflict between them, were actually culturally similar. Moab was found geographically east of Israel, which is significant as the "East" is often indicative of being out of God's favor or in a negative light. (For example, after Cain killed his brother Abel, he left the Lord's presence and settled east of Eden (**Genesis 4:16**); the people of God migrated to the east and then built the Tower of Babel (**Genesis 11:2**); when Lot separated from Abraham, he selected land that looked fruitful and promising, which was to the east (**Genesis 13:10-11**); the east wind is sometimes associated with God's judgment (**Exodus 10:13**), and there are many more examples found throughout Scripture.) The original hearers of the story would have most likely understood the significance of Elimelech and his family traveling east and would not have expected the hero of the story to come from there.

were descendants of Lot and his daughter and were often in conflict with Israel, making Ruth's story even more remarkable.³



SCRIPTURE: RUTH 1:1-18

¹ In the days when the judges ruled in Israel, a severe famine came upon the land. So a man from Bethlehem in Judah left his home and went to live in the country of Moab, taking his wife and two sons with him. ² The man's name was Elimelech, and his wife was Naomi. Their two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem in the land of Judah. And when they reached Moab, they settled there.

³ Then Elimelech died, and Naomi was left with her two sons. ⁴ The two sons married Moabite women. One married a woman named Orpah, and the other a woman named Ruth. But about ten years later, ⁵ both Mahlon and Kilion died. This left Naomi alone, without her two sons or her husband.

⁶ Then Naomi heard in Moab that the LORD had blessed his people in Judah by giving them good crops again. So Naomi and her daughters-in-law got ready to leave Moab to return to her homeland. ⁷ With her two daughters-in-law she set out from the place where she had been living, and they took the road that would lead them back to Judah.

⁸ But on the way, Naomi said to her two daughters-in-law, "Go back to your mothers' homes. And may the LORD reward you for your kindness to your husbands and to me. ⁹ May the LORD bless you with the security of another marriage." Then she kissed them good-bye, and they all broke down and wept.

¹⁰ "No," they said. "We want to go with you to your people."

¹¹ But Naomi replied, "Why should you go on with me? Can I still give birth to other sons who could grow up to be your husbands? ¹² No, my daughters, return to your parents' homes, for I am too old to marry again. And even if it were possible, and I were to get married tonight and bear sons, then what? ¹³ Would you wait for them to grow up and refuse to marry someone else? No, of course not, my daughters! Things are far more bitter for me than for you, because the LORD himself has raised his fist against me."

¹⁴ And again they wept together, and Orpah kissed her mother-in-law good-bye. But Ruth clung tightly to Naomi. ¹⁵ “Look,” Naomi said to her, “your sister-in-law has gone back to her people and to her gods. You should do the same.”

¹⁶ But Ruth replied, “Don’t ask me to leave you and turn back. Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God. ¹⁷ Wherever you die, I will die, and there I will be buried. May the LORD punish me severely if I allow anything but death to separate us!” ¹⁸ When Naomi saw that Ruth was determined to go with her, she said nothing more.



DISCUSSION QUESTIONS

1

What do you notice about Ruth and Naomi—how would you describe each of them based on the information found in this passage?

2

What losses did Naomi and Ruth each experience in this passage?

3

How might these losses have affected each of their views of God and their future?

4

Ruth's declaration in **verses 16-17** is one of the most beautiful expressions of loyalty and faithfulness in Scripture. What specific commitments did Ruth make to Naomi?

5

What do you notice about Ruth's relationship with God? Why might this be significant?⁴



CONNECTION TO THE GRAND NARRATIVE

"Ruth was a Moabite, but that didn't stop her from worshiping the true God, nor did it stop God from accepting her worship and blessing her greatly. The Jews were not the only people God loved. God chose the Jews to be the people through whom the rest of the world would come to know him. This was fulfilled when Jesus Christ was born as a Jew. Through him, the entire world can come to know God ... God accepts all who worship him; he works through people regardless of their race, gender, or nationality. The book of Ruth is a perfect example of God's impartiality."⁵ And it has an important role in the larger story of Scripture.

As you read the connecting verses on the following page, underline where you notice God's sacrificial faithfulness—both given and received.

⁴ Traditionally, Moabites worshiped many gods, including Chemosh, a war god, and Baal, a fertility god.

7 ⁵ *NLT Study Bible: New Living Translation*. Tyndale House Publishers, Inc, 2017. 398

Lamentations 3:22-23

²² *The faithful love of the LORD never ends!*

His mercies never cease.

²³ *Great is his faithfulness;*

his mercies begin afresh each morning.

2 Timothy 2:10-13

¹⁰ *So I am willing to endure anything if it will bring salvation and eternal glory in Christ Jesus to those God has chosen.*

¹¹ *This is a trustworthy saying:*

*If we die with him,
we will also live with him.*

¹² *If we endure hardship,
we will reign with him.*

*If we deny him,
he will deny us.*

¹³ *If we are unfaithful,
he remains faithful,
for he cannot deny who he is.*

John 15:12-13

¹² *This is my commandment: Love each other in the same way I have loved you.* ¹³ *There is no greater love than to lay down one's life for one's friends.*

6

Ruth's story takes place during the time of the Judges, a period of moral decline in Israel. How does Ruth's faithfulness stand in contrast to the spiritual climate of that era?

7

How does Ruth's sacrificial faithfulness toward Naomi mirror God's sacrificial faithfulness and love toward us?



THE BOOK OF RUTH FOR TODAY

8

When have you experienced a season of emptiness or loss like Naomi? How did that experience affect your relationship with God?

9

Ruth chose to leave behind her homeland, culture, and gods to follow Naomi and her God. What might God be asking you to leave behind to follow Him more fully?

10

Ruth's story begins with a foreigner making a radical commitment to join God's people. How might this challenge our attitudes toward those who are different from us or new to our faith community?



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland



Set aside some time for meditation on Scripture. “Meditation runs counter to our busy culture, where speed reading, first impressions and skimming are as deep as we go. In meditation we gaze at something or someone long and longingly. We seek the treasure and the truth of what we see. Just as moving a prism reveals different bands of color, meditation allows God to shine his truth and light into our hearts.”⁶

Meditate this week on **Ruth 1:16**:

¹⁶ But Ruth replied, “Don’t ask me to leave you and turn back. Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God.”

Read this passage slowly, multiple times. As you do, respond to the following:

Where is God demonstrating sacrificial love and faithfulness to you?

⁶Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices That Transform Us*. InterVarsity Press, 2015. 192

In what relationship or situation is God calling you to demonstrate sacrificial faithfulness even when it's difficult?

What could that sacrificial faithfulness look like this week?



SERMON NOTES



**PRAYER
REQUESTS**

RETURNING EMPTY

Ruth 1:19-2:13

Lesson 2



BIG IDEA

In Naomi and Ruth's return to Bethlehem, Naomi expressed deep bitterness at her situation. She was returning empty. Though she had Ruth, she was unable to see where God was providing in the midst of her emptiness.



HISTORICAL CONTEXT

After more than ten years in Moab and the loss of her husband and sons, Naomi returned to Bethlehem with her Moabite daughter-in-law Ruth. They arrived at the beginning of the barley harvest (April-May), a time of abundance that contrasted sharply with Naomi's sense of emptiness. The practice of gleaning was established in Israelite law (**Leviticus 19:9-10; 23:22; Deuteronomy 24:19-22**) as a social safety net for the poor, widows, orphans, and foreigners. This divinely instituted provision became the means through which God began to restore Naomi and Ruth, showing how His care for the vulnerable was woven into the very fabric of Israel's society.



SCRIPTURE: Ruth 1:19-2:13

¹⁹ *So the two of them continued on their journey. When they came to Bethlehem, the entire town was [unsettled/in an uproar] by their arrival. "Is it really Naomi?" the women asked.*

²⁰ *"Don't call me Naomi," she responded. "Instead, call me Mara, for the Almighty has made life very bitter for me. ²¹ I went away full, but the LORD has brought me home empty. Why call me Naomi when the LORD has caused me to suffer and the Almighty has sent such tragedy upon me?"*

²² *So Naomi returned from Moab, accompanied by her daughter-in-law Ruth, the young Moabite woman. They arrived in Bethlehem in late spring, at the beginning of the barley harvest.*

^{2:1} *Now there was a wealthy and influential man in Bethlehem named Boaz, who was a relative of Naomi's husband, Elimelech.*

² One day Ruth the Moabite said to Naomi, "Let me go out into the harvest fields to pick up the stalks of grain left behind by anyone who is kind enough to let me do it."

Naomi replied, "All right, my daughter, go ahead."³ So Ruth went out to gather grain behind the harvesters. And as it happened, she found herself working in a field that belonged to Boaz, the relative of her father-in-law, Elimelech.

⁴ While she was there, Boaz arrived from Bethlehem and greeted the harvesters. "The LORD be with you!" he said.

"The LORD bless you!" the harvesters replied.

⁵ Then Boaz asked his foreman, "Who is that young woman over there? Who does she belong to?"

⁶ And the foreman replied, "She is the young woman from Moab who came back with Naomi. ⁷ She asked me this morning if she could gather grain behind the harvesters. She has been hard at work ever since, except for a few minutes' rest in the shelter."

⁸ Boaz went over and said to Ruth, "Listen, my daughter. Stay right here with us when you gather grain; don't go to any other fields. Stay right behind the young women working in my field. ⁹ See which part of the field they are harvesting, and then follow them. I have warned the young men not to treat you roughly. And when you are thirsty, help yourself to the water they have drawn from the well."

¹⁰ Ruth fell at his feet and thanked him warmly. "What have I done to deserve such kindness?" she asked. "I am only a foreigner."

¹¹ "Yes, I know," Boaz replied. "But I also know about everything you have done for your mother-in-law since the death of your husband. I have heard how you left your father and mother and your own land to live here among complete strangers. ¹² May the LORD, the God of Israel, under whose wings you have come to take refuge, reward you fully for what you have done."

¹³ "I hope I continue to please you, sir," she replied. "You have comforted me by speaking so kindly to me, even though I am not one of your workers."



DISCUSSION QUESTIONS

1 What did Naomi's request to be called "Mara" (meaning "bitter") reveal about her understanding of her circumstances?

2 How did she interpret God's role in her emptiness?

3 Contrast Naomi's declaration that she returned "empty" (**1:21**) with the reality that Ruth was with her. What might this reveal about how grief can blind us to God's provisions?

4 Other things can prevent us from seeing God's provision as well (i.e. shame or prejudice). What things have affected you in this way?

5 What specific actions did Ruth take to provide for herself and Naomi? (**2:2-3**)

6 How did her initiative demonstrate both practical wisdom and faith in the midst of their desperate situation?¹

7 How did Ruth's willingness to take on the vulnerable and potentially dangerous role of gleaning demonstrate her character and commitment to Naomi?

8 Examine Boaz's treatment of Ruth in **2:8-9**. What specific provisions did he make for her, and why might these be significant given her vulnerable position as a foreign widow?

¹Ruth would have had to have at least a basic understanding of the Torah, the Jewish Law, in order to know that she could go to the fields to gather grain.



CONNECTION TO THE GRAND NARRATIVE

As you read the connecting verses, underline where you notice God providing for those who are “empty.”

Exodus 22:21-27

²¹ *“You must not mistreat or oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt.*

²² *“You must not exploit a widow or an orphan. ²³ If you exploit them in any way and they cry out to me, then I will certainly hear their cry. ²⁴ My anger will blaze against you, and I will kill you with the sword. Then your wives will be widows and your children fatherless.*

²⁵ *“If you lend money to any of my people who are in need, do not charge interest as a money lender would. ²⁶ If you take your neighbor’s cloak as security for a loan, you must return it before sunset. ²⁷ This coat may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, then I will hear, for I am merciful.*

Psalms 146:7-9

⁷ *He gives justice to the oppressed
and food to the hungry.*

The LORD frees the prisoners.

⁸ *The LORD opens the eyes of the blind.
The LORD lifts up those who are weighed down.
The LORD loves the godly.*

⁹ *The LORD protects the foreigners among us.
He cares for the orphans and widows,
but he frustrates the plans of the wicked.*

James 1:27

²⁷ *Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you.*

9

How does God's provision for the vulnerable—the "empty"—through the gleaning laws reflect His character throughout Scripture? (**Exodus 22:21-27; Psalm 146:7-9; James 1:27**)

10

How does this provision connect to Jesus's ministry to those on the margins of society?



THE BOOK OF RUTH FOR TODAY

11

Naomi openly expressed her bitterness to God and her community. How does her honesty compare with how you typically respond to disappointment or loss?

12

What might we learn from her example—good and bad?

13 Ruth took initiative within God's provision (the gleaning laws). Where might God be inviting you to take initiative within the opportunities He has already provided?

14 Consider times when you felt "empty" like Naomi. How was God working behind the scenes even when you couldn't see it?

15 How might this encourage you in current struggles?

16 How have you experienced God's provision or protection through the kindness of others?

17 Who in your community do you perceive as vulnerable? How do you think God perceives them?

18 How might you extend this same protection to vulnerable people in your community?

19 "The story [of Ruth] is exploring, in a sophisticated way, how God works in the world. When my life is terrible, and I'm tempted or just do blame God for it, how am I to imagine that God might address my circumstances or bring any kind of restoration? ... This is a story about how the primary vehicle of God's restoration is the faithfulness, loyalty, and generosity of other members of the community."² How have you experienced God's restoration through other members of the community?

²"Ruth, Naomi, Boaz, and a Cosmic Redemption." *Redemption E4*, bibleproject.com/podcasts/ruth-

20 What does it take for you to accept that restoration from others? (humility, grace, etc.)

21 How have you offered God's restoration to people in your community?



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland



Here are a few suggestions for how to meditate on Scripture:³

- Prepare yourself to meditate on Scripture by choosing a comfortable and quiet place.
- Stretch, arrange your chair, take off your shoes.
- Sit in a position that you can maintain without effort or attention.
- Place yourself in the presence of God.
- Release your anxieties and to-do list to the Lord.
- Ask Him to open your heart to His Word.

³ Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices That Transform Us*. InterVarsity Press, 2015. 193

Meditate on (or memorize) **Psalm 146:7-9** this week.

Psalm 146:7-9

*⁷ He gives justice to the oppressed
and food to the hungry.*

The LORD frees the prisoners.

*⁸ The LORD opens the eyes of the blind.
The LORD lifts up those who are weighed down.
The LORD loves the godly.*

*⁹ The LORD protects the foreigners among us.
He cares for the orphans and widows,
but he frustrates the plans of the wicked.*

As you spend time with this passage, think about one concrete action you could take this week to live out these verses in a practical way in your own sphere of influence.



SERMON NOTES



**PRAYER
REQUESTS**

REFUGE UNDER GOD'S WINGS

Ruth 2:10-23

Lesson 3



BIG IDEA

The image of finding refuge under God's wings appears throughout Scripture as a powerful picture of divine protection. In Ruth's story, this protection took a tangible form through human kindness and generosity.



HISTORICAL CONTEXT

"Bethlehem was a farming community, and because it was the time of the harvest, there was plenty of leftover grain in the fields. When the wheat and barley were ready to be harvested, harvesters were hired to cut down the stalks and tie them into bundles. Israelite law demanded that the corners of the fields not be harvested. In addition, any grain that was dropped was to be left for poor people, who picked it up (this was called gleaning) and used it for food (**Leviticus 19:9; 23:22; Deuteronomy 24:19**). The purpose of this law was to feed the poor and to prevent the owners from hoarding. This law served as a type of welfare program in Israel.¹ Because she was a widow with no means of providing for herself, Ruth went into the fields to glean the grain."²



SCRIPTURE: Ruth 2:10-23

¹⁰ *Ruth fell at his feet and thanked him warmly. "What have I done to deserve such kindness?" she asked. "I am only a foreigner."*

¹¹ *"Yes, I know," Boaz replied. "But I also know about everything you have done for your mother-in-law since the death of your husband. I have heard how you left your father and mother and your own land to live here among complete strangers. ¹² May the LORD, the God of Israel, under whose wings you have come to take refuge, reward you fully for what you have done."*

¹³ *"I hope I continue to please you, sir," she replied. "You have*

¹ This comparison can come with some baggage in our society. The point was that God owned the land and let Israel use it. He was instructing them on how to use the land to care for one another.

² NLT Study Bible: New Living Translation. Tyndale House Publishers, Inc, 2017. 399

comforted me by speaking so kindly to me, even though I am not one of your workers.”¹⁴ At mealtime Boaz called to her, “Come over here, and help yourself to some food. You can dip your bread in the sour wine.” So she sat with his harvesters, and Boaz gave her some roasted grain to eat. She ate all she wanted and still had some left over.

¹⁵ When Ruth went back to work again, Boaz ordered his young men, “Let her gather grain right among the sheaves without stopping her.

¹⁶ And pull out some heads of barley from the bundles and drop them on purpose for her. Let her pick them up, and don’t give her a hard time!”

¹⁷ So Ruth gathered barley there all day, and when she beat out the grain that evening, it filled an entire basket. ¹⁸ She carried it back into town and showed it to her mother-in-law. Ruth also gave her the roasted grain that was left over from her meal.

¹⁹ “Where did you gather all this grain today?” Naomi asked. “Where did you work? May the LORD bless the one who helped you!”

So Ruth told her mother-in-law about the man in whose field she had worked. She said, “The man I worked with today is named Boaz.”

²⁰ “May the LORD bless him!” Naomi told her daughter-in-law. “He is showing his kindness to us as well as to your dead husband. That man is one of our closest relatives, one of our family redeemers.”

²¹ Then Ruth said, “What’s more, Boaz even told me to come back and stay with his harvesters until the entire harvest is completed.”

²² “Good!” Naomi exclaimed. “Do as he said, my daughter. Stay with his young women right through the whole harvest. You might be harassed in other fields, but you’ll be safe with him.”

²³ So Ruth worked alongside the women in Boaz’s fields and gathered grain with them until the end of the barley harvest. Then she continued working with them through the wheat harvest in early summer. And all the while she lived with her mother-in-law.



DISCUSSION QUESTIONS

1 What specific actions did Boaz take to protect and provide for Ruth? (**Ruth 2:14-16**)

2 How do these actions reflect what you know of God's character?

3 How do you see the concept of finding "refuge under God's wings" (**Ruth 2:12**) take practical form in this passage?

4 What happened when Ruth went back to work? (**Ruth 2:15-17**)

5 How did Naomi respond when Ruth returned with an entire basket of grain? (**Ruth 2:19-22**)

6 What change do you notice in Naomi's perspective from chapter 1 to this chapter?

7 Naomi called Boaz a "family redeemer."³ What do you think of when you hear the word "redeemer"?

³A family redeemer was a relative who volunteered to take responsibility for the extended family. When a woman's husband died, the law (**Deuteronomy 25:5-10**) provided that she could marry a brother of her dead husband. But Naomi had no more sons. In such a case, the nearest relative to the deceased husband could become a family redeemer and marry the widow. The nearest relative did not have to marry the widow. If he chose not to, the next nearest relative could take his place. If no one chose to help the widow, she would probably live in poverty the rest of her life, because in Israelite culture the inheritance was passed on to the son or nearest relative, not to the wife." *NLT Study Bible: New Living Translation*. Tyndale House Publishers, Inc, 2017. 401

"Imagine you lived in ancient Bible times, and you ran out of money. As a last resort, you could sell yourself as a slave to pay back that debt ... But a family member could come with money, called a 'redemption price,' and claim you. And that person was called a kinsman redeemer, and they were transferring you back into the family." "Ruth, Naomi, Boaz, and a Cosmic Redemption." *Redemption E4*, bibleproject.com/podcasts/ruth-naomi-boaz-and-a-cosmic-redemption/.

8 “We have a family redeemer in Jesus Christ, who though he was God, came to earth as a man in order to save us. By his death on the cross, he has redeemed us from sin and hopelessness and thereby purchased us to be his own possession.”⁴ How have you experienced Christ as your redeemer? (See also **1 Peter 1:18-19**)⁵



CONNECTION TO THE GRAND NARRATIVE

As you read the connecting verses, underline the protection and shelter that stands out to you.

Psalm 9:9-10

⁹ *The LORD is a shelter for the oppressed,
a refuge in times of trouble.*

¹⁰ *Those who know your name trust in you,
for you, O LORD, do not abandon those who search for you.*

Psalm 34:8

⁸ *Taste and see that the LORD is good.
Oh, the joys of those who take refuge in him!*

Psalm 36:7

⁷ *How precious is your unfailing love, O God!
All humanity finds shelter
in the shadow of your wings.*

Psalm 62:8

⁸ *O my people, trust in him at all times.
Pour out your heart to him,
for God is our refuge.*

⁴ *NLT Study Bible: New Living Translation*. Tyndale House Publishers, Inc, 2017. 401

⁵ “A redemption is simply the transfer of possession from where something currently is to where it truly belongs. In the story of the Bible, humanity belongs to God, but something else has claimed ownership of us. The Bible calls this sin and death. ... Redemption is God taking back life from death.” “Ruth, Naomi, Boaz, and a Cosmic Redemption.” Redemption E4, bibleproject.com/podcasts/ruth-naomi-boaz-and-a-cosmic-redemption/.

Psalm 71:5-8

⁵ *O Lord, you alone are my hope.
I've trusted you, O LORD, from childhood.*
⁶ *Yes, you have been with me from birth;
from my mother's womb you have cared for me.
No wonder I am always praising you!*
⁷ *My life is an example to many,
because you have been my strength and protection.*
⁸ *That is why I can never stop praising you;
I declare your glory all day long.*

Psalm 91:1-4

¹ *Those who live in the shelter of the Most High
will find rest in the shadow of the Almighty.*
² *This I declare about the LORD:
He alone is my refuge, my place of safety;
he is my God, and I trust him.*
³ *For he will rescue you from every trap
and protect you from deadly disease.*
⁴ *He will cover you with his feathers.
He will shelter you with his wings.
His faithful promises are your armor and protection.*

Matthew 23:37-38 ⁶

[As Jesus was speaking to the crowds and to his disciples, He said:] ³⁷ *"O
Jerusalem, Jerusalem, the city that kills the prophets and stones God's
messengers! How often I have wanted to gather your children together
as a hen protects her chicks beneath her wings, but you wouldn't let me.*
³⁸ *And now, look, your house is abandoned and desolate.*

⁶ "Jesus wanted to gather his people together as a hen protects her chicks under her wings, but they wouldn't let him. Jerusalem was the capital city of God's chosen people, the ancestral home of David, Israel's greatest king, and the location of the Temple, the earthly dwelling place of God. It was intended to be the center of worship of the true God and a symbol of justice to all people. But Jerusalem had become blind to God and insensitive to human need. Here we see the depth of Jesus' feelings for lost people and for his beloved city, which would soon be destroyed." *NLT Study Bible: New Living*

9 From the verses on the previous page, what ideas about God's protection particularly speak to you today?

10 How have you experienced God's refuge in your life?

11 To have faith is to recognize that we are small and God is big, that we are broken and God is whole, and that our role is to trust. In what ways is God calling you to trust Him today? Take some time to pray and think about where God is calling you to step into His refuge and trust that He will care for you.

12 Today, we are redeemed by Jesus and no longer dependent on a relative's mercy. How would you like to thank Jesus for rescuing and redeeming you spiritually?



THE BOOK OF RUTH FOR TODAY

13 What does this passage teach us about how God often works through people to provide for others?

14 In Israelite culture, if a widow had no one to marry her, she often faced poverty and hardship. What are some ways God has met your physical needs when it seemed there was no help?

15 The book of Ruth is, in part, a story of God's faithfulness to immigrants. Naomi was a refugee in Moab, Ruth was an immigrant in Judah. There are refugees and immigrants in our own church and community. In fact, there are more than 123 million displaced people in the world and more than 36 million refugees. How might God be calling you to be an instrument of His protection and provision for someone vulnerable?



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland



Meditate this week on **Psalms 36:7**:

“How precious is your unfailing love, O God! All humanity finds shelter in the shadow of your wings.”

Tip for meditation: When your mind wanders, gently bring it back and simply continue.

Each day, reflect on one way you have experienced God’s shelter and protection. Then prayerfully consider how you might extend that shelter to someone else.

Take one concrete action this week to provide “refuge” for someone who is vulnerable or marginalized in your community.



SERMON NOTES



**PRAYER
REQUESTS**

A MIDNIGHT PROPOSAL

Ruth 3:1-15

Lesson 4



BIG IDEA

What appears at first glance to be a scandalous midnight encounter reveals itself to be a beautiful picture of honor, restraint, and covenant faithfulness. Through Ruth's bold initiative and Boaz's honorable response, we see how faith sometimes calls us to step into uncomfortable circumstances where God is already at work.



HISTORICAL CONTEXT

The events of this passage took place on the threshing floor. The threshing floor was a flat, hard surface where harvested grain was processed. After the day's work, landowners would often sleep at the threshing floor to protect their grain from theft. This setting for Ruth and Boaz's encounter carried significant cultural implications. In ancient Near Eastern culture, a woman approaching a man at night could be interpreted as a proposition. Naomi attempted to have the outsider Ruth trick Boaz in order for them both to be rescued.¹ Naomi's plan involved alcohol and solicitation, but Ruth did not use trickery, rather she applied the Torah in an unconventional way to ask for help.² Ruth's approach to Boaz was invoking a legal and familial obligation within their covenant community.³

¹ This scheme brings to mind "the bold initiatives taken by the widowed daughters of Lot and the widow Tamar to acquire [offspring] (**Genesis 19:37-38; 38:27-30**). ... The links between these stories continue as the [offspring] born to these women play key roles in the story of salvation: Moab, the son of one of Lot's daughters, was Ruth's ancestor; Perez, Tamar's son, was Boaz's forefather; Ruth and Boaz's son, Obed, was David's forefather; Ruth is named in Jesus' genealogy (**Ruth 4:18-22; Matthew 1:1, 5, 16**)." Taylor, Marion Ann, et al. *The Story of God: Ruth, Esther*. Zondervan, 2020. Bible Gateway Plus

² "But neither levirate marriage nor redemption as described in the legal texts in the Old Testament present an exact legal precedent for the marriage of Boaz and Ruth. Ruth's identity as a Moabite presents a major barrier to marriage to an Israelite." Taylor, Marion Ann, et al. *The Story of God: Ruth, Esther*. Zondervan, 2020. Bible Gateway Plus

³ The concept of a "family redeemer" was deeply embedded in Israelite law and culture. This kinsman-redeemer had several responsibilities, including buying back family property that had been sold due to poverty (**Leviticus 25:25-28**), providing for destitute relatives (**Leviticus 25:35-38**), and perpetuating the family line.



SCRIPTURE: Ruth 3:1-15

¹ One day Naomi said to Ruth, “My daughter, it’s time that I found a permanent home for you, so that you will be provided for. ² Boaz is a close relative of ours, and he’s been very kind by letting you gather grain with his young women. Tonight he will be winnowing barley at the threshing floor. ³ Now do as I tell you—take a bath and put on perfume and dress in your nicest clothes. Then go to the threshing floor, but don’t let Boaz see you until he has finished eating and drinking. ⁴ Be sure to notice where he lies down; then go and uncover his feet and lie down there. He will tell you what to do.”

⁵ “I will do everything you say,” Ruth replied. ⁶ So she went down to the threshing floor that night and followed the instructions of her mother-in-law.

⁷ After Boaz had finished eating and drinking and was in good spirits, he lay down at the far end of the pile of grain and went to sleep. Then Ruth came quietly, uncovered his feet, and lay down. ⁸ Around midnight Boaz suddenly woke up and turned over. He was surprised to find a woman lying at his feet! ⁹ “Who are you?” he asked.

“I am your servant Ruth,” she replied. “Spread the corner of your covering over me, for you are my family redeemer.”

¹⁰ “The LORD bless you, my daughter!” Boaz exclaimed. “You are showing even more family loyalty now than you did before, for you have not gone after a younger man, whether rich or poor. ¹¹ Now don’t worry about a thing, my daughter. I will do what is necessary, for everyone in town knows you are a virtuous woman. ¹² But while it’s true that I am one of your family redeemers, there is another man who is more closely related to you than I am. ¹³ Stay here tonight, and in the morning I will talk to him. If he is willing to redeem you, very well. Let him marry you. But if he is not willing, then as surely as the LORD lives, I will redeem you myself! Now lie down here until morning.”

¹⁴ So Ruth lay at Boaz’s feet until the morning, but she got up before it was light enough for people to recognize each other. For Boaz had said, “No one must know that a woman was here at the threshing floor.”

¹⁵ Then Boaz said to her, “Bring your cloak and spread it out.” He measured six scoops of barley into the cloak and placed it on her back. Then he returned to the town.



DISCUSSION QUESTIONS

1

What motivated Naomi to initiate the plan in **verses 1-4**?

2

How does her attitude differ from what we saw in the previous chapters?

3

What qualities do you observe in Ruth's character as she followed Naomi's instructions?

4

What risks was Ruth taking?

5 How does Ruth's willingness and vulnerability demonstrate faith?

6 Ruth followed almost all of Naomi's instructions but instead of waiting for Boaz to tell her what to do as Naomi had instructed, Ruth told Boaz what to do (**3:9**). She was not passive; she took initiative and boldness in asking for the kind of help she needed. How does her boldness demonstrate courage?

7 Ruth's request in **verse 9**, "Spread the corner of your covering over me," echoes Boaz's blessing in **2:12** about taking refuge under God's wings. What do you find significant about this connection?⁴

8 Examine Boaz's response in **verses 10-13**. What does his reaction reveal about his character and values?

⁴A similar metaphor for the social and economic security marriage provided for women in this culture is found in **Ezekiel 16:8**, where God enters into a marriage covenant with Jerusalem by spreading 'the corner of [his] garment' over the young woman who symbolized Jerusalem/Israel. Ruth's directive receives added significance when linked to Boaz's earlier prayer that the God of Israel, whose 'wings' (plural of *kanap*) now provided Ruth with refuge, would richly reward her for what she has done (**Ruth 2:12**). As Katharine Sakenfeld suggests, Ruth 'in effect invites Boaz to make good on the prayer he made earlier on her behalf.'" Taylor, Marion Ann, et al. *The Story of God: Ruth, Esther*. Zondervan, 2020. Bible Gateway Plus

9

The concept of “family redeemer” or “guardian-redeemer” is central to this passage. How does this role reflect God’s provision for the vulnerable in Israelite society?

10

In what ways does this role foreshadow Christ’s role as our Redeemer?

11

“Ruth’s return with abundant grain (**3:15**) encapsulates the story’s larger journey: from emptiness to fullness, from destitution to abundance, from affliction to blessing, from despair to hope, from death to life—a journey that reaches its climax in chapter 4.”⁵ Ruth’s midnight proposal represents a pivotal turning point in the narrative. How does this moment transform the trajectory of not just Ruth’s life, but also the larger story of God’s redemptive plan?

12

What does this story teach us about God’s ability to work through bold steps of faith?



CONNECTION TO THE GRAND NARRATIVE

Ruth and Boaz's relationship reflects aspects of God's pursuit of His people throughout Scripture. As you read the connecting verses, underline the ways you see God pursuing His people.

Ephesians 2:13-22

¹³ But now you have been united with Christ Jesus. Once you were far away from God, but now you have been brought near to him through the blood of Christ. ¹⁴ For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us. ¹⁵ He did this by ending the system of law with its commandments and regulations. He made peace between Jews and Gentiles by creating in himself one new people from the two groups. ¹⁶ Together as one body, Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to death. ¹⁷ He brought this Good News of peace to you Gentiles who were far away from him, and peace to the Jews who were near. ¹⁸ Now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us. ¹⁹ So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's family.

²⁰ Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself. ²¹ We are carefully joined together in him, becoming a holy temple for the Lord.

²² Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.

Galatians 3:13-14

¹³ But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, "Cursed is everyone who is hung on a tree." ¹⁴ Through Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, so that we who are believers might receive the promised Holy Spirit through faith.

Hosea 2:19-20

*¹⁹ I will make you my wife forever,
showing you righteousness and justice,
unfailing love and compassion.
²⁰ I will be faithful to you and make you mine,
and you will finally know me as the LORD.*

Ephesians 5:25-27

²⁵ For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her ²⁶ to make her holy and clean, washed by the cleansing of God's word. ²⁷ He did this to present her to himself as a glorious church without a spot or wrinkle or any other blemish. Instead, she will be holy and without fault.

13 How does the relationship between Ruth and Boaz reflect aspects of God's pursuit of His people throughout Scripture?

14 This passage portrays an unconventional love story that becomes part of God's redemptive plan. How might this encourage us to see God's work in unexpected places and relationships?

15 It is worth noting that today's Christian culture would likely condemn the behavior of Ruth, Lot's daughter, and Tamar. However, rather than being condemned, these women were included in the lineage of Jesus.⁶ How might these examples change the way you view people who don't fit the mold of what's typically considered "godly" today?



THE BOOK OF RUTH FOR TODAY

16 The Christian life is not about finding safety and comfort; it's about finding God right in the middle of our circumstances, even when they might be dangerous and uncomfortable.⁷ When have you had to step out in faith into an uncomfortable situation?⁸

17

What did you learn?

⁶ Lot's daughter was an ancestor of Ruth (Moab) and Tamar was an ancestor of Boaz. See Genesis 19 and 38.

⁷ "As the plan unfolds, the sense of intrigue and danger increases. The adverb used to describe Ruth's approach toward the satiated Boaz in **3:7** is translated variously: 'quietly' (NIV), 'softly' (ESV), 'secretly' (NASB), or 'stealthfully' (NRSV). The latter implies clandestine action similar to that of David when he cut off a corner of Saul's robe (**1 Samuel 24:4**) or Jael when she approached Sisera with tent peg and hammer in hand (**Judges 4:21**).\" Taylor, Marion Ann, et al. *The Story of God: Ruth, Esther*. Zondervan, 2020. Bible Gateway Plus

⁸ Another way of asking this question might be: Have you ever seen God work in your life in a circumstance that never "should" have happened?

18 Likely, there are people in our community who have intimate experiences with dangerous and uncomfortable circumstances. Yet God remains present and at work in tragic situations. What could it look like for you to join God in coming alongside some of these people in their vulnerable spaces? Ideas might include serving at Simonka Place, Salem for Refugees, UGM, Feed Salem, Salem Free Clinics, etc.

19 Even in situations that seem impossible, how can we take responsibility for honoring God in what we do have control over?

20 Ruth took bold initiative while maintaining her integrity. Where might God be calling you to take initiative in your life while honoring His standards?

21 Although an “outsider,” Ruth was unexpectedly the one to point to the law by bringing up the family redeemer. She knew about the history and how God had set up a system of protection for widows. How can we, like Ruth, be the ones to point people to God’s heart?

22 Both Ruth and Boaz put the needs of others before their own. How does this reflect Christ’s character, and how might it challenge our own approach to relationships?



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

—Robert Mulholland



Meditate on **Ephesians 2:18-19**:

¹⁸ Now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us. ¹⁹ So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God’s holy people. You are members of God’s family.

Then turn these verses into a breath prayer using the steps below:

Breath in, saying “Father.”

Breath out, saying “I belong to You.”

Begin and end each day with this breath prayer.

Notice how God meets you in that prayer.

Is there someone for whom you wish to pray ceaselessly? Listen deeply to what Jesus’ desire for this person might be. Form a breath prayer naming God’s adequacy and your desire for the person. Throughout the day as they come to mind, offer up your prayer. Don’t allow yourself to be drawn into long prayer dialogues about what you want God to do in this person’s life. Let the breath prayer carry all your desire to God.⁹

⁹ Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices That Transform Us*. InterVarsity Press, 2015. 234



SERMON NOTES



**PRAYER
REQUESTS**

WAITING AT THE GATE

Ruth 3:16-4:2

Lesson 5



BIG IDEA

In this passage, we witness the tension of waiting, alongside the formal legal process of redemption. After Ruth's bold approach to Boaz at the threshing floor, she returned to Naomi with news and a gift. As the story unfolds, we see both the anxiety of waiting and the decisive action of Boaz as he moved to resolve the matter of redemption at the city gate.



HISTORICAL CONTEXT

In Ruth's day, official business, legal contracts, and disputes were handled at the city gate, which was the center of activity in a town. The city gate served as a kind of outdoor court where judicial matters were resolved by the elders and those who had earned the confidence and respect of the people. No one could enter or leave the town without traveling through the gate. As this was not typically a place for women, Ruth and Naomi likely couldn't go there to advocate for themselves. They had to wait while Boaz went to speak on behalf of their future.



SCRIPTURE: Ruth 3:16-4:2

¹⁶ When Ruth went back to her mother-in-law, Naomi asked, "What happened, my daughter?"

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

¹⁸ Then Naomi said to her, "Just be patient, my daughter, until we hear what happens. The man won't rest until he has settled things today."

^{4:1} Boaz went to the town gate and took a seat there. Just then the family redeemer he had mentioned came by, so Boaz called out to him, "Come over here and sit down, friend. I want to talk to you." So they sat down together. ² Then Boaz called ten leaders from the town and asked them to sit as witnesses.



DISCUSSION QUESTIONS

1 In **Ruth 3:16-18**, Ruth returned to Naomi with a gift of barley from Boaz. What might this gift symbolize about Boaz's intentions? How did Naomi interpret this gesture?

2 Naomi told Ruth to "wait" in **verse 18**.¹ Why do you think Naomi instructed her to wait?

3 How have you seen or experienced waiting impact faith and trust?

4 What purpose might waiting serve in God's redemptive plan?

¹"Her advice to 'wait' reveals a stance of faith—a confident, expectant belief that only God could bring the venture to a successful conclusion." Barker, Kenneth L., et al. *The Expositor's Bible Commentary: Old Testament*. Zondervan, 2019. Bible Gateway Plus

5 In **Ruth 4:1-2**, Boaz immediately goes to the city gate and the elders to resolve the matter.² What does his prompt action reveal about this situation and his character?

6 How does this contrast with the counsel to wait that Naomi had given Ruth?

7 The legal process at the gate involved witnesses and public declaration. Why might God design redemption to be a public, community-witnessed event rather than a private arrangement?

8 Ruth was not physically present at the gate during these negotiations. Imagine how she might have felt during this time of waiting. What can we learn from her position of trust while others advocated on her behalf?

²“Elders were senior male members of village households responsible in the ancient world for legal, social, and religious decision-making and administration. Egyptian, Midianite, Moabite, and Gibeonite elders are mentioned in the Old Testament (**Genesis 50:7; Numbers 22:4, 7; Joshua 9:11**). The elders in Bethlehem were called on to witness the deliberations about the redemption of Naomi’s land and the marriage of Mahlon’s widow, as these decisions impacted members of their community (**Ruth 4:2, 9, 11-12**).” Taylor, Marion Ann, et al. *The Story of God: Ruth, Esther*. Zondervan, 2020. Bible Gateway Plus



CONNECTION TO THE GRAND NARRATIVE

As you read the connecting verses, underline the ways you see God using waiting to build faith, to grow trust, and to continue His story of redemption.

Isaiah 40:31

³¹ *But those who trust in the LORD will find new strength.
They will soar high on wings like eagles.
They will run and not grow weary.
They will walk and not faint.*

Micah 7:7

⁷ *As for me, I look to the LORD for help.
I wait confidently for God to save me,
and my God will certainly hear me.*

Psalms 33:20-22

²⁰ *We put our hope in the LORD.
He is our help and our shield.*
²¹ *In him our hearts rejoice,
for we trust in his holy name.*
²² *Let your unfailing love surround us, LORD,
for our hope is in you alone.*

Isaiah 64:4

⁴ *For since the world began,
no ear has heard
and no eye has seen a God like you,
who works for those who wait for him!*

Romans 8:23-25

... We, too, wait with eager hope for the day when God will give us our full rights as his adopted children, including the new bodies he has promised us. ²⁴ We were given this hope when we were saved. (If we already have something, we don't need to hope for it. ²⁵ But if we look forward to something we don't yet have, we must wait patiently and confidently.)

James 5:7-8

⁷ Dear brothers and sisters, be patient as you wait for the Lord's return. Consider the farmers who patiently wait for the rains in the fall and in the spring. They eagerly look for the valuable harvest to ripen. ⁸ You, too, must be patient. Take courage, for the coming of the Lord is near.

9 Where do you see waiting throughout Scripture? Why is waiting important?

10 How does God use waiting?

11 How is waiting connected to our future? See **Romans 8:23-25** and **James 5:7-8** as you answer.



THE BOOK OF RUTH FOR TODAY

12

Consider a situation in your life where you are currently waiting. How might God be using this time to prepare you for what's next?

13

Reflect on how Boaz took initiative while honoring the legal and cultural processes. How can we balance patience with appropriate action in our own lives?

Although this can be easy to rush through, spend some time talking with God about the tension between patience and action.



SPIRITUAL FORMATION

“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland

Throughout Scripture, waiting is not merely passive delay but active spiritual formation. Ruth and Naomi’s experience of waiting while Boaz handled legal matters teaches us about trusting God’s timing and provision.

Sacred Waiting Practice

Preparation (5 minutes)

- Find a quiet space with minimal distractions
- Light a candle to represent God’s presence
- Take several deep breaths, releasing anxiety with each exhale

Scripture Meditation (10 minutes)

- Read **Ruth 3:18** slowly three times
- Reflect on Naomi’s words: “Just be patient, my daughter, until we hear what happens. The man won’t rest until he has settled things today.”
- Consider areas in your life where you are waiting for resolution or direction

Guided Reflection (10 minutes)

- Write in a journal your responses to these prompts:
 - What am I currently waiting for in my life?
 - How might God be working behind the scenes during this waiting period?
 - What character qualities is God developing in me through waiting?
 - How can I actively trust God while I wait?

Prayer of Surrender (5 minutes)

- Offer this prayer or one in your own words: “Lord, like Ruth who waited while others advocated for her, I place my uncertainties and unresolved situations in Your hands. Help me wait with hope rather than anxiety, trusting that You are working even when I cannot see it. Give me Naomi’s confidence that You will not rest until matters are settled in Your perfect timing. Amen.”

Daily Application

- Each day this week, identify one small “gift” God has provided while you wait
- Practice saying “Until then, I will wait with hope” when facing uncertainty

This week, look for opportunities to be like Boaz—advocating for others who are in waiting periods.



SERMON NOTES



**PRAYER
REQUESTS**

REDEMPTION SECURED

Ruth 4:1-12

Lesson 6



BIG IDEA

The legal transaction at Bethlehem's gate points to the costliness of redemption. Like Boaz, who paid a price to redeem Ruth and Naomi's inheritance, Christ would later pay the ultimate price to redeem humanity.



HISTORICAL CONTEXT

The events at the city gate in Ruth 4 reflect ancient Near Eastern legal customs. The gate served as the public forum where official business was conducted, contracts were established, and disputes were settled. This was the equivalent of a modern courthouse and a good place to find witnesses. Additionally, Boaz used his knowledge of the law regarding inheritance of land within the family¹ as well as his knowledge of Levirate law² to talk with the closer relative.³

The unnamed kinsman's initial eagerness followed by reluctance highlights the cost of true redemption. His concern about "endangering my own estate" likely refers to the financial burden of supporting Ruth and Naomi, plus the complication that any son born to Ruth would inherit Elimelech's property rather than becoming the kinsman's own heir.

¹"According to law, land passed from a man to his son or to his kinsmen; property could pass from father to daughter if there was no son, but the law did not make specific provision for passing an inheritance from husband to wife. It was important in Israel that land remain within the family (cf. **Leviticus 25:23-28; Numbers 27:1-11; 36:1-12; Deuteronomy 19:14; 1 Kings 21; Jeremiah 32**)." Barker, Kenneth L., et al. *The Expositor's Bible Commentary: Old Testament*. Zondervan, 2019. Bible Gateway Plus

²"Levirate obligation (from Lat. levir, "brother-in-law") designates the duty of a man to marry the sonless widow of his deceased brother. The term levirate refers to the legal case in **Deuteronomy 25:5-10**, where the brother-in-law lived in an undivided inheritance with the deceased husband of the widow. A son who is born as the result of a Levirate marriage should not be regarded as the son of his biological father, but as the son of the deceased who is entitled to inheritance, in order to then take over the inheritance of the deceased, which would otherwise remain with his brother. Two biblical narratives are related to Levirate: In **Genesis 38**, Judah intends to prevent a Levirate marriage between his daughter-in-law Tamar and his last living son, which leads Tamar to seduce Judah, her widowed father-in-law. In the book of Ruth, there is no levir left, and Ruth's father-in-law has died. But Boaz, a kinsman of the family, marries Ruth and buys the property of her former husband's family, whereby the law of redemption (Hebr. go'el) from **Leviticus 25:25-28** plays a role, so that this house will endure in Judah." "Levirate Obligation in the Hebrew Bible."

www.oxfordbibliographies.com

³Barker, Kenneth L., et al. *The Expositor's Bible Commentary: Old Testament*. Zondervan, 2019. Bible Gateway Plus



SCRIPTURE: Ruth 4:1-12

¹ Boaz went to the town gate and took a seat there. Just then the family redeemer he had mentioned came by, so Boaz called out to him, "Come over here and sit down, friend. I want to talk to you." So they sat down together. ² Then Boaz called ten leaders from the town and asked them to sit as witnesses. ³ And Boaz said to the family redeemer, "You know Naomi, who came back from Moab. She is selling the land that belonged to our relative Elimelech. ⁴ I thought I should speak to you about it so that you can redeem it if you wish. If you want the land, then buy it here in the presence of these witnesses. But if you don't want it, let me know right away, because I am next in line to redeem it after you."

The man replied, "All right, I'll redeem it."

⁵ Then Boaz told him, "Of course, your purchase of the land from Naomi also requires that you marry Ruth, the Moabite widow. That way she can have children who will carry on her husband's name and keep the land in the family."

⁶ "Then I can't redeem it," the family redeemer replied, "because this might endanger my own estate. You redeem the land; I cannot do it."

⁷ Now in those days it was the custom in Israel for anyone transferring a right of purchase to remove his sandal and hand it to the other party. This publicly validated the transaction. ⁸ So the other family redeemer drew off his sandal as he said to Boaz, "You buy the land."

⁹ Then Boaz said to the elders and to the crowd standing around, "You are witnesses that today I have bought from Naomi all the property of Elimelech, Kilion, and Mahlon. ¹⁰ And with the land I have acquired Ruth, the Moabite widow of Mahlon, to be my wife. This way she can have a son to carry on the family name of her dead husband and to inherit the family property here in his hometown. You are all witnesses today."

¹¹ Then the elders and all the people standing in the gate replied, "We are witnesses! May the LORD make this woman who is coming into your home like Rachel and Leah, from whom all the nation of Israel descended! May you prosper in Ephrathah and be famous in Bethlehem.

¹² And may the LORD give you descendants by this young woman who will be like those of our ancestor Perez, the son of Tamar and Judah."



DISCUSSION QUESTIONS

1 Where did Boaz go and who did he sit with/who did he gather together? (**Ruth 4:1-2**)

2 What opportunity did Boaz present to the family redeemer? (**4:3-4**)

3 What was the family redeemer's initial response? (**4:4**)

4 What was his response after Boaz presented the additional responsibility? Why? (**4:5-6**)

5 Why do you think the redeemer was quick to say yes at first?

6 What might this teach us about the difference between wanting the benefit of redemption versus the cost of redemption?

7 What did Boaz declare and commit to before the elders? (**4:9-10**)

8 How did he publicly validate the transaction?⁴(**4:7-8**)

⁴“In earlier times’ introduces the author’s parenthetical insertion to describe a custom that was no longer practiced at the time the book was written (cf. **Jeremiah 32:9-12**). The origin of the custom has been traced to an ancient practice of taking possession of property by walking on the soil that was being claimed (cf. **Deuteronomy 1:36; 11:24; Joshua 1:3; 14:9**). Removing the sandal and handing it to another became a symbol of the transfer of the land.” Barker, Kenneth L., et al. *The Expositor’s Bible Commentary: Old Testament*. Zondervan, 2019. Bible Gateway Plus

9 What do you think it meant for Boaz to publicly declare ownership of the land and responsibility for Ruth given that Ruth was an outsider?

10 How does this foreshadow Jesus publicly claiming us as His own?

11 The elders bore witness to Boaz's transaction and declaration. In what ways is community affirmation important in your faith journey?

12 The people gave Boaz and Ruth a prophetic blessing by recalling Israel's history (Rachel, Leah, Perez). Why do you think they connected Ruth's story to the bigger story of God's people?



CONNECTION TO THE GRAND NARRATIVE

As you read the connecting verses, underline anything that stands out to you. As you read, think about the ways God has redeemed you and how we are supposed to treat one another within our redeemed community.

Ephesians 4:1-4

¹ Therefore I [Paul], a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. ² Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. ³ Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. ⁴ For there is one body and one Spirit, just as you have been called to one glorious hope for the future.

Colossians 3:12-17

¹² Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. ¹³ Make allowance for each other's faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others. ¹⁴ Above all, clothe yourselves with love, which binds us all together in perfect harmony. ¹⁵ And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful. ¹⁶ Let the message about Christ, in all its richness, fill your lives. Teach and counsel each other with all the wisdom he gives. Sing psalms and hymns and spiritual songs to God with thankful hearts. ¹⁷ And whatever you do or say, do it as a representative of the Lord Jesus, giving thanks through him to God the Father.

Hebrews 12:1-3, 14-16, 28

¹ Therefore, since we are surrounded by such a huge crowd of witnesses to the life of faith, let us strip off every weight that slows us down, especially the sin that so easily trips us up. And let us run with endurance the race God has set before us. ² We do this by keeping our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he

is seated in the place of honor beside God's throne.³ Think of all the hostility he endured from sinful people; then you won't become weary and give up.

¹⁴ Work at living in peace with everyone, and work at living a holy life, for those who are not holy will not see the Lord. ¹⁵ Look after each other so that none of you fails to receive the grace of God. Watch out that no poisonous root of bitterness grows up to trouble you, corrupting many. ¹⁶ Make sure that no one is immoral or godless like Esau, who traded his birthright as the firstborn son for a single meal.

²⁸ Since we are receiving a Kingdom that is unshakable, let us be thankful and please God by worshiping him with holy fear and awe.

1 Peter 1:18-19

¹⁸ For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And it was not paid with mere gold or silver, which lose their value. ¹⁹ It was the precious blood of Christ, the sinless, spotless Lamb of God.

“... So how can Israel or anyone be truly redeemed from death? Jesus went around announcing the arrival of God's redemption. He led a life fully dedicated to loving God and loving others, freeing them from sickness and from death. Then Jesus went to Jerusalem on passover weekend to confront the power of death itself. And the city leaders decided to kill him. But he was blameless. Those leaders have no right to claim his life. It wasn't fair. But in an act of generous love, he surrendered his life for others. And when Jesus was raised from the dead, it all became clear. Jesus is God's ultimate counterclaim against death. And the life of Jesus, represented by his blood, is a covering for anyone who takes refuge in him. Death could not claim him, and ultimately, it cannot claim you either. So when Christians say, 'I've been redeemed by the blood of the lamb ...' What they mean is that because of Jesus' life, they have been reclaimed by God into freedom and into a kind of life that's beyond the power of death. We belong to God, and nothing can change that.”⁵

⁵“Ruth, Naomi, Boaz, and a Cosmic Redemption.” *Redemption E4*, bibleproject.com/podcasts/ruth-naomi-boaz-and-a-cosmic-redemption/.

13

As you spend time reading over these verses, what stands out to you about living in community?

14

Boaz's actions firmly secured Ruth's redemption and parallels what Jesus did for us. How does this security impact your day-to-day life?

15

These verses reflect the way we are called to live because of our secured redemption. How does security factor into how the principles found in these verses are lived out in your life?

16

In what ways is hearing about your spiritual heritage and legacy encouraging for you?



THE BOOK OF RUTH FOR TODAY

Redemption is still costly. It can cost us not only in silver or gold, but also in our willingness to lay down pride, preferences, and convenience to love others like Christ has loved us. Like Boaz, we can choose to step forward and take action for someone who cannot repay us. Like Ruth, we can live faithfully under God's care, letting Him define our identity and secure our future. Christ is the only one who redeems, and the way we live on earth is a reflection of that redemption as we put physical hands and feet to His love.

17 Like Boaz, are you willing to risk your comfort, reputation, or resources to stand for those in need? Are you willing to be a supporting player in God's bigger story—even if it means stepping aside so His plan can shine? Where might God be calling you to publicly stand for someone who cannot stand for themselves?

18 What "price" might you need to pay—time, reputation, comfort, money, etc.—to live out Gospel love this week?

19 Like Ruth, are you willing to walk faithfully in trust, even when your future is uncertain? Where does your identity truly come from—circumstances, relationships, accomplishments, or the God who redeems?



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland



Read and meditate on **1 Peter 1:18-19** each morning this week.

¹⁸ *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,* ¹⁹ *but with the precious blood of Christ, as of a lamb without blemish and without spot.*

As you meditate on this passage:

- Thank Jesus for the price He paid to redeem you.
 - Ask Him to make you aware of someone in your path who needs advocacy, welcome, or tangible care.
 - Take one deliberate step to “stand in the gap” for them in Jesus’ name. Share with your group how that step went.
-
-
-
-



SERMON NOTES



**PRAYER
REQUESTS**

FROM EMPTINESS TO FULLNESS

Ruth 4:13-22

Lesson 7



BIG IDEA

The whole story of the Bible is one of God reestablishing His presence with His people, redeeming the relationship that once was. In the genealogy that concludes Ruth, we see God's grand narrative at work— weaving together the stories of ordinary people to accomplish God's extraordinary purposes. His purpose—to bring restoration and redemption out of the chaos of our broken world—is realized in the coming of Jesus Christ, whose life, death, and resurrection fulfill God's redemptive plan. Ruth's story and place in the genealogy of Jesus reminds us that no one is beyond the reach of God's redemptive love, and no life is insignificant in His plan.



HISTORICAL CONTEXT

"... Ruth herself becomes an example of the blessing of Abraham working out in practice (**Genesis 12:3**, 'all peoples on earth will be blessed through you'). She is an alien from a hated foreign nation (**Deuteronomy 23:3**). Yet, she chooses to follow Israel's God and thus becomes part of his people (**Ruth 1:16-17**); as such she herself loves Naomi by showing Yahweh's kindness to one who has experienced exile and bitterness."¹ Thousands of years after the story of Ruth, Bethlehem is still a small village, yet we know about it because of Ruth. We know about Boaz, an ancestor of David, because of Ruth. Ruth's faithfulness despite being an outsider and in the face of difficulty helped to bring about God's grand narrative of redemption.



SCRIPTURE: Ruth 4:13-22

¹³ So Boaz took Ruth into his home, and she became his wife. When he slept with her, the LORD enabled her to become pregnant, and she gave birth to a son. ¹⁴ Then the women of the town said to Naomi, "Praise the LORD, who has now provided a redeemer for your family! May this child be famous in Israel. ¹⁵ May he restore your youth and care for

¹Fee, Gordon D., and Douglas K. Stuart. *How to Read the Bible Book by Book: A Guided Tour*. Zondervan, 2014. Bible Gateway Plus

you in your old age. For he is the son of your daughter-in-law who loves you and has been better to you than seven sons!"

¹⁶ Naomi took the baby and cuddled him to her breast. And she cared for him as if he were her own. ¹⁷ The neighbor women said, "Now at last Naomi has a son again!" And they named him Obed. He became the father of Jesse and the grandfather of David.

¹⁸ This is the genealogical record of their ancestor Perez:
Perez was the father of Hezron.

¹⁹ Hezron was the father of Ram.

Ram was the father of Amminadab.

²⁰ Amminadab was the father of Nahshon.

Nahshon was the father of Salmon.

²¹ Salmon was the father of Boaz.

Boaz was the father of Obed.

²² Obed was the father of Jesse.

Jesse was the father of David.



DISCUSSION QUESTIONS

1 What did the women of the town say to Naomi at the birth of Ruth's son? (**Ruth 4:14-15**)

2 What stands out to you about what they said about Ruth? (**Ruth 4:15**)²

² "They also had a word of praise for Ruth; she was better to Naomi than seven sons might have been. The tribute to Ruth is striking in light of the importance placed on sons in the OT (cf. **1 Samuel 1:8; 2:5; Job 1:2; 42:13**)." Barker, Kenneth L., et al. *The Expositor's Bible Commentary: Old Testament*. Zondervan, 2019.

3 What did the neighbor women name the baby? (**Ruth 2:17**)

4 “This verse [**Ruth 4:17**] gives the only example in the OT of a child being named by someone other than the immediate family (cf. **Exodus 2:10**). The women who named this grandchild of Naomi called him Obed (‘servant’; perhaps it meant he would serve his grandmother as a kinsman-redeemer).”³ Why do you think the women might have chosen that name, and what could it say about how they saw his role in God’s plan?

5 What do you think it says about the community’s role in Naomi’s life that they were part of naming him?

6 If you could give yourself or someone else a name that tells their redemption story, what would it be and why?

³ Barker, Kenneth L., et al. *The Expositor’s Bible Commentary: Old Testament*. Zondervan, 2019. Bible Gateway Plus



CONNECTION TO THE GRAND NARRATIVE

As you read the connecting verses, underline anything that stands out to you, paying close attention to how God can take that which is empty and make it full.

Genesis 12:1-3

¹ *The LORD had said to Abram, "Leave your native country, your relatives, and your father's family, and go to the land that I will show you. ² I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. ³ I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you."*

Matthew 1:1-6; 16-17

¹ *This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham:*

² *Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers.*

³ *Judah was the father of Perez and Zerah (whose mother was Tamar). Perez was the father of Hezron. Hezron was the father of Ram.*

⁴ *Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon.*

⁵ *Salmon was the father of Boaz (whose mother was Rahab). Boaz was the father of Obed (whose mother was Ruth). Obed was the father of Jesse.*

⁶ *Jesse was the father of King David. David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).*

[...]

¹⁶ *Jacob was the father of Joseph, the husband of Mary. Mary gave birth to Jesus, who is called the Messiah.*

¹⁷ *All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.*

Ephesians 1:3-14

³ All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. ⁴ Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. ⁵ God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure. ⁶ So we praise God for the glorious grace he has poured out on us who belong to his dear Son. ⁷ He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins. ⁸ He has showered his kindness on us, along with all wisdom and understanding. ⁹ God has now revealed to us his mysterious will regarding Christ—which is to fulfill his own good plan. ¹⁰ And this is the plan: At the right time he will bring everything together under the authority of Christ—everything in heaven and on earth. ¹¹ Furthermore, because we are united with Christ, we have received an inheritance from God, for he chose us in advance, and he makes everything work out according to his plan. ¹² God's purpose was that we Jews who were the first to trust in Christ would bring praise and glory to God. ¹³ And now you Gentiles have also heard the truth, the Good News that God saves you. And when you believed in Christ, he identified you as his own by giving you the Holy Spirit, whom he promised long ago. ¹⁴ The Spirit is God's guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. He did this so we would praise and glorify him.

Ephesians 3:6

⁶ And this is God's plan: Both Gentiles and Jews who believe the Good News share equally in the riches inherited by God's children. Both are part of the same body, and both enjoy the promise of blessings because they belong to Christ Jesus.

7 “[Ruth] is one of four Gentile women included in Matthew’s genealogy (**Matthew 1:3, 5, 6**), which ... anticipates the gospel as good news for ‘all nations’ (**Matthew 28:19**).”⁴ What does this reveal to you about the scope of God’s redemption plan?

8 For many in Matthew’s Jewish audience, hearing Gentile women’s names in the lineage of the Messiah might have been surprising or unsettling. Why do you think Matthew chose to highlight them anyway?

9 Paul says that in Christ Gentiles are no longer strangers and foreigners, but members of God’s household, carefully joined together to become a dwelling where God lives by His Spirit (**Ephesians 2:19-22**). How does Ruth’s story foreshadow and highlight this truth?

10 What does this truth mean for the way you see your place in God’s family today?

11

If God's family has always included people from every background, how might that shape the way we see, welcome, and value others today?

12

"Throughout the entire story, Ruth had been called 'Ruth the Moabitess' (**Ruth 1:22; 2:2, 21; 4:5, 10**). Now she was simply 'Ruth.'⁵ She had been brought into the family because Boaz loved her and was willing to pay the price for her redemption."⁶ How does this change in the way Ruth is addressed change your perspective now that you know the full story?

13

"Likewise, when we receive Jesus as our Redeemer, we become members of God's family (**John 1:12**)."⁷ Which verse above especially highlights that reality for you and why?

⁵This is true in the original language and may not be reflected in every translation.

⁶Vines, Jerry. *Vines Expository Bible: New King James Version*. Thomas Nelson, 2018. Bible Gateway Plus

⁷Ibid.



THE BOOK OF RUTH FOR TODAY

Ruth's story reminds us that God's purposes and provisions are bigger than our circumstances. Her faithfulness in ordinary, everyday obedience was part of God's larger plan to bring the Redeemer into the world. And just like Ruth crossed cultural and social boundaries to follow God, we are called to be people who live out His restoration and redemption.

14 Looking back, can you recall a time when an ordinary decision in obedience ended up having a much bigger spiritual impact than you imagined? Share that experience here.

15 The witnesses gave Ruth a blessing, including the hope that she would "be famous in Bethlehem" (**Ruth 4:11**). This is a beautiful reminder that redemption takes those who were empty and makes them full.⁷ Where in your life have you seen God turn something empty into something full?

16 Where in your life are you still waiting on God to intervene or redeem something?

17

Take some time to bring that situation before God, whether you are at a place of faith or still struggling to believe that something good can come out of it.

18

Read the quote below and answer this question: Who around you might feel like an outsider, and how could you intentionally welcome them this week?



"... Soon we imagine, with God, this circle of compassion. Then we imagine no one standing outside of that circle, moving ourselves closer to the margins so that the margins themselves will be erased. We stand there with those whose dignity has been denied. We locate ourselves with the poor and the powerless and the voiceless. At the edges, we join the easily despised and the readily left out. We stand with the demonized so that the demonizing will stop. We situate ourselves right next to the disposable so that the day will come when we stop throwing people away."⁸



19

As we reflect on the story of Ruth, her redemption and the movement from emptiness to fullness, we can see the parallel to how our lives have been redeemed and we have been given the fullness of inheritance through Christ. What has God been teaching you about Himself and about your relationship with Him through this study?

⁸ Boyle, Gregory. *Tattoos on the Heart: The Power of Boundless Compassion*. Free Press, 2011.



SPIRITUAL FORMATION



“Spiritual formation is a process of being formed in the image of Christ for the sake of others.”

-Robert Mulholland



“Ruth is such an important contribution to the Hebrew Bible because it is portraying ordinary people doing their ordinary tasks of family, and work, and communal relationships ... and those can become the vehicle of cosmic redemption that turn death into life, and slavery into freedom, and isolation into family.”⁹

Meditate this week on **Ephesians 3:6**:

“And this is God’s plan: Both Gentiles and Jews who believe the Good News share equally in the riches inherited by God’s children. Both are part of the same body, and both enjoy the promise of blessings because they belong to Christ Jesus.”

Read the verse three times with three different emphases:

1. Thank God for one of the riches and blessings He has given. Write it down here.

2. The story of Ruth challenges us to see people the way God sees them rather than the way society sees them. Think of someone in your life who you struggle to accept or see the way God sees. Read and pray this verse for them.

3. Pray a blessing for one person who may not yet have experienced the richness of God's inheritance, and look for ways to share God's redemptive, restorative power with them. Take the time to write that blessing here.



SERMON NOTES



**PRAYER
REQUESTS**

