



Redemption

BOAZ PLAYED THE ROLE OF KINSMAN-REDEEMER BY MARRYING RUTH,
POINTING TO JESUS AS THE ULTIMATE REDEEMER.

Scripture Passage: Ruth 3:8-13; 4:13-17 **Memory Verse:** Colossians 1:14

There will be seasons on this fallen earth, especially those times of trial and tribulation, when it feels like God is distant. We might even be tempted to believe that He is absent. Yet, it's often during such times that He does His greatest work. Hard circumstances force us to depend on Him more, which allows His strength to shine through us in ways that just don't happen when things are going smoothly.

This simple book of Ruth begins in a period of desperate famine and tragic death. Doubts and disobedience led a Jewish family into a strange land. However, as God would orchestrate events, it closes against a backdrop of harvest and the celebration of a new birth. Those who were broken are restored, and God used an unlikely couple to pave the way toward ultimate redemption!

As you prepare for this lesson, think of an event which seemed devastating, but ultimately revealed God's work in your life. Spend some time thanking God for working all things out for your good and His glory (Rom. 8:28). Consider sharing this story with the adults in your study and asking them to contribute their stories as well.



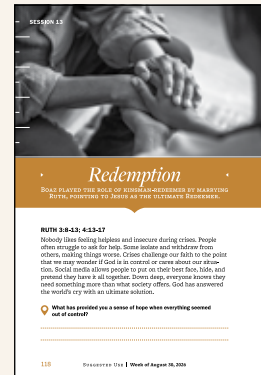
Weekly Podcast: Group Leader Training

Scan here to gain insights about this week's study on Apple podcasts, Spotify, Google Podcasts, or at goExploreTheBible.com/adults-training.



Nobody likes feeling helpless and insecure during crises. People often struggle to ask for help. Some isolate and withdraw from others, making things worse. Crises challenge our faith to the point that we may wonder if God is in control or cares about our situation. Social media allows people to put on their best face, hide, and pretend they have it all together. Down deep, everyone knows they need something more than what society offers. God has answered the world's cry with an ultimate solution. (PSG, p. 118)

What has provided you a sense of hope when everything seemed out of control?



Understand the Context (Ruth 3:1–4:22)

The book of Ruth is a truly great love story. On the surface, it shares how a young, peasant Gentile woman found an unlikely mate in an older, wealthy Jewish man. Digging much deeper, though, we see a reflection of a compassionate and generous Christ, loving and receiving those who can't help themselves.

As Ruth's kinsman-redeemer, Boaz took her as his wife; and, together, they became part of the genealogy of Christ. As our Redeemer, Christ took us as His bride by paying a price that we could never pay—His precious blood.

At their initial meeting, Boaz supplied the needs of Ruth and Naomi (2:17). Boaz also arranged protection for Ruth in the fields, making sure his men did not harass her as she gleaned.

Boaz acknowledged Ruth's steadfast loyalty to her mother-in-law, along with her upright character. He was impressed by how she cared for Naomi and her willingness to seek security humbly and appropriately. Here, redemption is revealed in Ruth and Naomi's security, along with Boaz's commitment to preserving their dignity and hope.

Needless to say, Naomi was thrilled with Boaz's kindness—so much so that she hatched a plan. Food alone was not enough. Ruth needed a husband to provide security and companionship. In addition to that, as a young woman, she could still raise a family.

Boaz's commitment to act as Ruth's kinsman-redeemer, contingent upon the approval of a closer relative, underscores a structured process of redemption that adheres both to personal virtue and societal norms.

As Boaz married Ruth, they provided a lasting symbol of God's redemption and His ability to make something new from the ashes of loss and despair. Initially, the residents of Bethlehem may have viewed Ruth with suspicion as a Moabite, a foreigner with no inheritance or influence in their culture. However, as God moved in her life, Ruth found acceptance and inclusion. The birth of Obed ignited joy that surpassed individual triumphs and had a powerful impact on the entire community.

More personally, Naomi experienced transformation and spiritual renewal. Once enveloped in bitterness, holding her grandson reminded her that God was still alive and still at work. For her, Obed became a living testament to God's restorative power.

The effect of this love story between Ruth and Boaz continues to resonate today. God specializes still in meeting needs and solving problems. And the image of a kinsman-redeemer reminds us that God met our greatest needs by sending humanity's Redeemer, Jesus Christ.

As you read Ruth 3:8-13; 4:13-17, take notice of how God worked through Naomi, Ruth, and Boaz to unfold His sovereign plan. (PSG, p. 119)

ENGAGE



PREPARE: Display **Pack Item 3** (Poster: *Key Characters in Joshua, Judges, Ruth*) on a focal wall. Make copies of **Pack Item 9** (Handout: *Praying Scripture in Joshua, Judges, Ruth*) and **Pack Item 14** (Handout: *Kinsman-Redeemer*).

ASK:

What has provided you a sense of hope when everything seemed out of control? (PSG, p. 118)

READ:

Direct adults to read the opening paragraph on page 119 silently and to mark a phrase or sentence that sticks out to them. After a few minutes, allow volunteers to share what they noted.

CONTEXT:

Point out **Pack Item 3** (Poster: *Key Characters in Joshua, Judges, Ruth*) and highlight the information for Naomi, Ruth, and Boaz. Allow adults to share what they recall about these individuals from the previous session. Summarize this content from “Understand the Context” (PSG, p. 119):

“Simply trying to survive, Ruth went to the fields of one of their family’s close relatives. While there, she met Boaz, ‘a prominent man of noble character’ (2:1). Immediately, Boaz was attracted to Ruth’s integrity (2:11-12), and he invited her to glean from the best parts of his field under his protection. Naomi knew this budding relationship could be a chance for their family redeemer to take notice of their plight.”

TRANSITION:

Share that today’s session considers how Boaz’s role as Ruth’s kinsman-redeemer applies to our need for a redeemer today.



Group Activity Option

Music

Distribute hymnals or copies of the hymn “He Giveth More Grace” (*Baptist Hymnal 2008*, No. 113). Invite two adults to each read a verse and the refrain aloud to the group. Ask: **According to this song, how does God meet our needs?** For a contemporary alternative, distribute copies of “You Keep Your Promises” (Charity Gayle, 2024). Point out that the words *refuge*, *provide*, *faithfulness*, and *generation* are relevant to the story of Ruth. Choose two or three volunteers to read the verses and guide the group to discuss how the lyrics relate to the book of Ruth.

Future Unclear (Ruth 3:8-10)

8 At midnight, Boaz was startled, turned over, and there lying at his feet was a woman! **9** So he asked, “Who are you?” “I am Ruth, your servant,” she replied. “Take me under your wing, for you are a family redeemer.” **10** Then he said, “May the LORD bless you, my daughter. You have shown more kindness now than before, because you have not pursued younger men, whether rich or poor.”

(vv. 8-9) After hearing about Ruth’s experiences in the fields, Naomi explained that Boaz was a family relative and possibly a kinsman-redeemer (3:1-2). So, she told Ruth to clean up and initiate a new meeting with Boaz.

When Ruth arrived at the threshing floor, she found that Boaz had turned in for the night. It was not unusual at the time for men to sleep with the crops, particularly for the purpose of protection. Obviously, he was surprised, when at midnight, he discovered a young woman **lying at his feet**.

While this unusual move by Ruth may seem provocative to some modern readers, this was not the case. Rather than a suggestive or seductive act, Ruth was demonstrating absolute submission. True to her nature, she presented herself humbly: **I am Ruth, your servant**.

Ruth also urged Boaz to **take me under your wing** because he was a **family redeemer**. The term relates to the Jewish law of kinsman redemption. As a redeemer, Boaz had multiple responsibilities. In addition to purchasing family land that had been forfeited (Lev. 25:25) and restoring a relative that had been enslaved (Lev. 25:48), redeemers were expected to marry a childless widow and carry on the family name (Deut. 25:5-10).

Take me under your wing has a broad interpretation in Hebrew, but it seems clear that Ruth meant it as a euphemism for marriage. The imagery suggests security and peace, especially within the context of marriage. Ruth was urging Boaz to accept his family responsibility, which (as readers will see) he was eager to do.

(v. 10) Despite being relatively new to Yahweh worship and the Lord’s covenant with Israel, Ruth displayed a solid understanding of the kinsman-redeemer. For this, the credit probably goes to Naomi, who masterminded this late-night meeting. She also had instructed Ruth to follow Boaz’s instructions once she revealed the purpose of her presence (3:4).

Boaz responded with joy and amazement. First, he proclaimed a word of grace over her: **May the LORD bless you**. Rather than treating her like an outcast Gentile, Boaz set the stage for the important steps to come with a positive acceptance of her proposal.

The term **daughter** again may reflect a significant age difference, but Boaz affirmed Ruth’s **kindness** because she had not **pursued younger men**. Many younger women would have not sought out older husbands. Ruth, however, had proven that she was not “most women.” She had demonstrated incredible kindness toward Naomi. Now, she was extending kindness toward Boaz.

Praying Scripture

Colossians 1:14

Pray Scripture using Colossians 1:14. Read the verse, then respond to these questions:

- How does God reveal Himself in this verse?
- How should I respond to what He reveals?

Example: Thank God for providing redemption for you. Ask Him to give you the boldness you need to share His redemption with others.

During the session, invite adults to pray this Scripture as well. You and the adults in your group can also take advantage of the Explore the Bible Prayer Guide. This QR code also appears on page 72 of the *Personal Study Guide*.



Prayer Guide

Scan here for a weekly prayer guide based on this quarter’s Bible passages.

EXPLORE Ruth 3:8-10



READ:

APPLICATION POINT: When believers face times of uncertainty, we will have to step out in faith.

Read Ruth 3:8-10 aloud as the group listens to what happened in this pivotal moment.

EXPLAIN:

Use information from Ruth 3:8-9 (p. 144) in the Leader Guide to explain Ruth's comments to Boaz. Distribute copies of **Pack Item 14** (*Handout: Kinsman-Redeemer*). Use the handout to explain the role of the kinsman-redeemer in ancient Israel. Point out that Ruth was letting Boaz know that she recognized him as her kinsman-redeemer and was asking him to fulfill his duties by marrying her.

RECAP:

Highlight Boaz's response to Ruth's request:

With the most tender response, Boaz called Ruth "my daughter." Boaz was several years older than Ruth. This fact became evident when Boaz mentioned Ruth not pursuing younger men. . . . Ruth's request for Boaz to pursue the role of family redeemer did not go unheard or ignored. Boaz understood the situation well and expressed his delight in Ruth's trusting him to be her husband. The circumstance is certainly untraditional and unconventional for modern readers, but the unfolding story of God's redemption shows how God's ways are not ours (Isa. 55:8). The way the Lord works might seem mysterious, but when God's people walk in integrity, focused on bringing God glory, His plans unfold beautifully. (PSG, p. 121)

MEMORIZE:

Enlist a volunteer to read Colossians 1:14. Share that this is the memory verse for this session. Lead the group in reading the verse aloud two or three times to help them start memorizing it. Briefly discuss how Boaz serving as Ruth's kinsman-redeemer illustrates what Jesus has done for His people.

PRAY:

Distribute copies of **Pack Item 9** (*Handout: Praying Scripture in Joshua, Judges, Ruth*). Encourage adults to pray Colossians 1:14 back to God as noted on page 144 of the Leader Guide. Challenge them to focus on thanking Jesus for being their Redeemer. Briefly review the Plan of Salvation on the inside front cover of the PSG. Let adults know that you are willing to speak with anyone who has not accepted Jesus as their Redeemer.



Future Secured (Ruth 3:11-13)

11 “Now don’t be afraid, my daughter. I will do for you whatever you say, since all the people in my town know that you are a woman of noble character. **12** Yes, it is true that I am a family redeemer, but there is a redeemer closer than I am. **13** Stay here tonight, and in the morning, if he wants to redeem you, that’s good. Let him redeem you. But if he doesn’t want to redeem you, as the LORD lives, I will. Now lie down until morning.”

(v. 11) Boaz further reassured Ruth by saying, **don’t be afraid**. For all of Ruth’s boldness and sterling character, she was still a vulnerable woman in a foreign land. On top of that, she found herself in the midst of an unusual situation. For her, Boaz’s words would have brought peace and comfort. It was a preview of the security he was promising as kinsman-redeemer. More important, his rejection of fear echoed God’s consistent words to His people across time (see Gen. 15:1; 26:24; 46:3; Ex. 14:13; Josh. 8:1; 10:8; Matt. 1:20; Luke 1:13,30; 2:10).

Fear is arguably the number one hindrance that keeps believers from being who God wants them to be. It remains one of Satan’s favorite means of attack. But the Lord supplies us with power, love, and sound judgment to combat fear (2 Tim. 1:7), and His absolute love drives fear from our lives (1 John 4:18).

In addition to providing consolation, Boaz made a promise: **I will do for you whatever you say**. Boaz understood his responsibilities, and he was enthusiastic to bring security and resolution to Ruth and Naomi. Earlier, Naomi had challenged Ruth to do whatever Boaz instructed. Now, he guaranteed that he would make good on any request she might have.

The text does not indicate if Boaz had a physical attraction to Ruth, but her integrity was attractive. He again praised her **noble character**. The Hebrew word for *noble character* (*hayil*) means “strength, might, efficiency, wealth.” Interestingly, as a masculine noun, it sometimes carries a military connotation, rendered as “strength and army.” For example, Joshua and his best (*hayil*) soldiers fought in Joshua 10:7.

Positively speaking, Ruth was an upstanding force of nature. And her character was not hidden from others. Along with Boaz, **all the people** in Bethlehem knew who she was and what she had done for Naomi. In a short amount of time, she had developed a reputation for humble service

and steadfast loyalty. In an era where many Israelites had rejected God and His covenant, the Moabitess Ruth was living out the most basic principles of the law for all to see.



Family Tree of Boaz and Ruth

Discover more about the remarkable lineage of Boaz and Ruth.

(vv. 12-13) Boaz and Ruth were on the same page, but they did face one obstacle. While Boaz was a **family redeemer**, another redeemer was a **closer** relative to Elimelech. This man would need to pass on the opportunity before Boaz could step in. With this, the ancient writer provided additional insight into Boaz’s wisdom and integrity. He did not withhold the truth from Ruth, and he was determined to resolve things according to the law, as God had intended.

For the time being, all Ruth could do was wait at the threshing floor. Nothing could be done that night, but Boaz was determined to move quickly. He promised that he would reach out to the near redeemer **in the morning** and begin working toward a resolution. Waiting would allow Ruth to get some rest and ensure that she did not try to travel home alone at that hour of the night.

Legally, Ruth now found herself in a “win-win” situation. Boaz noted that if the primary redeemer was willing to marry Ruth, that would be **good** for her. She and Naomi would have the security and protection they needed. But, if the other man deferred, Boaz was ready and willing to step into the role of kinsman-redeemer.

In case Ruth questioned his commitment, Boaz voluntarily placed himself under a vow to God: **As the LORD lives**. With God as his witness, he would fulfill his role by redeeming Ruth.



APPLICATION POINT: We can turn to God with our fears and trust Him to respond.

DISCUSS:

Write the following question on the board: *What scares you?* Encourage a few volunteers to share their responses. Note that sometimes our fears can hold us back from experiencing all God has for us.

ASK:

What might keep us from trusting God with our fears?
(PSG, p. 122)

READ:

Invite a volunteer to read Ruth 3:11-13 as the group considers what might have unsettled Ruth and Boaz as they talked about their situation.

SHARE:

Highlight that Naomi and Ruth were trying to make sure they survived. Share the biggest concern Boaz had:

Boaz assured Ruth of his willingness to help her. He commended her for her noble character, which all the people in Bethlehem had witnessed. . . . Boaz knew he was not the closest redeemer for Ruth and explained the circumstances to her. A closer family redeemer had the right to their land and Ruth. (PSG, p. 122)

SAY:

Ruth had proven her integrity long before she arrived in Bethlehem, and the entire city knew about it. Boaz also was a person of integrity, and he was going to make sure Naomi and Ruth were protected. If the other redeemer would give them security, he could live with that. If not, he would marry Ruth and meet the family's needs moving forward. And he refused to drag his feet. When morning arrived, he went to work.

Group Activity Option

Bible Skill

In ancient Israel, the kinsman-redeemer pointed to the coming Messiah. Review these passages from Ruth again and consider how Boaz served as an illustration for what Jesus would do centuries later. Record your comparisons on the chart below:

Boaz as Redeemer

Jesus as Redeemer

Future Redeemed (Ruth 4:13-17)

13 Boaz took Ruth and she became his wife. He slept with her, and the LORD granted conception to her, and she gave birth to a son. **14** The women said to Naomi, “Blessed be the LORD, who has not left you without a family redeemer today. May his name become well known in Israel. **15** He will renew your life and sustain you in your old age. Indeed, your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.” **16** Naomi took the child, placed him on her lap, and became a mother to him. **17** The neighbor women said, “A son has been born to Naomi,” and they named him Obed. He was the father of Jesse, the father of David.

(v. 13) The next morning, Boaz assembled ten officials at the city gate (4:1-12). When he explained the situation, the primary kinsman was interested in the land but not in marrying Ruth. He did not want to jeopardize his own inheritance.

So, Boaz stepped up. He secured Elimelech’s property, and, better yet, Ruth **became his wife**. This would allow the family name to continue. A story that began with three funerals ended with a wedding—and a baby. When God **granted conception**, Ruth **gave birth to a son**.

The Hebrew here suggests that Ruth was barren during her marriage to Mahlon. However, the leaders had prayed a blessing on the couple (vv. 11-12), and God responded. The writer’s word choice implies that God worked a miracle in allowing one who was barren to give birth.

In chapter one, Ruth took a leap of faith that Orpah would not take. She put her needs aside and focused on helping Naomi, faithfully believing that God would provide in the future. Over time, she made the transition from widow to foreigner to migrant worker to fiancée to wife to mother. Her movement across these seasons reminds us that God often provides through delayed gratification.

(vv. 14-15) Good things come to the patient. This was true for the new mother and grandmother. When the baby came, the town’s women blessed God for not leaving Naomi and Ruth **without a family redeemer**. The women’s response closed the book on Naomi’s season of bitterness. She no longer could claim to be “Mara” since God had demonstrated such grace and mercy through Ruth, Boaz, and her new grandson.

The women also prayed that the child’s **name become well known in Israel**. This referred to the propagation of the family’s name and influence for generations to come. The idea is that the family’s name would “live on” through the baby.

The phrases **renew your life** and **sustain you in your old age** highlight the immediate and future blessings related to the child’s birth. Rather than bitterness, Naomi would experience new life and a new hope, beyond anything she previously imagined. And, while Boaz embraced the role of kinsman-redeemer, the child was a sign of God’s blessing and security for generations to come.

The women’s speech ends with praise for Ruth. Her love for her mother-in-law was obvious, making her **better to you than seven sons**. Some scholars suggest that *seven sons* represented the ideal for Jewish homes. Ruth’s character proved that, despite her background, she was even more valuable than anyone could have imagined. The birth of a son was simply icing on the cake.

(vv. 16-17) Naomi held the boy and **became a mother to him**. The imagery is of keeping the child close to her heart and to serving as his guardian. This was not an adoption but the natural actions of a grateful grandparent, a woman who had felt so empty only a year or so earlier.

The boy was named **Obed**, meaning “servant.” In an interesting twist, the **neighbor women**—not Ruth, Boaz, or even Naomi—decided the name. In time, he would become the father of **Jesse** and the grandfather of **David**, Israel’s greatest king. And, ultimately his family line would extend to “Jesus, who is called the Messiah” (Matt. 1:5-6,16).

Key Doctrine

God the Son

In His substitutionary death on the cross He made provision for the redemption of men from sin. (See Romans 5:6-10; Ephesians 1:7.)

EXPLORE Ruth 4:13-17



APPLICATION POINT: We can be assured of God's continual care for us since He demonstrated it in His redemptive plan.

READ:

Call on a volunteer to read Ruth 4:13-17 as the group listens to how God redeemed Ruth and Naomi's future.

ASK:

In what ways does God's redemptive work change the way you live daily and give you confidence for the future? (PSG, p. 125) Allow two or three volunteers to share their thoughts.

SUMMARIZE:

Briefly review Ruth 4:1-12. Highlight that Boaz had spoken with the primary redeemer as promised and that man passed the right of redemption to Boaz.

SHARE:

Point out that God completely rewrote Ruth and Naomi's story by providing a family redeemer and a baby boy:

[The neighbors] praised Ruth's dedication and love as better . . . than seven sons. Resting in her arms was the providential love of God. Naomi could not see it earlier. In her human frailty, she could only see the unfavorable circumstances of her life. But God's timing was perfect, and His plan was fulfilled. . . . Naomi's crisis had come to an end. Her family redeemer secured her future, and the generations who followed would know God's providential care. (PSG, p. 124)

ASK:

How do you feel knowing that God is at work in every generation? (PSG, p. 125)

SAY:

Ruth's story is common to everyone who has ever lived. We all fall short of God's grace. We all need a Savior, a Kinsman-Redeemer. Jesus is the ultimate Kinsman-Redeemer.

Group Activity Option

Object Lesson: Scrapbook

Bring a scrapbook to the session. Flip through a few pages and share the significance of the photos and clippings. Allow adults to share what they have kept in scrapbooks over the years. Affirm that digital scrapbooks are replacing the old-fashioned books, but the idea and purpose are still the same. Encourage adults to consider what kind of scrapbook Naomi might have kept. Ask: **How would it have changed from the time she got back to Bethlehem to the time she held Obed on her lap?** Highlight God's ability to rewrite our stories. Point out that the prophet Isaiah predicted that Obed's ancestor, Jesus the Messiah, would provide beauty from ashes and rebuild rubble (Isa. 61:1-5).

CHALLENGE

SUMMARIZE:

Review these points from Apply the Text on page 126 of the *Personal Study Guide*:

- *When believers face times of uncertainty, we will have to step out in faith.*
- *We can turn to God with our fears and trust Him to respond.*
- *We can be assured of God's continual care for us since He demonstrated it in His redemptive plan.*

DISCUSS:

Guide the group to discuss the first set of questions on page 126 of the PSG. Encourage adults to find ways to encourage one another to remember God's love and grace during difficult times. Challenge them to read and reflect on the second set of questions on page 126 of the PSG during the week ahead.

SHARE:

Remind adults that Ruth's story is everyone's story because we all need a Kinsman-Redeemer to rescue us. Briefly review the Plan of Salvation on the inside front cover of the PSG. Affirm again that you are available to talk to anyone who wants to know more about accepting the redemption Jesus offers as our Kinsman-Redeemer.

PRAY:

Refer back to **Pack Item 9** (*Handout: Praying Scripture in Joshua, Judges, Ruth*). Urge adults to use the handout to guide their prayers during the week. Close the session in prayer, thanking God for providing a Kinsman-Redeemer and for the peace that only He provides. Ask Him to strengthen each person during situations of uncertainty.

AFTER THE SESSION

During the week, send the group a text or an email, encouraging them to reflect on what they learned from the book of Ruth. Suggest they write their thoughts in a journal and review what they have written often. Remind them that they can trust God with their future even when it looks uncertain. Let the group know that the next session begins a study on the book of Romans.

LEADER EXTRAS



For free bonus introduction and application ideas that connect to a current news event, go to **goExploreTheBible.com/LeaderExtras**.

EXPLORE  THE BIBLE.

LEADER PACK IDEAS

Pack Item 1

Map: The Conquest of Canaan
Sessions 1-7

Locate a map that highlights the movements of Israel's conquest of the promised land. Highlight cities and actions related to Joshua's Central, Southern, and Northern Campaigns.

Pack Item 2

Poster: Outlines of Joshua, Judges, Ruth
Sessions 1-13

Refer to page 9 of the PSG to create a poster that outlines the books of Joshua, Judges, and Ruth.

Pack Item 3

Poster: Key Characters in Joshua, Judges, Ruth
Sessions 1-13

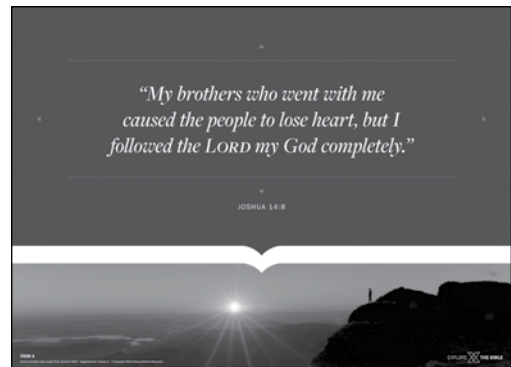
Create a chart that highlights several important figures in the books of Joshua, Judges, and Ruth. Include names and brief details about their roles in the books. Names could include the following: Joshua, Rahab, Achan, Caleb, Gideon, Samson, Naomi, Ruth, and Boaz.

Pack Item 4

Poster: Key Verse: Joshua 14:8
Session 6

Create a poster with the text of Joshua 14:8:

"My brothers who went with me caused the people to lose heart, but I followed the LORD my God completely."



Pack Item 5

Map: The Judges of Israel
Sessions 8-11

Locate or create a map that highlights where each of the judges of Israel ministered.

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at goExploreTheBible.com.

Pack Item 6

Poster: The Oppressors in Judges
Sessions 8-11

Create a chart listing the enemies that oppressed God's people in the book of Judges. Include the name of the oppressor, the reference in Judges, and the judge who defeated each enemy.

The Oppressors in Judges		
Because of their sin, the Israelites suffered under the rule of several cruel nations during the time of the judges. These nations included the following:		
THE OPPRESSOR	HISTORY IN JUDGES	ISRAEL'S DELIVERER/JUDGE
The Mesopotamians	A Mesopotamian king subdued Israel for a time during the period of the judges (Judg. 3:8).	Othniel
The Moabites	The story of Ehud and Eglon illustrated conflict (Judg. 3:15-24), while the Israelites and Moabites in Ruth lived in peace (Ruth 4:18-22).	Ehud
The Ammonites	The Ammonites laid claim to all the territory in Moab as far south as the Arnon (Judg. 11:13), while the book of Joshua makes the same claim for Israel (Josh. 13:15-28).	Ehud, Jephthah, Izabab, Ezer, Abdon
The Amalekites	The atrocities attributed to Esau's descendants (Gen. 36:12) led God to direct Saul to destroy Amalek (1 Sam. 15:2-3).	Ehud
The Canaanites	The book of Joshua (see Josh. 9:1-2; 10:1-5) indicates that Canaanite kings could form coalitions against Israel, but none had the power to unite all Canaan. In Judges 4-5, Deborah and Barak fought the Canaanites. However, the Canaanites and Israelites gradually melded together, a phenomenon essentially completed by the end of David's rule.	Deborah and Barak
The Midianites	In the time of the judges, the Midianites and Amalekites used camels to carry out fast-paced raids against Israel. Gideon drove them out and killed their leaders (Judg. 6-8).	Gideon, Tola, Jai
The Philistines	The most dramatic phase of Philistine history begins in the period of the judges, when the Philistines were the principal enemy of and the major political threat to Israel. This threat is first seen in the stories of Samson (Judg. 13-16), but it intensified as the Philistines encroached on the territory of Dan, forcing the tribe to move north (see Judg. 18:11-29).	Samson

Pack Item 7

Poster: Key Verse: Ruth 1:16
Session 12

Create a poster with the text of Ruth 1:16:

"Don't plead with me to abandon you or to return and not follow you. For wherever you go, I will go, and wherever you live, I will live; your people will be my people, and your God will be my God."

Pack Item 8

Handout: Joshua, Judges, Ruth Time Line
Sessions 1-13

Locate a study Bible with a time line of the major people and events related to the books of Joshua, Judges, and Ruth. Include both biblical and non-biblical historical references for context.

Pack Item 9

Handout: Praying Scripture in Joshua, Judges, Ruth
Sessions 1-13

Create a handout to help adults pray through key Scriptures in the books of Joshua, Judges, and Ruth. Provide the following prompts:

- Session/Verse
- General thoughts from the passage
- What does this passage teach you about God and His character?
- How is God leading you to respond to what He is showing you about Himself?
- Written prayer based on the passage

Pack Item 10

Handout: The Life of Joshua
Sessions 1-7

Using a study Bible, Bible dictionary, or other resource, create a chart that highlights key events in the life of Joshua. Include biblical references from the books of Exodus, Numbers, Deuteronomy, and Joshua.

Pack Item 11

Handout: Memorial Stones Session 3

Using a study Bible, Bible dictionary, or other resource, create an article that describes the significance of the stones taken from the Jordan River after God miraculously led His people into the promised land.

Pack Item 12

Handout: Winning Strategy Session 4

Create an application handout that encourages adults to hear and obey God as Joshua and the Israelites did when conquering the promised land. Include columns for the following:

- What situation are you praying about?
- What is God saying to you about that situation?
- What practical steps can you take to obey Him?
- How are you seeing God move in that situation?

Pack Item 13

Handout: The Cycle of Judges Sessions 8-11

Using a study Bible, Bible dictionary, or other resource, create an article that describes the recurring “cycle of sin” found in the book of Judges. The cycle should include sin, punishment, supplication, and deliverance.

Pack Item 14

Handout: Kinsman-Redeemer Session 13

Using a study Bible, Bible dictionary, or other resource, create an article that explains the various roles of the kinsman-redeemer in ancient Israel. Connect the concept to the events of the book of Ruth.

THE KINSMAN-REDEEMER

When most Christians think about “redeemers,” they think of Jesus; but that only tells part of the story. Beyond being our Redeemer, Jesus is also our Kinsman. He is the Son of God, and we are God’s children through adoption and faith (Rom. 8:15-17). The Old Testament provides a rich background for the concept of kinsman-redeemer.

English Bibles often translate the Hebrew noun *go’el* as “kinsman.” The word describes a person who has a familial responsibility. This kinsman’s obligation was to protect the family’s and clan’s interests.¹ This was done through property, descendants, and justice. A fourth use of *go’el* refers to God as the Redeemer.²

PROPERTY

Redemption of property was an important part of Hebrew law as depicted in situations related to the Jubilee Year and to animal sacrifice. The Hebrews were not to sell permanently their family or tribal land (Lev. 25:23). The basic concept of the Jubilee Year was the “normal return of lands and real property to the original owners or their heirs.”³ A further examination of the kinsman’s role points out, “If a brother (family member) sold property, the kinsman was to redeem it in 25:25. If the brother was too poor to care for himself, the kinsman was to ‘support him’ (vv. 35-36). When the brother sold himself into slavery, he was to be redeemed by his kinsman.”

Leviticus 27 mentions redemption related to cattle, gifts, and sacrifices. In all cases, the money paid went into the sanctuary treasury. A person could be freed from an oath by paying a specified price. If a person could not afford the related price, the priest could set the redemption amount based on the person’s ability to pay (27:1-6).

When someone dedicated an animal as part of an oath, he could not redeem or exchange that same animal with an inferior animal. If the priest deemed an animal unclean and unsuitable for sacrifice, he would set a value for the animal after which it would be redeemed (vv. 9-13). Land also could be redeemed based on the priest’s valuation (vv. 15-25). However, if the person did not redeem the land, it became the property of the Levites.⁴

DESCENDANTS

Although a relatively short story, the book of Ruth clarifies the kinsman-redeemer’s responsibility in preserving land and descendants. The book describes something akin to an inheritance law (Ruth 2:19-22), which emphasized the perpetuation of a bloodline. The brother

of a deceased man could marry the widow to perpetuate his brother’s name. Though levirate marriage⁵ might not properly be part of the kinsman-redeemer obligation,⁶ it is closely connected with the Ruth and Boaz narrative. Naomi identified Boaz as a new kinsman through her husband Elimelech (Ruth 2:12). However, Boaz did not become the *go’el*, the kinsman-redeemer, until the end of the story when he redeemed the land and redeemed Ruth through levirate marriage.

JUSTICE

Not seen in Ruth, the most uncommon kinsman obligation related to justice. In Numbers 35:10, the *go’el* is “the avenger or redeemer of blood.” The book of Numbers clearly describes a situation where the kinsman’s duty is to see that justice was carried out if a relative was killed. This was not, however, a license for a blood feud. The accused was to flee to a city of refuge. The manager could remove a life there as he awaited the congregation’s judgment (Num. 35:9-12; Deut. 19:10; Josh. 20:3,3,9).

GOD AS REDEEMER

The references to God as the *go’el* have much in common with the Redeemer of blood. Many Old Testament passages depict God as the Redeemer of His people. Using His mighty hand, the Lord redeemed the people from human military domination. In Exodus 6:6 the Lord says, “I will redeem [you] with an outstretched arm.”⁷ Job declared, “I know that my Redeemer [God] lives!” (Job 19:25). Isaac used the same term in several passages (Isa. 44:22-23; 48:20; 52:9; 62:12). The concept is also included in the prophetic words of Jeremiah, Isaiah, and Isaiah. The psalms both attribute God to redeem (Psa. 69:18; 119:154) and praise Him for redeeming (17:33).

The New Testament presents God the Father as Redeemer through Jesus the Son. As God’s children, we are part of His redemption (Eph. 1:7). Further, we are made His, having been “redeemed . . . not with perishable things like silver or gold, but with the precious blood of Christ” (1 Pet. 1:18-19).

1. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
2. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
3. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
4. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
5. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
6. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.
7. The word *go’el* is used in a variety of contexts in the Old Testament. It is used in the context of property, justice, and descendants. It is also used in the context of God as the Redeemer. The word is used in the context of God as the Redeemer in the New Testament as well.

ITEM 14
Explore the Bible Book Leader Pack, Summer 2020 • Registered Use Version 1.0 • © Copyright 2020 Lifeway Christian Resources

EXPLORE THE BIBLE

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at goExploreTheBible.com.

COMING **NEXT QUARTER**



ROMANS

Session 1: **True Power** (Romans 1:13-25)

Session 2: **Coming Judgment** (Romans 2:1-13)

Session 3: **Saving Faith** (Romans 3:21-4:5)

Session 4: **Restored Relationship** (Romans 5:1-11,18-21)

Session 5: **Freedom** (Romans 6:1-14)

Session 6: **Struggle** (Romans 7:4-6,14-25)

Session 7: **Indwelt** (Romans 8:14-27)

Session 8: **Believe** (Romans 9:30-10:3,9-17)

Session 9: **Kindness** (Romans 11:11-24)

Session 10: **Sacrifice** (Romans 12:1-13)

Session 11: **Represent** (Romans 13:1-14)

Session 12: **Unity** (Romans 14:5-20)

Session 13: **Purpose** (Romans 15:14-21,30-33)

Explore

“You will seek me and find me when you search for me
with all your heart.” Jeremiah 29:13

The Conquest of Canaan



"The Conquest of Canaan" is adapted from "The Conquest of the Promised Land," *The Old Testament Bible Handbook* (Holman Reference, 2023), p. 79. Used with permission.

JOSHUA; JUDGES; RUTH

In this life, leaders come, and leaders go. No matter who we are or what we do, we answer to a leader one way or another. In fact, the question really isn't if we will follow a leader, but what kind of leader we will choose. The biblical history books of Joshua, Judges, and Ruth examine the highs and lows of leadership. While Joshua celebrates the blessings of leadership at its best, Judges offers a cautionary tale of leadership gone wrong. And Ruth reminds us that even in the worst of times, God is still at work, raising leaders from the most unlikely of places. By studying Joshua, Judges, and Ruth, we see leadership from every angle—and we're challenged to reserve our ultimate loyalty for our ultimate Leader.

WE'RE HERE TO HELP!

WEEKLY AUDIO HELPS

Listen to Explore the Bible Adults in your favorite podcast app

BLOG

goexplorethebible.com/blog

Lifeway adults

goexplorethebible.com

RELIGION/Biblical Studies/Bible Study Guides



© 2025 Lifeway Christian Resources