

ROOTED ACT II: RESCUE

RESCUE

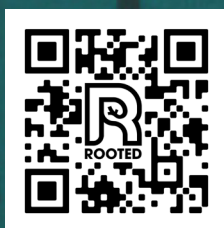
God's pursuit of God's people



Try for a daily reading practice!

If you miss, use this guide to catch up quickly!

You may have many different reactions to the material: hope, confusion, comfort, shame, even fear. To supplement your learning and engage the tough questions, there are **weekly interviews** with pastors and scholars, sermons, and additional resources found here:



Email questions: staff@churchbcc.org

ROOTED ACT II

READING GUIDE

November 5 – December 2

WEEK 1: EXODUS CHAPTER 1–28

- NOV 5** SUNDAY WORSHIP
- NOV 6** Exodus 1-4
- NOV 7** Exodus 5-9
- NOV 8** Exodus 10-14
- NOV 9** Exodus 15-18, 1 Cor 10:4, John 7
- NOV 10** Exodus 19-23
- NOV 11** Exodus 24-28

WEEK 2: SECTIONS – EXODUS, LEVITICUS, NUMBERS

- Nov 12** SUNDAY WORSHIP
- Nov 13** Exodus 29-31, 39, 1 Peter 2:9
- Nov 14** Exodus 32-34
- Nov 15** Leviticus 7-10
- Nov 16** Leviticus 16-20
- Nov 17** Numbers 9-11
- Nov 18** Numbers 13-14

WEEK 3: SECTIONS – NUMBERS, DEUTERONOMY

- Nov 19** SUNDAY WORSHIP
- Nov 20** Numbers 17-19
- Nov 21** Numbers 20-24, 2 Peter 2:15
- Nov 22** Numbers 25-28
- Nov 23** Numbers 29-32
- Nov 24** Numbers 33-36, Deut. 4, 6
- Nov 25** Deut. 28-29, 30:11-20, 34

WEEK 4: SECTIONS – JOSHUA, JUDGES, RUTH

- Nov 26** SUNDAY WORSHIP
- Nov 27** Joshua 1-5:1
- Nov 28** Joshua 6,7,10,11
- Nov 29** Joshua 23-24
- Nov 30** Judges 4-5
- Dec 1** Judges 6-7, 13-16
- Dec 2** Ruth 1-4

THIS BOOKLET INCLUDES

- The Daily Reading Plan and reflection questions for Nov 5–Dec 2.
- Key People & Places
- A summary of the books of Exodus and Leviticus by sections
- An overview of Numbers, Deuteronomy Joshua, Judges, and Ruth

ROOTED ACT II

RESCUE

A FEW KEY PEOPLE & PLACES:

Moses – Pioneer of the heavenly way—the prototype of what it means to lead people, walking through trials and tribulations, toward wholeness.

Aaron – Moses’ brother, best known for his role in the exodus and the first of the Levitical priesthood. When God spoke to Moses through a burning bush, Moses gave reasons why he was not a good choice for the job and even requested God send someone else. God suggested Aaron as Moses’ spokesperson (Exodus 4:15–17).

Pharaoh – One of the worst characters in the Bible. His kingdom epitomizes humanity’s rebellion against God. He is a model of the hardening power of materialism (more bricks!) that increasingly resists the work of God.

Joshua – A portrait of faith, rooted solely in the promises of God. Joshua reminds us that, as a community, we are still sheep, prone to group-think, even to the point of self destruction.

Caleb – Demonstrated a spirit of faith, not fear. We learn from Caleb that obstacles become opportunities for God to work.

Daughters of Zelophehad – Five humble and wise women whose influence resulted in legalizing land ownership by women.

Rahab – Trusts God’s character based on the stories she’s heard. Based on that alone, she believes. Rahab has more faith than the religious people! Rahab is a stunning reminder to pay attention to what God is doing and revealing all around us.

Gideon – Renowned as one of Israel’s greatest judges, Gideon shows us that God is willing to meet us at our place of doubt if we’ll just continue to wrestle, pray, and engage with God!

Egypt – Israel’s redemption from slavery in Egypt is a picture of our deliverance from sin and death through faith in Jesus Christ.

Nile – Baby Moses is found floating down this river! Later site of a plague.

Mount Sinai – It was here that God made his covenant with the Hebrew people. Throughout the rest of Scripture, Mt. Sinai is associated with the giving of the law.

Moab – Israel wandered in the wilderness for 38 years before arriving at the boundary of the Promised Land in the plains of Moab (Numbers 10:11–22:1).

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EXODUS

Exodus is the second book of the Bible, and it picks up right where Genesis left off.

Jacob–Abraham’s grandson–and his family make their way to Egypt where Jacob’s favorite son Joseph (the one who wore the colorful coat!) is eventually made second-in-command over all of Egypt.

For a few hundred years, the Israelites lived happily in Egypt and multiplied! Remember, these people are the descendants of Abraham–the people through whom God promises to bless the world (Gen 12:1-2).

EXODUS 1-15:

All is well for God’s people in Egypt until a new Pharaoh becomes threatened by their presence. Pharaoh believes that this group of immigrants is a threat to his power. Instead of bringing about human flourishing, Pharaoh enslaves Israel and normalizes the killing of innocent children.

In the face of utter evil, **Israel cries out for help.**

GOD HEARS AND RESPONDS!

God uses Pharaoh’s own evil plot (killing all firstborn sons) against him in righteous judgment.

An Israelite mother sends her baby boy downstream in a basket to escape being murdered. The baby is found and raised by Pharaoh’s own family.

HIS NAME IS MOSES.

Like many young people, as Moses grows, he attempts to answer the question, “Who am I?”

The answer is especially complicated for a man who sits in a place of privilege and power as part of Pharaoh’s family, but witnesses how that power is oppressive towards his own flesh and blood (Exodus 2:11-14).

Moses ends up fleeing Egypt, but God appears to Moses in a burning bush and asks him to return to Egypt and demand Pharaoh free God’s people.

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Moses follows God's instruction, but **Pharaoh's heart is hard**, and he refuses to let God's people go.

The book of Exodus references **Pharaoh's hard heart** ten times! Pharaoh embodies the strange and tragic turn the human heart can take when one person or society prioritizes their own values and well-being over another. Notice: in Genesis 1, God uses His power to create and promote flourishing, but Pharaoh uses his power to do the very opposite. Like Adam and Eve, Pharaoh has chosen to define good and evil according to his own judgment.

So, God sends the **TEN PLAGUES**: blood, frogs, gnats, flies, death of livestock, hail, locusts, darkness, and finally, the death of the firstborn male. With the final plague, God protects the Israelites by having them place lamb's blood on their door. When the divine plague comes over the Israelite homes marked with the blood, it "passes over," and Israel is protected.

Let's pause and acknowledge that this is a hard story. The death of children (or anyone!) is never celebrated by God. It is important to note God tried nine other ways of getting through to Pharaoh—but he refused. This final act on God's part is what ultimately causes a deeply grieving Pharaoh, whose eldest son has just been killed, to set the Israelites free.

This section of Exodus concludes with the first song of praise in the Bible that summarizes what God is all about: **confronting and destroying evil in the world so that all creation can flourish!** They sing:

"The LORD is my strength and my might, and He has become my salvation..." (Exodus 15:2)

EXODUS 16-18

God's newly freed people head out on a trek through the wilderness to Mount Sinai.

As they go, God provides. Israel is learning how to be a free people who trust God, but it is not easy. They become hungry and thirsty and, in their discomfort, criticize God and Moses—even as God continues to provide for them!

Change—even good change—can be hard.

Moses carries the weight of it all on his shoulders. His father-in-law Jethro comes to visit, sees all that Moses is doing, and offers a bit of practical wisdom:

“You will surely wear yourself out! You cannot do this alone!” (Exodus 18:18)

Like Moses, part of our own spiritual journey consists of recognizing our limitations and seeking support as we do the good work God has for us.

EXODUS 19-31

The second half of Exodus is spent at Mount Sinai. In Exodus 19-20, we reach a big moment in the overall storyline of the Bible: God invites the people of Israel to enter into a **covenant** with Him.

This is a continuation of God’s promise to Abraham: that through Abraham, God will restore blessing to all the world. The terms of this covenant are such that God promises to make Israel a “kingdom of priests” if they act in obedience to God’s way. As a result of their obedience, God’s love, justice, and mercy will be revealed to the world.

The people are eager! And they accept without hesitation!

Moses goes up the mountain where he receives the basic terms of the covenant in the form of the **Ten Commandments**. The number of laws grew as Israel got very specific with additional laws about worship, how they are to live in relationship with one another, how social justice will be enacted in their community, leading to an enormous number of 614 laws to be kept.

Then, God tells the people He wants to dwell in their midst! This is a **big moment**. After Adam and Eve ate the fruit and were expelled from the garden, humanity lost access to God! But through Abraham’s family, **God has once again become accessible**, first to Israel, but one day, to all people.

God gives instruction on how to build the tabernacle—a sacred tent—for His presence. Exodus 25-31 might seem a bit cumbersome in the amount of architectural detail; however, each part holds symbolic value. Flowers, angels, and gold all connect back to the Garden of Eden where humanity lived in perfect relationship with God. The tabernacle is a hopeful sign that intimacy between God and people can and will be restored!

REFLECTION QUESTIONS:

- 1. What is your Egypt?**
- 2. What’s an ache or comfort for you from this reading?**
- 3. What do you think this passage says about God?**
- 4. How do you see yourself, and Christ, in this story?**

EXODUS 32-40

But alas, things are not so straightforward!

Moses is up on the mountain, getting his instructions for the tabernacle.

The people get impatient.

They ask Aaron to build them a golden calf to worship.

They give up on trusting God.

Just like that, the **covenant is broken**.

The next scene is crucial because it sets the stage for how we read the rest of the Bible:

God is angry and hurt—and tells Moses all about it. After listening, Moses acts heroically by interceding on behalf of the people, reminding God that these stiff-necked people are God’s people, that wiping out the nation of Israel would break God’s promise.

God refrains from destroying His people. God does ultimately forgive the nation as a whole but punishes those who directly committed idolatry.

This is another hard passage, but it reveals something important about God. God offers a self-disclosure, a reminder of the nature of the great I AM: **“The Lord is merciful and gracious, slow to anger, abounding in covenant faithfulness. He forgives sin, but will not leave the wicked unpunished.”**

In other words, **GOD IS FULL OF MERCY AND MUST TAKE EVIL SERIOUSLY IN ORDER TO BE TRULY GOOD.**

Exodus comes to a cliff-hanging close. The **covenant is restored**, and God’s glorious presence comes over the structure. But, when Moses attempts to enter the tabernacle, his way is blocked.

Exodus is the account of a people discovering who they are, who their God is, and the kind of spirituality they must embody to become the nation they were called to be (one who blesses the world!).

How will God reconcile the distance between God’s goodness and the fickle and corrupt ways of God’s own people?

The answer to that question is found in the book of Leviticus...

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LEVITICUS

The third book in the Bible, Leviticus, picks up right where Exodus left off. Israel, freed from slavery in Egypt, at the foot of Mount Sinai.

God wants to renew His covenant with the Israelites and dwell with them, but the people's disobedience to God damages the relationship so that even Moses is unable to enter the tabernacle.

Keep in mind a **good and holy God is trying to shape rebellious people in His image** so that they can reflect God's goodness to the world.

Two major themes emerge: **God's holiness and God's presence.**

What do the ancient writers mean when they described God as Holy?

HOLY = SET APART, UNIQUE

God is holy because He is the creator and author of life.

When God inhabits a physical space, that space is filled with God's unique power, life, and goodness. Thus, to live in relationship to a **holy and present** God, they must address the ways Israel have veered from God's goodness.

As we read the rituals, codes, and instructions of Leviticus, it may feel like an unending list of RULES! But remember, just beneath the surface is the reality of God who desires to be in relationship!

LEVITICUS 1-7

The first seven chapters of Leviticus are a **manual** of sorts! These chapters offer five types of **ritual sacrifices** the Israelites are to perform. These rituals matter because they keep the people in relationship with God. Two of the rituals are about how Israel is to offer thanks to God. The other three rituals describe ways Israel can apologize to God.

LEVITICUS 8-15

As Israel turns their attention to Him in worship, God will work transformation in them. This process must be taken very seriously, as God's holiness does not mix with human rebellion and evil. Aaron's family is chosen to be priests. Priests are called to the highest level of moral integrity because they are the mediators.

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Priests represent the people to God, in God's holy presence. And they represent God to the people.

As soon as Aaron's family is in their new role, two sons offer an "unholy" offering to the LORD (Lev 10:1), and the result is their imminent death. The Hebrew word used for "unholy" is also translated "alien." It is possible the two priests participated in religious rituals from other religions.

This is another difficult passage, as the consequence of the priest's action seems severe. The reality is that the consequence **is severe**. Again, we must return to the themes of **presence and holiness**.

God desires for His people to be holy representatives to His world. God is working this transformation through His holy presence.

LEVITICUS 16-27

If it isn't clear by this point, it is about to become abundantly clear:
GOD HAS CALLED HIS PEOPLE TO LIVE DIFFERENTLY.

In the final section of Leviticus. God makes this clear:

"I am the LORD your God. You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you..." (Lev 18:2-3)

Here are a few examples of what that difference might look like:

- *God's people are to NOT make a practice of child sacrifice (Lev 19:21)*
- *God's people are to practice trust and rest by keeping the sabbath. (Lev 19:3)*
- *God's people are to make sure the poor have food and resources. (Lev 19:9-10)*

The book ends with Moses calling all people to be faithful to the covenant, describing the peace that will follow when they trust God to define good and evil.

We participate in God's holiness by living differently in the world. God is giving shape to the kind of life for which we are created.

REFLECTION QUESTIONS:

1. What might "living differently" be for you today?
2. What's an ache or comfort for you from this reading?
3. What do you think this passage says about God?
4. How do you see yourself, and Christ, in this story?

NUMBERS

YOU MADE IT THROUGH LEVITICUS!

So now we come to Numbers, the fourth book in the Bible.

Quick recap: With Moses as His spokesperson, God rescues the Israelites from enslavement in Egypt and leads them to the foot of Mount Sinai. The Israelites are learning to live responsibly and faithfully in their newfound freedom. This task is proving difficult. God shows His faithfulness to the Israelites by restoring His covenant with them and dwelling among them in a tabernacle (a fancy word for movable place of worship).

God has been camped out with the Israelites at Mt. Sinai for a year, teaching them to relate to Him and one another. Now, God plans to lead them on a long journey towards the land He promised in His covenant with Abraham!

The book begins as they are getting ready to leave the mountain:

NUMBERS 1-9

Before they set out on their journey, God instructs Moses to take a census. Notice: where does God offer this instruction? **FROM INSIDE THE TENT!**

In this moment, we see a glimmer of hope and transformation.

Flip back and read Leviticus 1:1.

You'll notice there, God spoke to Moses "from" the tent.

Now God speaks to Moses "in" the tent.

God commands Moses to count all the people. Yes, this is where the book of Numbers derives its name!

Once the headcount has been taken, the people prepare to travel to the Promised Land with the tabernacle of God's presence at the center of their traveling entourage.

We are left to wonder: will the Israelites, who were rescued by God, learn to trust Him as God leads them through the wilderness? Or, will they choose another way?

The rest of the book of Numbers holds that answer.

NUMBERS 10-19

Fairly quickly, things go terribly wrong.

In chapter 10, the cloud of God's presence lifts and guides the people into the wilderness.

In chapter 11, the people complain about their hunger and long to return to Egypt.

In chapter 12, Moses' family speaks poorly of him and opposes him in public.

Things are **spiraling once again**.

The entourage arrives in the Desert of Paran, which is about halfway between Mt. Sinai and the land God promised.

From there, twelve spies leave to scope out the promised land. They are gone for forty days. When ten of the spies return with a horrifying report of giant enemies, the Israelites refuse to occupy the land. The other two spies, Caleb and Joshua, try (unsuccessfully!) to convince everyone that God will provide for them when they reach the land.

In a heartbreaking scene in Numbers 14, the people seem to have forgotten about God's powerful rescue from Egypt. The people exclaim:

"Why is the LORD bringing us into the land to fall by the sword?" (Num 14:3)
"Let us choose a captain, and go back to Egypt!" (Num 14:4)

God gives the people what they have chosen.
He shuts the door on the Promised Land.
Instead, the people are assigned forty years in the desert.

HOWEVER, Caleb, Joshua, and the children of the Exodus generation will remain. The tragic story of rebellion still has **hope**.

NUMBERS 26-36

The last section of Numbers begins with the next generation camped alongside the Jordan River, just across from the Promised Land. Moses, still faithfully leading God's people, is instructed to take another census.

- God prepares the people by giving instructions about how to divide the land.
- This will give the Israelites a sense of home and stability when they enter.

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- God also gives them laws.
- These laws aim to help Israel flourish in their new home the same way God intended for them to flourish in Eden.

In fact, since Genesis 3, God has been working with the people He loves to restore to the entire world the oneness that was lost in Eden.

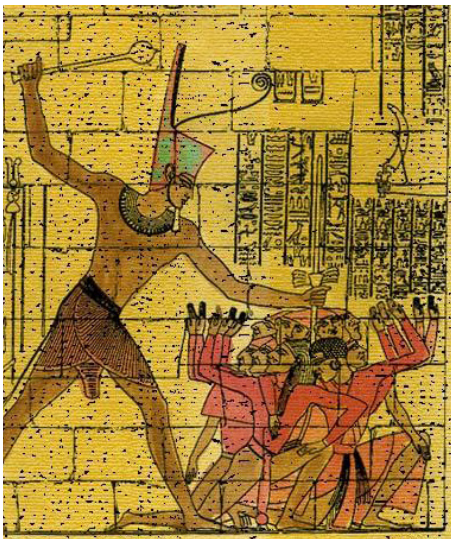
He continues to dwell with them in the journey and stays true to His promise, despite their disobedience, fear, and mistrust.

As Israel attempts to enter the Promised Land, will the outcome be different?

We're about to find out. But first, we come to Deuteronomy and Moses' final word to a people he has so faithfully and lovingly led.

REFLECTION QUESTIONS:

1. What does it mean to be commissioned and sent?
2. What have we been commissioned to do?
3. What's an ache or comfort for you from this reading?
4. What do you think this passage says about God?
5. How do you see yourself, and Christ, in this story?



Pharaoh Seti I // via bible-history.com

VIOLENCE IN THE OLD TESTAMENT

Some of these narratives can be deeply troubling as we read about the role that trauma, violence, and warfare play in this account of God's dealings with people. But the original context of marginalized people who hear that God loves them so much that God will fight for them was very different from the 5th-century Holy Roman empire, or the modern state of Israel, or 21st-century America.

HISTORICAL NOTE

We know that from 1570-1300 BC, vast numbers of Jewish and other people groups worked as slaves for Pharaoh in Thebes. The Pharaoh, under whom Moses grew up, was likely Seti I who ruled from 1305 until 1290 BC. The Pharaoh Moses returns to confront (later in the story!) is likely Seti I's son, Rameses II, who reigned from 1290-1224 BC.

DEUTERONOMY

Deuteronomy is the fifth and final book of the Torah or Pentateuch, containing the story of the call of Israel as God’s people, the covenant, and the God-given and community-held ways of living that marked them. Moses knows his life is nearing its end and is giving his **final sermons to the new generation**.

It’s a “passing of the torch” scene, with a challenge and a warning. After 40 years of wandering in the wilderness, Moses speaks to the Israelites of the justice and goodness of God in making and keeping the covenant. Moses urges this generation to not repeat either his or their parents’ mistakes. He longs for them to experience the full blessing of the Promised Land. But to do so, the people must learn to listen to and love God fully, **above all else**.

“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength.” (Deut 6:4-5)

This call to faith becomes (and still is!) an important daily prayer in Judaism. It is a hymn of praise proclaiming the **One True God**, and it brings the themes of Deuteronomy together.

Deuteronomy provides a vast collection of laws on specific topics such as care for the temple and the poor, character qualities of leaders, and so forth. **God invited Israel to higher levels of justice than had ever been known before** and to be set apart from their neighbors, some of whom practiced unspeakable cruelties

As the book of Deuteronomy wraps up, Moses again asks for a recommitment from the Israelites to listen to and love their God.

“This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses.

Now choose life, so that you and your children may live and that you may love the Lord your God, listen to His voice, and hold fast to Him.” (Deut 30:19-20)

REFLECTION QUESTIONS:

1. In what ways is God inviting you to:
 - a. Be strong and courageous?
 - b. Hold fast to God?
 - c. What gets in the way?
2. What’s an ache or comfort for you from this reading?
3. What do you think this passage says about God?
4. How do you see yourself, and Christ, in this story?

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JOSHUA

With the burial of Moses, the mantle of leadership now comes to Joshua, one of the original twelve spies. The structure of the book intentionally echoes much of what we've seen in the writings of Moses, confirming **Joshua as the new Moses**—spiritual and battalion leader of Israel.

SOME ECHOES IN JOSHUA OF MOSES:

- Opens with reminders to obey the covenant given at Mt. Sinai.
- Sent in a second round of spies (Joshua 2)
- Jordan River parts at God's direction, like the Red Sea
- Joshua's last words echo Moses' final speeches

The book is divided into two main parts. The first narrates the taking of the land (Canaan)—promised to the Israelites by God through Abraham some **685 years** prior. This will happen over at least **six years**, a reminder that God works at His own pace. In the second part of the book, Joshua divides up the land for the twelve tribes (13-22). The details of this land parsing might seem boring, but remember, this is what the Israelites had been waiting for centuries for this to come to pass. Details mattered in the fulfillment of God's ancient promises!

As Joshua's life and ministry comes to a close, he, like Moses, gives a few very moving final speeches. He reminds the Israelites of God's generosity of bringing them into the land and calls them to turn away from idols and to be faithful to the covenant made at Mt. Sinai. Before his death, Joshua concludes by giving Israel a choice:

“Choose for yourselves this day whom you will serve. . . But as for me and my household, we will serve the Lord.” (Josh 24:15)

REFLECTION QUESTIONS:

- 1. What's an ache or comfort for you from this reading?**
- 2. What do you think this passage says about God?**
- 3. How do you see yourself, and Christ, in this story?**

WHY ANIMAL SACRIFICES?

You may be asking yourself, why animals? What did they do wrong? That is the point—since the animals did no wrong, they died in place of the one performing the sacrifice. Jesus Christ also did no wrong but willingly gave Himself to die for the sins of humankind (1 Timothy 2:6). John the Baptist recognized this when he saw Jesus coming to be baptized and said, “Look, the lamb of God who takes away the sin of the world!” (John 1:29). God required animal sacrifices to provide a temporary covering of sins and to foreshadow the perfect and complete sacrifice of Jesus Christ (Leviticus 4:35, 5:10).

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JUDGES

When Israel **stops being faithful** to God who rescued them, the Book of Judges is what happens. This book records Israel's utter moral failure and the **catastrophic results**.

A prologue introduces the repetitive storyline of Chapters 3–16:

- The Israelites “do evil” in the sight of the Lord (usually worshiping other gods)
- The Israelites are conquered and oppressed by their enemies
- The Israelites cry out for help
- God raises up a “savior” to deliver them
- There's a season of peace
- The Israelites again “do evil”
- And the story starts over... 6 times!

The final section of the Book, Chapters 17–21, contains two very disturbing accounts of Israel's idolatry and injustice, ending with: “In those days there was no king in Israel; **all the people did what was right in their own eyes.**”

The solution for the corruption? **Israel needs a good king!**

Now we touch upon the major contribution of the Book of Judges to the storyline of the Old Testament: What God's people need most is not a king who can rescue them from their political enemies, but **a king who can rescue them from themselves**. The Book of Judges sows the seeds of future messianic hope by showing us that the Israelites have **hit rock bottom**.

The selfishness and evil posing as justice confront us and invite us to take a deep look at ourselves, our selfishness, indifference, and disconnection. This fans the flame of longing for God's kingdom here on earth as it is in heaven. In that sense, **the Book of Judges tells stories from the past in order to spark our hope for the future.**

Consider it a gigantic **STOP** sign that begs us to ask ourselves:

REFLECTION QUESTIONS:

1. How am I like and unlike these self-destructive characters?
2. What do I long for “on earth as it is in heaven”?
3. What's an ache or comfort for you from this reading?
4. What do you think this passage says about God?
5. How do you see yourself, and Christ, in this story?

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RUTH

The story of Ruth is an exploration of the interplay between God’s purposes and human decisions.

This short book takes place in the reign of judges—a period of Israel’s disobedience. Ruth, a Moabitess, married into an Israelite family, living in Moab (Israel’s ancient enemy) during a famine. Ruth’s husband, father-in-law, and brother-in-law all pass away, leaving three widows. Ruth’s mother-in-law, Naomi, concludes that God is punishing her (Ruth 1:13).

Naomi decides to set her daughters-in-law free to stay in their own country as she returns home to Israel. Ruth responds to her mother-in-law’s decision with unexpected loyalty and commitment:

“Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God.” (Ruth 1:16)

Ruth and Naomi return together to Israel. They have each other but no food.

So, Ruth gleanes barley from the field of Boaz—a descendant of Rahab. Boaz notices, hears of her story, provides for her continued gleaning, and prays that God will reward her for her loyalty to Naomi. (Spoiler: He will be part of answering that prayer!)

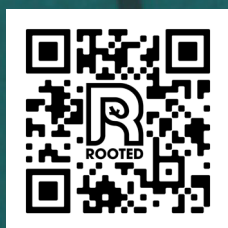
It is at this point in the story that Naomi **begins to hope**—perhaps there is still a future for her family! She and Ruth make a plan! Through Ruth’s boldness and loyalty, Boaz sees Ruth as a **“woman of noble character”** (Ruth 3:11) and makes her his wedded wife.

In the Book of Ruth, we see God’s hand of restoration weaving hope in the midst of grief into the larger story of God’s purpose. Ruth, Boaz, and their son Obed will be in the lineage of Christ.

REFLECTION QUESTIONS:

1. How is God involved in the day-to-day joys and hardships of our lives?
2. What’s an ache or comfort for you from this reading?
3. What do you think this passage says about God?
4. How do you see yourself, and Christ, in this story?

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Behind the Design

The graphics you see show a torn map of the Red Sea, revealing the word Rescue underneath. God is both revealing His rescue plan through this story as well as actively creating the way forward by “tearing” through the red sea. He will move anything- literal geography, our big plans, or our big obstacles- to show His love for us.

