

The Book of Ruth

Part 4

Boaz to the Rescue

2025-11-23



TALKING POINTS WALKINGPOINTS

Leader's Guide



A publication of the adult discipleship ministry of Triangle Community Church.

Talk together about the glory of God's kingdom. —Psalm 145:11
Love the Lord your God and **walk** in all his ways. —Joshua 22:5

Questions for Reflection or Discussion

Observation—*What does it say?*

- 1 Naomi and Ruth both knew what they **wished** would be the outcome of this nighttime drama. At the moment when Boaz spoke the words of v. 11, how do you imagine Ruth felt? But when he added the information found in v. 12-13, how do you imagine Ruth felt **then**?
- 2 Boaz slept well—*until midnight!* How well do you imagine Naomi and Ruth slept (and Boaz—*after* v. 8)?
- 3 Boaz—a man of excellence (2:1)—gave his word that he would do **whatever he could** for Ruth (3:13). How do you imagine Naomi and Ruth felt about the uncertainty of the identity of her future husband (v. 18)?

Interpretation—*What does it mean?*

- 4 Last week Boaz, using a metaphor, **praised** Ruth for seeking protection under Yahweh's "**wings**" (2:12). The **same** Hebrew word is used here in 3:9, when Ruth seeks Boaz's protection under his "**covering**". Ignoble readers, ignoring Boaz's and Ruth's sterling character (2:1 & 3:11), interpret Ruth's actions (3:1-4, 6-7, 9 & 14)—which **look** risqué—as lewd and indecent. What do you think—and why?
- 5 How do you see chaste yet bold availability in the following examples of godly women?
Abigail's protection of David's reputation, at the risk of her own life, in 1 Samuel 25.
Tamar's preference of lifelong unhappy marriage to one act of shameful molestation, in 2 Samuel 13:1–20.
Mary's submission to God, at the risk of divorce or stoning, in Luke 1:26–38 (Matthew 1:18–19 & John 8:3–5).

Application—*What do I do with this?*

- 6 Ruth Chapter 3 is full of drama, tension and hope. Tell about a "high-stakes" situation you've been in:
What biblical principles of righteousness were at risk?
How did you decide what stance you must take?
How did God protect you?
- 7 According to Proverbs 11:3-6, integrity will both **guide you** (v. 3 & 5) and **keep you safe** (v. 4 & 6). That's what Ruth's integrity did (2:11 & 3:10). How have you seen this to be true in your own life? Has a lack of personal integrity ever misled or endangered you? Would you tell us about it?

- ① Since Boaz is an influential man who had been keeping his word throughout the wheat and barley harvests, when Ruth heard him say, “*My daughter, do not fear. All that you say, I will do for you.*” she no doubt thought—“**Boom! It’s a done deal!**”

When she heard that she might be given to some other, unknown man, her heart was likely full of fear! “*What would he be like? Would it be better to remain a widow, and continue gleaning Boaz’s fields?*”

- ② **Naomi** would have been awake all night—praying!
Ruth would have been on pins and needles until Boaz woke, then momentarily euphoric, and then fighting to trust God over this news of the nearer kinsman.
Boaz would have spent the rest of the night praying and strategizing how he could persuade the nearer kinsman to yield the first right of refusal (and to do it honorably, so that he wouldn’t feel compelled to take Ruth).

- ③ **Naomi** no doubt would have been wracking her brain, reviewing the family tree: “*Hmmm, Elimelech’s Dad’s brother has that no-good, lazy son—I hope it’s not him! But Elimelech’s older brother passed away while we were in Moab—what’s become of his boy?*” etc.

Would **Ruth** have been peppering Naomi with questions of kinship—or would she have been crying out to God to calm her heart? One way or the other, they’d know by nightfall. Knowing Boaz, they’d have an answer by breakfast time!

- ④ **Ruth** was of sterling character. Everything about her behavior for the past three months has been honorable and God-fearing. We must simply say, “They had cultural traditions back then that **look** risqué, but clearly aren’t.” This was a noble, self-sacrificing act, accomplished with the utmost modesty.

- ⑤ **Abigail’s Availability Was to God First.** Abigail acts because the Lord’s honor and purposes are at stake, not because she seeks David’s attention. She recognizes the gravity of the situation: David is about to shed blood out of anger. Her intervention is therefore a form of spiritual availability—making herself fully responsive to God’s will, even at personal risk. Her chasteness is shown in the pure motive and moral clarity of her action. **Abigail Offers Herself Boldly—but Not Improperly.** Abigail steps into the threat: She rides out alone to meet an armed warband. She takes responsibility for Nabal’s sin (“On me be the guilt,” v. 24). She intercedes on behalf of her entire household. She courageously corrects David, reminding him of the Lord’s promise and righteousness. She acts as a peacemaker. She appeals to God’s covenant, not to personal charm. Her courage is moral, not manipulative. **She Protects David’s Reputation Without Seeking to Benefit Herself.** Abigail’s speech consistently aims at preserving David’s integrity: She warns him against “working salvation with his own hand” (v. 26). She calls him to remember that God fights his battles. She frames his future kingship around righteousness, not blood revenge. She risks her life for his good, not her gain. Her chasteness is seen in her self-forgetfulness.

Tamar clearly values sexual purity and covenant faithfulness. She is identified as a “virgin” (13:2, 18), a detail the narrator stresses because her purity under Israel’s law is a protected and honored status. As Amnon pressures her, Tamar speaks with clarity: “No, my brother, do not violate me, for such a thing is not done in Israel; do not do this outrageous thing.” (V. 12) This is not merely self-preservation—it is moral conviction. She resists evil not only because it harms her, but because it violates God’s standards. **Tamar boldly confronts Amnon directly and fearlessly.** Despite the danger she faces, Tamar names the sin (“outrageous,” “folly”), appeals to God’s law and to Amnon’s conscience. **Tamar offers a lawful, honorable alternative to prevent greater sin and shame.** As a woman—cornered, powerless, and trying to prevent a crime—offering the only lawful path that might restrain Amnon from committing an act of violence. Tamar would rather enter a lifelong, unhappy marriage—something she herself would not choose—than allow an act of lawless sexual violation. Tamar’s choice reveals her character: righteous, courageous, self-sacrificial.

Mary clearly evidenced devotion to God’s will. Mary’s words, “Behold, the maidservant of the Lord; let it be to me according to your word” (Luke 1:38), express wholehearted, consecration and courage in accepting the dangers of obedience (divorce, public shame, etc.). Mary lived in a small village. She knew that once she was pregnant, everyone would assume sin, not miracle. She also yielded her life-hopes: she was a bride to be, and now all that is on the line!

- ⑥ Be ready with your own thoughts, but let group members have plenty of time to think before you speak. Clarify that “high-stakes” doesn’t have to be life or death; but just significant consequences involved.

- ⑦ Again, be ready with your own thoughts, but let group members have plenty of time to think before you speak.

Sermon Summary Key Text: Ruth 3:1-18

Last week Ruth had fortuitously found her way into the field of one her husband's relatives—a God-fearing, wealthy man named Boaz—who immediately takes an interest in her, protects her, and provides her with all the barley she can carry. But Naomi, who is concerned with Ruth's future well-being, came up with a plan. Somehow Naomi hears that Boaz would be at the threshing floor that evening and thought that this would be a great opportunity for Ruth to make an impression—to let him know that she was an available bride. This is a very forward action—not in an unlawful way, but certainly in an aggressive way. She is taking the initiative.

Now remember in that culture there were some expectations placed upon near relatives to come to the aid of their struggling family members. For example, there was the law of the kinsman-redeemer. This statute urged near relatives, when possible, to rescue their close relatives from poverty. Ruth and Naomi were certainly poor. But there was another Jewish law which involved the participation of close relatives. It was called the Levirate law (Ruth 2-3; Genesis 38; Deuteronomy 25:5-10). This law stipulated that in a situation where the man of the house had died, a near relative, perhaps the brother of the deceased, was encouraged to step in and marry his brother's widow. It is these customs which were at work on this night.

In verses 5-7, we read that Ruth agreed to do what Naomi suggested. The Hebrew idiom used here in verse 7, *yāṭab lēb*, literally means his heart was good, or agreeable or happy. It describes a sense of euphoria and well-being. So, Ruth approached Boaz in the middle of the night and lay at his feet (vv.8-9). The gesture of a man covering a woman with his garment was a symbolic act, which according to Near Eastern custom signified "the establishment of a new relationship and the symbolic declaration of the husband to provide for the sustenance of the future wife (cf. v. 10; 2:12; Deuteronomy 22:30; 27:20; 1 Kings 19:19; Ezekiel 16:8; Malachi 2:16)." By her words and her actions, Ruth was inviting Boaz to exercise the legal right of her levir (brother-in-law). This is again a reference to the Levirate law.

In v. 10, Boaz expresses his appreciation that Ruth was not seeking younger husbands, that she asked him in private and she did not demand he act as kinsman redeemer. Boaz agrees to take her as his wife. Boaz was attracted to Ruth. Sure, she was beautiful, but it was her character that was so impressive. With a sterling reputation like hers, Boaz was confident that her status as a Moabite would not be a deterrent to their marriage (v.11). This exact term, a woman of excellence or a woman of worth, is found two other times in the Old Testament, in Proverbs 12:4 and 31:10. Proverbs 31:10–31 further addresses the kind of woman Ruth was deemed by her peers to be.

In v. 12-13, we learn that there is a closer relative than Boaz and he has first right of refusal. Boaz is not sure whether this other relative will concede to act as Ruth's kinsman, but he has a plan that he's going to follow which he hopes will eliminate the other kinsman. Boaz did not want anyone to think that something immoral had happened that night between them. He wisely wanted to avoid the appearance of evil (v.14). Before letting her go though, Boaz generously provided grain for Ruth and Naomi (v.15).

Now what was Naomi really asking when she said, "How did it go, my daughter?" (v.16). Did our plan succeed? But rather than answer Naomi's question, Ruth launches into the details of the bounteous gift Boaz gave her (v.17). I think Boaz knew that Naomi was behind Ruth's actions that night. And he was grateful. Because of the complicating issue of there being a closer relative, he wanted to give Naomi assurance that his interest in redeeming Ruth was sincere. Boaz was determined to be God's instrument to reverse Naomi's bitterness. Perhaps that is another reason he says to Ruth, "Do not go to your mother-in-law empty-handed. If I have anything to do about it, from now on her hands will be full." Naomi understood Boaz's message. She tells Ruth not to be concerned. From this point forward, this work of redemption is going to be Boaz's work, not Ruth's. The kinsman redeemer did all the work. He paid the necessary price for redemption. And this is where chapter 3 ends.

The same is true for our kinsman redeemer. His name is Jesus. He did all the work. We contribute nothing. He died to redeem us. We were impoverished. We were indebted to sin. But now we have been redeemed by the blood of the lamb of God. Redemption is solely Jesus' work. We can't do anything to contribute to it. Our role is to humbly receive it by faith and then to rest in what He has done.



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and the
**Institute for
Biblical Counseling
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- Videos, group discussion, and live counseling observation
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When and where will it meet?

Triangle Community Church (4216 Kildaire Farm Road, Apex 27539)

8³⁰am to 4⁰⁰pm on Saturday **January 17, February 21, March 21** and **April 18, 2026**

Questions?

Just e-mail Pastor Dan Clement at:
BiblicalHopeAndHelp@gmail.com

**FAQ, Complete Info,
and Registration here:**



Digging Deeper in Your Daily Quiet Time

*What has Jesus, our "Kinsman-Redeemer", done for us?
Let's use "Five Question Bible Study" to explore this critical topic...*

Monday—Redemption requires that a ransom be paid. Mark 10:45 & 1 Timothy 2:5–6

Tuesday—Redemption required Jesus' sacrificial death. Ephesians 1:7; Colossians 1:13-1 & 1 Peter 1:18-19

Wednesday—Christ redeems believers from the curse and demands of the law. Galatians 3:14 & 4:4-5

Thursday—Our redemption was applied by the Holy Spirit. Ephesians 1:13–14 & 4:30

Friday—Our redemption has a future, bodily dimension. Romans 8:22–23 & Luke 21:27–28

Saturday—Redemption is central to our eternal, heavenly worship. Revelation 5:9 & 14:3–4

Bible Text: _____

Date: _____



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would **this text** answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?



What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]