

The Book of Ruth

Part 4

Boaz to the Rescue

2025-11-23



TALKINGPOINTS WALKINGPOINTS



A publication of **DISCIPLE**, 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?*

- 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**?

Boaz slept well—*until midnight!* How well do you imagine Naomi and Ruth slept (and Boaz—*after* v. 8)?
- 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?*

- 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?
- 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?*

- 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?
- 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?

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
and Discipleship**



present

2026 Regional Care and Discipleship Training

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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?]