

The Book of Ruth

Part 5

Redemption Accomplished!

2025-11-30



TALKINGPOINTS 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 The concept of "redemption" is the theme of this little gem of a book, occurring 23 times! Find and mark each occurrence: [2:20; 3:9, 12 (**2x**), 13 (**4x**); 4:1, 3, 4 (**5x**), 6 (**5x**), 7, 8 & 14]. What do you observe about the rights and responsibilities of the "kinsman redeemer" in ancient Israel?
- 2 In 3:13 Boaz promised to marry Ruth—**if he could**. As a "man of excellence" (2:1), of course, he **wouldn't** do anything **unlawful**—but he **could** be **shrewd**! Notice the **strategy** Boaz employed:
Boaz: "Wanna buy Naomi's land?" (4:1-4)
Unnamed Closest Relative: "Yup, I'll buy it!" (v. 4c)
Boaz: "Oh, by the way—you'll also have to marry the Moabitess and give her son that land." (v. 5)
Unnamed Closest Relative: "No can do!" (v. 6)
Boaz: 😊 Where do you think one crosses the line from innocent shrewdness to sinful trickery?
- 3 Look over your list of the occurrences of redeem/redeemer/redemption, identifying which refer to Boaz (**5x**) and which refer to the man with the closer kinship tie (**16x**). But that's just 21 occurrences—what about the final two? In 4:7 it refers to the *practice* of redemption, so there's just one reference left: 4:14. **Look carefully** at the **pronouns** in 4:14-15. **What** is the identity of this final redeemer?

Interpretation—*What does it mean?*

- 4 It is clear how Boaz played the role of redeemer—but describe **how**, according to v. 15, **a new-born baby** (Obed, v. 17) could serve as a redeemer! Compare this to Naomi's previous "emptiness" (1:21).
- 5 Notice the communal nature of Israeli society: Obed's mother **literally** was Ruth (4:13), but notice **to whom** the neighbors **credited** the baby (v. 17b)! And—**who chose** the baby's name (v. 17a)?!

Application—*What do I do with this?*

- 6 Obed redeemed Naomi's emptiness, secured her inheritance, and filled her future with life and promise. **How** has **your** Redeemer filled your emptiness?
What inheritance has your Redeemer secured for you?
How has your Redeemer **filled** your future with life and promise?
- 7 Boaz, Ruth, Naomi and neighbors all rejoiced in God's provision (v. 13-17; wine and a fatted calf almost certainly factored into their merriment!). **How** and **with whom** should you celebrate **your** redemption?

- ① The rights and responsibilities of the “kinsman redeemer” in ancient Israel included:
 - Redeem land, thus preserve family inheritance intact (Leviticus 25:25–28)
 - Redeem a slary, thus restore freedom and economic stability (Leviticus 25:47–55)
 - Avenge a murdered relative, thus upholding justice (Numbers 35; Deuteronomy 19)
 - Levirate marriage, thus preserving the deceased’s lineage and name (Deuteronomy 25:5–10)

- ② No untruthfulness was involved (that would have immediately crossed the line). But in this case, presenting the **opportunity** of owning more land before the **responsibility** to care for two widows clearly helped the closest kinsman see that, from a purely economic standpoint, this was a losing proposition—whatever money was invested in procuring Naomi’s land would be lost, for the land would revert to Elimelech’s branch of the family as soon as a son was born to Ruth. The motive had to be more than—in fact, different than—economic gain. It was an issue of “neighbor-love” to two widows.

- ③ The tiny, helpless, baby Obed, is called a redeemer: *“Blessed is Yahweh who has not left you without a kinsman redeemer today...for your daughter-in-law has given birth to him”* (4:14–15)!

- ④ Obed (Hebrew: “worshiper/servant”) would be “a restorer of your soul and a sustainer of your old age”. These two widows would not be “empty”—a full and joyous future lay ahead, through Yahweh’s kindness.

- ⑤ Grandma Naomi became his nurse (v. 16), and the neighbors (rightly) understood baby Obed to be as much a blessing to Naomi as to Ruth, the actual mother. The neighbors even gave him his name—the only this occurred in Scripture! This truly was a **family-sized** redemption and reversal of destiny!

- ⑥ Jesus fills our emptiness by reconciling us to God, giving His Spirit, and granting new identity and purpose. He secures for us an imperishable inheritance—eternal life, the kingdom, resurrection, and God Himself. He fills our future with life and promise through His presence, His guaranteed completion of our salvation, His power to redeem suffering, and His certain return.

- ⑦ Think this through before your group meets, for this is an unusual concept for most Christians. But notice what others did when one lamb (1%) or one coin (10%) were found (see Luke 15:6 & 9)! When a wayward son returned, likewise a party was thrown (v. 32).

For example, several years ago I (Pastor Dan), to celebrate my 40th spiritual birthday, invited several non-believing neighbors over to my home for a steak dinner. I had a gift bag for each, with my printed testimony and a gospel tract inside, plus a copy of Josh McDowell’s book, *More Than A Carpenter*. The inspiration for this party was Luke 5:27–29.

Sermon Summary Key Text: Ruth 4:1-22

When we last left Ruth and Boaz, under the cover of darkness Ruth had asked Boaz to be her kinsmen redeemer at the barley threshing floor in Bethlehem. This request was essentially a marriage proposal. I think the only reason Boaz had not made such a proposal himself is because he knew that there was a closer kinsman than himself who would have the first right of refusal to redeem Ruth and Naomi. Today we will look at Ruth chapter 4. Boaz went to the city gate that same morning (4:1). There were two reasons he went to the city gate. First, it offered the best place to locate this other kinsman, and that was Boaz's top priority. And second, that is where legal issues were settled. It served as a kind of courthouse. Ancient cities were very compactly built along narrow streets, but the gate area provided a public place that was spacious enough for people to congregate. Like a modern town square or plaza, the city gate was both marketplace (2 Kings 7:1) and civic center. It was at the city gate that prophets would later address both kings and commoners (1 Kings 22:10; Jeremiah 17:19–20; 36:10). It was at the city gate that Ezra read the law to postexilic Judah (Nehemiah 8:1, 3).

The narrator does not give us the name of the relative. I think the writer omitted his name to spare his descendants embarrassment. As we will soon see, this is the guy who refused to raise a name over the inheritance of his deceased kin (v. 5, 10). Boaz gets a quorum of 10 men and addresses the issue of property first (v.2-3). Boaz begins his negotiations by calling this other kinsman's attention, not to the person of Ruth, but to the property that belonged to Elimelech. He wants to know whether this other kinsman will redeem that property. I think that it's a logical step. Property had to be redeemed before a person could be redeemed (v. 4). It is important to realize that in that culture to refuse to assume the obligations of a next of kin brought a certain amount of criticism, a degree of disgrace—especially if you had the wherewithal to afford it. Financially, the investment was a bargain without risk. As far as he knew, there were no known heirs of Elimelech to reclaim title to the property later, and elderly Naomi was certainly unlikely to produce any.

In v. 5, the kinsman learns there is another requirement—the day he redeems the property, he also has to redeem this woman. He must marry this Moabite woman because she's tied to this property. Now the kinsman redeemer has to weigh the costs of redeeming Ruth and Naomi. First of all, when he added up the cost of redeeming the property, plus the cost of maintaining the widow Naomi, plus the cost of marrying Ruth, it would be easy to conclude that this just wasn't a fiscally sound move. Second, he probably also considered the dramatic implications of producing an heir for Elimelech by having a child with Ruth. There are three reasons the kinsman ends up refusing to redeem the land and Ruth and Naomi (v. 6). First, it wasn't a financially savvy move. Second, if he and Ruth had a child, that child would be the heir and inherit the property. In fact, his entire estate would fall into the line of Elimelech, and his family name would disappear. Third, there was the stigma of marrying a Moabite woman and the knowledge that his descendants would have Moabite blood flowing through their veins.

As a symbol of the agreement that Boaz may redeem Ruth, they removed their sandals to validate the transaction (v. 7). Some commentators have suggested the sandal custom may relate to the divine commandment to symbolically take possession of God-promised land by walking on it (Genesis 13:17; Joshua 1:3). The hand-over symbolized the kinsman's forfeiture of his right to possess the land. It seems clear to me that the townspeople enthusiastically approved of this marital union. Her Moabite status seemed irrelevant to them. They knew Ruth to be a godly, hardworking, selfless woman who dearly loved her Jewish mother-in-law (v. 8-11). The townspeople invoked God's blessing on this union—and went so far as to link Ruth with Rachel and Leah—two of the most famous women in Israel's history (v. 12). The writer mentions Tamar and Perez because Boaz was a descendant of Tamar and Tamar's story and Ruth's story were similar in that both of their husbands died and they needed a kinsman redeemer to raise up ancestors in their name.

The Biblical author keeps showing us that God is at work in this relationship (v. 13). And His design also affects Naomi. Boaz becomes her redeemer as well. God has been working sovereignly behind the scenes (v. 14-17). Naomi thought God was against her. She drew conclusions about God's character based upon a select subset of negative circumstances. We tend to do that too. Something bad happens to us, something painful, and we draw conclusions about God that we should not. We think he has abandoned us or worse—has targeted us.

When you allow your circumstances to influence how you feel about God or how you think He feels about you, it is dangerous. The Bible tells us what God is really like: He is holy, loving, merciful, good, just, gracious and sovereign. He is slow to anger and quick to forgive, a gracious heavenly Father, a selfless Savior and a reigning Redeemer. God is still all of these things when tragedy strikes. We need to remember that. That is our anchor—the unchanging character of God. This story was not just about Ruth and Naomi. It advances the promise that God made way back in Genesis 3 to bring a Savior into the world. A redeemer named Jesus who would act as a human kinsman-redeemer. He purchased us out of the sin market at great cost to Himself. But His journey came through the lineage of King David, an ancestor of both Jesus' father Joseph and His mother Mary (v.18-22). We see more prophecies of Jesus coming through the line of David in Isaiah 11:1–2; Matthew 1:1 & 6 and Jeremiah 23:5. In His sovereignty, God made certain that Ruth chose to glean in Boaz's field that day with the result that she became the great-grandmother of King David, through whose lineage Jesus would one day come! Ruth's husband Boaz was a type of Jesus in that he was Ruth's kinsman redeemer just as Jesus is our kinsman redeemer.



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and the
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- Videos, group discussion, and live counseling observation
- Four Saturdays together as a cohort, plus three hours per month of individual online content
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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

***Redemption was achieved—and Boaz, Ruth, Naomi and neighbors celebrated (Ruth 4:14-17)!
Let's use "Five Question Bible Study" to explore the party that awaits us...***

Monday— Skim Revelation 4-5 for scenes of heavenly worship around God's throne.

Tuesday— Read Revelation 7:9-12 for scenes of the celebration of salvation and protection.

Wednesday— Read Revelation 11:15–18; 15:2–4; 19:1–3 for the celebration of God's justice.

Thursday— Read Revelation 19:1-3 for the celebration of wicked Babylon's fall.

Friday— Read Revelation 19:6-9 for the celebration of the marriage supper of the Lamb.

Saturday— Skim Revelation 20-22 for the celebration of the reign of Christ.

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?]