

Ruth 3

Good evening.

Tonight we will continue our study of the Book of Ruth.

We will be in chapter 3 tonight.

If you are new to our fellowship, we spend our time on Wednesday Night going through the Old Testament.

We started 3 years ago in Genesis, and we have made it to Ruth.

We call our Mid-week study, a survey through the scriptures, because we tend to take bigger chunks, sometimes many chapters, as we journey through the Books of the Old Testament.

Our Sunday mornings, we have a similar approach, we have committed our time to the New Testament Books.

We take a Verse-By-Verse approach to the New Testament, and we are taking on smaller portions in that study to glean all we can from the Text.

We are simple ministry, that loves God's Word, and how it applies to our lives.

So let us pray before we get into our Study tonight.

So a little review before we get into chapter 3 tonight.

Remember the story found in the Book of Ruth is set in the midst of a time of Anarchy, and among a godless and debased Israel.

This is during the time of the Judges.

Imagine this; they are one generation away from the mighty faith filled generation that followed Joshua in the Conquest of Canaan.

The children of Joshua's generation have all but undone the work of faith of their fathers.

It was a time period of tragedy and turmoil, as the backslidden nation of Israel grabbed ahold of the false gods of the pagan people that surrounded them.

They mixed the worship of Yahweh, their Deliverer, with the sensual and violent worship of the Canaanites.

It was a day of relativism, where anything went, where you could believe in any kind of foolishness and be celebrated and accepted.

It was a day much like our day, where absolute Truth was a thing of the past, something the old timers held on to.

It was a generation that thought they were breaking off the shackles of their old religion, and they were embracing a new, progressive world.

And they failed to understand that God had warned them of this deception, and that there would be serious consequences for their rejection of Truth.

Deut. 28:15-19 "But it shall come to pass, if you do not obey the voice of the Lord your God, to observe

carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

16 "Cursed shall you be in the city, and cursed shall you be in the country.

17 "Cursed shall be your basket and your kneading bowl.

18 "Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.

19 "Cursed shall you be when you come in, and cursed shall you be when you go out.

And the Book of Ruth actually opens up in a time period of Israel reaping what they have sown.

There was a famine in the Land as they were experiencing the curses promised to them.

And we saw a man named Elimelech, reasoned within himself, that it would be better to flee God's chastisement, and look for Greener Pastures.

It was a costly decision, one that ended up costing his life.

There in the country of Moab, his widowed wife, Naomi found pagan wives for her two sons Mahlon and Chilion.

Shortly after this, her two sons died as well.

The Story then continues on with the three widows.

And Naomi hears that back home in Bethlehem, that God was once again blessing His people with Bread.

She decides to go home, in poverty, with her two daughter-in-laws following behind, where she pleads with them to return home.

One daughter-in-law heeds her council, and only Ruth returns with Naomi.

Ruth made a wonderful confession of faith, and leaves her pagan life behind, and embraced Yahweh as her God, and declares the Hebrew religion and way of life as her own.

Upon their arrival into Bethlehem the people remember Naomi, who when she left was a prominent and a well off woman.

Now she is poor, destitute and empty.

Naomi and Ruth come to Bethlehem as beggars.

Now, although Naomi is recognized by her neighbors, we see none extend any kind of compassion or help to the two widows.

Naomi wants to be called Mara, or Bitterness.

And she blames God for her plight in life.

But at the end of chapter 1, a glimmer of hope is seen, as they arrive during the barley harvest, and this was

hopeful because the Jewish Law made provision for the poor during this time.

It was laborious work, however the faith filled Ruth was willing to work, and she set out to glean the left overs of the harvest.

Now this was a dangerous time for a young foreigner to be out in Israel.

The godless people of Israel, could have taken advantage of her with no repercussions.

But as we have seen from the outset of this wonderful story, God is Sovereign, and even in the midst of this horrible time period, He is working among the people.

Ruth the Moabitess finds her way into Boaz' field, which seems to be random, but we can see it was all meticulously set up by God.

Boaz will become a central figure in our story, and he is a type or a picture of Christ, as we will see even more clearly tonight.

Ruth catches the eye of Boaz, who shows favor to the foreigner and brings her under his protection.

Remember he was a man of Great wealth, or more accurately a man of Valor.

He was literally what we would say today, a Knight in Shining Armor.

Not only was he a wealthy warrior, we will see he is a man of conviction.

And really Boaz set upon the landscape of his day, is a breath of fresh air.

There are still those in Israel who fear God, and obey His Law.

We ended last time, with the understanding that the two have an instant connection, I believe it was love at first sight.

And perhaps they have many months of flirtation and smiles.

But neither are bold enough to make a move.

How easy it is to be caught up in the mundane of life, and pass up the more important things.

Boaz tends to his business, Ruth works tirelessly to keep her and Naomi afloat.

And it seems like the opportunity might just pass.

The writer of Ruth constantly leaves us on the edge of our seat in this romance.

Now, we must keep in mind that the Book of Ruth is much more than a Romantic Story of a rejected foreigner and respected Hebrew.

It is a picture of Jesus' relationship with those who come to Him and trust Him.

Remember Ruth was receiving gifts from Boaz, and she could have been content in earthly blessings.

But soon we will see Ruth is not content with merely receiving leftovers or gifts, she would rather have Boaz.

And for God's people we must understand as Warren Wiersbe states here, "We must want *God* alone: for when we have Him, we have all that He owns. It is not the gifts that we seek, but the Giver."

Now as time has passed in our story, we will see the wise old Naomi will have to take matters into her own hands.

And this is where we pick up our story now in chapter 3, verses 1-5...

Ruth's Redemption Assured

3:1 Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you? 2 Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. 3 Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do." 5 And she said to her, "All that you say to me I will do."

Now we see here, Naomi the Bitter has now moved passed her depression.

There is now hope in her instruction to Ruth.

She now makes steps forward in faith.

You see, there were other men in Bethlehem, who perhaps would have gladly married the Moabite Beauty.

But none of them could redeem her.

In order for Naomi and Ruth to have any kind of life in Israel, they needed to be redeemed by the *goel*, or kinsman redeemer.

You see the nation of Israel was in a very unique situation.

The Land they lived in was not their own.

In fact, it belonged to or belongs to God.

We are told in **Deut. 11:12** that it is...

12 a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning of the year to the very end of the year.

God in so many words leased the land to Israel.

And if they walked in obedience and love to their God, He would bless the land.

Now because the land was not their own, after the conquest of Canaan led by Joshua, the land was

allotted by tribe, clans, and families, and the inheritance was from the Lord Himself.

The Israelites had no absolute rights to the Land, they could not sell off their land whenever they wanted, because it was not theirs but Yahweh's.

And it was given forever to each family as it was allotted to them.

But the Law did allow, for any Israelite that was succumbed to poverty, it allowed for a temporary forfeiture of the property in exchange for money.

Lev 25:23-28 'The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me. 24 And in all the land of your possession you shall grant redemption of the land.

25 'If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold. 26 Or if the man has no one to redeem it, but he himself becomes able to redeem it, 27 then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession. 28 But if he is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.

You see it was the duty of the nearest family member to redeem the property, to buy it back for the family.

If there was no kinsman wealthy enough to buy back the property it was then reverted back to the original owner at the fiftieth year.

Now it is this provision in the Law that Naomi is trying to invoke,

It so happens that Boaz is a near kinsman, and hope has stirred in her heart once again.

Naomi here also links another provision of the kinsman redeemer to the redemption of the land.

The law of the levirate marriage, this is taken from the word *levir* which means brother-in-law.

Deut. 25:5-6 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. 6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel

Now, why has Boaz not made a move on Ruth, since they have had that connection in chapter 2.

Well, we will see later, there is actually one of their family who is closer in relation, and also, Ruth is a young woman, whereas Boaz is a mature man.

This may have been a hindrance for him.

Now, maybe Naomi was expecting Boaz to take the initiative in establishing this relationship, but he obviously was not doing so.

Boaz, perhaps a little insecure, and a little aloof, thinks Ruth would have no interest in him.

So Naomi is forced to initiate the relationship.

Naomi knows what happens in the winnowing halls.

You see there would usually be one winnowing area in a town, and the harvesters would take turns using it.

It was usually a platform up on a hill, where the wind could easily take away the unwanted chaff of the fruit of the crop as they tossed the harvest up in the air.

The heavier kernel would fall to the ground.

The men would work all day, and even well into the night, until the wind settled.

Then they would retire to a great meal with wine, and the men would drink themselves to sleep.

They would fall asleep around the threshed wheat or barley to protect their supply from bandits.

Naomi knew this, and she tells Ruth to doll herself up, Notice she is first to wash herself.

Water was scarce, and showers and baths were reserved for special times.

Then she was to anoint herself with perfumed oil, and she was to put on her Sunday best, as we would say today.

Ruth was to take off her widow garments, and present herself as available to Boaz.

Naomi knows how to get a man's attention.

She knows Boaz will be able to understand what is being suggested here.

She instructs Ruth to wait until he is finished eating and drinking, and when he passes out, to go in uncover his feet and lie down.

Now we cannot help but notice the change in Naomi, she is now throwing off the past, and asking Ruth to step out in faith.

These are the kinds of preparations one would make for a wedding day.

Now, in our western minds we really have trouble with this, and the good hearted commentators try to wrestle this scene together to appease the western mind.

They say, this was not a sexual proposition on Ruth's part.

We try to understand a wedding as we see them today.

But understand the parents in this day arranged their children's marriages, and in this patriarchal society it was usually the fathers who made the agreements.

However, Ruth has no father or male figure to do so, so Naomi is within her rights to be setting this up.

But it would not be proper for these women to approach Boaz directly with negotiations for marriage.

A marriage was consummated by the sexual union between the man and a woman.

We will see when Ruth returns to Naomi, that Naomi is wondering if Ruth is Mrs. Boaz yet, she seemingly sent Ruth to consummate the relationship.

Ruth is presenting herself as a potential bride here.

We will see next week, that the bride will have very little to do with the wedding at all.

This is much different from our western weddings where the bride steals the show.

The poor groom, is just a pawn at the altar set next to the minister.

He is only there because the Bride must have someone to marry, but in our weddings the Bride is the main event.

Not so during this time.

So Ruth is instructed to uncover his feet, perhaps as the colder they got he would eventually wake up to the young girl at his feet.

Naomi says the man will tell you what to do next.

One commentator suggests, “Naomi did not think that anyone would offer to marry Ruth the Moabite, so she is arranging a situation where Boaz is being encouraged to sleep with Ruth, believing that his integrity is such that he will then provide a home for her.” Evans p.219

And this could be very well what is happening.

Of course this goes against the modern moralists ideas of what a Bible Hero should look like.

So many try to present this scene conformed to our modern minds.

But we have to consider the time and place, and the ideals of the day here first, before we interject our modern thinking.

A wife was no more than property in this day.

But we will see there is love and respect in this scene, as Boaz lifts this woman above the social norms of the day.

And so far Ruth has been the resourceful one, keeping these widows fed and cared for.

Perhaps she is glad now, that the Older Naomi is finally taking the initiative, and instructing her on what to do.

After all these are Naomi’s people and their customs.

Ruth tells her in verse 5 “All that you say to me to do I will do.”

Now, Ruth is prepared to humbly put herself at the feet of the lord of the harvest.

And it was the hope of both of these woman that he would know what to do.

Look now at verses 6-9...

6 So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. 9 And he said, "Who are you?"

So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

We see Boaz finished the feast in good spirits.

He had eaten well, and drunk heavily and was probably in a deep sleep.

And most likely his cold feet awoke him, as he sees and smells the wonderful fragrance of the woman below him.

Now, as we discussed before, this "Lying down at his feet," actually has sexual connotations in the original Hebrew.

Now the candles were dimmed and his vision blurred by sleep heavy eyes, he cannot make sense of who the person is.

He asks who it is, and Ruth explains, “I am Ruth, your maidservant. Take your maidservant under your wings.”

Notice something interesting here, Ruth herself does not identify with her past.

We have read over and over again Ruth referred to as the Moabitess.

But here she claims her new identity as Boaz’s maidservant.

She has already been taken in under Boaz’s protection, and she declares she is his maidservant perhaps speaking to her employment in his fields.

She is a woman who is looking ahead, to a new life, she is letting old things die, and although her difficult past has help build her character, she is letting it all go, and humbly submitting herself to Boaz and the Hebrew people, and hoping that he will take her under his wings.

Ruth stresses the relationship, that he is a *goel*, he is a close enough relative where it is all legal and within the bounds of God’s Law.

And Ruth lays it all out on the line, and Ruth takes the initiative here.

Boaz, counted himself as too old, she was out of his league, but here she is making it obvious that she is very interested.

Now, I think that it is not a bad thing that there is an age difference here.

Women undoubtedly mature much faster than men.

My wife is 6 years younger than me, and think it works well, she also initiated our marriage, and of course, they said we were all wrong, we did things all wrong, and we would never last.

And maybe they are right, but we are almost 15 years into this thing and I think it is working out wonderfully.

Ruth the Initiator here gets the ball rolling.

Now, it is interesting, Ruth as we will see could have had any man she wanted.

But Ruth is not thinking about herself at all.

Any man would not do, sure she could have found a young strapping stud, and started a wonderful life for herself.

But Naomi would be left destitute.

She makes her decision and move, not on what is best for herself, but how it will benefit others, namely Naomi.

Now, Boaz, had he been a man who lived for himself, would have consummated the marriage right there.

But he fears God, and he is a law abiding Jew.

As much as a temptation may lay before him right now, he resists in order to do the right thing for Ruth and Naomi.

We read next...

10 Then he said, "Blessed are you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. 11 And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman. 12 Now it is true that I am a close relative; however, there is a relative closer than I. 13 Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you — good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the Lord lives! Lie down until morning."

We can easily see here that Boaz understands Ruth is not simply looking for a one-night stand.

She is looking for a husband for a life-mate, and Boaz understands all that must happen.

Boaz invokes the name of Yahweh in verse 10, and blesses Ruth.

He sees Ruth as a woman of virtue.

She did not seek a man for his status, age, or income.

She looked for a man who could redeem them legally. Understand she is looking to save Elimelech's lineage, and restore to Naomi her families sold off land.

Boaz once told Ruth he has heard how she has cared for the widow Naomi, and here he once again is taken back that she has passed up her own needs to better her mother-in-law's situation.

Now, we have to understand here, the *goel*, the kinsman redeemer must meet 3 requirements to be able to fulfill the law.

1. He must be a close relative, a member of the family that must be redeemed.
2. He must have the means to pay the required price of redemption.
3. He must be willing to be the redeemer, it has to be a voluntary act.

The redeemer gains nothing from the transaction.

The property goes back to his family member, and even his first-born will be to the name and family of Elimelech.

We can see too that Boaz is man with a character equal to that of Ruth's.

No wonder these two heroes go down into the eternal records of God's Word, they both lived selfless lives, and they will be blessed for it.

Too many today try to hold on to their lives, to gain for themselves, to serve themselves, but Ruth and Boaz found the better way.

They lived for others, they lived to better others, and they are blessed for it.

Now, Boaz is hesitant to move forward, because there is a relative that is closer, who must first be made aware and given the opportunity to redeem the property and the woman.

We will meet that man next week, who is not of the same character or stature as Boaz.

But none-the-less Boaz will do the right thing and offer the man the deal.

But we will see he presents it in such a way, that it will make the man say no.

So Boaz here assures Ruth that he is willing to do all that she asks.

In verse 13, he refuse to let her go into the dangers of the nightlife, and tells her to stay until morning, and promises in the morning that if the other family member will not perform the duty of the close relative, than he will.

He gives an emphatic oath in the name of the Lord.

And tells her anxious heart to rest.

Verse 14 now...

14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor." 15 Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city.

It does not say they slept, I imagine in the silence of night, they pondered what the future held for them both.

The thoughts perhaps sobered Boaz up quickly, and as the sun was creeping up in the morning, we are told Ruth got up to leave.

Boaz tells her not to give opportunity for their names to be tainted by what may seem to have been an affair between the two.

But his warning is followed by the assurance of his love for her.

He grabs of the newly winnowed barley a huge gift for Ruth and Naomi.

He instructs her to use her shawl that is wrapped around her to hold the abundant gift.

And she goes back to the city to await the news of what happens.

Look at verse 16...

16 When she came to her mother-in-law, she said, "Is that you, my daughter?"

This verse has confused many people, and we see here it is either too dark for Naomi to recognize Ruth, or she is wondering if Ruth is now the prospective Mrs. Boaz.

The King James Version says it a little better...

Ruth 3:16 And when she came to her mother in law, she said, Who art thou, my daughter?

It is likely that Naomi is asking whether or not a sexual union had taken place, and she wants to know if Ruth had actually become Boaz' wife, and taken on a new identity.

Who are you? She asks...

Then she told her all that the man had done for her. 17 And she said, "These six ephahs of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"

18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

Ruth shows Naomi the large gift Boaz had given them, and Naomi concludes that this man is going to do all that he can to care for them.

Warren Wiersbe says... "A man who sends a generous gift to his prospective mother-in-law is certainly a good choice for a husband."

Remember the Naomi we saw in chapter 1...

Ruth 1:20-21 But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. 21 I went out full, and the Lord has brought me home again empty. Why do you call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?"

Naomi could no longer claim that she was empty.

She was made full now by the grace of the Lord of the Harvest.

Ruth's obedience to step out in faith had brought about a complete transformation in their lives, and now they had so much to hope for their future.

Naomi now tells young Ruth to "Sit Still."

I don't know about you, but sitting still and waiting is one of the hardest things for me.

If it is a red light taking too long, or waiting for a table at a restaurant, I am in complete turmoil.

I like to be moving, and going, and doing, and sitting still works against everything in bones.

But there are seasons in our Christian walk where we simply have to stand still, sit still, and wait on the Lord.

Ps 46:10 Be still, and know that I am God;

I will be exalted among the nations,

I will be exalted in the earth!

We come to these times in our lives where we can do nothing on the part of human endeavor to go any further.

We come to those God-sized tasks, and the only option is to wait, to be still and know that He is God.

There is a time to march forward in faith, as Ruth did to the threshing floor, but other times we are called to be still.

Perhaps you are here tonight, and you have a restless spirit, yet you have come to the end of yourself, and all that you can do.

You might be tempted to start meddling in a matter pertaining to things you need to leave alone.

If I have learned anything, in these seasons of God asking me to sit still, when I disobey and start meddling, I tend to get in the way and I make matters completely worse.

Maybe you feel like God has forgotten about your situation and you have been sitting still longer than you think you should have.

Understand as Paul said in **Phil 1:6 ...He who has begun a good work in you will complete it until the day of Jesus Christ.**

Phil 2:13 for it is God who works in you both to will and to do for His good pleasure.

God is working, He has not abandoned you, He is getting you to that place of total dependency and trust in Him.

Understand if you are at that place where God has to move, you can do nothing else, than you are not in a bad place.

He is a Red Sea kind of God, you remember when Israel left Egypt, and Pharaoh changed his mind, and sent his chariots to go get their slaves back.

The Jews were pressed up against the Red Sea, and surely, hopelessness overcame their hearts when they saw the chariots coming toward them.

They were in a hopeless place, there was nothing they could do on their own, fighting that fierce chariot army would be a suicide mission, because they had no weapons of their own.

They looked back and they were doomed, they looked to the sea and it was just as terrifying.

Yet in that moment, God took the opportunity to show His chosen nation His power and might, as He is Lord over all Creation.

And God's mighty hand begin to part the Sea.

The Hebrews then crossed over the miraculously dried Sea Bed, and when the last Hebrew got to the other side, God's Mighty hand relented and He released the

water, and He wiped out the mightiest army on earth with those crashing waves.

You see, this is the story of our God, He just has a history of bringing His people to the place, where all they can do is sit back, and watch Him work.

So keep the faith tonight, if you are such a time, where you can only sit and wait.

Boaz is a picture of Jesus, through and through, and as you wait, understand He is working, and He will come through.

He has a reputation to uphold.

Let's review this picture a little, and end with just how Boaz points to Christ our Redeemer.

Boaz the Kinsman Redeemer, is such a wonderful picture of Jesus.

Think about this, there was three things that made Boaz the Kinsman Redeemer, and all three point right to Christ.

1. He must be a close relative,
2. He must be able to pay the required price for redemption.
3. He must be willing to be the redeemer.

And Christ meets all three.

Jesus must be a member of the family of fallen Adam.

This is the first requirement set forth for the Kinsman.

And really, how could the Son of God, Our Creator, meet this requirement.

How could God enter into the family of humanity.

Well, God's Word tells us **Rom. 8:3-4 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,**

The first step of Jesus becoming our Kinsman, was the supernatural conception and virgin birth of Jesus in Bethlehem.

Jesus left the beginningless eternal throne, for which He sat for ages upon ages as one of three persons of the Trinity, equal with God the Father and the Holy Spirit.

Jesus left the glories of His Father's throne, laid aside the form of God, stepped out of the brilliance of heaven, came down passed the galaxies and systems, through the countless light years of the constellations, past all the planets and worlds of the universe, and came to our insignificant rock in the midst of it all, called earth.

He went to an even more obscure village in a town of Galilee, where He indwelt the womb of a poor peasant.

He was nourished by her own body, and grew as any other zygote would inside the darkness of that underprivileged girl's womb.

He was born on a not so silent night in a manger full of animals and 100% dependent on his poor mother and adopted father.

He would experience the weakness and growth of a normal childhood, He would cry, experience hunger and thirst and pain.

Ultimately, the humans He came to dwell among would brutally mistreat Him and hang Him on a heathen cross.

Understand all of this satisfied the first requirement of the Kinsman Redeemer.

The incarnation of Jesus, the Son of God is the foundation of redemption.

Without it is all lost, it is an illegal transaction.

He must be kin, He must be fully human.

Many today claim that the virgin birth of Jesus is not an essential doctrine for salvation, but this is ignorance to God's plan of redemption.

Paul clarifies this in **Phil 2:5-11** **Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God**

also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Further more in Gal 4:4-5

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.

Jesus satisfied the first requirement of the Kinsman Redeemer.

He is of the family of Adam, as Luke points out in his genealogy of Jesus.

Secondly, the Kinsman must have the means to pay the price of redemption.

We were told in the opening of the Book of Ruth, Boaz was a wealthy man, and we will see next week he has no problems paying the price of redemption.

And again, Christ became poor for our sakes by becoming a man, but He did not cease to be God.

Jesus did not give up His deity when He came to this world as a Man.

Throughout Jesus' ministry, He demonstrated His Lordship over demons, infirmities, over nature, He even multiplied bread and changed water into wine.

As God, Jesus had all Power and Authority, and having all wealth.

He was wealthy enough to pay our price of redemption.

The only One able to pay the price.

Yet the only remedy for death is life, to redeem us from the reality of death, a worthy life must be given.

The Bible tells us life is in the Blood, Jesus must shed His own blood to pay the payment in full.

Only His Blood would do, untainted, unpolluted, by the sinful state of humanity.

His genes are of a heavenly origin not carrying the death gene of fallen humanity.

The True Redeemer of Humanity must be able to save not just one of His kin, but a whole world of sinners.

This called for supernatural blood, and only Jesus could provide this.

Because He was human He could take the place of man, because He was God He could pay the infinite price for man's sins.

Jesus met the first two requirements, He was related to humanity, and He alone is able to make the payment.

But there is one more requirement that must be met, the Kinsman Redeemer must be willing to make the payment.

Jesus said in... **Matt 20:28** "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Jesus chose to give Himself as a sacrifice.

Jesus says in **John 10:17-18** "Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

Jesus was willing, and all three requirements were met by Our Redeemer.

Maybe you are here tonight and you have never responded in faith to Jesus and His wonderful plan of Redemption.

Jesus can redeem you tonight, what that simply means is all that makes you unclean and unholy tonight.

Your sins which are great and many, your mistakes and wrong doings can all be redeemed by the blood of Jesus.

This is what separates our faith from all other faiths.

We don't work our way, or earn our way to salvation.

We believe that like Ruth and Naomi, we are nothing more than beggars in this world.

We see God's Holy Standard, and we are helpless in ourselves to do anything religious or of worthy merit to gain salvation in ourselves.

We must rely on Another, who is able to Himself work the plan of salvation out on our behalf.

You must cling to the work of the cross, what Jesus accomplished for you, as He gave Himself as the only worthy sacrifice.

When you place your faith in His Death, as being sufficient to satisfy the demands of Heaven, your sins are washed away, you are white as snow, you are cleansed.

But your redemption is not only wrapped up in Christ's death and burial, but when you believe in His atoning sacrifice, as He rose from the dead, you too are offered new life, eternal life.

2 Cor. 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

This means all your past mistakes, all your failures, all of it can be made new.

Tonight if you would willingly receive Jesus as Your Redeemer, your personal Savior, your life will never be the same.

There will be men up here during this last song, they desire to pray with you the prayer of salvation.

Come up, and receive your Savior tonight.

For the rest of us, for those going through trials, for those in a season of sitting and waiting, come up and get prayer.

Be still and know He is God, and trust His plan for your life tonight.

Let's pray...

So we have only one more chapter left in this wonderful love story, I hope you will be here next week as we finish the love story of Ruth and Boaz.