

## Ruth 4

It is wonderful to be here with you all tonight.

We will be studying the fourth and final chapter of the Book of Ruth.

Let us Pray...

Last week we saw the story pick up pace a little, as Naomi has now moved passed her depression and self-pity.

Her widowed daughter-in-law has been working diligently to provide her in a family member's barley field.

It really seems that once Naomi gets her eyes off of herself, and she starts considering her and Ruth's circumstances, and once again looking to her God, that hope returns to her heart.

Hope is such a wonderful motivator in life. Especially when the object of our Hope is the Lord Jesus.

Naomi is understanding God's Sovereignty over her life.

And in the beginning of chapter 3 we see a change of demeanor in her as she tells young Ruth in **Ruth 3:1** "My daughter, shall I not seek security for you, that it may be well with you?"

Naomi is for the first time the initiator and Ruth must have been relieved that the older, wiser woman is finally leading in their affairs.

Understand today, those of you who are mature in your faith, have a similar obligation to lead the younger generation.

Titus 2:3-5 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

It is right for the older generation to lead and teach the younger how to be godly.

So Naomi finally engages in what she should be doing.

She sets forth a plan for Ruth, a plan on how to get Boaz' attention and to help him understand that Ruth is interested in being Redeemed by him in marriage.

She sent the young girl off as though she was heading to a wedding, and it really seems Naomi was hoping that the relationship was consummated that night.

But as Boaz awakes from his drunken slumber to the young girl at his feet, and as her wonderful fragrance overcomes him, he realizes that this girl was not there to thresh grain.

He asks "Who are you?" as his heavy eyes adjust to the darkness.

Ruth replied in **Ruth 3:9** "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

She makes Boaz aware of her interests, and we really see the integrity of this man Boaz.

I believe Ruth was a beautiful girl, and had Boaz been thinking fleshly, he might have taken her right there as his wife.

But he is a man of the law, who fears God.

Now we read the Law of the Levirate today in our Daily Manna, and we will read the whole portion now, as it pertains to our chapter tonight.

**Deut. 25:5-10** "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. 7 But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' 8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his

brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'

Now, Ruth's husband had died, and so did his brother. So the duty would naturally pass to the nearest relative.

Boaz is a kinsman, but there is one who is closer.

And because he is a man of God over a man of emotion, he explains to Ruth that he must first give the closer relative the opportunity.

He sent her back to her mother-in-law with a huge gift of barley, and assured Ruth that she and Naomi would be taken care of no matter if the other man does this duty, or if Boaz will.

She arrives back to her mother-in-law, Naomi sees the huge supply of food, and knows that a man who sends that kind of gift means business.

And Ruth is told to "Sit Still."

Now, we can imagine this was the hardest part for the love struck Ruth.

Ruth is a mover and a shaker; we have not seen her sit since we were introduced to her.

She is a diligent worker, resourceful, and driven by her others centered heart.

She would want to do anything but sit still.

But the rest of the story is out of her hands.

She must now trust in her new God, and she must exercise faith now.

And we will see the way the writer tells this story, they keep you on the edge of your seat.

And as we make our way into the final chapter of this story, we find ourselves cheering for this romance to end with Boaz and Ruth living happily ever after, but as we will see in the climax of this story, it comes close to not happening the way we are hoping.

So Ruth and Naomi will play no part in the first 12 verses of chapter 4.

Boaz will now go to negotiate and try to gain Ruth's hand and Naomi's land.

The fate and future of these two women now rest in their potential Kinsmen Redeemer, or *Goel*.

The main question we go into chapter 4 with, is will Boaz be this *Goel*, or will another take his place?

So we read now in verses 1-6....

### **Boaz Redeems Ruth**

4:1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had

spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down. 2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down. 3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech. 4 And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'"

And he said, "I will redeem it."

So the setting of this next scene goes from the Threshing Floor to the City Center of ancient Israel. Many of our American towns, especially the older towns, when they were built, would start with a courthouse, and then a perhaps a market square around it, and then the rest of the town would be built all around.

But you see in Boaz' day, the gate served as a central hub for official business.

The towns were walled to protect its people from attack from the many enemies that surrounded them.

Living quarters were very tight, and the roads super narrow.

If you are going with us to Israel in November, you will get to see this first hand, as many of these ancient cities have been dug up.

All the business traffic, visitors, and citizens would go through the gate, and if you wanted to see someone from that town that was the best place to sit and wait for them.

You see the wall protected its citizens and the port of entry allowed them to monitor who was coming in and out.

The gate also served as the courthouse, and any official business transactions would be handled there, it is where the leaders of the city convened.

You might remember even way back in Genesis, that Abraham's nephew Lot sat as a judge in Sodom and it was at the Gate that he served in that capacity.

Even that far back we saw this practice, and it is still happening in Boaz' day.

And we see once again in verse 1, the Providence of God at work.

The very man Boaz was waiting for came walking by, and Boaz called out to him, "Come aside friend, sit down here."

We see Boaz is definitely a man that is honored and respected; the relative gives no hurried excuse, but immediately obeys the command.

We see in verse 2, Boaz tells 10 Elders to sit as well, for which they promptly obeyed.

Now the Elders exercised judicial purposes at the city gate.

Elders possess far reaching authority in Israel.

We see all throughout the Old Testament, the Elders are continually present to help guide leaders, and make difficult decisions.

In the Law they are the ones responsible to hold court for those fleeing to the cities of refuge, they were the ones who decided if the person would be handed over to the avenger of blood or be spared.

These were older men, the wise men, and even today in the church, Elders hold a place of authority and decision making, they are to be men of prayer and never greedy.

In our own church government here at Calvary Chapel Victorville, they serve us in making financial decisions, in appointing leaders, they are the only ones who can ordain a pastor in our church, they must be prayer warriors, and they also handle church discipline.

The role of an Elder is very important, and they are a huge support for the pastoral staff.

The New Testament instructions make it clear that the Elder should **1 Tim 3:6-7 not a novice, lest being puffed up with pride he fall into the same condemnation as**

the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

When we are looking for an Elder here, they must be a faithful man, trustworthy, a man who has been tested through the fire, and I find that last qualification is a very important quality that I look for.

They must have a good reputation outside of the church as well.

They are honest men in their dealings with the world, I tend to see them as older men.

I think that is especially important being a younger pastor, to have Elders who have lived this life a little more than I have.

Because part of their role, is to keep me accountable to the Lord, and help me not to wonder off the path I am called to.

They must be supportive of the vision of the Senior Pastor but not in any way “Yes” men.

And I have to say, we are blessed by our Elders here at our church.

So Boaz gathers ten of the cities respected leaders.

They will validate any transaction that takes place that day.

There were no written records at this time, so Boaz does not want to grab just any 10 people to witness this deal.

It is too important to him, so he gets prominent, respected men for this legal transaction.

Boaz as we will see is a master negotiator.

He first presents the land that needed to be Redeemed to the nearest relative here.

Naomi cannot wait until the year of Jubilee to get her land back.

Maybe it is too many years away, and she will be dead by then.

So she needs a relative to buy it back according to the Law.

Now, at first I thought this unnamed relative was not that bad of a guy.

He says he will redeem it.

And at first that seemed like a pretty selfless thing.

The Law stated, that the land would be in Elimelech's name, or his heir's.

But this man is a scoundrel as we will see in a moment.

He knows that Naomi is too old to have children, both her sons are dead, and if he redeems this land, she will not be able to put it in her families name, and it will automatically come back to this unnamed redeemer.

His motives are selfish, and he is thinking of only the profit that he will gain.

And the writer here, leaves us in suspense for a moment, as we are left thinking that the scoundrel is going to get the land and with it the woman.

And it seems like we are about to have a tragic tale, until Boaz than makes this man aware of who comes with the land.

5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

Now Boaz brings what he is really interested in to the court hearing.

He makes the unnamed man aware that he too would be bound to take Ruth the Moabitess as his own wife, to perpetuate the name of Elimelech.

Ruth's son would be the actual heir of the Redeemed Land.

Now, notice Boaz makes it known she is a Moabite, she is a foreigner and an outsider.

Now, another interesting thing from our Daily Manna today, is we saw what the Law explained about Moab.

Deut. 23:3-4 "An Ammonite or Moabite shall not enter the assembly of the Lord; even to the tenth generation none of his descendants shall enter the assembly of the Lord forever, 4 because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

The Moabites were despised in Israel, and this man's offspring would have a possibly tainted name from Ruth's womb.

Now, we will see, in the end, the child will actually be considered Naomi's heir, and this law will be no issue.

But the main thing Boaz is making clear here, is this whole transaction will be an act of charity.

The land redeemed will not fatten the portfolio of the redeemer.

The redeemer will get nothing out of it for himself, but will only be doing an honorable duty.

Some commentators try to save the reputation of the unnamed relative, and say he just did not have the means to do both transactions.

If it was only buying the land, than he could afford that, or even if it was the reverse, just marrying Ruth, that would be doable.

But because he is not a man of that much means, he cannot afford to do both.

But, I have a hard time giving the unnamed relative that much credit.

Look at his reply again in verse 6...

"I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

He is only worried about his own inheritance being ruined or marred.

The field redeemed would belong to Ruth's son, and he would lose all investments.

The man is selfish.

And Boaz, the Negotiator leads this man to give him the right of redemption.

I imagine the man had sons of his own already, perhaps another wife, as polygamy was widely practiced then.

And he wants his name and reputation to be good and his pedigree pure.

And he emphasizes that he cannot redeem it.

Now, some would call this poetic justice.

That the man that was so concerned about preserving his family name and reputation, remains nameless in God's records.

Yet Ruth, the foreigner, the one who is looked down upon as an outcast, as one who does not belong, is the one that is known in God's Eternal Word, and so is the one who loved her enough to put his own reputation aside to redeem her, Boaz

They are known, and remembered, and even celebrated as we will see.

God has a way of taking the outcast in this world and using that person for His glory.

God uses outcasts all the time.

Jess and I are so far from the cookie cutter Pastor and his wife.

From the day we started walking with the Lord, churchgoers, the refined religious people were quick to remind us God could never use us or our pathetic lives.

They were that brutal with us.

I remember one lady, because I grew up in the church, found out I was marrying Jessica, an unchurched, and unrefined girl as far as the church culture was concerned.

She told me, "that girl will never be welcomed in my home, nor will I sit across the table from her."

It was a warm welcome for Jess into the church.

I remember later on in our walk the Elders in our church Havasu were going to ordain me as a pastor.

And one of those refined religious women thought it was her duty to email me a list of reasons why I am not qualified to be a pastor.

She attacked my education, my way of earning a living, our character, and really came against Jess and I, and it really came down to us not fitting her image of what a pastor and his wife should look like, and where our pedigree should come from.

The thing is, I agreed with her, but I knew God had called me into the ministry.

I could not understand it then.

I thank the Lord for the Elders in the church then, because even with very prominent people in the church coming against us, they saw a calling on our lives.

I just went to a memorial for one of those elders last weekend. I am so thankful they saw something in us, even when we had trouble seeing it ourselves.

You know, over time it came out, that respected religious churchgoer, was actually hiding hideous addictions and ended up divorced and in a sad situation.

I was telling Pastor Josh last night, that Jess and I have always been the square peg in a position that is made to go through a round hole.

We are not the cookie cutter Christian, we were outcasts, with our lives in complete shambles.

And God for some reason saw these two outcasts, and He redeemed our lives for His Glory.

I have told you before, ministry is something I never asked for, I have never schemed or tried to attain to any position in the church.

Jess and I just never said no to the doors God wanted us to open, and somewhere along the line, people started calling me pastor.

But, I have seen people, who just have this unhealthy ambition to have their names known, they thirst for position and titles, and they scheme, plot and plan, and sometimes they spend their whole Christians lives being no earthly good because of their drive to be noticed.

If people would just simply understand the value of faithfulness in God's economy, if they just served Him with a genuine love, and left ambition in the world.

God is in the business of taking such a person and lifting them up and using their lives.

Listen, if you are an outsider here tonight, if you are a foreigner, if you come to church, and you just don't think you will ever fit this Christian Mold that is promoted today.

Understand, God loves to use people like you, it is the outcast, the weak, the debased, who give glory to His Great Name.

I will let you who feel this way in on a little secret about the church.

It is usually those who have their outside whitewashed, they look well, talk so spiritual, and try to maintain this image of sainthood, that their lives are usually in shambles.

It is a church culture thing, we talk about it all the time as a staff, this social media Christian, has become the church standard.

Where people feel they need to only present themselves with the best picture they can produce.

And it hinders the work of the Spirit.

Because people are so protective of their image, they never become vulnerable and real.

But you see when that image is the standard, than what you do is create an environment of competition instead of healing.

People begin to try to put up the best fronts, and greater spiritual masks.

It is when we take those masks off, and we are real with one another, can true ministry take place.

So this man wants to protect his image and reputation and he falls of history into oblivion nameless.

Yet Ruth the outsider will be brought into God's Family, and this woman who man looked down upon, will be so important and special to God's Plan in Redeeming mankind, that she will be listed in the genealogy of Christ.

Look now at verse 7 with me as we get a glimpse into the customs of the day...

7 Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. 8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.

You remember when we read the Law from Deuteronomy 25, it also stated... **Deut. 25:8-10**

8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'

Now, this shaming portion of the law probably was for the man who was the last or only hope of redemption for a family member.

I personally am thankful Boaz didn't spit a loogie in this man's face, nor did he bring Ruth over to do so.

And the gracious Elders allow this transaction to take place without Ruth even being present.

The writer of Ruth leaves the unwilling redeemer with some dignity.

I imagine had there been no other redeemer, then perhaps the public shaming would have commenced.

But we do see he did take off his shoe, and J. Vernon McGee gives the unnamed kinsman a nickname here, "Old Barefoot."

I imagine he willingly took off his sandal in hopes that he could avoid the rest of the public humiliation.

But Boaz is not there to seek justice, he is in love, and he only cares that he is getting the woman.

He is happy about all that is taking place.

Now notice that Boaz is taking the place of Ruth in this entire transaction.

He is acting on her behalf.

Now, on the act of Boaz taking the shoe of this man on behalf of Ruth, means she now has become his wife.

The sandal was the contract, and the man freely gave up his right to Boaz.

The sandal could be some kind of symbolism that states the land that was to be mine, is now yours to freely walk upon.

We read next...

9 And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

After the symbol of the transaction is completed, Boaz now uses legal terminology in front of the Elders and other witnesses.

There would be no doubt among those in Bethlehem who owned the rights of Elimelech's land.

Once again, Boaz makes it very clear that along with the land comes his bride.

Notice he acquired or bought her.

We see women in this society were simply viewed as property.

Now, this may be the case for the society, but surely Ruth was much more to Boaz than property.

He gets through the formalities, and is very careful to state that he will fulfill his obligation as the Goel, and he will perpetuate Mahlon's name.

Now Boaz' selfless act to redeem the widow and her mother-in-law evokes praise and adulation from the crowd of witnesses, as they validate the legal contract and bless Boaz and his new wife...

11 And all the people who were at the gate, and the elders, said, "We are witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. 12 May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman."

Now, it is interesting here to consider "Old Barefoot" here.

The man who wanted to save his reputation, the man who selfishly thought of only preserving his name.

It would have been an awkward scene indeed.

As Boaz is given all the accolades he wanted, I imagine envy came over "Old Barefoot."

It never pays to be controlled by worldly thoughts of possessions and popularity.

In fact, the opposite is what we have been learning in our Sunday morning teachings.

We learn that God has another way for His people to live.

Luke 9:23-25 Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. 24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. 25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?"

Boaz was selfless, he laid down his own life for another, and God lifted him up, as well as his new foreign wife.

We are over and over again called to this selfless living as Christians as well.

Phil 2:3-4 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others.

Boaz chose the better way, and experienced the blessing of God and his countrymen.

Look at their blessing "The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. 12 May your

house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman."

They bless Ruth in such a way, that she would have a name and standing as that of the two woman who built the house of Israel with their offspring.

And the pray that he would be prosperous and famous in Bethlehem.

They mention the house of Perez, as we will see Boaz was a direct decedent of Perez.

And it is interesting here that the people mention Perez.

He too came from a very unorthodox birth.

And God used his lineage as the dominant lineage in Judah.

Remember in Genesis 38 there was a story inserted into the midst of the story of Joseph.

It was the story of Tamar and Judah.

Tamar being married to Judah's firstborn son was widowed as well.

And we saw the Levirate principle played out there in that chapter even before the law.

After the Lord killed Tamar's first husband she married his brother, who also died for his wickedness.

This left Judah with one last son, and he was hesitant to let Tamar be with him, you know after two sons had died.

Tamar tricked Judah, and dressed like a prostitute and she was impregnated with his twins.

Zerah and Perez, and Zerah stuck his baby hand out, they tied a cord around his hand, and he went back inside his mother's womb, and Perez came out first.

It was a strange story, and it was through a Canaanite woman the lineage of Judah was perpetuated.

Another outsider that God used in the lineage of the Messiah.

And they bless the future children of Boaz and Ruth.

They not only accept Ruth into their community, they honor her at her wedding.

As I pointed out last week, the bride was not necessary at the wedding in Boaz' day.

And Boaz will now march off to Naomi's little home, to claim his beloved Ruth.

### **Descendants of Boaz and Ruth(Matt 1:2-6)**

13 So Boaz took Ruth and she became his wife; and when he went in to her, the Lord gave her conception, and she bore a son. 14 Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without a close relative; and may his name be famous in Israel! 15 And may he be to you a restorer of life and

a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." 16 Then Naomi took the child and laid him on her bosom, and became a nurse to him. 17 Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

18 Now this is the genealogy of Perez: Perez begot Hezron; 19 Hezron begot Ram, and Ram begot Amminadab; 20 Amminadab begot Nahshon, and Nahshon begot Salmon; 21 Salmon begot Boaz, and Boaz begot Obed; 22 Obed begot Jesse, and Jesse begot David.

I imagine Boaz had a little skip in his walk to go to his wife.

They came together and overtime she was blessed with a child.

And the woman of Bethlehem bless the son, and pray that he would be famous in Israel, and he would, he would be the grandfather of the most famous king in Israel, king David.

They also bless Naomi, and pray that the child would be a restorer of life and a nourisher.

And as the boy would grow, he would inherit all of Naomi's land, and she would be cared for.

For those of you who are grandparents, if you want to be restored and nourished, hang around your grandkids.

I'm told as wonderful as being a parent is, grand parenting is even more soul refreshing.

Naomi is given hope here, and see the child is actually her true redeemer, and she commits her life to help raising the child.

Ruth was redeemed by Boaz, she will be cared for in his home, but baby Obed, which means servant, will be Naomi's redeemer.

And the story of Ruth ends with a genealogy that connects from Perez on through the time period of the judges to the kingdom of Israel.

Many people speculate why the genealogy is placed here, but the simple reason is that the Book of Ruth is simply a story based on an interest of David.

And all that came before this genealogy, is intended to be understood as background or an introduction to king David's rule.

And in the weeks to come, there will be more build up to him in 1 Samuel, as we continue through the Old Testament on Wednesday night.

But all of these men of Bethlehem, are really just a piece of the bigger of story, of one day another Royal Child will come from this very lineage and be born in

this same town, and Jesus will come Redeem Humanity back to God.

And I want to end tonight, pondering this, and understanding what wonderful changes came into Ruth's life because she trusted in Boaz, her Kinsman Redeemer, and the great picture it gives us.

Think about all that this hopeless widow endured, working tirelessly to stay afloat, caring for another aged widow, she must have known the greatest depths of despair.

But now her life is changed radically because of one man.

She was no longer known as Ruth the Moabitess, she was made new.

She now could put her past behind her, all of her toil and struggle, all of her hopelessness is gone.

She will be able to live a new life now, one as Ruth the wife of Boaz.

There is no doubt here that this romance serves as a greater picture of the Greatest Romance Story ever told.

One that started in the beginning in the Garden, where God made a man and woman in His own image.

He created them as objects of His love, and gave them a wonderful world to rule over.

But as true love does, it desires a true loves response in return.

Gen 2:15-17 explains the test of love...

15 Then the Lord God took the man and put him in the garden of Eden to tend and keep it. 16 And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

One rule, it would be Adam and Eve's obedience that demonstrated their love back to God.

1 John 5:3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome

But we all know the tragedy of the romance.

Gen 3:1 Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

And that serpent twisted God's Word, and put doubt into their hearts, and he still twists the scriptures today, as his favorite thing to whisper in our ears is, "did God really say?"

And our first mother and father fell for the lust of the flesh as the fruit looked good to eat, the lust of the

eyes as the fruit was pleasant to the eyes, and the pride of life, as it was able to make them wise.

They broke the Father's heart, and mankind fell from Grace.

Satan took the title deed and dominion of the earth, and currently the earth is subjected to the curse.

Every man and woman is born into this world a sinner.

Many people dispute this fact, that a little baby can be considered a sinner.

But I watch my little Daisy, and when her brother takes one of her toys, an anger comes over her that is fierce.

You know, Freedom should be thanking his lucky stars that Daisy cannot walk yet, or that she is not a full grown adult.

She throws a temper tantrum, that if she was fully grown, there is no doubt in my mind she would beat her brother senseless to get that toy back.

Sin is in them, they are born this way.

But back in the Garden, God made a promise, and there the first gospel was given, the Good news.

God told the serpent there would one day be a rival kingdom to that of his fallen kingdom.

**Gen 3:15**

**And I will put enmity**

**Between you and the woman,**

And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel."

And God would send a Savior, born of only a woman.  
Satan will bruise Him on the cross, but her Seed would  
crush his head.

Jesus defeated that serpent on the cross, Jesus paid  
the price of Redemption.

The Romance could be restored.

**John 3:16 For God so loved the world that He gave His  
only begotten Son, that whoever believes in Him  
should not perish but have everlasting life.**

Jesus is humanities Boaz.

There is no other Kinsmen Redeemer that meets all  
three requirements of the Law.

Jesus was fully a Man, being able to pay the ransom for  
His Kin.

Jesus alone was wealthy enough, His blood being the  
only Blood pure enough to be offered for our salvation.

Jesus was willing, meeting the last requirement, He  
laid down His life willingly, gave Himself up to be  
sacrificed upon the cross for our sin.

Now, I don't know what title you have come here with  
tonight.

I remember some of the names I used to go by, I was Gary the Addict, Gary the Liar, Gary the Cheat, Gary the Thief, Gary the Adulterer, I was a monster through and through.

But I do remember very clearly, the day my identity changed forever, when I believed upon the Son of God for my salvation.

He took my former identities and changed my whole being, and gave me a future and hope.

The same God who John heard in **Rev 21:5**

**5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."**

Tonight, your Redeemer lives, listen, it does not matter what you currently call yourself tonight.

If you are depressed, if you are addicted, maybe you are prideful, fake, lost, angry, a liar, a fraud.

Come to Jesus tonight, and be made new.

**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.**

You can leave here tonight, a Child of God, a new identity altogether.

This is what the story of Ruth the Moabitess really speaks too.

Tonight you can be Redeemed.

There will be men up here during this last song, if that is you, come up and pray with one of them tonight.

In that moment you pray to receive Christ, you are promised a new life.

I look out at the hopelessness in our world today, and it can get overwhelming, but the only thing I keep coming back to is Jesus, His Gospel message is the only hope for humanity.

He is the answer. Sometimes the church gets so inward focused and we forget the mission we were commissioned too, to Go and make disciples.

I pray we focus on our mission, and stay on point, it is our duty and the only hope for our lost world around us.

**2 Cor. 5:20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.**

The world needs to know they have a redeemer, you are that messenger.

**Let's pray...**