

Ruth

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Date: 11 May 2016

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[0 : 0 0] Well if we could this evening turn back to that portion of scripture that we read. The book of Ruth. In chapter 4.

And we'll take us in our text. The words of verse 9 and 10. Ruth chapter 4 and verse 9. Then Boaz said to the elders and all the people.

You are witnesses this day. That I have bought from the hand of Naomi all that belonged to Elimelech. And all that belonged to Chilion and to Malom. Also Ruth the Moabite the widow of Malom.

I have bought to be my wife. To perpetuate the name of the dead in his inheritance. That the name of the dead may not be cut off from among his brothers. And from the gate of his native place.

You are witnesses this day. And so on. Everyone loves to see a good romance.

[1 : 0 4] To see two people coming together. And spending time together. And getting to know one another. Until I suppose that relationship blossoms into a deeper and more meaningful commitment.

Where love is what binds them together. And love is at the heart of their marriage. And for anyone who reads through the book of Ruth. They'll see that at the very heart of the story.

It's a love story. It's a story of a romance between a peasant widow from the idolatrous land of Moab. And a kinsman redeemer from the promised land of Canaan.

And when we look at their situation. You could have never concluded that this couple were made for each other. Because Ruth was poor. And Boaz was rich. Ruth was from Moab.

Boaz was from Israel. Ruth worshipped idols. Boaz worshipped the living and through God. Ruth was a widow. And as far as we know Boaz had never been married.

[2 : 0 5] And at face value this was an unlikely romance. And it was an unexpected romance. And yet for all their differences the providence of God brought these two lives together.

And intertwined them so perfectly and so beautifully. That their meeting was in no way an accident. It was all part of the perfect plan of God.

And of course this romance in the book of Ruth. It's a picture of what's at the heart of our gospel. Because the gospel it's a picture of an unlikely romance. Where we are the unlovely sinners.

Who don't deserve to be loved. And yet our redeemer Jesus Christ comes to us in his grace and in his mercy. And he calls us by name. And he redeems us to himself.

And he enters into a relationship with us. In which we are in union with him for all eternity. But as we saw last week when we considered the book of Ruth through the eyes of Naomi.

[3 : 0 6] We saw that the book of Ruth is not only a story of redeeming love. It's also a story of God's sustaining grace in difficult and trying circumstances.

But this evening we're looking at the story of redeeming love. Now through the eyes of Ruth. And I'd like us to do so by just walking through this well-known and much-loved book.

And I want us to walk through it and draw out the main themes in each chapter. As you know there are four chapters in the book of Ruth. And so we could call chapter 1 the weeping chapter.

We can call chapter 2 the working chapter. Chapter 3 the waiting chapter. And chapter 4 the wedding chapter. So the weeping chapter. The working chapter.

The waiting chapter. And as we walk through the book we'll see how this happy couple met. And how their relationship blossomed. So first of all we start in chapter 1.

[4 : 08] In the weeping chapter. So turn to chapter 1 and just read a few verses there at verse 14. This is Ruth and Naomi and Orpah.

They lifted up their voices and wept again. And Orpah kissed her mother-in-law. But Ruth clung to her. And she said, See your sister-in-law has gone back to her people and to her gods. Return after your sister-in-law.

But Ruth said, Do not urge me to leave you or to return from following you. For where you go I will go. Where you lodge I will lodge. Your people shall be my people. And your God my God.

Where you die I will die. And there will I be buried. May the Lord do so to me and more also. If anything but death parts me from you. So when we were looking at Naomi last week.

We saw the brokenness of her experience. Where as a family. Elimelech had made the mistake of leaving Israel during a famine. And he travelled to Moab in search of a better life.

[5 : 09] But it was a providential mistake. Because Elimelech's bad move from the famine in Israel. It led to a famine in Naomi's home. Where she lost her husband Elimelech.

And then she lost both her sons Malon and Chilean. Naomi lost everything that mattered to her in life. But so did Ruth. Ruth had married into Naomi's family.

And she had gained a husband. She had gained a father-in-law. And she had gained a brother-in-law. But she too lost them all. And you could see that Ruth was also a woman of brokenness.

And yet it was through her brokenness that she came to experience the blessedness of knowing the Lord. It was through her experience of brokenness in Moab. That Ruth came to experience the blessedness of Bethlehem.

Which is the house of bread. It was through her brokenness in Moab. And her lack of comfort and solace there. That Ruth came to know the comfort and consolation.

[6 : 12] Which can only be found in the house of bread. Because it's there in the house of bread. That we meet the bread of life. That bread which came down from heaven.

He's the only one that can give to us that through lasting comfort. In the midst of outbrokenness. And that's where Ruth came. She came to Bethlehem. The house of bread.

But she not only came to know the place. She also came to know the person. Because when Naomi tells Ruth to go back to Moab.

She tells her to go back. Naomi wants Ruth to leave her and go back to Moab. And Naomi she wants to leave every painful reminder that she has of Moab in Moab.

She wants Ruth to go and live her own life. And that she will not be a burden to her anymore. But Ruth doesn't want to let Naomi go. But Ruth loved her mother-in-law because Naomi loved and cared for Ruth.

[7 : 13] And despite Naomi's attempts to persuade Ruth to turn back to Moab. We're told that Ruth clung to her. Ruth clung to her. And then for the first time in the book.

Ruth speaks in verse 17. And when she does so. She utters her confession of faith. Do not urge me to leave you. Or return from following you. Where you go I will go.

Where you lodge I will lodge. Your people shall be my people. Your God my God. Where you die I will die. And there will I be buried.

And what we see in these remarkable words. Is that Ruth's faith was in Naomi's God. Ruth's faith was in the God of Israel. And not the gods of Moab.

Because everything about Ruth had changed. Her direction had completely changed. She didn't want to go back to Moab. She wants to go to Bethlehem. The house of bread.

[8 : 10] Her desires had also changed. She's willing to stay beside Naomi. And go with her wherever she goes. Ruth's belonging had changed. She no longer felt that she belonged to the people in Moab.

And the gods of Moab. She casts her lot in with the Lord's people. It's when you read it. It's a dramatic change for Ruth. But it's a wonderful change.

And it's one of the most beautiful confessions of faith. Found in scripture. And it ought to remind us. That that's our confession of faith too.

For the Lord asks us. Will you go back to Moab? Will you go back to the world and serve their gods? And the confession of those who have cast their lot in with Jesus.

Is entreat me not to leave thee. Or from following after thee. But where I go. Where you go I will go. Where you lodge I will lodge.

[9 : 12] Your people shall be my people. Your God my God. Where I die. Where you die there I will die also. And there will I be buried. And you know Jesus. When he asked.

He asked the same question. Naomi asked to the disciples. Because. Do you remember in John chapter 6. When Jesus revealed to all the crowds.

That he's the bread of life. Who has come down from heaven. And that in order to have eternal life. He says they must eat his flesh. And drink his blood. But what happens next.

You could say I suppose. It's a Ruth and Orpah moment. Because many of the disciples. Who heard Jesus' words. They confessed. This is a hard saying. Who can hear it?

And from that moment. And many of the disciples. Did what Orpah did. They turned back. And they no longer followed Jesus. But then Jesus turned to his disciples. To ask almost the same question.

[10 : 05] That Naomi asked Ruth. Will you also go away? And it's at that point. In the gospel. That Peter steps forward. And confesses his faith. Lord.

To whom shall we go? You alone have the words. Of eternal life. And we know. And we believe. That you are the Christ. The son of the living God. But this is not only Peter's confession.

And it's not. And to some extent. It's not only Ruth's confession. This is also the confession. Of all of the Lord's people. That when circumstances. In our lives. Change.

And providence. Writes a different story. To what we had planned. And our faith. Is tried and tested. Yet. It's in the trial of our faith. That we're made to see.

How much we truly depend. Upon the Lord. Because when all our strength. Is actually stripped from us. And circumstances. Take their toll. Upon us. Are we not left saying.

[11 : 03] To whom else. Can we go. But to my Jesus. For he alone. Has the words. Of eternal life. And my friend. There are many.

Of the Lord's people. Who are like Ruth. Where they have. A weeping chapter. In their lives. But it's in that. Weeping chapter. That they come to know.

The preciousness. Of having Jesus. By their side. And maybe for you. It was. Knowing that. Jesus was by your side. And that he would be faithful.

In all that you went through. It was knowing that. In your weeping chapter. That's what enabled you. To turn your mourning. Into dancing. That's what enabled you. To turn the darkness.

Of your circumstances. Into the light of hope. That's what enabled you. To say with the psalmist. Weeping. May for a night endure. But at morn. Doth joy arise.

[11 : 58] And maybe tonight. You look back. At what you. At what you've been through. You look back. At the weeping chapter. In your life. There may have been. Many chapters.

Of weeping. But tonight. You confess. Had it not been that way. I would not have known. The Lord so ultimately. Had it not been that way.

Had the Lord not brought. These things into my life. I would have never. Sought him the way. I did. I would never have cried. To him in prayer.

The way I did. Had it not been. For the weeping chapter. In my life. I wouldn't have fully. Understand. Understood. That he calls me. To cast all. My cares upon him.

Because. He cares for me. Had it not been this way. I wouldn't have learned. More and more. About the love. And the faithfulness. And the graciousness.

[12 : 52] And the mercy. Of this God. Who has been faithful to me. And so we have. The weeping chapter. The weeping chapter.

But secondly. We see. The working chapter. The working chapter. So go to. Chapter 2. At verse 1. Now Naomi. Naomi had a relative.

Of her husband's. A worthy man. Of the clan of Elimele. Whose name was Boaz. And Ruth. The Moabite. Said to Naomi. Let me go to the field.

And glean among the ears. Of grain after him. In whose sight. I shall find favour. And she said to her. Go my daughter. So there are. There are two themes.

Which. Run. Or flow. Throughout this. Romantic love story. And they are the themes. Of redemption. And providence. And these themes.

[13 : 44] They begin to flow here. In the working chapter. Because in the opening verses. Of the working chapter. We are introduced. To the main character. Of the story. This man called.

Boaz. And although we are told. A lot about Ruth. And the change of circumstances. In Ruth's life. The change could have never taken place. Without Boaz.

Because Boaz. Is the key figure. In the narrative. And providence. Was leading Ruth. To Boaz. And redemption. Was to be accomplished.

By Boaz. But in this working chapter. We ought to see. That the emphasis. Is not upon. Ruth working. In the field of Boaz. The emphasis. Is upon God. Working.

In the heart of Ruth. Where God is working. In Ruth's life. In order to bring her. To Boaz. And he does so. By his works. Of providence.

[14 : 39] Because when. Ruth and Naomi. When they enter into Bethlehem. They come at a time. Of prosperity. And blessing. And as we read. Naomi assures Ruth.

That there is a man. Who is related. To her husband. Who is wealthy. And his name is Boaz. And maybe he'll be able. To help him. But that's as far.

As she goes. Because in the meantime. We're told. That young Ruth. She sets off. To go to work. And glean in the fields. Of Bethlehem. In order to provide. For herself.

And her mother-in-law. But all the time. God is working. And God's providential care. For Ruth. Is what shines through. In this chapter. Because of all the fields. For Ruth.

To glean in. She went to glean. In the field of Boaz. Now glean in it. It was simply picking up. The leftovers. That when the fields. Of barley.

[15 : 33] Or grain. Or corn. When they were all harvested. The harvesters would. Leave behind anything. That fell onto the ground. And they weren't to pick it up. So that. There would be something.

For those who were poor. Or who were strangers. In the land. But this wasn't. It wasn't just an act of kindness. It was a command of the Lord. To leave these things behind.

And so Ruth. Who was this poor widow. And she was a stranger. She ended up. Gleaning. In the field of Boaz. And we might be tempted. To think that. Well Ruth planned the whole thing.

She went looking for Boaz. But the passage says. In verse 3. So she set out. And went and gleaned. In the field. After the reapers. And she happened. To come to the part of the field.

Belonging to Boaz. Who was of the clan. Of Elimele. This wasn't Ruth's plan. And at the same time. It wasn't an accident. And it wasn't by chance.

[16 : 29] Or by luck. But it was all according. To the works. Of God's providence. And what do we mean. By the works of God's providence. Well. We mean that according.

To God's plan and purpose. There are no accidents. There are no chance meetings. There are no random events. Everything in our lives. In everything in the world. It takes place.

According to God's sovereign decree. The Heidelberg Catechism. It's a brilliant document. It's used primarily by the Dutch Reformed churches.

But it defines the meaning of providence. I think it's question 27. And it puts it in such a wonderful way. It says that providence is the almighty.

And ever present power of God. Whereby He still upholds. As it were. By His own hand. Heaven and earth. Together with all creatures. And He rules in such a way.

[17 : 26] That leaves and grass. Rain and drought. Fruitful and unfruitful years. Food and drink. Health and sickness. Riches and poverty. And everything else.

It all comes to us. Not by chance. But by His fatherly hand. And you know it's a beautiful statement. And that's what we see here. That Ruth encountered Boaz.

Not by chance. But by the guiding hand. Of her heavenly father. And when Ruth went out. To glean in the fields that morning. She wasn't sure what was ahead of her.

She didn't know what was ahead. She was looking for someone. To show grace and kindness to her. And no sooner had she started working. And picking up. What was left behind.

No sooner than. That Boaz caught a glimpse of Ruth. And he wanted to know straight away. Who is that? Who is that woman? It says in verse 5. Then Boaz said to his young man.

[18 : 24] Who was in charge of the reapers. Whose young woman is this? And the servant who was in charge of the reapers answered. She is the young Moabite woman. Who came back with Naomi.

From the country of Moab. And in God's marvelous work of providence. Ruth received a great provision. That's what we see next. It says in verse 8.

Then Boaz said to Ruth. Now listen my daughter. Do not go to glean in another field. Or leave this one. But keep close to my young woman. Let your eyes be on the field that they are reaping.

And go after them. Have I not charged the young men not to touch you? And when you are thirsty. Go to the vessels and drink. What the young men have drawn. Then she fell on her face. Bowing to the ground.

And said. Why have I found favor in your eyes. That you should take notice of me. Since I am a foreigner. What we ought to see in Ruth's provision. Is that Boaz took the initiative.

[19 : 20] He instigated the provision. He approached Ruth and assured her. That she would be looked after. And I think that's what grace is.

And that's what grace does. God's grace always takes the initiative. And God's grace always delivers the greatest provision. Which is completely undeserved.

That's what he did with our salvation. He took the initiative. He made the first move towards his beloved bride. And he ensured that redemption would be accomplished.

By sending his son to rescue us from our brokenness. And our poverty and sin. Not because we deserved it. But solely because he loves us.

As I know what John said in his letter. We love him. Because he first loved us. He. God took the initiative in our salvation. That whilst we were yet sinners.

[20 : 17] Christ died for us. When we were spiritually dead. In our trespasses and sins. Walking according to the course of this world. Walking in Moab. God reached down.

God plucked us as brands from the burning. And through a remarkable work of his providence. He brought us to a place where he made himself known to us. And there.

When he brought us to that place. He assured us by his word. That he will be with us. And that he will provide for all our needs. Unlike Boaz the kinsman redeemer.

Our kinsman redeemer Jesus. He promises to his church. That he will treat us like a member of his own family. He says to his bride.

My daughter. My daughter. It's a term of love. And endearment. But listen to what Boaz says to Ruth. In verse 8.

[21 : 15] Now listen my daughter. Do not go to glean in another field. Or leave this one. But keep close. To my young woman. Stay close.

Stay close. He says. What an encouragement. All that was required of Ruth. To graciously receive the blessings. From the hand of Boaz.

Was that she would stay close. And that's all that's required of us. To stay close to her redeemer. And keep our eyes fixed upon him.

And he promises to do the rest. Stay close. And he will graciously provide and protect his people. As he works in us. And as he works for us.

And through us. For his own glory. And that's what he's saying to us tonight. Stay close my daughter. Stay close. And so. As the working chapter.

[22 : 13] Comes to a close. You see God's work of providence. In the life of Ruth. Lead to the provision of Boaz. And at the end of the chapter.

She receives this promise of blessing. Right at the end of chapter 2. And read her verse 19. And her mother-in-law said to her.

Where did you glean today? And where have you worked? Blessed be the man who took notice of you. So she told her mother-in-law. With whom she had worked. And said. This man's name. With whom I work today. Is Boaz. And Naomi said to her daughter-in-law.

May be blessed by the Lord. Whose kindness has not forsaken. The living of the dead. Naomi also said to her. The man is a close relative of ours. One of our redeemers. And Ruth the Moabite said.

Besides. He said to me. You shall keep close by my young women. Until they have finished all my harvest. And Naomi said to Ruth. Her daughter-in-law. It is good my daughter. That you go out with this.

[23 : 10] With his young woman. Lest in another field you be assaulted. So she kept close to the young women of Boaz. Gleaning them till the end of the barley. And wheat harvests.

And she lived with her mother-in-law. And so that's the working chapter. We've looked at the weeping chapter. The working chapter. And now we move into chapter 3.

And we see the waiting chapter. The waiting chapter. So look at verse 1. Of chapter 3. The waiting chapter. Then Naomi her mother-in-law said to her.

My daughter. Should I not seek rest for you. That I may be well with you. Is not Boaz our relative. With whose young woman you were. See he is winnowing barley tonight.

At the threshing floor. Wash therefore and anoint yourself. And put on your cloak. And go down to the threshing floor. But do not make yourself known to the man. Until he has finished eating and drinking. But when he lies down.

[24 : 05] Observe the place where he lies. Then go on and cover his feet. And lie down. And he will tell you what to do. And she replied. All that you say. I will do.

And so what we see in this waiting chapter. Is Naomi's plan unfolding. Because ever since Boaz came onto the scene. Naomi has been a different person.

Ruth's report at the end of the working chapter. When she said. The man's name with whom I work today. Is Boaz. Ever since that moment. Those words were a sweet sound.

To the ears of Naomi. They reminded her. That the Lord is still in control. He is still working. Because as widows in Israel.

Ruth and Naomi. Naomi could only look forward to a difficult life. There was nothing worse than being a widow. In ancient Israel. Because widows were taken advantage of.

[25 : 01] Or they were ignored completely. They were in total poverty. But knowing that Boaz had taken an interest in Ruth. Naomi knows that there is a possibility of finding security.

Which is why she asks in verse 1. My daughter. Shall I not seek rest for you. That it may be well with you. Shall I not seek security for you. Shall I not secure a permanent home for you.

Naomi knows that Ruth is still a stranger in the land. She is from Moab. But she wants to make sure that Ruth's future is secure. Because it was one thing for Ruth to endure widowhood.

In a foreign land during Naomi's lifetime. But it would be another thing altogether. When Naomi would die. And pass away. And so Naomi sought to secure for Ruth this inheritance.

But it was an inheritance that she didn't have to give. It could only be an inheritance through a kinsman redeemer. And with this Naomi reminded Ruth of her relationship to Boaz.

[26 : 08] That Boaz was this close relative from the family of Elimelech. Noah's husband. Naomi's husband who had passed away. And that Boaz was this man.

He was this man whom we've been told already. He was a wealthy man. An influential man. And one who could rescue these two widows from poverty.

And give them this new beginning. And so Naomi's plan was to see if Boaz would accept responsibility. Of being the kinsman redeemer to Ruth. Now I suppose the concept of a kinsman redeemer.

It's not common to us. But within the civil laws of Israel. God had commanded that when a woman's husband died. She could marry a brother.

Or the nearest relative to her husband. If he was willing. But if he was not willing. As we'll see. Then the next nearest relative.

[27 : 09] Could take his place. In which he could volunteer to marry this widow. And take responsibility for her. And so Naomi takes her providential opportunity.

And she encourages Ruth to go down to the threshing floor to meet Boaz. And what we see in Naomi's plan. Is that she tells Ruth who to go to.

She's to go to Boaz. And Naomi tells Ruth where to go. She's to go to the threshing floor. And Naomi tells Ruth when she's to go.

She's to go tonight. She's not to wait one moment longer. She's to go down to the threshing floor. And find Boaz tonight. And you know.

I can't help but see the modern equivalent. Of Naomi's plan. Because this old mother-in-law in Israel. She gives Ruth the greatest advice.

[28 : 07] And she presents to her the greatest plan. A plan that would change Ruth's life forever. Because Naomi instructs Ruth. As to who she should go to.

She instructs her as to where she should go. And she also tells her. How she should go. Or when she should go. And. I suppose we should all be.

Naomi's in this world. And Naomi's plan should always be the vision of the church. Because all. We all need to be telling people. Who they should go to.

We all need to be telling people. Where they should go to. And we all need to be telling people. When they should go. And if there was ever a day that we needed this plan of Naomi.

Put into practice. Put into action in our lives. It's now. Because we need to be directing people. To the one who is sitting. At the threshing floor of the gospel.

[29 : 08] We need to direct them to our kinsman redeemer. Who is able to grant security. And rest. And a new beginning. For anyone who will come to him. And like Naomi.

It is to him. And to no other. That we ought to be directing people. To him and to no other. But as we progress through the narrative.

We see Naomi's plan. We see that it's unfolding. But we also see that Ruth's proposal. Was left waiting. And we see that in verse 6. Verse 6 of chapter 3.

So she went down to the threshing floor. And did just as her mother-in-law had commanded her. And when Boaz had eaten and drunk. And his heart was merry. He went in to lie down at the end of the heap of grain.

Then she came softly. And uncovered his feet. And lay down. At midnight. The man was startled and turned over. And behold a woman lay at his feet. He said.

[30 : 05] Who are you? She answered him. I am Ruth your servant. Spread your wings over your servant. For you are a redeemer. Ruth came to the threshing floor.

In the shadow of the night. In order to find her kinsman redeemer. And secure her redemption. And she sought to follow Naomi's plan. That when Boaz came to the threshing floor.

She was to observe how he lay down. And she was to go over to him. She was to uncover his feet. And lie down at his feet. And when we hear this. Naomi's plan.

That might seem a little strange to us. But it's not suggesting that it was seductive in any way. There's nothing improper about what Ruth did. Because uncovering the feet of Boaz. It wasn't symbolic. It was for the simple reason. Of making his feet cold. So that he'd wake up. And it would allow.

[31 : 03] He wouldn't then disturb all the other workers. Who were probably lying beside him. So the act. Of uncovering his feet. Wasn't symbolic. But the act of sitting at his feet.

Was symbolic. Because it indicates that. She was this humble petitioner. Seeking protection. And security. And it was the only way.

That she could offer herself. To her kinsman redeemer. She had to put herself. At the lord of her harvest. And in doing so. She knew that he would do the rest.

And so Ruth comes to the feet of Boaz. In order to make. A proposal of marriage. And in her actions. Ruth was asking Boaz. To obey the law.

Of a kinsman redeemer. And take her. As his wife. Ruth was asking for commitment. She was asking. For redemption. She was asking for. For security.

[31 : 58] And a new beginning. With Boaz. And she came to his feet. In order to secure. A redemption. And you know. We may ask. We're looking at it. And say. Well. Why is Ruth asking?

Why is Ruth. Asking Boaz? Why didn't she just wait for Boaz. To propose to her? Because isn't that the right. And proper thing to do? Especially since.

He initiated the conversation. Between them. But the reason Boaz. Wasn't making a move on Ruth. Was because there was another man. On the scene. Who was a closer relative.

Than Boaz. That's what it says in verse 12. Now it is true. That I am a redeemer. Yet there is a redeemer. Nearer. Than I. But Boaz.

He doesn't dismiss. Dismiss Ruth. Ruth's proposal. Completely. Because he makes a pledge to Ruth. He says in the following verse. Verse 13. Remain tonight.

[32 : 55] And in the morning. If he will redeem you. Good. Let him do it. But if he is not willing to redeem you. Then as the Lord lives. I will redeem you. Lie down.

Until the morning. The love which Boaz had for Ruth. Was that he was more willing. To pour out his grace upon her. And meet her every need.

Boaz was more willing. To secure a redemption. For Ruth. He was more than willing. To marry her. More than willing. But they had to wait. They had to wait.

And Ruth had to learn. To wait upon her redeemer. Which is why Naomi says. At the end of. The waiting chapter. In verse 18. Wait my daughter.

Until you learn. How the matter turns out. For the man will not rest. But will settle the matter. Today. Ruth had to sit. And to wait upon her redeemer.

[33 : 53] To know that her redemption. Was secured. And there is a lesson. For us here too. That we need to learn. To wait upon our redeemer. Until our redemption.

Is complete. Because our redemption. Will only be complete. When we are at the wedding. Of the redeemer in glory. That's when it will be complete.

But until then. We have to learn. To sit. And wait. Upon our redeemer. And we have to learn. To know that. His ways. Are not our ways. His thoughts.

Are not our thoughts. His plans. Are not our plans. And we have to learn. That he is working. And that he will continue. To work. Until the matter is settled.

And redemption. Is secured. Because there can be no wedding. Unless. There is a secured redemption. And this is what we see.

[34 : 48] In the final chapter. The wedding chapter. So we have looked at. The weeping chapter. The working chapter. The waiting chapter. But now we come to the climax. Of this love story.

The wedding chapter. The wedding chapter. So look at. Chapter 4. And verse 1. Now Boaz had gone up to the gate. And sat down there. And behold the redeemer.

Of whom Boaz had spoken. Came by. So Boaz said. Turn aside friend. Sit down here. And he turned aside. And sat down. So when Boaz came.

To the gate. Of the town of Bethlehem. He came to. Where the governing. Body of the town met. Because it was at the gate. Of a town. Or of a city. That the official court.

Was held. And it. Where all the. Judicial business. Was transacted. And it was done. In the presence. Of the elder. And so at the gate.

[35 : 43] Of Bethlehem. Boaz sat down. With this. Other man. Who was. A nearer. Relative. And Boaz. Explains the situation. To him. Says in verse 3.

Then he said. To the redeemer. Naomi. Who has come back. From the country of Moab. Is selling the parcel. Of land. That belonged. To her relative. Elimelech. So I thought. I'd tell you of it. And say. Buy it in the presence.

Of those. Sitting here. And in the presence. Of the elders. Of my people. If you will redeem it. Redeem it. But if you will not. Tell me. That I may know. For there is no one. Besides you.

To redeem it. And I come after you. And he said. I will redeem it. And at that point. The near relative. He's willing. To redeem. The land. Of Naomi.

But Boaz. Then explains. That he must. Also redeem. Ruth. In order to provide. A complete redemption. Verse 5. Then Boaz said. The day you buy.

[36 : 37] The field. From the hand of Naomi. You also acquire. Ruth. The Moabite. The widow of the dead. In order to perpetuate. The name of the dead. In his inheritance. But when the close relative.

When he learns. That Ruth was part of the deal. Part of the redemption. He concedes. He says. I cannot redeem it. For myself. Lest I impair.

My own inheritance. Take my right. To redemption. For yourself. For I cannot redeem it. The close relative. Was more concerned. About his own inheritance. Than Ruth.

But not so for Boaz. He was more concerned. With Ruth. Than his inheritance. And he steps forward. And he commits. To redeeming Ruth.

And providing. A complete redemption. Because the love. Of Boaz. For Ruth. Was such that he was willing. To do everything. In order to marry her.

[37 : 35] He was willing. To do everything. In order to have. Ruth. As his bride. And in a symbolic act. Boaz. Secures. Ruth's. Redemption. It says in verse 7.

Now this was the custom. In former times. In Israel. Concerning redeeming. And exchanging. To confirm a transaction. The one. Drew off his sandal. And gave it to the other.

And this was the manner. Of attesting in Israel. So when the redeemer. Said to Boaz. Buy it for yourself. He drew off his sandal. Then Boaz. Said to the elders. And all the people. You are witnesses. This day.

That I have bought. From the hand of Naomi. All that belonged to Limelech. And all that belonged to Chilean. And to Malon. Also Ruth the Moabite. The widow of Malon. I have bought.

To be my wife. To perpetuate. The name of the dead. In his inheritance. That the name of the dead. May not be cut off. From among. His brothers. And from the gate. Of his native place.

[38 : 29] You are witnesses. This day. But what this. Wedding chapter. Ought to show us. Is that it was a wedding. With a difference.

Because Ruth. Wasn't present. In her act of redemption. You could probably say that Ruth. She wasn't present. At her wedding. In fact.

Ruth is hardly mentioned. In the wedding chapter. At all. Ruth doesn't even say anything. In the wedding chapter. But even though. She's not mentioned. And she doesn't say anything. The wedding chapter.

It's all about Ruth. The main character. Is Boaz. But it's all about. Ruth's redemption. And if we were to have asked. Boaz. As he made his way.

To the entrance of the city. Having been at the threshing floor. And if we were to ask him. Boaz. Who are you thinking of? He would say. I'm thinking of Ruth. And if we were to have asked him.

[39 : 25] As he sat with the elders. Transacting. All the business. And seeking redemption. We could have asked him. Boaz. Who are you here for? And he would say. I am here for Ruth.

And if in the middle of his transaction. We were able to uncover. The heart of Boaz. And discover. What we would be discovered. We would discover that Ruth. Is right there. In his heart.

Because this wedding chapter. It's all about Ruth's. Redemption. But you know. When we come to the central moments of the Bible. And we see a man upon a cross.

And this man's work of redemption. Is not at the gate of the city. It's outside the city walls. And his transaction. Is not with the elders of the city. His transaction. Is with the God of heaven.

And if we were to have asked Jesus. As he was being crucified. Between two malefactors. If we had asked him. Who are you thinking of? He would say. I'm thinking of my bride.

[40 : 24] The church. And if we were to have asked Jesus. As he was being mocked. By all the crowd. And spat upon. And taunted. By those who hated him. If we never asked him.

Who are you here for? He would have said. I'm here for my bride. The church. And if in the middle of Calvary's. Great transaction. In the midst of the darkness.

And all the cries of suffering. We were able to uncover. The heart of Jesus. And uncover all his affections. And uncover his great purposes and plans.

We would see that he's not thinking of himself. He's not thinking about his own needs. No he's just thinking about his bride. The church. His beloved bride.

That he came to redeem. Not with corruptible things. Such as silver and gold. But with his precious blood. He came to redeem her.

[41 : 20] Because she was powerless. To redeem herself. And for the bride of Christ. Today. We can look at the redemption. Accomplished by Jesus Christ.

And say with certainty. He loved me. And he gave himself. For me. This Jesus. Loved me. And he gave himself.

For me. I just want to close. I'll close by saying this. Many of the gospel hymns. That we have. They were born out of.

Some of the most tragic events. Because. At only the age of 38. The height of a. Fruitful. Music career. The life of.

Philip. Paul. Bliss. PP. Bliss. It ended. Very suddenly. In tragedy. Because in the winter of 1876. PP. Bliss. And his wife.

[42 : 17] They were returning home. In a train. After visiting. His mother. And as they were traveling. Across this. Rail bridge. The rail bridge. Gave way. And collapsed. And the train. Had plunged 60 feet. To the ground below. And then caught fire. And in the crash. Over. It said that over a hundred. Passengers. Perished. But the bodies.

Of. PP. Bliss. And his wife. They were never. Recovered. From the wreckage. But it said that. Among some of the belongings. That survived. The train wreckage. It was the manuscript.

Of a hymn. That he had just finished. And it was a hymn. Called. My Redeemer. And these are the words. That Bliss wrote. Just moments before. The crash.

I will sing. Of my Redeemer. And his wondrous love. To me. On the cruel cross. He suffered. From the curse. To set me free. I will tell the wondrous story. How my lost estate to save.

[43 : 13] In his boundless love and mercy. He the ransom freely gave. I will praise my dear Redeemer. His triumphant power I'll tell. How the victory he giveth.

Over sin and death and hell. I will sing of my Redeemer. And his heavenly love to me. He from death to life hath brought me. Son of God with him to be.

Sing oh sing of my Redeemer. With his blood he purchased me. On the cross he sealed my pardon. Paid my debt. And made me free.

So my friend as we leave here this evening. Let's do as PP Bliss did in life. And in death.

Let us sing of our Redeemer. And his wondrous love. Towards us. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God.

[44 : 09] We bless thee and we praise thee. That thou art a wonderful Redeemer. One who has done in us and for us. Far above and beyond our asking or our thinking. We thank thee O Lord that even whilst we were yet sinners.

That Christ died for us. That he bought us with that great price. That he redeemed us with his own blood. Help us Lord we pray. Never to lose sight of it.

For how often in this world. And in the busyness of a day. We forget that we are those who belong to Jesus. We forget that we are those who are united to him. We forget that we are loved by him eternally.

And that through everything in life. That whatever life has to throw at us. Whatever providence comes our way. That thou art the one who still loves us. Who has said to us.

That thou art mine. O Lord bless us we pray. Keep us in the hollow of thine own hand. Keep our going out and our coming in. From this time forth. And even forevermore.

[45 : 11] Do us good we pray. And go before us for Jesus sake. Amen. We shall conclude by singing in Psalm 130.

Psalm 130. Psalm 130. Page 421. The Scottish Psalter. Psalm 130.

We'll sing the whole psalm. Lord from the depths to thee I cried. My voice Lord do thou hear. And to my supplications voice. Give an attentive ear.

Down to the end of the psalm. And plenteous redemption is ever found with him. And from all his iniquities. He is real. Shall redeem. These verses to God's praise.

Lord from the depths to thee I cried.

[46 : 14] My voice Lord do thou hear. And to my supplications voice.

Give an eye to him. Lord who shalt stand.

If thou, O Lord. Should smark in equity.
But yet with thee. For carelessness. But fear thou mayest be.
I wait for God. Lord my soul. Lord my soul. Lord with. My hope.
[47 : 27] Will take this word. More than they thought. For morning watch.
My soul. Whits for the Lord. I sing.
Lord. And they thought. To watch. The morning light.
To see. Let Israel. Open the heart.
For with him mercy. Mercy. On plentious. With him. Iniquity. On plentious.
[48 : 31] Retention. Is ever. With him.
And from all his. Iniquities. Iniquities. Iniquities. Israel. Shall.
Redeem. The grace. Of the Lord. Jesus Christ. The love. Of God. The Father. And the
fellowship. Of the Holy Spirit. The fellowship. Of the Holy Spirit.
Be with you all. Now and forevermore. Amen. of the Holy Spirit be with you all now and
forevermore. Amen.